

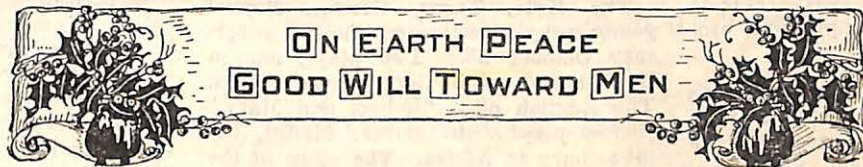
The Baptist Herald

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

Volume Twelve

CLEVELAND, O., DECEMBER 15, 1934

Number Twenty-four



Good Will To Men

J. Merwin Hull

"Good will to men!" The Christmas angel-song
Fell on a world of hatred and of wrong ;
On red oppression throned from days of old,
On dark revenge and lust of power and gold ;
Lost! Lost! that heavenly strain amid the throng.

But no ; a mother-voice takes up the song.
Low, sweet, then strangely clear it swells along
Age after age its melodies unfold,
"Good will to men!"

And sweeter, clearer yet, and yet more strong,
That heavenly chord its music shall prolong,
Till hate forever downward shall be rolled,
Till love shall all the hearts of men unfold,
And earth repeat the Christmas angel-song,
"Good will to men!"

What's Happening

Berthold Jacksteit, a recent graduate from our seminary, is now serving the Second church, Leduc, and that of Rabbit Hill, Alberta. He was ordained by the former November 14.

Reverend G. E. Lohr, pastor of our church at Lodi, California, met with an unfortunate and painful automobile accident which has put him to bed. He was in the company of several friends who shared his misfortune. We hope for an early recovery.

Dr. James H. Franklin, late secretary of the Baptist Foreign Missionary Society, was formally inducted into the office of president of Crozier Theological Seminary on October 9, 1934. This is always a colorful and impressive procedure.

After a continuous service of nine years with the Shattuck, Okla., church Reverend August Rosner has accepted the call of the Ebenezer, East, Saskatchewan, church, assuming his new ministry early in December. We congratulate the Northern Conference on his return to its field.

Mrs. Caroline Wernick, widow of the late Reverend H. Wernick, retired, passed on to her eternal home December 4 after a brief illness. She will be remembered by many of the older members of our churches dating their acquaintance back to their several pastorates in different parts of the country.

The Baptist Life Association with headquarters at Buffalo, N. Y., effected some change in its organization at a special convention which met in Milwaukee, Wis., just prior to the opening of the General Conference. Mr. Henry Marks, one of our well-known attorney members, is the new president and Brother F. W. Godtfriing has been continued in the office of secretary which will keep him in touch with a host of our constituency.

Evangelistic meetings were held by the church at Hebron, North Dakota, Rev. F. Alf, pastor, with the gratifying result of thirty souls professing their faith in the Savior. The pastor preached every night and three times on Sundays throughout the entire period of four and one-half weeks. He was assisted by a Bible colporter from Dickinson, North Dakota, who gave his time primarily to personal work. Such pastoral evangelism is to be commended.

The evening of November fourteenth was one of new enthusiasm for the church at Winnipeg, Manitoba, Rev. A. Felberg, pastor, when Adolph Reeh was welcomed as second pastor to serve on the extended church field which includes many Germans. Brother Reeh was graduated from the German Department of Colgate-Rochester Divinity School last May. This appointment is a tremen-

dous challenge for the young man as he enters upon his public ministry.

The Philathea Class of the Bethel Baptist Church of Anaheim, Calif., spent a pleasant Sunday afternoon November 11, visiting all the shut-in members of the church. Each one was presented with an attractive basket of assorted fruits and nuts and their hearts were gladdened by a message in song. Following the informal afternoon, which each girl felt that she had spent in a profitable way, the members were invited to the home of their teacher, Miss Lois Schroeder, for an attractive and appetizing buffet supper.

The Kyle, Texas, German Baptist young people celebrated their anniversary October 25. Two plays, one in English and one in German, were given. The English play, "Robert and Mary," was a play about Robert Moffat, the missionary to Africa. The name of the German play was "Falschmünzerei." Following the play Pastor Edinger gave a short talk on "Missions." After the program a missionary offering was taken. Refreshments were served. Visitors from various churches of the Texas Conference were present.

Things at the Second church, Chicago, are moving along very nicely under the interim pastorate of Dr. John E. Knechtel. The Sunday school, the young people and the Ladies Missionary Society are rallying to his leadership and a new courage has taken possession of the people in general. There seems to be advance along all lines not excluding the financial and the spiritual phases of the work. This must be very gratifying to our good brother Knechtel who has been lured back into kingdom service and there is nothing more satisfying.

Linwood Park Assembly is to be revived next summer. The thing is in the planning and before long there should be some official announcement forthcoming. In the mean time look ahead to a season of inspiration that will challenge our young people to a better and greater kingdom service among pleasant surroundings on the beautiful beach of Lake Erie. The areas of Detroit inclusive of Southern Michigan and of Ohio including Cleveland have supplied the attendance in the past and if they will get behind this effort something worthwhile can be accomplished.

A summary of our denominational statistics published in a recent number of "Der Sendbote" reveals the gratifying fact that we are still growing numerically. The total membership now stands at 36,078, which is 134 better than the previous annual report revealed. There were, however, 55 fewer baptisms, which fact is rather humbling. Nevertheless the baptisms for the year were 1640, which

is undoubtedly sufficient cause for rejoicing. If this number were divided among our 272 churches there would be an average of six baptisms or public confessions, to each church. This suggests a comparative study of real interest. Let each church make her own deductions.

This year commemorates the 400th Anniversary of the publication of Martin Luther's translation of the Bible completed in 1534. This year 1934 has been a significant anniversary year for Baptists in particular. The labors of such men as William Carey, Charles H. Spurgeon and Johann Gerhardt Oncken have been brought in review to the inspiration of many thousands who honor their deeds wrought in great humility but in the power of the Spirit of God. Baptists join in expressions of gratitude to God for permitting Luther to unchain the Bible by giving it to the people in their mother tongue. These anniversaries can justly claim the attention of our churches.

Pastor Pieter Smit, who has ministered to our church at Muscatine, Iowa, for five years, will close his labors there at the end of the year to enter upon the pastorate of the Lorraine, Kansas, church with the beginning of the new year. Brother Smit is not so well known to most of our people. Many who were at the Milwaukee Conference made his genial acquaintance and will now follow him with a new interest to his new charge where greater responsibility awaits him. May he have the assurance of God's presence as he enters upon this new connection! After taking a course in Architectural Drafting at the Chicago Technical College he heard the call to the gospel ministry and entered Moody Bible Institute, taking the three-year Pastors' Course and some special work in Christian Education. His conversion took place under the ministry of Dr. W. H. Rogers, erstwhile pastor of the First Baptist church, Muscatine, and who has more recently succeeded the late Dr. I. M. Haldeman at the First Church, New York.

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The Flight of Time

H. VON BERGE

'Tis almost gone, the year at whose beginning
It seems that we have stood but yesterday;
And, scarcely noticed in the whirl of living,
The days and weeks and months have slipped away.

How quickly in the seasons' endless cycle,
The rounding of another lap draws near!
Before we are aware, the bells are tolling
The hour that marks the passing of the year.

Yes, ere we know there beckons in the glooming
That final goal where life's short race is run,
When with the evening bell our day is ended,
And all our earthly toil forever done.

Lord, that which of this year is yet remaining,
Yea, what of life for us there still may be,
Help us that we, in solemn consecration,
May dedicate it wholly unto thee.

An Editorial

BY THE BUSINESS MANAGER

THE year nineteen hundred thirty-four is rapidly drawing to a close and so is this issue of the "Baptist Herald" the last for this year. It seems opportune to make a few reflections.

The service of the paper's first editor, our beloved brother A. P. MIHM, was closed even earlier and more abruptly than he could anticipate. His pen has been laid down forever. The cold hand of death snatched it from his hand. His editorial work is finished and is in review before his Lord into whose presence he has entered. Twelve years, barring a few months, witnessed his painstaking labors given to the promotion of the "Herald" with the thought of our young people constantly with him. He witnessed the upward swing of prosperity as after a modest beginning the circle of readers gradually expanded to the point of financial gain. The period of depression encroached upon his field of literary production, the wave of enthusiasm on the part of his constituency waned in corresponding measure and the number of readers diminished. The paper became a financial burden to the publishers as an insistent result of the decline.

During the latter months of his incumbency plans for a revival of interest in the publication were in the making and were launched about the time Brother Mihm sought relief at the sanitarium. They were in progress when he passed out of the scene of his labors. The far-reaching effort has had its gratifying results. Several hundred new subscribers have been enrolled and day by day they are coming. A revival has set in, a revival of interest and enthusiasm. The outlook has become decidedly brighter.

On the request of Brother Mihm the direction of the "Herald" was undertaken at the Publication House for the period of his disability. His sudden

passing away made it necessary to continue this service for the remaining months of the year. This task finds its completion with the current number. A word of appreciative acknowledgment is expressed of the hearty co-operation of the contributors who so willingly came to our assistance. Especially have we Pastor William L. Schoeffel of the White Avenue church, Cleveland, in mind who lent his unstinted aid in bringing out the later issues. His interim service is now ended.

A new epoch is approaching. The outlook may never have been brighter. The new year will see a new editor at the helm. MARTIN L. LEUSCHNER, the newly chosen General Secretary of our young people's union, takes the editorial chair. The initial number of the new year, now rapidly drawing nigh, will bear his impress. It will be the product of his planning. It will appear in a new dress, it will introduce numerous changes, it will bring some happy surprises. We will not say more. The new editor will make his bow to the "Herald" family and himself announce the guiding policy, which is to control its future course. We commend him to the grace of God and bespeak for him the loyal support of young and old.

As the choice of Brother Leuschner has been hailed by the rank and file of our wide field so we predict a new era for the "Baptist Herald." This enthusiasm is bound to be transferred to the circle of readers and it is evident that many new names will be added to the subscription list. But without hearty co-operation nothing commensurable with most urgent needs will be accomplished. There should be no diminution of effort until the "Herald" has five thousand readers. Nothing less will bring to it its former prosperity. This is a reasonable goal toward which all energies should be bent.

The Focus of World History

GEORGE A. DUNGER

THE history of the world seemingly went on changelessly. There was a considerable amount of political, religious and economical unrest—war, peace, happiness, unhappiness, labor and toil, joy and lust, sorrow and grief—and life went on, and on and on. . .

As a mighty river slowly and apparently without goal proceeds through the lowlands, so the bulk of humankind lived through the years and ages, toiling, suffering, searching, asking, hoping and wondering about the great **Unknown**. Was there no compensation for the unspeakable burdens of sorrow? Darkness suggests light, unrest suggests peace and an unbearable yoke suggests joyous liberty.

Utter obscurity of ancient times was pierced by a few rays, converging to one point: The Hope of the World, the Glorious One through Whom would come joy and eternal bliss. Here and there, scattered on the globe, were a few men whose perception was keen enough to notice and recognize the rays—there was a people within that people, a few again who **knew** that in due time these rays would converge, would meet and form the focus of the world's history. These men were the philosophers of old, expressing their thoughts, their sorrows, their longings and their hopes. The people were the children of Israel and the few the prophets of God and the faithful, **expecting the Anointed One**.

The inexplicable took place: **God** came into the world and took upon him the form of flesh, the form of a **man**. Christ was born and his name was Jesus. Oh, how the longing heart must have rejoiced and trembled when the heavens opened and the angelic host heralded the coming of David's son in lowliness, oh, how the longing heart must have been thrilled and satisfied with the wondrous message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born **this day** in the city of David a **Savior**, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of he heavenly host praising God, and saying: Glory to God in the highest and on **earth peace**, good will toward all men" (Luke 2:10-14).

The face of history had changed. An indescribably beautiful smile had appeared on the countenance of fleeting events—heavenly light now not only touched humankind's history as hundreds and thousands of years ago, but graciously rested upon it: Christ, the **Son of God**, had come and made his dwelling with men, manifesting divine grace and love in earthly life. . .

Since then devilish forces by almost any conceivable means undertook the destruction of the Prince of Peace and his followers. Human instrumentalities, willingly executing the suggestion of Satan,

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employed sword and fire, water, prison, exile and torture to wipe out the train of men and women who bore witness. The devil did not succeed, and he never will succeed, because Christ brought with his life, death and resurrection divine power into the lives of those who believed. What were and what meant the names and deeds of Herod, Caesar, Nero, the monsters of cruelty? They were the causes of the manifestations of divine power and grace in the lives of those believers who loved Christ, their Redeemer.

Iniquity and wickedness, selfishness and pride in the human heart killed Jesus. It was an hour of utter darkness in which human hearts condemned the **Son of God** and human hands nailed the **Savior** to the cross. Nature mourned in convulsions and darkness, tender hearts almost rending in mortal pain. The **Savior** was no more. . .

Satan seemed triumphant, and darkness seemed to rule. . .

Three days went by. Then there was a glorious morning. The believer hardly grasped it: Christ is **risen** from the dead. He is **living**, Christ, Christ! Despair was changed into gladness and mourning into joy. **He is risen!**

The risen Christ walked and talked with his disciples. He instructed them. He opened their eyes and touched their hearts. And they **loved** him. Days and weeks passed. The parting hour came. Christ ascended. . .

Again confusion and asking. Then: remembering the sayings of the **Master**. They stayed together and **prayed**.

A strange gathering. Fear and trembling among them. And prayer. **The heavenly gift came, the Power from on High, the Holy Spirit**. Fire in the heart, fire, fire.

Seasons of preaching and strenuous evangelistic work followed. Persecution arose and much hatred. The apostles suffered. The believers were dispersed. And **faith grew**. Christ lived in the faith—prison, death? What, **what** could the world give? There was vanity and ridiculous splendor—here was divine power, heavenly grace, peace and innermost happiness, super-reasoning and **eternal life**. **What** could the world give?

Churches were founded and Christian believers multiplied. This was the way: Jerusalem, Syria, Asia, Macedonia, Greece, Rome and the ends of the world.

History went on. Roman armies marched against Jerusalem and laid siege to the city of David. Rome, rich and proud, celebrated feast after feast; there was drunkenness and debauchery. Pain and sorrow continued, and Christianity advanced.

The aged John, prisoner on the isle of Patmos, in a vision saw the things to come and the

Heavenly City.

The Story of the Christmas Carols

WILLIAM L. SCHOEFFEL

CHRISTMAS, the most popular festival of the year, is indeed a season of joy and gladness. The prevailing spirit of cheer and goodwill is most appropriately expressed through the well-known Christmas carols. The coming of the Christ-child was heralded by the marvelous angelic chorus on the plains of Bethlehem and ever since Christians throughout the world have observed the birthday of their Savior with these charming carols.

If we would choose a scripture passage to express the full significance of Christmas we would prefer John Three Sixteen: "For God so loved the world," this is the refrain that is the basis of all the carols. Very few hymns have incorporated this theme so fully as the great hymn by Charles Wesley:

"Love divine, all love excelling,
Joy of heav'n to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation;
Enter ev'ry trembling heart."

Like so many of Wesley's hymns, this one too is based on choice scripture passages. We suggest to our readers to read this hymn carefully and then turn to the following passages: 1 John 4:16, 19; 3:1, 2, and Matthew 11:28. Then read the hymn again and underline these phrases: "Love divine;" "unbounded love;" "promised rest;" "ev'ry troubled breast;" "thy great salvation."

The story of the tune commonly known as "Beecher" was not the original tune to which the hymn was set. The hymn was Dr. Beecher's favorite hymn, but he never liked the tune, so his organist, who at that time was one of the leading organists of the country, wrote a new tune for the hymn and named it after his illustrious pastor.

Christians everywhere today rejoice over the angel's message: "unto you is born this day a Savior." The arrival of the Christ was the culmination of centuries of hope and deep yearning. Prophet after prophet spoke of him in glowing terms and high expectations, but he never came. Could we just picture to ourselves the deep yearning and longing in the hearts of the men, who longed for the Savior but never met him. That must have been the picture of the shepherds as they sat around the fire place exchanging their fond hopes and expectations. Here is a hymn that illustrates this deep longing and yearning for the Savior. It is based on Isaiah's picture of the watchman in his watchtower, calling out the hours of the night; it was a long night, dark and dreary, and when asked what hour it is, he would reply, "the morning cometh!" just be patient. The beauty and message of this hymn can best be understood if the hymn is sung antiphonally, in this manner: the congregation represents the traveler at night, and the choir or soloist the watchman. Here is the first verse:

Traveler: "Watchman! tell us of the night,
What its signs of promise are."
Watchman: "Trav'ler! o'er yon mountain's height,
See that glory-beaming star."
Traveler: "Watchman! does its beautiful ray
Aught of joy or hope foretell?"
Watchman: "Trav'ler! yes; it brings the day
Promised day of Israel."

The hymn closes with these glorious words:

Watchman: "Trav'ler! lo, the Prince of Peace,
Lo! the Son of God is come."

This indeed is the joyous message of Christmas: "Lo! the Son of God is come." The shepherds were frightened by the vision of the angelic herald, but also comforted by his glorious message: "Fear not! I will tell you good tidings." This theme is beautifully illustrated by Sir Isaac Watts' carol:

"Joy to the world; the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

Read this hymn carefully and then Psalm 98:4, 7, 8, 9. So many of the early hymns and carols are mostly paraphrases of scriptural passages.

Phillips Brooks, a prince among the preachers in our country during the last century, was visiting in Palestine in the year 1865. Christmas evening he spent in the fields near Bethlehem. Here is an extract from his letter: "After an early dinner, we took our horses and rode to Bethlehem. In about two hours we came to the town, situated on the ridge of a range of hills, surrounded by its terraced gardens. Before dark, we rode out of town to the field where they say the shepherds saw the star. It is a fenced piece of ground with a cave in it, in which, strangely enough, they put the shepherds. The story is absurd, but the shepherds must have been somewhere in these fields through which we rode. As we passed, the shepherds were still 'keeping watch over their flocks,' or leading them home to the fold." Two years later at the age of thirty-two Phillips Brooks wrote this beautiful carol, which was at once used in the Christmas service of his Sunday school in Philadelphia:

"O little town of Bethlehem,
How still we see thee lie!
Above the deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

The incident of the angels announcing the birth of the Savior to the shepherds is told again in the carol: "While Shepherds Watched Their Flock by Night." It was written by Nahum Tate in 1703. At that time he was Poet Laureate of England under William and Mary, Anne, and George I. He was the son of an Irish clergyman and poet. This carol is peculiarly interesting in that it is one of the oldest carols in the English language. It is not an original but a paraphrase of the story found in Luke 2:9-11. We give the first verse:

"While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.
'Fear not,' said he, for mighty dread
Had seized their troubled minds;
'Glad tidings of great joy I bring
To you and all mankind.'

My readers will readily agree with me, that the most popular carol and the one that creates the true Christmas atmosphere, is the carol "Silent Night, Peaceful Night." Perhaps no carol is known as widely as this one. The circumstances under which this carol was written are very interesting. In 1818 Joseph Mohr, a German clergyman, was visiting his friend the school teacher on Christmas evening. During the preparations for the great holiday Mohr retired and gave it to his friend Gruber as a Christmas present. Late, that very night, the people in the house heard a strange and beautiful melody and a song they had never heard before. They rushed into the living room where Gruber was playing the tune on his organ. He had just finished his composition to the poem that Mohr had given him and in return presented it to Mohr as a Christmas present to him.

Next to the carol "Silent Night, Peaceful Night," we find the carol "O Come All Ye Faithful" to be the most popular carol. It was known originally as "Adeste Fideles." Unfortunately, the author of this beautiful song is unknown. We do know, that he was a Frenchman and wrote the carol originally in Latin:

"Adeste, fideles, laeti triumphantes;
Venite, venite in Bethlehem;
Natum videte regem angelorum:
Venite, adoremus,
Venite, adoremus,
Venite, adoremus Dominum."

Over forty different English translations have been made of this carol. The one in most common use is by Frederick Oakley and was made in 1841.

The tune to this beautiful carol was composed by John Wade, a Catholic priest. It was extensively used in catholic services. The Duke of Leeds heard it sung at the Portugese Chapel in London and immediately spread its fame as the "Portugese Hymn." The following suggestion has been made for the singing of the refrain:

Sopranos: "O come, let us adore him,"—
Sopranos and Altos: "O come, let us adore him,—
All voices: "O come, let us adore him, Christ the Lord."

The Price of Hitlerism

H. VON BERGE

This is the third article from the pen of Professor von Berge on his observations made in Germany on his recent visit to that country. There are two more to follow.

THESE are many lines and colors in the picture of the New Germany that have no appeal to us here in America. They would probably have had no appeal to the Germany of ten or twenty years ago. Different diseases have to be treated with different remedies, and some of them do not taste a bit good. At the very thought of Hitlerism we Ameri-

cans are likely to screw up our mouths; it's bitter medicine, and may we never need to take any of it. But on the other side of the ocean there seems to be a sort of epidemic that has swept over many countries, and the cures that have been resorted to have a striking similiarity. Italy is experimenting with Mussolinism, Austria tried Dollfussism, Russia Stalinism; Spain, Turkey and many other countries have evidently been similarly afflicted and tried out similar remedies. And after all, here in our own United States we have not been totally unfamiliar with the taste of them. But Hitlerism?

We do not like a dictatorship, and Hitlerism is that, one of many others that Europe now has. The Bundesrat is gone. The Reichstag is gone. Parliamentarism is taboo. Only **Der Führer** is left. "Every phase of German life, religious, educational, medical, legal, financial, industrial, scientific, literary, artistic has been brought under the control of the State." And the State is Hitler. We wouldn't like that? Of course not, but then, we accepted the same thing when we got into the World War. At once our President Wilson became dictator, and practically the entire congress obsequiously bowed to his will. And when we got into our present depression and couldn't get out again, we put our Franklin D. Roosevelt into the White House and gave him "carte blanche." Democracy does not function well in times of emergency, and we have found that out ourselves. That should help us to understand why Germany accepted Hitlerism. I cannot believe that it is to be a permanent arrangement, but for the present it seems to be the only solution of a difficult problem for Germany.

We do not like the tragedy of this year's June 30. On that day Hitler put down with a ruthless hand an incipient rebellion against national socialism, and something like 70 lives fell victim to the bullets of the black shirts, Hitler's body guard, and at Hitler's orders. There were no courts, no due processes of law, no establishment of guilt after impartial and careful investigation. All the world stood aghast at such procedure. If these men were really guilty, why could they not have been arrested and duly tried and condemned by the courts after establishment of guilt? Can there be any defense of such tactics? I confess that I was shocked when, after having voiced my own objection and protest against such action to one of our pastors in Germany, he quietly remarked, "You may condemn that; we here are glad Hitler acted just as he did." He offered no further explanation, but little by little I learned through my various contacts with people over there just why they supported Hitler in such methods as that. They had gone through riot after riot, and through rebellion after rebellion. All that had finally ended with the advent of Hitler and his assumption of power. Peace and security had at last come, and they were heartily tired of the bloodshed of former days. And now all of a sudden there was the thread of another uprising that would have cost the lives of thousands, had it succeeded.

They are thankful that it was nipped in the bud. And some of the leading men that fell they knew as we did not know them, and they wept no tears for them. It was a shot-at-sunrise method, a harsh method known in all countries in times of emergency. Whether an emergency justified it or not on June 30 may be a little difficult for us at this distance either to assert or deny.

We certainly do not like the abolition of the freedom of the press and the freedom of speech. For Germany has neither, and they make no secret of it over there. While there is no law abrogating that freedom, yet any publication that dares to say anything derogatory of the leaders and policies of Hitlerism simply commits suicide. There is no freedom of speech, not even in the sacred precincts of one's own home. They told me the story of a workman who, after retiring after his day's work, hung up his clothes and went to bed, and then remarked to his wife, "There hangs the Hitlerite, here lies the communist!" His good wife laughed over the joke and thought it too good to keep. She told her good friend, and the good friend reported it, and the poor Hitler-communist was promptly sent up. It is not good policy to think out loud when you are not sure of your audience. Of course we object to that sort of thing vehemently over here. We simply wouldn't stand for it, and we roundly condemn the country that does, and the government that imposes it upon its citizens. Yet stand for it we did, only a few years ago, only we have forgotten that. One of our brethren over there courteously reminded me of that when I rather emphatically condemned their muzzling of the press and of free speech. He wanted to know whether we had a free press and free speech while we were in the war. I saw the point, for we didn't. When the World War first started, the "Literary Digest" treated both sides of the question with equal fairness in its columns, and Germany's case was well represented. But if in those early days you crossed the borderline into Canada and happened to have a copy of the "Literary Digest" in your pocket, you were subject to arrest. Canada was in the war and was not permitted to know the other side of the controversy; in the States we were not yet in, and so we could know. But as soon as Uncle Sam became involved, the "Digest" at once had to change. Never another word presenting Germany's case. Never another word in the daily press favorable to the central powers. The entire American press was under censorship, for we were in the war. And neither was there free speech, constitutionally guaranteed to the citizens of our land. Eugene Debs was sent to Leavenworth for believing that he had that right when he protested against the war, and for saying the very things we are all saying now. I well remember my visit to our church in Dallas, Texas, in those days. The "Council of Defense" of that city had called before it all the pastors of German congregations and were about to demand of them that no German hymns be sung, no German Bible read, no German prayers be said, and no German sermons be

preached in their services. Freedom of speech? Not even in churches did we have it! It was wartime. And so our good German brother reminded me that they, too, were in the war, not against any other nation, but against elements that had only been subdued and that had threatened with complete ruin the German Fatherland. They simply could not take chances with any who might create new disturbances and who might undermine the confidence of the German people in their present leadership. It is not an ideal situation, and the hobbling of their press and the curbing of free speech is no doubt felt as an irksome burden over there. But they are taking it philosophically as evidently a necessary evil under present conditions. Picking up a German paper in Hamburg one day I read this, or something to that effect: "If anyone has any constructive criticism to offer and can prove by his past record that he really has the welfare of the German people at heart, we want to hear from him and promise him that we will give his suggestions honest and earnest consideration. We have made mistakes and shall, no doubt, make others; but we are doing our best that we know how, and in that effort we sincerely welcome all honest help. But from the mere caviler and fault-finder we do not want to hear. He has abundantly had his chance and has not gotten us anywhere. Let him now shut up and give others an opportunity." That sounds like good philosophy.

Perhaps we had better let the German people try to settle their difficulties in their own way. And if, in trying to do so, they make use of methods that we ourselves and others have used in days gone by, it might be well for us not to be too hasty and not too harsh in our criticism. They have tremendous problems to solve over there, and we here have but the faintest idea of the magnitude of them. Let us be thankful that they are not ours, and let us rather pray for divine guidance for those who are entrusted with the crushing responsibility of leadership in Germany these trying days. In such a prayer, I know, we join those of our faith in the Fatherland.

"Peace on Earth to Men of Good Will"

O Lord of Hosts, in this our time give peace!
When draweth nigh the Son's best natal hour;
Once more establish thou in peace thy power,
And bid the shepherds of thy people cease
To fling in war's red lap their land's increase.
Forbid the battle cloud o'er earth to lower;
Give full fruition of the Virgin's dower,
And grant us from man's hate and lust release.
Not by the armed hand compelling calms,
By jealous watching and continued dread,
The nations trembling at the sword undrawn;
But in the holy kingdom of the Lamb
Erect thy Beth-lehem, "the house of bread,"
The Prince of Peace in hearts subdued—newborn.

From Anarchist and Socialist to Christ

WM. A. MUELLER

(Continuation)

4. THE WANDERER AND JOURNEYMAN

Fritz Binde was journeying through the hills and dales of Germany. With a weird and unique companion he hiked toward the southern part of the country, and he felt like a "flea promenading over a cake." His companion taught him the tricks of a journeyman, that is, to beg, to fool the land police and to think nothing of beds reeking with filth and dirt. They journeyed through Hesse until they landed in Frankfort on the Main. On their way a strange fellow, an elderly man, had joined them. Life had treated this man rather roughly. He had once been president of a bank in Westfalia, and in that position had embezzled huge sums of money due to unfortunate conditions in his family. Fearing the police he had escaped to Belgium. He was now on his way back home, his heart filled with evil forebodings, for he counted on being caught and being put in jail for life. He was altogether different from other hobos whom they had met, for he neither drank nor swore, nor did he ever laugh or crack a joke. He occasionally spoke of God in whom he trusted for help out of his pitiable condition. Fritz and his companion carried him for several days through the Spessart mountains, because the ex-president hobo suffered from sore feet. Once, as they stopped over night in a way-side inn where rough lumberjacks swore like the devil and where knives were threateningly drawn, it was the melancholic hobo aristocrat who through his calm and dignified poise prevented a bloody clash.

In Frankfort Fritz was left alone, for his friend had found a job. He slept in one of the hobo inns of that city, but he could not find sleep. In the babble of tongues of that inn, Fritz overheard a conversation between two fellows who argued about religion. One of the fellows spoke insistently into the darkness: "And I tell you, after making a thorough search, I know today for a certainty that the Bible is the only dependable revelation of God. I believe in this book. I believe in a personal God who has wonderfully revealed himself in Jesus Christ, the Son of God. He became the lamb of God, and he is my personal Savior who has saved me from the clutches of sin, who has made me a new man; without Christ I would not be able to live."

Fritz Binde, having experienced so many disappointments in the comparatively short period of his journeyman's career, answered back through the silence that meanwhile had settled upon the inn: "And I neither believe in God's Word nor in God's Son. That is nothing

but medieval nonsense. I believe only in science.

"Then," replied the Christian journeyman with solemn emphasis, "then you will either remain in your sins and perish, or else God will take hold of you and through much suffering lead you to believe in him, and then you will bitterly repent of the words you have just spoken." Fritz mockingly laughed about this queer remark, and then fell asleep. But God kept seeking him.

For a time Fritz Binde worked in the town of Wetzlar on the Lahn, where Wolfgang von Goethe spent some of his early days. From there he moved northward into the Rhineland, into the neighborhood of Elberfeld, a great center of Germany's spinning industries. Here he earned more money, and at first he led a rather wild life in the better saloons where he met his colleagues. When his trade guild celebrated its anniversary in 1887, Fritz Binde was chosen to express the good wishes of the Barmer guild, and he did this in such an excellent manner that his colleagues began to admire him for his oratorical gifts. He thereupon wrote to his parents:

"You may surely be proud of your boy. The Bindees are real fellows anyhow even if they haven't got a cent to their name."

When he went home that night from the anniversary celebration of his trade guild, a little Saxon praised him for having exalted their earthly vocation, but he also asked him whether he knew something about men's heavenly vocation. In his Saxon dialect he said to the hero of the evening: "Sah'n Se, den himmlischen Beruf, den gennen Se nich. Nun, die andern gennen (kenne = know) ehn och nich. Fragen Se doch eenen von die Kollegen, ob er Frieden hat. Keener hat Frieden! Se haben ooch keenen. Sah'n Se, des wollt' ich Se nur sagen. Ich wollt' Sie sagen, dass Se sich begehren (bekehren = convert) müssen. Des musst' ich Se sagen, sah'n Se!"

This painful incident with the little talkative Saxon led Fritz Binde to make a solemn vow with another colleague, and unbelieving Catholic, that the following principles be henceforth the controlling principles of their life and conduct, namely:

1. The existence of a personal God shall not be thought possible in our thinking.
2. The ecclesiastical dogma of both confessions shall no longer be valid for us.

3. We shall endeavor to find the unknown God by pursuing the true, the good, and the beautiful.

The two rebels were enthusiastic over their troth. The ex-Catholic said to his friend: "Now let us prove to the church people, but especially to this disagree-

able pietistic little Saxon that we are by far better fellows than they are." Fritz got a little frightened over his remark, and he corrected it by adding: "You mean, we want to *become* better fellows."

"Yes, that's what I mean, we want to *become* better fellows," enjoined the Catholic, and his eyes were aglow with fire and ambition as he said: "O Fritz, it is too elevating an idea." And they embraced and kissed each other.

We see here that Fritz Binde endeavored with all his might to find the unknown God. Until now God had not yet become a reality in his life; biblical truths concerning God he rejected. One thing, however, was certain to the young idealist, and that was his *conscience*, the voice of God within the heart of man. The superficial way in which his colleagues spent their days could not satisfy the aspiring youth. He wanted truth at whatever cost, but ere he was to find it, many side paths had to be trod, many obstacles to be cleared away.

While Fritz Binde was in the Wupper Valley, he had occasion to visit his uncle, Dr. Robert Binde, of whom mention has been made before. The man was a philosopher, and he admirably succeeded in impressing young Fritz with the tenets of idealism. They engaged in a very animated conversation, speaking at length about God and man's relation to him, and Fritz marveled at the depth of his uncle's thoughts. "God," this the learned uncle explained, "God has revealed himself in nature and history. There has been a gradual ascent from unreason to reason, from the unconscious to the conscious. God has come to himself, as it were, in the unfolding and evolving reason of mankind."

Young Fritz loved his uncle for speaking so undogmatically about God. He asked therefore: "Is this divine world reason identical with the God of the Bible?"

The philosopher answered: "The Bible is a wonderful segment of the religious evolution of the human race. From a religion that was nationally circumscribed to a religion of universal application as seen in the person of Jesus Christ we must proceed further, for the evolution of the race is an ongoing process. A constant adjustment between science and faith becomes imperative, and the traditional content of religion must always be adjusted and adapted to the contemporary scientific attitude. Thus, the traditional idea concerning the fall of man and the supernatural intervention of God on behalf of man's redemption, or the idea of a realm of Satan on the one hand, and a kingdom of God on the other hand—these concepts can no longer be held by enlightened men of our nineteenth century. In the light of the more rationalized views of the universe these erstwhile dogmatic formulations must be considered as symbols that attempt to express the concep-

tions of the religious consciousness of a given age."

"What then," asked Fritz Binde, "according to your opinion, would be the symbolic interpretation of the Christian dogma?"

"Just this, that through Jesus Christ the 'moral idea' has been revealed as that power in man which is able to overcome both the world and death. The victory of reason and liberty on the *via dolorosa*, on the way of the cross."

Robert Binde pronounced these last words with a strange emphasis. He kept silent for a while. Fritz, his nephew, looked at him spellbound, then, overcome with the shame of his own life, he ventured to ask once more: "Do we have a guarantee that the victory of reason, as it has been manifested in Christ, means also the victory over the *sin* in our own personal life?"

As though the question of the twenty-year old nephew had been his own question, the uncle was dumbfounded for a moment. But he quickly rallied his senses and replied: "Sin is unreason (*die Unvernunft*). The yearning for knowledge and the yearning for liberty are the motive powers that will break the power of all unreason. Man is free in his choice of good and evil. If he follows the laws of world reason, he is reasonable and both ethically and morally free. If he moves and lives counter to this world reason, he is unfree, hence does evil and is evil. On either side there will be conflict. Education is the means for the redemption from sin."

Fritz Binde trembled inwardly as he drank in his uncle's words which seemed like a gospel of deliverance to him. He left his relative with exalted feelings. He thought that at last he had found the unknown God. He became so absorbed in this new religion of humanism, in this new idealistic philosophy, that he neglected his work in the watchmaker's shop. His friends withdrew from him. He became more and more lonesome, and finally was compelled to look for another position. He wanted at first to go into a foreign country, but this dream was not realized. At last he found a good position in the little town of Wald near Solingen, which latter city is famous the world over for its cutlery. Wald, where Fritz Binde spent three years between 1887 and 1890, was to bring many changes into his life.

(To be continued)

'Tis Christmas Eve

SUSAN SCHILLING

Everywhere everything is aglow with Christmas cheer. The windows of all the houses are ablaze with lights, giving glimpses of green wreaths, sprigs of holly. Christmas trees are sparkling under their load of gold and silver tinsel, glowing with their radiantly colored balls. A large silver moon beams down upon the peaceful earth, creating long, dark shadows on the white, crusted snow.



Good morning

Christmas at the Children's Home

How happy all our children in St. Joseph will be when they leave their beds and come downstairs to enjoy the merry festivities of the day! The Christmas offerings of our Sunday schools everywhere have always made possible a *Merry Christmas* at our Children's Home. All the children together with Pa and Mom Steiger will be very grateful for a generous Christmas offering this year. All money is to be sent to the Missionary Office, Box 6, Forest Park, Ill. Any other gifts can be sent to Rev. Hans Steiger, 1401 Langley Ave., St. Joseph, Mich.

From some distant church steeple a bell peals sweetly and mildly into the night. All who hear are once again reminded of that wondrous old story, the miracle of all ages. Their thoughts fly back to a lowly stable, the humble manger, the new-born Child, held tenderly in the arms of his mother Mary—Joseph standing by, gazing lovingly upon them, the angels singing, the frightened shepherds, the guiding star and the three wise men and their gifts. Long after the bell has closed its glad message, the story remains in the hearts of the hearers. Carolers are singing in the moonlight, the carols so old, yet ever new. There is a gay tinkling of sleigh bells, merry voices, happy greetings, smiles and laughter. Everywhere prevails the spirit of "Peace on earth, good will toward men," for lo!—'tis Christmas eve.

Jesus and the Social Life

C. E. SCHOENLEBER

In Christ's intercessory prayer in the seventeenth chapter of John's gospel he prayed: "I am no more in the world, but these are in the world," and, "they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." It is very important that the followers of Christ realize what their place and purpose in this world is. Paul writes to the Philippians: "that ye may be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

First of all, permit me to define my theme with regard to the term "social life." We understand it to indicate the relationship of the believer to his fellowmen, among the believers as well as toward the unbelievers and toward the environment in which he finds himself. As soon as a man accepts Christ and surrenders to him fully, all things will become new; indeed he is putting on the new man in Christ. Moreover he will also discover that this new life into which he enters, will cause a continuous struggle between the spiritual and the material, between the uplifting powers of God and the degenerating forces of evil. Let us consider our theme under five points.

First: The Relationship of the Believer to the Church and the Interests of the Kingdom of God

The first step of the believer will be an open confession before God and men through baptism, of his entering into the new life in Christ by the grace of God! He begins and is determined to walk the "Jesus-way" regardless of the consequences. Jesus made very plain what it means to follow him. "Seek ye first the kingdom of God and its righteousness," and "Everyone that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive a hundredfold, and shall inherit everlasting life." Hence there are no sacrifices that he might not be willing to make and will gladly take his position where the Lord might place him.

Because of the continuous struggle between the forces of darkness the Christian will accept the privilege and duty to stand for Christ and his principles, to be "salt of the earth and light of the world." The burden of this task drives him to his knees praying fervently "Thy kingdom come" through me.

Second: The Relationship of the Believer to His Fellowmen

God's people must never forget that they are the epistle of Christ to the world and it might be very true that many unbelievers read no other word of God but the lives of his children. Hence the verdict of worldly people is often unsympathetic and critical. Hence the believer feels impelled to walk "circum-

spectly, not as fools, but as wise." The world will always expect more of a believer than of an average person. The world is not so much looking for external form as for genuineness. This fact is a proof in itself that unbelievers and worldly people know very well how a Christian ought to live. Jesus emphasizes this with his challenge: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no way enter into the kingdom of heaven."

The communion and fellowship of God's children is far more precious and wonderful than that of any other society. The saintly singer sings:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above!"

Through various experiences Christians will learn gradually, what Paul means when he writes to the Galatians: "Carry ye one another's burdens and so fulfill the law of Christ." Nevertheless it must be confessed that even among God's children misunderstandings arise, bitterness enters in, unforgiving spirits are discovered, yes strife and hatred may appear. There are very few who have learned to mortify through the spirit the deeds of the flesh. Such conditions when they do appear may, however, be rectified through the grace of God and his indwelling Spirit. Hence we might heed the warning of Jesus: "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Paul exhorts his friends at Ephesus: "Be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Third: The Position of the Believer in Regard to Worldly Pleasures

God's people are not of the world, neither should they conform to this world or love the world, neither the things of the world. That brings about a perplexing problem. What is the relationship of the believer to the world and the things of the world? Some ask the question: To what extent may I enter into the things of this world without endangering my spiritual life? This is the wrong approach. A far better and more prudent approach is this one: "What would Jesus have me do?" Take for instance the question of smoking, or drinking, or dancing, or moving pictures, joining worldly clubs and societies. These perplexing problems will be solved quickly if we let Jesus have first place in our life; if we acknowledge the Lordship of Christ in everything. When we love him more than anyone or anything else, we shall love the worldly things less. We may well face the challenging question that Jesus put to Peter: "Lovest thou me more than these?"

What might the meaning of all this be? Are we to become puritanical and refrain from all play, sport and amusements? No indeed, but we might study

whether the things we like or are inclined to indulge in, are recreating or wreckcreating. In other words, the amusements and sports or plays I indulge in, are they helpful to my leading a better, nobler, more healthy life, or are they detrimental to my physical body as well as to my spiritual life? We must choose between the high and the low. If in doubt, let us consider the standard Paul sets before his friends in Philippi: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Fourth: The Relation of the Believer to Earthly Possessions, Social Standing and Honor

It is interesting to note the amazement of the disciples to the challenge Jesus made, "that a rich man shall hardly enter into the kingdom of heaven." Possibly the poor man likes to hear this and starts to condemn the rich man, as it is being done so often. The difference, however, is this: The rich man has it and the poor man would like to have it.

The danger of the deceitfulness of riches and the cares of this world has not been removed in either case. The heart of the rich man might harbor pride, self-sufficiency and a lack of understanding, while the poor man might cherish greed, hatred and envy toward the rich. Hence it will be well for everyone to heed the challenge of the Master: "Seek ye first the kingdom of God" and: "Ye cannot serve God and Mammon."

The believer as a child of God may ask his heavenly Father for his daily bread and the necessities of life, and will not forget to thank God for them at every meal. He will always be willing to earn his own livelihood, honestly and conscientiously; and accept all material blessings as a good and faithful steward. He will refuse to speculate, especially with funds entrusted to him by other people and in his business transactions he will be above reproach and be proud of his integrity. Moreover, he will gladly give one tenth to the Lord's cause, not because of the letter of the law, but because of love and thankfulness. He will also be faithful to the government in paying taxes, postage and other duties, always remembering the exhortation of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Finally: The Relation of the Believer to Political Matters

As Christian citizens we must never lose sight of our privileges and our duty to seek the welfare of our community, state and country, as well as of the world in general, as far as this is possible. A Christian will always put forth efforts, according to his best knowledge and belief, to vote for such persons and measures of law, by which the country is well governed and kept from the rule

of evil. He will always use his influence against the demoralizing liquor traffic, the unlawful trade with narcotics, the immoral moving picture shows, the white slave traffic, gambling of all sorts, and other similar things. The true believer should also raise his voice against war and war preparations.

The influence of a Christian shall be a blessing wherever he goes. His spiritual influence shall always be like a red light that warns of danger. But it shall also be like a beacon light, that shows the way home to the erring wanderer through the night and fog, to the haven of peace.

A Man's Sunday School

MRS. W. C. KOHLER

The newcomer in the prosperous little city was courteously invited to become a member of the Brotherhood the same day the Adult Bible Class and the Berean Class had asked if they might enroll him. He thanked them, one and all, and when pressed for a reason for not deciding at once, said, with a curious smile, that he was waiting to see if it was a man's Sunday school before joining any class. That did not mean much until he went on to say that back in the town he had moved from more than half of the officers, including the superintendent, and all the teachers save two, had been women.

So not until he had satisfied himself that the men had a fair share in the new school would he join it at all. At first thought this might seem uncomplimentary to the women, implying that they did not know enough to direct and teach; but his reason for wanting to join a "man's school," as he termed it, was that men will attract men, and be able to hold boys; whereas a "woman's school" is a losing proposition with youth, in almost every instance, certainly with grown men. The average growing boy has too much woman power in his life as it is, with his mother and day-school teacher. In the Sunday school the straggling, growing lads, the high school youths and their college brothers should by all means have strong, companionable, successful Christian men for their guides, associates and teachers. As Edgar Guest puts it:

"Leave it to the minister, and soon the church will die;
Leave it to the women folks, and youth will pass it by."

A growing boy who put up a stiff fight against Sunday school every Sunday morning confided to his provoked father that it was all on account of his teacher. She called them Willie and Frankie and Johnny, to their great disgust, and insisted on planning little parties for them at her home, when they wanted a strapping football hero for their teacher, who would take them on hikes and get up sports, instead of beaming on them, and serving cookies and cocoa in a parlor.

The father, suddenly enlightened, made it his business to see the woman superintendent of the school and get the boy transferred—promoted they called it—into a class taught by a "he-man." Then the father took a farther step and himself enlisted in the school's work. Absorbed in business, sleeping late Sunday morning, too many fathers allow the Sunday school to go on without them, to its detriment.

By all means give the consecrated women a share in the work, and a large share, but see to it that the men look after the men's classes, the boy's departments, and that they furnish some of the officers of the school. The man's school is the successful one, in nine cases out of ten, not because the men know better how to do the job, but because their sex will follow and stand by them better; and everyone knows, alas! that in church work and life there are at present three women and girls to every man or boy. Women have always been more faithful to the church than the men, probably because they owe it and Christ such a debt of gratitude—the gospel that lifted them out of low position and gave them rights and privileges such as no other women in the world ever enjoyed. They will be faithful to the man's school, anyhow. And now the men!—Adult Leader.

Prayer for the Children

HORATIUS BONAR, D. D.

Father, our children keep!

We know not what is coming on the earth;

Beneath the shadow of thy heavenly wing,

O keep them, keep them, thou who gav'st them birth.

Father, draw nearer us!

Draw firmer round us thy protecting arm;

Oh, clasp our children closer to thy side,
Uninjured in the day of earth's alarm.

Them in thy chambers hide!

Oh, hide them and preserve them calm and safe,

When sin abounds, and error flows abroad,

And Satan tempts, and human passions chafe.

Oh, keep them undefiled!

Unspotted from a tempting world of sin;

That, clothed in white, through the bright city gates,

They may with us in triumph enter in.

In these days so filled with unprecedented peril for the children and young people, many a Christian parent's and teacher's heart will go out with thanksgiving for this prayer written by that consecrated Scotch preacher and hymn writer, Dr. Bonar. May the prayer be clipped and kept in Bibles for use at family worship and in the place of secret prayer.



Wiesental, Alberta

This splendid group of children meets with the pastor of the church, Rev. Fred W. Benke, every other Saturday for Bible, language and music instruction. The older ones take part in the Junior choir and orchestra. And on different occasions the whole group of children take part in the regular service or meet for a children's meeting. We hope and pray that they may all dedicate their lives completely to the service of our Lord Jesus Christ.

The Young People's Society of Anamoose, N. Dak.

Although the 'Baptist Herald' readers have not heard from our society for a long time the society is still active. We have tried to make a practice to meet twice a month. The Mother's Day program which the society gave proved a success judging by the large crowd which attended and the happy faces which were seen. Each mother was presented with a carnation.

Some of the different types of programs which we have had are, literary, musical and Bible study. One of our monthly meetings usually is a devotional meeting. Our young people also show great interest in the Bible Arithmetic drill.

ANNA KURZWEIG, Sec.

Rally Day at Emery, S. Dak.

The South Dakota B. Y. P. U. and S. S. W. U. met for their Second Annual Rally at Emery, S. Dak., November 18. In spite of the threatening weather, a group of 66 delegates from the various societies of the state, not including Emery, the entertaining society, were present, in addition to a very large group of Sunday school workers and members.

The rally was divided into an afternoon and evening session. During the afternoon session the societies gave very interesting topics on: "How Can We Stimulate Interest in Our B. Y. P. U. Program?" "How Can Our B. Y. P. U. Be Most Helpful in Times Like These?" and "How Can We Hold the Attention of Our Pupils in a Sunday School Class?" Several vocal duets were rendered by the different societies.

After the afternoon session the president, Miss Florence Schlinf, called a special meeting of the B. Y. P. U. off-

cers and S. S. teachers where questions were discussed. Many problems were solved with the help of our able ministers.

After lunch in the basement of the church the evening session was continued.

A song service was enjoyed by all after which the secretary, Miss Poppinga, spoke, reminding us that Rev. R. G. Kaiser of Parkston was moving to North Dakota. A vote of thanks was given him for all he had done for the young people of our state.

The evening service was led by Rev. E. Gutsche of Plum Creek. His topic was based on John 1:11: "He came unto his own, and they that were his own received him not."

Thanks to the Emery society, our president and secretary and to the ministers of our state for their help and encouragement.

HELEN LUBBERS.

The Kansas Association

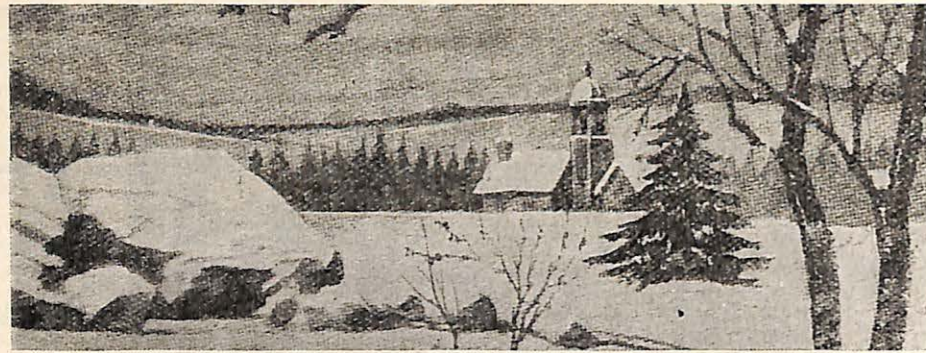
The fall sessions of the association were held with the church at Dillon, Kansas, October 29-31. On the Sunday preceding the sessions the Rev. J. Borchers served the church with very inspiring messages.

The opening address was delivered by the Reverend L. Hoeffner, who chose Ps. 46:5 for his text. The devotional periods were under the leadership of the following brethren: R. Vassel, C. Neve, G. Thole and Chas. Zoschke. The general theme was: "Jesus our Leader." Rev. A. R. Sandow spoke on Gal. 2:20 and the closing message was brought by Rev. O. Roth with 1 Cor. 1:30, 31 as his text. The offerings taken during the sessions amounted to \$46.

Several churches of the association were without ministers, but are gradually finding new spiritual leaders, some of whom we had the pleasure to welcome at our session.

Again and again we felt the presence of Christ in our midst. We fully believe that the days spent at Dillon were days of mountain top experiences. We are greatly indebted to the pastor of the entertaining church, Rev. S. F. Geis, to the ladies, who proved delightful hostesses, and above all, to our God, for the many rich blessings we received.

J. BORCHERS, Reporter.



Preparations for the Coming of Christ

Gal. 4:4

F. A. LICHT

"We can't say anything new anyhow," so said a fellow pastor to the writer not long ago concerning the Christmas message. Well, that is true enough, but is that a reason why we should speak with less fervor and hear with less enthusiasm the old, old story of Jesus and his love? Are not the old truths and things sometimes the most precious ones? The old sunshine, the starry heavens, the daily bread, enjoyed in old Abraham's times, are they not as precious and needful to us in the 20th Century A. D.? Is love of parent, affection of lovers any less prized today than three or four thousand years ago when Isaac wooed Rebecca and Rachel rejoiced over her first-born?

And so the old, old story of redemptive love still brings sunshine to our souls, food to our spirits and joy to our hearts.

A Noted German Author

once said: "The Christmas Story is so endearing and beautiful that even if it were mere fiction it would be worth dying for." And we would add—this story of the Christ-child in the manger is so wonderful and comforting, so joy and peace imparting and so unlike any other that the world over has ever heard, that it *can't* be a production of imagination. To invent such a story would be more marvelous than the story itself.

For this grand event of the holy night, prophets and saints of old have yearningly waited. Not only among the Old Testament people. Among *all* people we find more or less distinct prophecies of a coming Savior.

The Noted Greek Philosopher Socrates

said to his students hundreds of years before Christ: "We must wait until somebody comes from God to teach us how to behave toward him and our fellowmen." And his great disciple Plato wrote: "It is most desirable that some one be sent us from heaven as teacher, and how I long to see him!"

Confucius, China's great and most honored teacher, said hundreds of years before the birth of Jesus, that from the West would come the true saint and religion and enter China and penetrate all its parts. Similar quotations could be

made from the ancient scriptures of India.

But one of the most wonderful predictions (outside of the fold of Israel) of a coming Savior we find

In the Writings of Zoroaster

He was Persia's greatest and noblest teacher and prophet. It is surmised that he was influenced and stirred by the writings of Jeremiah and Daniel concerning a coming Messiah. He taught his disciples "that in the last days" a Virgin would give birth to a child, whose birth would be announced by a special star, the brilliance of which would not be dimmed even by the midday sun. "And you, my children," said he to his disciples, "shall see the rise of this star before all other peoples. As soon as you see the star, follow it whither it shall lead you and worship the divine child, bringing him your gifts. It is the almighty Word, which made heaven and earth." Thus spoke and prophesied this venerable man long before the holy night. And the wise men who followed the star to Bethlehem and came to worship the Christ-child there were most likely led to do so through Zoroaster's predictions and exhortations, for they were Persian astrologers or astronomers.

And here it is also interesting and worth noting

How God Prepared the Time

for the coming of his Son and the preaching of the wonderful gospel story. In Galatians we read: "When the fulness of the time was come God sent forth his Son." The time was especially prepared for Christ's coming.

In the first place, God had done all he could to *prepare his people*, through the prophets, for the reception of the heavenly visitor. The prophets had foretold his coming, as we know, the place of his birth, and also, fairly definitely the time of his birth, his suffering and death for our sake.

And *Alexander*, the so-called great, also helped, though unknowingly, to prepare for this event. We know how a few centuries before the Christian era this conqueror subdued almost every nation, and—what is most important to us—he spread the Greek culture and language wherever he went. And when the Apostles of Christ went forth with the message of their Lord they could make themselves understood in the Greek language throughout the whole civilized world, did not first need to study the

different tongues like our modern missionaries, and moreover, the New Testament scriptures found in this excellent language a perfect vehicle for its publication.

Another preparation for Christ's coming and the spread of his gospel was

Performed by the Roman Emperors

They had conquered almost every other nation and forced them all to live in peace, had splendid state roads built throughout their vast domain, kept safe for travel by Roman sentinels. And thus the Apostles could travel in comparative safety and ease and preach the gospel of God's love.

One more preparation for the spread of the Good Tidings is worth mentioning: We know that centuries before our era the Jews were driven out of their country and were subsequently scattered all over the world. Now, when Christ was born and a little later, when the messengers went everywhere preaching his message,—they found meeting-houses and congregations in every city of the civilized world,

The Jewish Synagogues

We know from reading the Acts of the Apostles that almost the first thing Paul did on entering a strange city, was to visit the synagogue on the Sabbath day. There he always found an assembly. He did not need to advertise and seek hearers first, like our missionaries, both home and foreign. And thus the first converts were won in these God-prepared places.

We see thus how wonderfully God himself, albeit he used human instrumentalities, had made preparations for the great event, the coming of his Son and the spread of the Glad Tidings and building up of Christ's communities and churches.

All preceding centuries pointed to and were preparations for the night of Christ's nativity. And the ages *since* point back to that wonderful event. We count our years by starting with that night. Every time we date a letter and say 1934, we honor Jesus, consciously or unconsciously. Every Jew or Gentile or Christian in his correspondence honors Jesus. For what else does it mean when we write December 25, 1934? Is that not a reference to what happened 1934 years ago, the birth of Christ? And thereby also confession is made that

Jesus is Really the Creator of Human History!

History is divided into two great divisions: one *antedating* Christ and the other *following* his birth in Bethlehem.

Thus we behold with amazement how heaven and earth, God's angels, prophets and saints, on the one hand gladly, and on the other hand kings and godless rulers and ruthless conquerors unwittingly contributed toward the glory of him, who in the holy night graciously visited us with his salvation.

Truly the birth of Jesus, Son of God and Son of man, is the greatest event in the world's history, the most marvel-

ous thing in heaven or earth and throughout time and eternity: "God made manifest in the flesh." The Holy One, Almighty Creator of heaven and earth, coming as a shepherd seeking his lost sheep.

May we gladly bid him welcome this Christmastide and wholeheartedly consecrate to him our hearts and our all!

— (A reprint.)

"If I Had Not Come"

John 15:22

There are "ifs" that startle us. Conditions but slightly different might have resulted in untold disaster. We escaped them. By hazardous curves we reach an eminence; from our exalted position we see the perils which were our persistent menace. The stars blink at noon-time; they are hidden in light; we cannot see them, but from the darkest cavern we may look up through the blackness at midday and note the stars in all of their midnight effulgence.

In the word of Jesus we front a startling "if." It drops us to the very depths of things. It is only as we let our imagination lower us down, down to conditions that obtained at the coming of Jesus that we are able to note the brilliance of the stars that were flashed into the world's sky by him who is "the Light of the World."

Let us look through our telescope of history and pick out a group of first magnitude stars.

1. *Exalted childhood.* When the babe was born in Bethlehem children were a father's chattels, and often esteemed less than cattle. A new babe might be strangled, if unwelcome to the father. Art reveals prevailing sentiments. We look in vain for intimation of Christian affection for the child until the spirit of the Christ came into the gentle mastery of the heart of man. From that time until now the child has been coming into its own. If we blot out this star the door of the asylum for the fatherless is forever closed; the home for the care of incurable children is replaced by the rugged mountain slope for exposure and death; home affection is replaced by outward rigor; intellectual possibilities have small chance of realization, and the great crying spiritual needs have no supply. What a calamity—"If I had not come!"

2. *Exalted womanhood.* An old astronomer gazing long into the heaven falls back from his instrument of search with this ejaculation, "The undevout astronomer is mad." The woman who has no vision to see the star that Christ set aflame for her is no less demented. Woman was then a toy, slave, lacking soul, lacking a serious mind. The Bethlehem manger changed it all. Wherever the gospel has got a grip woman has been lifted. Her emancipation began in Judea. She then commenced to come to her possibility as the equal or superior of man. As the gospel conquest proceeds woman is hurried to her unique destiny.

3. *The uplift of the unfit.* When Jesus came human life was of small worth. A

thousand of the strongest young men might be sacrificed in gladiatorial contests in a single week to furnish holidays for a degenerate race. Who cared? These were only slaves. The populace must be entertained. Who cares for a Lazarus? Crumbs and curses are enough for him. Who cares for the leper? Send him forth to die alone. How few there were to lift hands of help for the widow and the orphan. No one opened hospitals for the sick. No one cared for the poor. Few there were to shed a tear for the broken reed. "If I had not come!" To what an abyss we are hurled! But he did come. Come so that the unfit might survive: come "to seek and to save that which was lost." What a magnificent new star came to stud the sky,—the star of sympathetic brotherhood.

4. *The exaltation of hope.* Man is incurably religious. He is born with relations to the infinite. The old religious systems were but shells. The old gods received jeers in place of adoration. The primitive religious instincts seemed mockeries. There must needs come an ampler revelation of the very heart of God. Browning has voiced for us the mastering religious desire of the human heart: Oh, "that the All-Great were the All-Loving, too!" Jesus came. God was expressing himself. He loved; he gave, that man might enter into his heritage. Hope expanded into faith. The All-Great is the All-Loving, too. Humanity has its boon. Let the Christmas bell ring.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

—George D. Knights.

An Excerpt

From the address of Dr. Maurice A. Levy before the Baptist World Alliance on "Christ's Lordship and Church Polity"

Saving faith is the conscious and spontaneous answer of the human spirit to the grace of God. That determines our attitude towards the ordinance of baptism, as to its form and its recipients. As to the mode the appeal is to symbolism, the depiction of an antecedent experience, or in the vocabulary of a generation that delights in pageantry, the dramatization of momentous events in the redemptive ministry of our Lord and of something vital in the life of the believer—death to sin and resurrection into new life through union with Christ. We have no creed save the New Testament. We need no other creed. This ordinance in its eloquent symbolism keeps before the church and its constituency the cardinal teaching of the New Testament. The mode is self-vindicating.

But what validates the ordinance? Above all others we should be clear on this issue. To render the ordinance impressive and convincing there must be certain personal and spiritual prerequi-

sites. A personal response to the spirit and Lordship of Jesus alone can make it authentic and convincing. It is at this point that we challenge the practise of infant baptism. Every religious act must be voluntary. Our protest against pedobaptism arises from the conviction that it is a violation of personality. Faith must be free.

What Does It Matter?

The past and future in Atlantic liners is graphically illustrated by a picture of the new 73,000-ton Cunarder, to cost \$30,000,000 and expected to make the crossing in four days. In the background of the picture is the famous New York sky-line; in the foreground is a little sailing-ship, the first Cunarder, which came to our shores 91 years ago. The new one is bigger and costlier. It goes faster. What does it matter?

John Haynes Holmes has a striking comparison entitled "How Wonderful Is Science!" He shows what our fathers had to do with a generation or two ago, in contrast with the marvels we use today. For example, "In the old days we could kill men only one at a time by sling-shots, arrows, and rifles. Now we can slaughter men like rabbits in a shamble by machine guns, poisonous gases, and disease germs. How wonderful is science!" Again, what does it matter?

Let us not make the mistake of thinking that invention is progress, that moving faster is living better, that size is a sign of character, or that the multiplication of things is synonymous with increased efficiency. All the new externals of civilization (is it civilization?) today can not bring comfort to human hearts, can not give power to conquer temptation and sin, can not insure peace and good will among men.

Fruit at Seventy

Someone has quoted Confucius, the great philosopher of China, as to the productivity of man at various stages in his career. Here is what Confucius said on this point:

"Until a man is thirty he is like the ivy on the vine with no inherent strength; at forty he is a bare tree; at fifty he puts forth leaves; at seventy, fruit."

A good point is the fruitfulness of a man who has reached his three score and ten. We do not agree that no fruit is borne before that time. Indeed, we think of men in middle life as busily engaged in reaping the golden harvest. And some are filling their granaries in the twenties and thirties. At the same time, there should be a ripeness and a delicacy of flavor in the fruitage of the seventies that is not possible at an earlier time.

Let no one wait with Confucius to the time of old age before bearing fruit or thrusting in the harvest sickle. But, at the same time, let no septuagenarian put himself on the shelf.

Let Me Walk With Thee

MRS. WILLIAM H. SCHINDLER

Dear God, please give me strength,
In this age of unbelief,
That to thee I will hold fast
And never doubt or fear.
Be very, very real to me,
Let me know that thou art near,
And when in prayer I bow,
Reveal thy holy face to me.
That I may o'ercome my foe
And live to praise but thee.

At times my faith would falter,
I seek thee on my knees
And ask, dear Lord, to speak to me
And raise my eyes to thee.
That songs of praise may ever be
Part of my daily life,
That doubt and worries all may flee,
Make me a living sacrifice,
Oh, let me walk with thee.

Detroit, Michigan.

"Unto What Were Ye Baptized?"

An Anglican friend recently put two questions to me: "Have the Baptists a future?" and "What prevents you from becoming an Anglican?" I need not develop for the readers of this article the answers I gave, which suggested that Baptists are still necessary witnesses to a neglected but important truth, that truth being the constitution of the church through believers and the emphasis on personal faith by a New Testament act in its New Testament meaning. As an example of the kind of view which makes our witness necessary, I quoted the answer of an Anglican clergyman to a question which I put to him when I was a Baptist minister in a Scottish village. I asked him whether he would insist on re-baptism if some member of one of the churches in the village wished to join his communion. He replied: "Certainly not, if it were one of your people, for with your method of baptism I could be quite sure that the water had been in contact with the baptized person; but these Presbyterians are so careless in their method of administration that you never can be sure that the water had actually touched the child."

At the same time, since I am writing now for Baptist readers, I am bound to say that I do not think Baptists generally are sufficiently representing the whole of the New Testament truth about baptism. I believe that some of our present admitted weaknesses is due to this neglect. I am troubled by the thought that we are often Johannine rather than Pauline Christians, the John in the question being John the Baptist and not the Evangelist. We can indeed effectively answer the question, "From what were ye baptized?" by our confession of repentance, but can we as effectively answer the New Testament question "Unto what were ye baptized?"

More than thirty years have passed since I first raised this subject in these

columns. No one can study the New Testament references to baptism without being impressed by the way in which water-baptism is made the natural symbol and usual accompaniment of Spirit-baptism. Let us think, for example, of Paul's words in 1 Cor. 7:13: "In one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit." Let us recall how water-baptism is linked to the death and resurrection of Christ (Rom. 6:1-5) and these with the Spirit's work. (8:9-11.)

There can be no danger of Baptists attributing any mechanical value to water-baptism, since they hold firmly to the New Testament practice of administering baptism to believers only. Apart from the genuine faith of the baptized person, the rite is meaningless, or, indeed a mockery. But ought we not to believe that where faith is present the rite of baptism may be an occasion of grace? Ought we not to emphasize the prospective meaning of baptism as well as its retrospective meaning? Ought we not to put fuller meaning into the words of John 3:5 (which Baptists are apt to neglect): "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God?"

If, as is commonly believed, our Lord's own baptism was marked by a new consciousness of his relation to the Father, is it too daring to believe that his disciples may humbly follow him in this new beginning of life in the Spirit? I believe that we are the only Church that can afford to emphasize baptism in this prospective way without any risk of the emphasis becoming a mechanical sacramentarianism. By confining baptism to believers, we make it always a sacrament of *faith*, the supreme realm of the Spirit's activity in human life.

When baptism is regarded in this way, it takes its true place alongside of the Lord's Supper as an act of faith which helps to establish a new degree of contact with God in the Holy Spirit. If it be said that such contact is not confined to, or dependent on, water-baptism, no Baptist would question that, but any argument which treated water-baptism as "making no difference" would be equally valid against the celebration of the Lord's Supper by the use of bread and wine. The truth is that acts are more expressive to ourselves, as well as to others, than words can ever be. We are all agreed that this expressive value belongs to believers' baptism in its retrospective sense; let us be equally explicit in teaching candidates for baptism that it has also a prospective sense.

It is significant that other Free Churches which teach with us the constitution of the Church by believers inevitably tend to relegate baptism to a quite subordinate place. Thus it becomes a mere dedication rite for most Congregationalists; even for Presbyterians, though it is a solemn sign and seal of the covenant of grace, it is necessarily quite subordinate to the Communion service. There are only two log-

ical positions in this matter, namely, that of baptismal regeneration and that of believers' baptism. This is admirably brought out by Professor N. P. Williams in the long note on infant baptism to be found in his book, "The Ideas of the Fall and Original Sin" (pp. 550-554). He rightly urges that the New Testament baptism is the baptism of believers and that infant baptism rests solely upon the actual practice of the Church, and he goes on to say: "Those who do not trust the instincts of the historic Church to the extent which this argument requires should in logic either abandon the custom altogether or interpret it solely as a picturesque and dramatic method of registering the name of the infant as an honorary member of the Christian Society." Baptists, I contend, are alone entitled to hold the intermediate position, viz., that baptism is a means of grace because it is, and only when it is, the baptism of believers.—Dr. H. Wheeler Robinson, M. A., in "The Baptist Times," London.

How Liquor Deceives

Many old-time theories regarding the supposedly beneficial results of alcohol have been exploded and proven fallacies in the light of discovery. Years ago it was not uncommon for a physician to prescribe some form of liquor in his belief that the patients were helped by so doing. Now the picture has changed. Nowhere near the amount of liquor is given in the treatment of disease as before, a fact that speaks volumes. Sick persons have a far greater chance of recovery than in the long ago, this being attributed not only to better scientific methods but to absence of alcohol in therapeutics.

Not long ago a doctor said to me: "I'm convinced, and so is the greater part of the medical world, that alcohol does more harm than good for a sufferer. There isn't a single instance in which medicines and diet cannot do the work more effectively and without the ever-present danger of the patient developing the alcoholic habit. The latter peril is one of the most vicious possibilities in connection with the administration of intoxicants."

"Stimulants, as you know, never cure. They merely drive the worn-out or ailing mechanism, when rest, nourishing food, and sleep are the only things required to bring about recovery. Alcohol for a time makes an individual think he is in better physical shape than he really is. In this condition he is apt to overdo. When the temporary effects of the stimulant have passed, the resultant let-down puts the patient in a worse condition than before. Organs that needed rest are forced to increased activity under the spur of the liquor, instead of being allowed to build up. Only rest and nature can replace the devitalized cells with fresh, new ones. Instead of running in high gear during convalescence, the human machine should operate in low until such a stage of recuperation has been reached that

normal activity may be indulged in without risk of a setback. For these reasons liquor in any form is sinister in its influence on the body whether the latter is rugged or ravaged by some disease. Alcoholic drinks not only tend to turn a healthy specimen into an invalid, but they are particularly devastating to a sick person.

"Pioneer doctors used to give whisky in cases of snake-bite in the firm conviction that the potion was strengthening. Nothing could be farther from the truth as we know now. Let me tell you why. In snake-bite the object is to keep as much of the venom from reaching the blood-stream. In an effort to accomplish this we inject a solution of permanganate of potash, allow the fang wounds to bleed freely, and apply a tourniquet between the point of infection and the heart. Now when whisky or anything in the form of alcohol is administered, the heart is always accelerated and circulation speeded up. In other words, the heart is made to work harder. Naturally, it follows that the venom is then more quickly and thoroughly absorbed and the cure becomes a difficult matter. So, whisky, it is apparent, instead of being a friend, is an enemy of the patient.

"Do you know what happens when one's sorrows are drowned in liquor? I'll tell you. The expression is really a misnomer. Liquor never drowns anything. True, it pickles a man's organs, hardens the liver, kidneys, and arteries, bringing premature old age and general debility. It drowns his sorrows by dulling his fine sensibilities to the point where nothing seems to matter any more. His troubles vanish because he loses the will-power and moral strength to conquer them as any individual with character and high ideals would do. The drinker is robbed of all sense of proportion regarding life's values. He is inclined to magnify the trivial and underestimate the important. He becomes ugly, unreasonable. His moral standards are lessened and each notch they descend makes it easier to sink farther down the ladder of human conduct. His judgment deserts him. Do you know that millions of brain cells are destroyed by alcohol?"

"Some people are under the delusion that delirium tremens is the only outward manifestation of heavy drinking except drunkenness. As a matter of fact, insidious changes go on, both internally and externally. The bloodshot eye, the red nose, the flushed countenance are only a few of them. They indicate, as a rule, considerable indulgence. Within the body the change is pronounced and far more serious. Alcohol leaves its deadly mark indelibly on the delicate organic structure, damaging the heart, blood-vessels, kidneys, liver, and lungs. No organ is immune from the ruinous influences. And when vital organs are gone they cannot be replaced like parts of an automobile.

"During operations and all cases of

sickness the drinker's chances of pulling through are far less than the total abstainer's. He has little reserve to fall back on. Outraged nature thus exacts her penalty. You have only to consult the records of any reliable doctor or hospital to prove every statement I have made."—Henry H. Graham in "Young People."

Counting the Closed Doors

An elderly man was looking back over his life and thinking with regret of the opportunities he had allowed to slip by without acting on them, just because he had been, or had thought he was, too busy to do the thing he might have done. He thought, "There was my brother-in-law, who was sick of tuberculosis in my home, and died there; and I was too busy to sit by his bed and talk to him about Jesus, who would be his Savior. There were my nieces and nephews, who looked up to me and on whom I had an opportunity to make a definite impression for Christ, who are all now irreligious and hardened. There were the boys that were in my employ from time to time,

This number of "The Baptist Herald"

finishes its twelfth volume of its career and in many cases terminates the subscription for another period as most subscriptions expire with the calendar year.

Please see that your renewal is made without delay. This can be done through the Publication House's representative in your church or by mailing it direct to Cleveland. Your pastor will be able to advise you.

The editorial direction will be under the newly elected General Secretary of the young people's union, Reverend Martin L. Leuschner, for whom we bespeak your unstinted support.

The Business Manager.

who were just forming their ideals and habits, and who I might have molded as I would; but I allowed the relation to remain a purely business one, and not one of them was filled with a great purpose in life, or had the chance of following me as I followed Christ."

If it be true, as psychologists tell us, that every thought and impression is stored in the subconscious memory, and will some day come up into conscious remembrance, what a lot that man has to think about through all eternity!

The Unchanging Bible

Do you imagine that the gospel is a nose of wax, which can be shaped to suit the face of each succeeding age? Is the revelation once given by the Spirit of God to be interpreted according to the fashion of the period? Is "Advanced Thought" to be the cord with which the Spirit of the Lord is to be straitened? Is the old truth that saved man hundreds of years ago to be banished because something fresh has been hatched in the nests of the wise?—Charles Had-don Spurgeon.

The Greatest Thing

The disciples missed their chance to do the greatest thing one can do for a child—introduce him to Jesus. If a child should come to you and ask, as a little girl of six did the other day, "Who is God, anyway?" what would you say? Recently a young woman who is very much interested in introducing her little pupils to God wrote down a definition of God for them:

God is always with us, though we cannot see him.

He is the loving Father of everybody and our best friend.

He can be talked to freely, but always with respect, for he is great and wonderful.

He likes to have us tell him things, for he is always interested in his children.

He gives us many things, especially help, so we must remember to thank him.

He is sorry when we do wrong.

He commands us as our parents do, and commands grown-ups, too, for they are his children, also.

He belongs to all, but does not have favorites, for that would be unfair and God is always fair.

He has work to do and asks us to help him in that work, and when we do we are all happy together.

Some of God's plans we cannot yet understand, but as we get older and wiser, and especially as we try to help him as much as we can, we shall understand better.

He loves beautiful and true things, especially in the ways we act.

God is like Jesus, so when we learn about Jesus, we know what God is like.

—Dorothy Dolan.

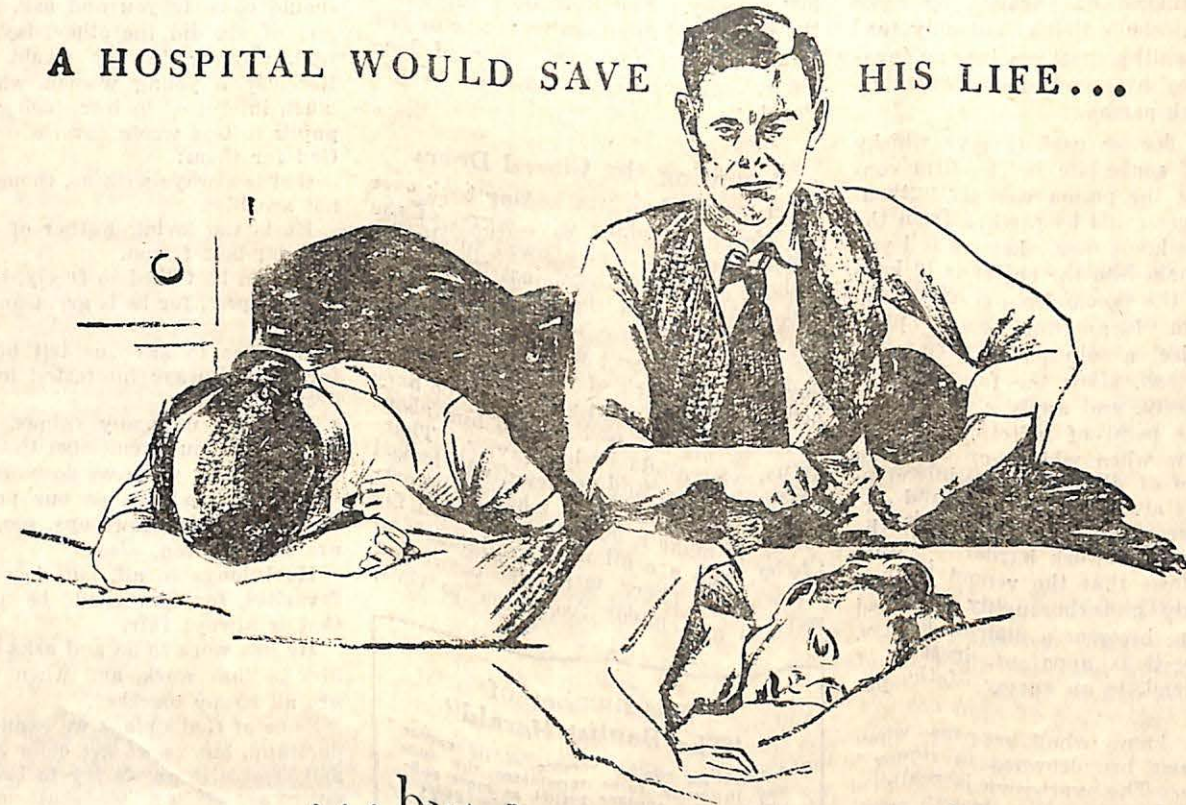
Death and Misery in the Japan Typhoon

The worst typhoon in 35 years swept over southern Japan late in September, leaving death and misery in its wake. The Kobe-Osaka-Kyoto area and one section of the Inland Sea suffered great loss of life and property. Hundreds of children were trapped as school buildings collapsed. The famous Osaka temple, Tennoji, was reduced to ruins. Japanese newspapers estimated more than 12,000 people killed and a property loss of half a billion Yen (\$145,000,000 at current exchange).

Concerning damage to Baptist Mission Property, Miss Elma Tharp of the Japan Mission reports: "Our Baptist ranks, so far as known, have suffered no losses. The Osaka Bible Training School was hard hit. The Mead Christian Center building suffered most and cannot be used. The new church under construction at Tonosho on the Inland Sea was damaged. The parsonage stood remarkably well and needs only minor repairs."

This was the second major disaster in Japan within eleven years. The great earthquake with its appalling loss of life and property occurred in September, 1923.—"Missions" for December.

A HOSPITAL WOULD SAVE HIS LIFE...



...but he will have to die

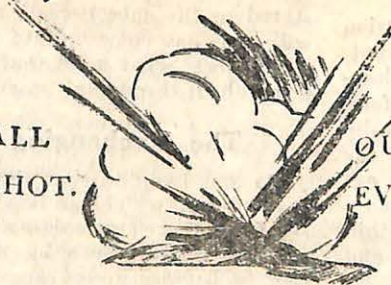
Too bad, little fellow, but you will have to die.

Some of the hospitals are full, others are running part time or not at all, because of the lack of money.

It takes a lot of money to run America's hospitals. Oh, yes, a lot of money, a billion dollars a year.

You see, we spent our money in the war. It was a very expensive war. It cost the nations of the world almost a billion dollars every four days.

**THE ANNUAL BUDGET OF ALL
BLOWN UP, IN POWDER AND SHOT.**



**OUR HOSPITALS
EVERY 96 HOURS!**

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