

THE BAPTIST HERALD



Martin L. Leuschner, Editor

January 1, 1935

What's Happening

The Rev. J. R. Matz, formerly residing in Goodrich, N. Dak., has accepted the call from the church in Leipzig, where he recently began his ministry.

The Rev. Rudolph Kaiser has accepted the call from and is already ministering to the German Baptist Church in McClusky, N. Dak. His ministry in this new field is beginning very favorably.

The Rev. August Rosner, pastor of the church in Shattuck, Oklahoma, has completed his ministry there and followed the call of the German Baptist Church in East Ebenezer, Saskatchewan, Canada.

The Rev. John Leypoldt was in charge of a brief series of evangelistic services in the church in Lansing, Mich., shortly before Thanksgiving, of which the Rev. J. Grygo is pastor. The ministry was blessed of God with fruitful results.

Mr. H. G. Geis, the general colporteur of the German Baptist Publication Society, has been working for the past several months in the churches located in Philadelphia, Bethlehem, Baltimore and Wilmington of the Atlantic Conference. His later itinerary will take him to our churches within the state of New Jersey.

The Rev. O. E. Krueger, the Moderator of the General Conference of German Baptists of North America, has been released by his church, the Temple Baptist Church of Pittsburgh, Pa., for three months this coming summer to do promotional work in Western Canada. The itinerary has not been announced as yet.

The Rev. William L. Schoeffel and the Rev. Walter Macoskey of Cleveland, Ohio, reviewed two timely and significant books on the subject of war and peace before the Baptist Ministers' Conference of Cleveland early in November. The books were Abram's "Preachers Present Arms" and Vera Brittain's "Testament of Youth."

The Rev. G. E. Lohr, the Rev. and Mrs. E. Huber and Mrs. Stabbert of Lodi, Calif., have recovered from an automobile accident in which they were injured while driving home to Lodi from the sessions of the California Association held in Los Angeles, Calif. God's providence manifested itself in protecting them from critical injury.

A farewell service was tendered the Rev. and Mrs. Martin L. Leuschner by the members and friends of the Fleischmann Memorial Baptist Church of Philadelphia, Pa., on Friday evening, Dec. 28. On the following Sunday morning Mr. Leuschner preached in the Pittsford Baptist Church near Rochester, N. Y., where he was pastor for two years while studying at the seminary.

The Rev. August Kraemer, minister of the German Baptist Church in Edmon-

ton, Alberta, Canada, entered the hospital on November 20 and was operated on shortly thereafter for the removal of the appendix and for other complications. His condition was critical for a few days, but with the help of the Great Physician, he has been making considerable improvement and has been regaining his strength.

A significant Missionary Conference will be held in the Evangel Baptist Church, Newark, N. J., of which the Rev. Vincent Brushwyler is minister, from January 16 to 21. Representatives of the China Inland and the Sudan Interior will be present and will have a place on the program. It is hoped that the Rev. Paul Gebauer, our Cameroon Missionary, will be able to be present to picture the Cameroon field at the conference.

The itinerary of the Rev. H. C. Baum, the evangelist of the denomination, for the first six weeks of the new year will be as follows:

January 2-10, Kenosha, Wis.

January 19-February 9, Ashley, N.

Dak., with the church stations cooperating. It may be timely to be reminded that we should remember our evangelist and his ministry in our prayers.

The Rev. Emil D. Gruen, the superintendent of the Bethel Jewish Mission, Philadelphia, Pa., was in Brooklyn, N. Y., on Sunday, December 22, speaking on the subject of Jewish Missions in the church services of the First and Second German Baptist Churches of that city. The Christmas Program of the Bethel Mission was held in the mission hall on the evening of Dec. 27 with a large group of the neighborhood people and friends of the mission in attendance.

The editing of "The Baptist Herald" by Mr. H. P. Donner with the assistance of the Rev. William L. Schoeffel, following the untimely death of Brother Mihm, deserves the whole-hearted commendation of the denomination. These men gave of their time and services generously to add this work to their already heavily burdened shoulders. The present editor wishes to congratulate them upon their able achievement.

On Sunday, December 9, a unique service was held at the chapel of the Philadelphia Home for the Aged in which the new hearing system recently installed for the benefit of the guests, who are hard of hearing, was dedicated. This system was presented by the Young Ladies' Auxiliary with the inspiring encouragement of the Women's Board of Managers. Mrs. Frances Leuschner, president of the Auxiliary, Mr. Reuben Windisch, president of the Men's Board, the Rev. F. P. Kruse, chaplain, and others had a part in the program.

The missionary brochure, entitled "Harvests," which is published at the beginning of each year by the Northern Baptist Convention, contains several items of news of special interest to our German Baptist churches. In a two-page article concerning the Baptist World Congress there are two illustrations in which the faces of the Rev. William A. Mueller of Brooklyn, N. Y., and of the Rev. Herbert Gezork of New York are very prominent. There is also an article concerning the missionary work of the Rev. and Mrs. George J. Geis, which is reproduced on another page of this issue.

Miss Edith Koppin has recently returned to her home in Detroit from Africa where she served as a medical missionary during the past six years under the auspices of the Sudan Interior Mission. Miss Koppin is a member of the Ebenezer Church of Detroit, and a daughter of Mr. Paul Koppin, one of the founders of the Ebenezer Church. Ill from the effects of malaria contracted in Africa, she found it necessary to return home for a period of convalescence. We wish for Miss Koppin a speedy restoration to health. Such missionaries who have made costly sacrifices and are continuing to make them should be remembered in our prayer.

Mr. Norman J. Boehm of Detroit, Michigan, the president of the Young People's and Sunday School Workers' Union of German Baptist Churches, has sent the following message as expressive of the host of young people who are members of this Union: "We sincerely welcome into the Young People's and Sunday School Workers' Union our new General Secretary, the Rev. Martin Leuschner. This marks the first issue of the 'Herald' under his editorship. We heartily felicitate him on his new position. We hope he will derive much joy from his contact with our young people and Sunday school workers and the denomination at large. We unite in wishing him success and assure him of our cooperation. We stand solidly by you, Brother Leuschner. May God use and richly bless you!"

Subscribers!

Please do not fail to renew your subscription promptly to insure uninterrupted service.

The mailings will otherwise be discontinued after a few weeks of grace.

It will be regarded as a favor to be notified, if for any reason, the subscription is to be canceled.

The Business Manager.

The Baptist Herald

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Number One

EDITORIAL

"WE"

THE brief word "WE" has been immortalized by Charles A. Lindbergh after his epochal, winged flight across the Atlantic Ocean to France. The aeroplane and he were so much a part of each other that the word "WE" came to his lips when he spoke modestly of his achievement.

There is an inspiring significance in that word for us as churches of Christ in our denominational enterprise. We are a democratic body in procedure. More important than that, however, we must always be a cooperative body. "No man liveth unto himself, and no man dieth unto himself." Every one of us is engaged in the noblest service which man is enabled to render. It is his privilege to glorify God through the proclamation of His Truth and the Christlike spirit of his life. It is his privilege to establish God's Kingdom on earth and as such to be "a co-laborer together with God." The word "We" is always uppermost in the Christian's vocabulary.

The adventure of such a cooperative undertaking has moved us deeply as we begin the task of editing "The Baptist Herald." This periodical belongs to all of us. It will always represent our composite experiences and needs. It is "WE" who will make this publication a meaningful contribution to our religious life. From the Atlantic to the Pacific, from the South to the North, in the United States and Canada and across the waters to distant lands there stretch the ties which bind our hearts in Christian love and prayer and unite our hands in the service of God's Kingdom. The consciousness of this fellowship will always be a source of renewed inspiration to me.

We must not forget that we are "surrounded by a great cloud of witnesses," that "others have labored, and we have entered into their labors." The energetic and pioneering ministry of our friend and brother, the Rev. A. P. Mihm, who so recently made his triumphal entry into the eternal abode of God, will constantly serve as a beacon light, calling upon me to strive toward those same ideals which motivated him.

This issue of "The Baptist Herald" has a variety of features. The article by the Rev. O. E. Krueger, who as moderator of our General Conference is in a position of leadership, will deservedly be read by everyone. The articles by Professor von Berge have aroused favorable comment. A very prominent feature will be "the Devotional Page" which will be conducted each month by some interpreter of God's Word. These devotional messages by Professor Kaiser are spiritual gems, which will challenge our lives for many years to come. "The Book Chat" will be of interest to our literary-minded folk.

In the next issue an article by Mr. Norman J. Boehm of Detroit, Mich., the president of the Young People's and Sunday School Workers' Union, will appear, in which he writes graphically about the youth of today.

We are proud of our denomination, because God has blessed the efforts of its pioneers and leaders. We rejoice in the work which is ours cooperatively as laborers together with God. Let us forge ahead and strive onward as those whose lives are emblazoned with Victory and Triumph!

We Are Doomed, Unless—!

By the Rev. O. E. KRUEGER

OUR new editor has asked me to make a prophesy regarding "Our Churches in the Tomorrow." One does not need to be a prophet nor the son of a prophet to draw certain conclusions from certain premises. If these are correct, the syllogism must be true. "If men are not monkeys and Adam was a man, then Adam was not a monkey." We believe that "what a man soweth, that also shall he reap." Nevertheless, our prognostications are not infallible. An enemy may walk over the field by night, sowing tares.



Predictions Always Precarious

In shock-threshing on the western plains everybody is most happy, when the machine is so set that all the dust blows away with the straw and chaff, so that no one need work in it. But in setting the machine early in the morning the direction of the light wind is often imperceptible.

"If zephyrs come, so light they come,
Nor leaf is stirr'd, nor wave is driven."

The thresher throws a handful of dust into the air to detect the drift of the wind and then sets his machine accordingly. Generally the gentle breeze is a prophet of the strong wind which will arise later in the forenoon. It may also be that before the day is done a gale may be blowing from the opposite direction.

We can make no sure predictions. The role of the prophet is always precarious. He is beset by the temptation to say "smooth" things, for he does not enjoy rubbing the fur the wrong way. If he is tactful, he will turn "the cat" around before the stroking process begins. Gloom-prophets are never popular. Often they have been put into prison with bread and water, if they were fortunate enough not to have been beheaded. "Safety first" is a well practised art with a professional prophet.

Our Churches in the Future

What about our churches in the tomorrow? Shall we paint a glowing picture or shall we dip our brush into the pigments of gloom? Have we any reason to believe that a group of 272 churches is ever to be doubled? Is there any sound basis for the belief that our 36,000 members are ever going to reach the 100,000 mark? Or, on the other hand, are we to offer the salutation of those "who are about to

Mr. Krueger is pastor of the Temple Baptist Church of Pittsburgh, Pa., and Moderator of the General Conference of German Baptists of North America for the triennium 1934-1937.

die"? I well remember that we seminary students of thirty-five years ago were regular crepe-hangers. At that time we saw the end and thought we knew that our days were numbered. The swan song of our denomination was soon to be sung. But we have been growing in comparatively large numbers ever since. Thousands of our members have united with churches, which do not have a German background, and several churches have left our conferences to unite more closely with the state conventions. In spite of that, we are still growing!

When all of our churches will have forgotten the German "pit from which they have been digged," shall we then continue as a separate group? I shall give no instruction and venture no prophecy. I can only make a guess. It is my firm conviction that there will not be a merger with another religious body for some time and such will never be a mass movement. Individuals undoubtedly will be transferring their membership to other churches, but the number of these will decrease, since we are meeting the language needs of our young people. Individual churches in possibly larger numbers may make such a transfer. Such will be true especially of those churches, whose pastors have had no historic interest in or connection with our background. If they have not been trained in our churches and seminary, their loyalties naturally would not be very strong. Any action or movement which weakens our seminary, will weaken our group-consciousness and hasten a breaking-up process.

The Publication Society

Such a process will also be hastened, if our Publication Society should ever find itself on the rocks of financial straits. The Northern Baptist Convention could not keep "The Baptist" alive as a denominational organ. We are maintaining "Der Sendbote" and "The Baptist Herald" and find that they are undergirding our very existence. If the denomination does not support these publications, it will lose its own support and soon cease to exist. The Rev. Benjamin Schlipf's recommendation regarding "the A. P. Mihm Memorial List" is a happy thought and should be extended to the "Sendbote" as well. Can we not have "a Gottlob Fetzer Memorial List" also? As the Publication Society and the seminary go, so will go the denomination. This is not a prophesy but a bit of reasoning. Is there any reason to question its soundness?

Our Future Spiritual Prosperity

But we should be more concerned about our spiritual prosperity than about our physical existence as a separate group. We may continue to grow in

numbers and with the return of industrial recovery there will again come an inflow of funds for missionary and benevolent projects. Our budget may go beyond our best years in the past. Now I hear you say: "I agree that you are not a prophet but a visionary!" Pray, withhold your judgment. History shows that we have always moved in cycles. It is reasonable to believe that that process will continue, even though we cannot say how long the radius of the cycle is. It is unfortunate, indeed, that the spiritual uplift does not always march in lock-step with material prosperity. We may well be concerned about that.

We believe the true church to be "the body of Christ on earth," the only body through which now he can function. We do not fear the death or dissolution of that body, but the local organizations called "churches" may cease to carry his spirit long before they cease to exist as organizations. Doom may come before destruction. The godless husbandmen may still be in possession of the vineyard. The process of casting out the wicked husbandmen and letting out the vineyard to others has been going on throughout these centuries. Unless there is a continual turning and returning to God we shall find ourselves among the outcasts. I am not speaking of any particular group now. We shall share the common doom of organized Christianity unless we repent. The spirit of Christ speaking to the Ephesian church threatened to remove its candlestick. Candlesticks have been removed from churches, which are still going strong as organizations. They have ceased to be organisms.

Repentance Is Needful

We are doomed unless we repent. We are still doing works but not the first works. When the first love is dead, the works which are done are not love-works. Labor cannot be substituted for love. Service cannot take the place of surrender. Many may still be willing to assume great tasks and carry heavy burdens but will not surrender to God. Unsundered lives are the curse upon many churches. We must repent from that attitude, which magnifies services while it ignores surrender.

We are doomed unless we give to Christ the place which we have given to the church. We are hiding within the church. The question, "Are you a Christian?" is generally answered in this manner, "Well, I am a church member." The story is told of a certain man who trotted off to church regularly every Sunday morning with his Bible under his arm. He gloried in the mansions in the sky and the streets of gold, but six days a week he worked by hook or crook to pile up on earth as much gold as possible. He also believed in personal work and poked his finger into people's faces with the question, "Are you a Christian?" One day he stopped the wrong man, and heard the quick retort, "Are *you* a Christian?" "I am happy and proud to say I am," was his reply. "Yes, and hell is full of Christians like you." It is the same old game which the Pharisees played in the days of John. They were amazed that he should call them to repentance. "Why, we

are children of Abraham." Indeed and we say today: "We are children of Martin Luther, of John Calvin, of John Wesley, of Roger Williams; we are Roman Catholics; we are Baptists." And so we hide in our churches and fail to face the issue with God.

We Must Take Up His Cross

We are doomed unless we take our stand beside the cross. That is where several women and at least one man stood. We hide behind it. Even in the days of Peter and Paul Christians began to make "a cloak of wickedness" of the most sacred thing in all the world. One of our munition manufacturers called before the Nye Commission has a fearless and faithful pastor who told him: "Brother, unless you get out of this, you are doomed." He said: "I know it." His ambitious wife hates the minister even as Herodias hated John. She accosted him once in this manner: "Why are you always preaching about social justice? Why don't you preach Christ and him crucified?" With her, the cross, which is a starting point, has become a hiding place. It is very well to shout at the top of our voices, "We preach Christ and him crucified." Paul did that, but he did another thing that is not so popular. He shouted with emphasis, "I am crucified with Christ."

Jesus did not say very much about his own cross. He said more about ours. He suffered and died for us. But I read nowhere that the crucified Christ can save an uncrucified life, whether it is the soul of the wife of a munition manufacturer who has social ambitions or that of a preacher who mounts the pulpit every Sunday. Paul had a passion "to know him and the power of his resurrection and the fellowship of his suffering." He did not mean to share in its benefits merely, but also to share in its agony. Jesus said something about "plucking out eyes" and "cutting off hands," about self-renunciation and persecution. The symbol of Christianity is not an armchair, not a Beauty Sleep Mattress, not a Rolls Royce, but a Cross. Unless we take up our cross and follow him we are doomed.

Miss Michi Kawai, a Japanese Christian, was once asked, "What do you think of American Christianity?" She reflected for some time and answered, "It is too comfortable; it is a nap after a big dinner." We are doomed unless we repent, return to the first love of our Christian faith, and accomplish the first works to which Christ has called us.

A Prayer for the Church

By WALTER RAUSCHENBUSCH

"O GOD, we pray for thy church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus!"

The Problem of the Jew in Germany

By PROFESSOR HERMAN VON BERGE

THE problem of the Jew is not a new one. It has been known through all the centuries in which the Jew has found a home among the nations. The problem lies in the fact that the Jew is never absorbed by the people among which he lives but remains among them as a distinct racial entity.

All other nationalities lose their ancestral background in the second or third generation, but such is not the case with the Jew. He may become a patriotic citizen and he usually does; he may have his share in all social and philanthropic enterprises, and he usually does; he may win his way into positions of prominence in the business and professional world, and he usually does; but he remains a Jew, marries Jewish, lives Jewish. This is not said by way of criticism but just a statement of fact.

The Contributions of the Jews to the World

Some of the finest people in the world are Jews. We as Christians can never forget what we owe to the Jewish race, and we shall never be able to pay the debt we owe. But that does not eliminate the fact that there has been friction between the Jews and the Gentiles throughout the centuries. Let us frankly confess that "the Gentiles," or we Christians, have not always had clean hands in our dealings with them. And while we confess our own sins, we must acknowledge that we do not experience very great difficulty in finding the mote also in our Jewish brother's eye.

The Jew has certain racial characteristics that sometimes become rather prominent as he lives among his fellow men, and meekness and lowliness of heart are not always outstanding among their virtues. The Jews are a highly intelligent people. They are very aggressive. That in part accounts for their phenomenal success. It also accounts for much of the friction that exists between them and other people who, in one way or the other, have found reason to resent the aggressiveness of a racial minority.

In all these things the problem has not only been peculiar to Germany, but one is more or less conscious of it wherever the Jew lives among the nations. It will take much wisdom and good, hard common sense, and above all an abundance of genuine Christian grace to solve the vexing problem. It is not an easy one, and we may only too soon be made aware of that ourselves in our own land, if we have not begun to realize it already.

Hitler's Early Contacts With Jews

This age-old and quite common problem, however, became acute in Germany through a number of peculiar developments. In the first place, Hitler's early experiences developed in him a violent anti-

Semitism. While he still lived in Vienna, long before the war, he is said to have become interested in socialism because of the great contrasts in that city between appalling misery and ostentatious luxury. That drove him into the socialistic meetings. There, however, he realized that the leaders were largely Jews, and followers of Karl Marx, a Jew, and that their socialism leaned strongly toward communism, which he abhorred. These experiences gave birth to his bitter antagonism against the Jew. Later he made the acquaintance of General Erich von Ludendorff, the great German strategist in the World War. Von Ludendorff bitterly hated the Jews, for he held them responsible for the defeatist and pacifist propaganda during the latter part of the war, which centered around an outstanding Jew, Maximilian Harden. This broke down the morale behind the lines, and that was given as the chief reason for Germany's losing the war. Hitler's contact with von Ludendorff strengthened him in his anti-Jewish sentiments.

Germany's Attitude Toward the Jews

These sentiments came to be shared by a large part of the German people, not only because of Hitler's growing influence over them, but also because of the condition of things which had grown largely out of the war and its aftermath. These circumstances had given the Jews positions of power and influence in Germany altogether out of proportion to their numerical strength. Lord Rothermere, an English publisher, is authority for the statement that in the last days of the pre-Hitler regime there "were twenty times as many Jewish government officials in Germany than before the war." When the war came to a close, the border lines of Germany were wide open. A large number of Jews immigrated from Poland and Russia into the country, and with their foreign money they took advantage of the prevailing conditions of inflation, under which the savings of a life-time could hardly buy a loaf of bread. These immigrant Jews purchased homes, estates, stores, and buildings, and became commercially well established, while the Germans were suffering extreme hardships.

In 1925 of the 304,000 Jews who lived in Prussia, 76,000 were foreigners. In 1928 of thirty-nine representatives sent by the Social Democratic party into nineteen imperial committees, thirty-eight were Jews. In Berlin 48% of the physicians, 68% of the school physicians, 68% of the welfare physicians, 45% of the hospital directors, 52% of the dentists, 50% of professors on medical faculties, 80% of the directors of theaters, 75% of the writers of recent plays, 54% of lawyers were Jews. These figures become significant when one remembers that the

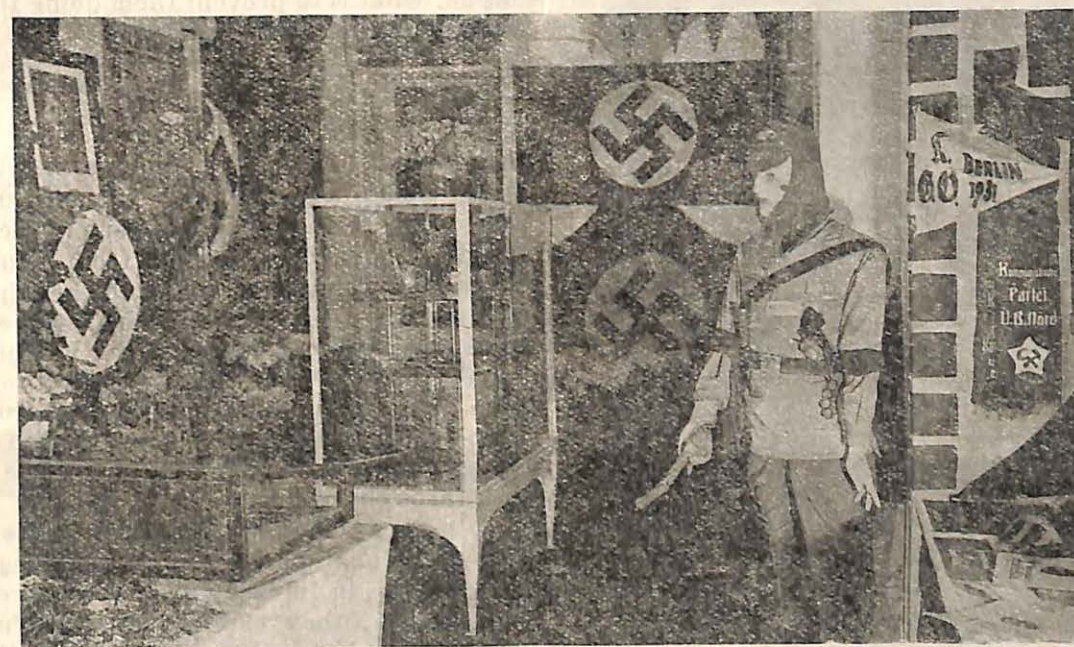
Jews constituted only a little over 1% of the total population of Germany.

Such a situation made it a simple matter for the German people to be won over to Hitler's anti-Semitic program, and to put an end to the domination by an aggressive minority-group which was felt to be more or less alien.

Under the Hitler regime the status of the Jews has now been completely changed. They are welcome to stay in Germany, but they are not citizens; they are only "guest people." Those who were in governmental offices before the war, may still remain. Those who were front-line soldiers during the war, or who had sons in the conflict, may hold office. But they are consistently weeded out and pensioned wherever possible. While they may continue in their business or profession, their lot is not

ple, is a contemptible thing. It is worse than that. It is international criminality. For if Senator Borah called the munition makers, who thrive by war, "international criminals," what else can we call those who systematically sow distrust and hatred among nations and so prepare the conditions of war? "Thou shalt not bear false witness against thy neighbor" is the fundamental law of living together, not only between man and man, but also between nation and nation. The vilifier and defamer is a social menace, be he Jew or Gentile.

All of my diligent inquiry while in Germany among our brethren and leaders brought the same answer, "We personally know of no cases of atrocities against Jews." There was only one exception where someone knew of a Jew who had been maltreated by a mob, so that he later died of his wounds.



By courtesy of "Missions"
Interior of Hitler's Anti-Communist Museum on the Judenstrasse in Berlin. The figure in front is a wax effigy of a communist

an easy one. They are discriminated against in the award of public assignments and the non-Jewish contractors are always given preference. If Germany has ever been a paradise for the Jews, it is that no longer!

The So-Called Jewish Atrocities

What about the atrocities committed against them? There is little doubt that there have been instances in which Jews have suffered physical harm. Germany has gone through a revolution. A German mob is no better than any other mob. We know only too well in our own country, both in the North and in the South, what mobs can do, and we should have no difficulty in understanding that here and there even splendid Jews have suffered grave injustices at their hands. But to take isolated cases, which undoubtedly have occurred, and to make them the basis of the propaganda of misrepresentation and of hatred against an entire nation, which is now being carried on by a certain group of peo-

That particular Jew through his misdeed had incurred the hatred of those who constituted the mob. The government, however, is not behind any atrocities but rather deplores them where they have occurred and severely punishes those who may be guilty of them.

The Christians' Attitude Towards Anti-Semitism

As Christians we can only deplore the anti-Semitic spirit which is sweeping over Germany and seems to become intensified in many other parts of the world. Racial antagonism and hatreds are un-Christian. They are terribly deep-seated and bitter wherever they are known. In our own country, where the color line is sharply drawn, or where in certain sections prejudices are raised against the Mexican and Japanese, we know all about this problem. Until we have settled our own troubles, it hardly behooves us to sit in judgment over other nations who have theirs along similar lines.

Of one thing, however, I am absolutely sure,

namely, that the problem of Germany's anti-Semitism cannot be settled by the methods employed by a certain international alliance of Jews who try to enlist the support of non-Jews everywhere for a boycott against German goods. Not all of the Jewish people are behind that movement. Morris D. Waldman, Secretary of the American Jewish Committee, said that his committee and other important Jewish bodies abroad were not participating therein. When the boycott was organized some twenty-one



By courtesy of "Missions"

Entrance to Hitler's Anti-Communist Museum on the Judenstrasse in Berlin

months ago, every powerful Jewish organization opposed it and, with the exception of the Jewish Congress, which was held in Geneva, these groups still oppose it.

A small group of agitators, however, is pushing the boycott everywhere and diligently supplies propaganda material of vilification and animosity. Dr. Nahum Goldmann, Rabbi Stephen S. Wise, and Samuel Untermyer are its leaders. What possible good can come out of such a program? Hate begets hate. Whatever economic suffering may come to Germany through this boycott, it is fully shared by

the Jews in Germany, who still are among the leading financiers and have heavy investments in the shipping and other industries. The feeling against the Jew in Germany is not a bit mollified by the recognition of the action of Jews outside of Germany. If Germany cannot sell, it also cannot buy; and so we are simply closing up our own markets for our goods and are helping to make Germany independent of the outside world.

Moreover, the action of the "World Jewish Conference" of Geneva in inaugurating the boycott brings the entire difficult problem into the foreground of attention, and it is seen not only in its bearing on Germany but also on other countries of the world. If that is the manner in which the Jews will assert their power, if, today, through an international hook-up they are to swing the club over one nation, what is to prevent them doing the same over another tomorrow?

The Jew in Our Country

We, too, are becoming increasingly conscious of the strength of the Jews in our own country, which is evidenced in a number of recently published articles. In "Missions" in the issue of October, 1934, there appears this quotation from "Home Missions Today and Tomorrow" under the heading "The Jew in America": "About one-third of the 15,000,000 Jews are now in America. The United States has 4,500,000 Jews. They press forward to enter every open door. Though constituting but three per cent of the total population, they form ten per cent of the student body in the higher schools of learning and through this they enter all the professions. They have reached the foremost places as lawyers, doctors, educationalists, scientists, engineers, and journalists. In industry and commerce, in politics and finance, they exercise a powerful influence. They own and manage a number of the most important newspapers. They control the theaters. The motion picture, jewelry, fur, clothing and other industries are in their hands. They furnish governors for three states, and mayors for ten cities. They are well represented in the state and national legislatures, and two Jews sit on the bench of the Supreme Court of the United States."

This situation creates a difficult problem. We cannot settle it by rising in our righteous wrath and condemning Germany. What a farcical and hypocritical thing that would be and is, wherever it is done! There are many people in Germany who feel, as most of us here probably do, that great mistakes have been made in Germany's attempt to solve the problem. Time will undoubtedly make amends for many of them. As we ourselves are drawn into the problem in one way or another let us be on our guard to keep all bitterness and malice and prejudice out of our hearts. Jew or Gentile, we are all God's people. There must be some way in which we all can live peaceably together, each making his contributions to the happiness of all. God grant that we may find that way!

Religious News of the World

Albert Schweitzer in England

London, England. Albert Schweitzer, renowned African missionary and author of many religious books, has sailed for Lambarene, Africa, to return to his mission station. While in England he delivered the Hibbert Lectures in Oxford and the Gifford Lectures in Edinburgh on the themes, "Religion and Modern Civilization" and "The Problem of Natural Theology and Natural Ethics." These were delivered in the German language with Mrs. C. E. R. Russell, his British helper at Lambarene, acting as his translator. His only other engagements while in England were an organ recital at St. Margaret's, Westminster, at the time of the concert of the Bach Cantata Club, a sermon at Dr. Maude Royden's Guildhouse and a lantern lecture on his missionary hospital work to the City Temple of London.

The Passion Play at Oberammergau

Oberammergau, Bavaria. The statistics have been released concerning the famed passion play which was presented last summer in this quiet German village. A total of 395,181 persons attended the 71 performances of the 300th anniversary jubilee series of the Oberammergau passion play. Among the visitors were 60,000 foreigners; of these 28,000 were from England and 12,000 from the United States.

Radio Broadcasting in Mission Stations

India. A recent news letter from India by Mr. P. O. Philip published in "The Christian Century" reports that the Agricultural Institute founded by Dr. Sam Higginbottom at the Allahabad Christian College is putting through a scheme of broadcasting to educate villagers in better methods of work and life. As a beginning 25 villages within a range of 50 miles from Allahabad have been given receiving sets. These sets are installed, serviced and controlled by the Christian Institute, the villages offering the required cooperation.

China. In a recent issue of the "Chinese Recorder" there is an account of the opening of a Christian radio station in Shanghai. It is located in the heart of the city with the studio in the building of the Christian Literature Society. At the present time the station's programs can be heard in Shanghai where there are 200,000 receiving sets in daily use and in Hangchow, Ningpo and Soochow. There are discussions of social problems, character building talks for children, health talks by mission doctors, sermons, personal testimonies and much music. This is another demonstration of the efficient and vigorous methods of the modern missionary enterprise to reach all peoples of the respective countries.

Pacifist Students at Wisconsin

Madison, Wisconsin. According to a survey drafted by students of the University of Wisconsin extension division, more than 90 per cent of their ranks are confirmed pacifists. The survey, conducted by Dr. Philip H. Person, head of the psychology department, revealed that while 67 per cent were unwilling to go to war, only 50 per cent were willing to carry their conviction to the point of imprisonment. Eighty-nine per cent would resist a foreign invasion. The students chose President Roosevelt as the most desirable type of leader, with Hitler as the least desirable. They denounced preparedness as a plausible means of averting war and unanimously agreed that the real hero was the man who could stand by his pacifistic convictions while his fellowmen were being overcome by militaristic frenzy.

Salvation Army Fete in London

London, England. On the evening of Dec. 6, General Evangeline Booth of the Salvation Army received a rapturous welcome to England from more than 10,000 of her "Christian soldiers" in the famous Albert Hall. She was presented to the audience by United States Ambassador Robert W. Bingham with these words: "I doubt if England has ever given us a greater gift than this great woman, this great leader. Now with gratitude we give her back to you." The new general of the Army was quick with a response: "He gave me away in a masterly manner," she said. "That was the nearest thing to a wedding ceremony I've ever had—or ever will." Sitting inconspicuously in the second row on the platform were the widow and the daughter of Bramwell Booth, the new general's brother, who was ousted from office amid intense bitterness six years ago. Their presence was a sign to Salvationists throughout the world that the dissension in the Booth family was ended.

Karl Barth Suspended

Bonn, Germany. The world renowned theologian, Karl Barth, has been suspended from his professorship at Bonn and it is reported that disciplinary proceedings against him are to be instituted. He did not make a formal refusal to take the prescribed oath of personal allegiance to "der Führer," Hitler, but suggested as an alternative that he be permitted to take it with the reservation "so far as I can defend it as an evangelical Christian." The name of Karl Barth, the Swiss theologian, has become known throughout the world for his theological treatises and books and his large following is known as "the Barthian School."

Biennial Convention of Federal Council

Dayton, Ohio. The biennial convention of the Federal Council of Churches of Christ in America was held in this city from December 4 to 6. Dr. A. W. Beaven, retiring president, addressed the opening session and spoke over a national radio hook-up in which he said that "the world's dim tomorrow would have only a place for a militant church. In that tomorrow there is going to be no place for a weak and backward-looking church but only for one that steps out into the presence of the dangers with a high purpose of courage." The results of a study for calendar reform were presented, in which there would be fixed dates for Easter and other festivals and a general uniformity. Four reports on crucial problems were presented and action thereon taken concerning the message and task of the church today, the status of the chaplaincy in the army and navy, the liquor problem and proposed plans for "a national preaching mission" during this year. Dr. Ivan Lee Holt of St. Louis, Mo., was elected to the two-year term of president and Dr. George W. Richards of Lancaster, Pa., vice-president.

Munitions Investigation

Washington, D. C. The second phase of the Senate Munitions Committee of which Senator Gerald P. Nye is chairman got under way on Dec. 4. These sessions have continued the hearings which were held last September. Information has come to light and facts have been disclosed concerning "this vicious traffic in implements of war" which are arousing the people of this nation to righteous indignation. Mr. Stephen Raushenbush, the chief investigator of the committee, is a son of the late Professor Walter Rauschenbusch, whose name is associated with the cause of peace, and of Mrs. Pauline Rauschenbusch, who is still a member of the Andrews Street Baptist Church, Rochester, N. Y. A very illuminating bit of conversation occurred on Dec. 11 between Irene du Pont and Senator Clark. Mr. du Pont said angrily: "I don't see anything particularly wicked about our foreign trade in arms. These nations wanted munitions and asked us to supply them. I take exception to your viewpoint that it is a bloody proposition of selling human lives." "Your approach to the situation is quite different from mine," Clark retorted. "You regard war as an opportunity for profit, while I look at it as the father of three sons who might become cannon fodder. So we look at it from entirely different points of view." "You don't abhor war any more than I do, I don't care what kind of a speech you make here," said du Pont. "We did" (Continued on page 14)

Week of Prayer for the Churches

January 6-11, 1935

Arranged by the Department of Evangelism of the Federal Council of Churches of Christ in America.

These topics for prayer here presented are a development of the theme, "Our Undeveloped Spiritual Resources." In their scope, they center about the meaning of the Christian Gospel for the individual and social life. Men have often argued together and prayed apart. When Christians pray together, fellowship is enriched. Prayer changes things.

Sunday, January 6

Our Undeveloped Spiritual Resources
In the Practice of the Presence of God

Scripture References—Psalm 46:10; Mark 6:31; 1 Kings 20:40; Matt. 26:36-46; 1 Kings 19:9-14.

Call to Prayer—That the "deep may call unto the deep" in us.

Prayer for Ourselves—

That we may practice daily meditation and prayer.

That we may examine our own hearts in undisturbed times of silence.

That our prayers may be more inclusive, remembering always the needs of our world and the interests of the whole Christian Church.

That in prayer we may confess our own sins rather than the sins of others.

Monday, January 7

Our Undeveloped Spiritual Resources
In an Enlarged Christian Fellowship

Scripture References—John 10:7-18; Acts 10:1-35; John 12:20-24; 1 Cor. 3:4-9.

Call to Prayer—That we may always see the encompassing "Clouds of Witnesses" 'round about us and working with us for the coming of the Kingdom of God.

Prayer for Ourselves—

That we may further an enlarging Christian fellowship in the local congregation.

That we may learn to appreciate the worth of other Christians and Christian churches.

That we may speak favorably of them and work cooperatively with them.

That we may be led to discover ways of sharing their interests and their tasks.

That we may say "Our Father" when we pray.

Tuesday, January 8

Our Undeveloped Spiritual Resources
In Being our Brother's Keeper

Scripture References—Luke 10:25-37; 2 Samuel 19:24-30; Luke 2:5-13; James 2:1-4.

Call to Prayer—That we may discover the quality of understanding that enables one to put himself in another's stead.

Prayer for Ourselves—

That we may have the eyes of Jesus

to see the world's need.

That we may have the wisdom of Jesus to meet that need.

That we may practice the gospel of kindness and helpfulness.

That the spirit of Jesus may enable us to enter sympathetically into the problems of others.

That we may see the best in others and have the power to call it out.

Wednesday, January 9

Our Undeveloped Spiritual Resources
In the Life and Experience of other Christians

Scripture References—Ruth 1:15-18; John 13:15; 1 Cor. 10:6; Hebrews 11:32-40; 1 Peter 2:21.

Call to Prayer—That we may catch the secret of great souls in their communion with God.

Prayer for Ourselves—

That we may be led into contact with great lives about us.

That we may always prefer the society of the good.

That we may live intimately with the Master of all life—Jesus Christ.

That we may remember that the spirit we reveal is more important than anything we say or do.

Thursday, January 10

Our Undeveloped Spiritual Resources
In Building Understanding

Scripture References—2 Cor. 5:18, 19; Matt. 5:23, 24; Epistle to Philemon.

Call to Prayer—That each one may become an ambassador of good will.

Prayer for Ourselves—

That God may give us the shepherd heart for the "other sheep."

That we may see beneath the artificial differences between men to their fundamental unity.

That we may think and speak well of all who differ from us, whether in race, color, or creed.

That each Christian worker may say with John Wesley, "The world is my parish."

Friday, January 11

Our Undeveloped Spiritual Resources
In Taking Jesus Seriously

Scripture References—Luke 22:23; Luke 9:61; John 13:37; John 21:22; Phil. 3:7-9.

Call to Prayer—That we may be willing to pay the price of reproducing Jesus' spirit.

Prayer for Ourselves—

That God may give us a new vision of the meaning of the Cross.

That we may have a new sense of values in life seen through the eyes of Jesus.

That the spirit of the martyrs may live again in us.

PRAYER HELPERS

"Take it to the Lord in Prayer"

An S O S to the God of Heaven

"It was in the month of Nisan, in the twentieth year of King Artaxerxes; the wine was placed before me, and I lifted it and gave it to the king. I enjoyed his favor, and the king said to me, 'Why is your face sad? You are not ill? This must be sadness of heart.' I was dreadfully afraid of this. I said to the king, 'May the king live forever! And why should not my face be sad, when the city with my fathers' graves in it is lying waste, and its gates have been burned with fire?' Then said the king, 'What request have you to make?' So I prayed to God of heaven; then I said to the king, 'If it please the king, and if your servant has found favor in your sight, pray let me go to Judaea, to the city of my fathers' graves, and rebuild it.'.... This the king granted me, thanks to the kind favor of my God."

In order to make the ministry of our Prayer-Helpers more effective there will be published in every edition of "The Baptist Herald" specific topics for intercessory prayer. We are also willing to include suitable topics suggested by our Prayer-Helpers if sent to this office.

PRAYER TOPICS

Pray for the increase of the number of our Prayer-Helpers, and that each Prayer-Helper may with perseverance and strong faith fulfill this holy ministry at the Throne of Grace.

Pray that our churches may be moved to observe the usual weeks of prayer at the beginning of the New Year.

Pray that the Lord may mightily cooperate through his Holy Spirit with all evangelistic meetings being held by our churches during the first weeks of the New Year.

Pray that the Lord may continue to bless the service of our General Evangelist, Rev. H. C. Baum, to the reviving of our churches and the salvation of many lost ones.

Pray that many members in our churches everywhere may be moved to become subscribers of the "Sendbote" or the "Baptist Herald" in the new year 1935. We will not forget to remember our editors, Rev. S. Blum and Rev. M. L. Leuschner, and also our Business Manager, Brother H. P. Donner, asking the Lord to grant each one sufficient grace for every task.

Praise the Lord who has hitherto supplied us with the necessary funds in order to carry on our denominational enterprise. In deep gratitude we would acknowledge that all that we have is the gift of God's grace.

PRAYER HELPERS.

P. O. Box 6,
Forest Park, Ill.

Among Our Missionaries

The Kachins of Burma, India

The missionary magazine which is published annually by the Northern Baptist Convention for reading by its constituency during the days of January is entitled this year "HARVESTS." Among its wealth of material there is a page given over to the pioneering work of the Rev. and Mrs. George J. Geis among the Kachins of Burma. As is well known, these missionaries went out to India under the auspices of the Northern Baptist Convention but have always maintained the friendliest relationships with us. Mrs. Geis has passed on to her reward, but Mr. Geis is continuing his ministry with increasing effectiveness. The article which appears in "Harvest" is entitled "Gleaners in the Triangle" and with the permission of the Council on Finance and Promotion of the Northern Baptist Convention is published herewith.

The Triangle is the name commonly used in Burma to describe a region on the far northeastern frontier of India, near Tibet and Yunnan. The Kachins, or, as they prefer to call themselves, the Jinghpaws, live there. They are a strong, independent race, warlike in the extreme and in the not remote past much given to violence. Though brave in battle, they live in constant fear of unseen spirits or nats. Among these people, years ago, settled a Baptist missionary, Rev. George J. Geis, and his wife. They planted the gospel seed in a difficult soil, but now the gleaners have come to the Triangle.



The First Class in the Kachin Bible School in Bhamo, Burma

A group of Christian Kachins settled in a place called Markin, not far from the Myitkyina Baptist school. They wanted to build a house of worship so the missionaries suggested that the hundred and thirteen children in our school might build this church for them. It should be explained that in this school, from the beginning, the importance of labor has been stressed and manual

training has been a part of the school curriculum. The school carpenter and his family moved to Mankin and squads of the older pupils took turns under his direction in constructing a fine building. The villagers furnished food, hauled timber on their ox carts and in fact transported all required materials. Meanwhile government officials looked on with approving eyes and when it was found that money was needed to obtain certain equipment the Government contributed the sum of Rs. 500.

About the time when this church was ready for use a Durbar, or ceremonial assembly, was held and three hundred Kachin chiefs gathered to hear the Governor of Burma announce that in the future the British government would administer the Triangle. The camp for the chiefs was constructed just below the Myitkyina school compound and the contract for its construction was given to the Christian Kachins of Mankin. These Christians earned Rs. 425 and gave freely from their earnings to insure the completion of the church. They look upon the building as their very own as not one cent of American money has gone into this church. The Durbar gave an extraordinary opportunity for contact between the missionaries and practically all of the chiefs of this great region. Some of the chiefs and leaders walked five or six weeks to go there. In the evening the missionaries and the school children mixed freely with the gathering throng. They sang hymns, told the Gospel message and entertained the visitors with a stereopticon and the gramophone. The friendliness shown by the Kachins was in marked contrast to the atmosphere that prevailed at the past previous Durbar held in 1927. Then, the hearts of the Kachin leaders were hard. Just after the Durbar the Military officer, Captain W'est, was shot while touring in the Triangle. A remarkable change seemed to have taken place. One evening twenty of the leading chiefs of the Triangle arrived at the missionary's home to have tea and discuss the things that interested them. When on Sunday the bell rang for Baptist church services the missionaries were both pleased and surprised to see the chiefs come filing in until there was not even standing room in the school chapel. Only a few of the chiefs are Christians, but they reached an inquiring state of mind and the old barriers were down.

In 1930 it was voted by the Kachin Convention to send a couple to enter the Triangle as a new field. But the couple was not forthcoming. Again at the Triennial Convention of the Kachins last March, it was voted that Ex Deputy Inspector of Schools Sara M. Robbin, who volunteered, be sent with two young men, the Convention to pay his expenses and the salaries of the two younger men, as

well as to furnish money for the necessary buildings.

The Government has been reluctant to permit the missionary to enter the Triangle, but when the officers saw the attitude of the Kachin chiefs they were willing to give their consent. In addition to that Sara Robbin and the missionary were invited to attend an informal interview between the Governor and a dozen of the leading chiefs. Sara Robbin and two Kachin boys who have been in the Bible school recently opened by Mr. Geis were sent north to select suitable sites for houses. These preachers of the Gospel are not being sent by Americans but by their own people, the Kachins.



The First Kachin Evangelist

"The Kachin pupils are very keen in their schooling just now," says a letter from a Baptist missionary. "The children are all heathens but they are following us closely. The parents are also looking at us quietly, saying that they will worship God when their children can read and sing."

New Year's Prayer

Dear God, please give me strength
In this age of unbelief,
That to Thee I will hold fast
And never doubt or fear.
Be Thou very, very real to me,
Let me know that Thou art near.
And when in humble prayer I bow
Reveal Thy holy face to me,
That I might overcome my foe
And live to praise but Thee.

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

MRS. W. H. SCHINDLER.

Beginning the Day

A Scripture Passage and Meditation for Spiritual Progress

By PROFESSOR LEWIS KAISER

OF ROCHESTER, N. Y.

Tuesday, January 1

Starting Right

"In the beginning God..."

Genesis 1:1.

(Read Gen. 1:1-5.)

Beginnings are always profoundly important for they bear the seed of all subsequent developments. To start right—just right—settles destiny. Back of creation is the Creator. Back of life is the Author of life. In the beginning is the Eternal One—God. In striking this keynote the Bible puts first things first. Not science but religion is the point of view here. To teach the two fundamental truths of the unity of God and the derivation of all things from him is the prime purpose of the chapter. The Lord of the universe is the Master of our lives. Shall we own his sway? Does the beginning of the new year throb with his life?

"My times are in Thy hands." Psalm 34:15.

Wednesday, January 2

The Image of God

"And God created man in his own image." Gen. 1:27.

(Read Gen. 1:24-28.)

This was the crowning work of creation. It marks a closer relation of God to man than the rest of his creation. The candle does not compare with the sun in size and splendor, but it is of the same substance. So man is a spark of the Infinite and reflects His image and shines with His light. God has faculties of thought, feeling and will; man has the same faculties, though in a finite degree. He can develop holy character and hold fellowship with his Maker and Father. He is great with some of the greatness of God.

"Thou hast made him but little lower than God, and crowned him with glory and honor." Psalm 8:5.

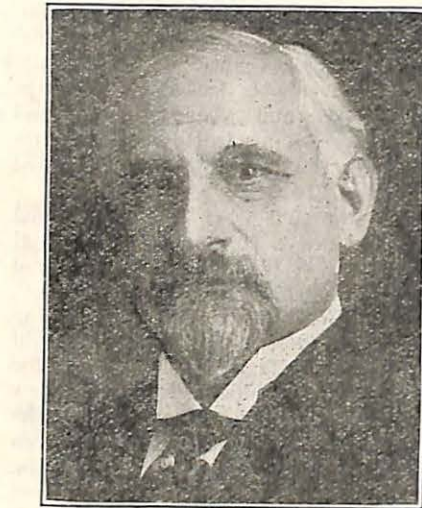
Thursday, January 3

The Family

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth..." Genesis 1:28.

(Read Gen. 2:20-25.)

The man and the woman were made for each other and were immediately joined together. Either man or woman is incomplete and fragmentary without the other; it takes both to make a full-orbed human life. One husband and one wife is the divine order; any other arrangement breeds discord and makes home impossible. The family is the unit of human society. It is the fountain from which flow all the streams of the social world. This fountain must be kept pure and sweet, if society shall be sound and safe. Defile this fountain, and all streams will run foul.



"But as for me and my house, we will serve Jehovah." Joshua 24:15.

Friday, January 4

The Tempter in the Garden

"And he (the serpent) said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?" Genesis 3:1.

(Read Genesis 3:1-12.)

Eden's purity, beauty and peace soon went into eclipse. The tempter was permitted to enter through its gates and sow seeds of evil suggestion that have ever since overspread the world and borne all the scarlet blossoms of sin. Why did not God prevent this dire intrusion? We do not know. We must consider, however, that the trial of character with the possibility of a fall is a necessary condition of a moral world. God could have shut moral evil out of Eden, but in so doing he would also have shut out moral good. Character is possible only where it has a choice.

"And bring us not into temptation, but deliver us from evil." Matt. 6:13.

Saturday, January 5

The Contagion of Sin

"And she (Eve) gave also unto her husband with her and he did eat." Genesis 3:6.

(Read Genesis 3:13, 14.)

How swiftly the evil suggestion ran its course after having lodged in Eve's heart! She began to look at the forbidden tree, and with fatal fascination it appealed to her appetite, her sense of beauty and her desire for wisdom. She took of the fruit and ate. The fateful deed was done. A human soul was alienated from God and poisoned with guilt. Then immediately sin began to spread its deadly contagion. No one can shut sin up in his own heart. It radiates its poison into other lives. Every sin has a prolific progeny.

"Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day..." Eph. 6:13.

Sunday, January 6

Judgment and Grace

"I will put enmity between thee and the woman and between thy (the serpent's) seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Genesis 3:15.

(Read Gen. 3:16-20.)

How futile was the effort of the guilty pair to cover their shame! There is no corner in the universe where the guilty can hide its shame or escape the lighting of God's judgment. Be sure you sin will find you out. But on the dark background of the ruin wrought there is a faint glimmer of hope. While man and the power of evil will be at constant feud, yet in the end man (through Christ) will have the best of the serpent. This has been taken to be the first hint of a redeemer—the initial note in the Gospel of Grace.

"Where s'n abounded, grace did abound more exceedingly." Rom. 5:20.

Monday, January 7

Two Kinds of Worship

"And Jehovah had respect unto Abel and to his offering; but unto Cain and his offering he had not respect." Genesis 4:4, 5.

(Read Genesis 4:1-12.)

Worship is a fundamental faculty and necessity of man. It starts with the beginning of the race and spreads as wide as the world. But the mere outer act of worship does not determine its true worth. Abel's offering was accepted, Cain's was rejected. Why? The difference was apparently not in the gifts, but in the givers. The Lord looked at the brothers before he looked at their offerings. He judged their offering by the men, and not the men by the offerings. We should bring our best offerings to

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God, but we must also "worship him in spirit and truth."

"By FAITH Abel offered unto God a more excellent sacrifice than Cain." Hebrews 11:4.

Tuesday, January 8

The Covenant-God

"And I, behold, I establish my covenant with you and with your seed after you..." Genesis 9:9.

(Read Genesis 9:8-11.)

The God of the Bible is a Covenant-God. So central is this idea that the scriptures have been termed "the Old Testament" (Covenant) and "the New Testament." God's covenants with men are his promises to bless them in accordance with conditions to be fulfilled both by himself and by his human children. These covenants show us the condescension and mercy of God in that he is willing to deal with sinful men. They also show us the worth of man in that he is able to enter into such relations with God. In its wide sweep God's covenant extends even to the animal world and makes the dumb beasts also the objects of his care.

"This cup is the new Covenant in my blood, even that which is poured out for you." Luke 22:20.

Wednesday, January 9

The Bow in the Cloud

"I do set my bow in the cloud and it shall be taken for a token of a covenant between me and the earth." Genesis 9:13.

(Read Gen. 9:12-17.)

Spiritual realities are often more easily grasped, when clothed in symbolic language. We unfurl our patriotism in a flag. We stamp our documents with seals as a pledge of their validity. The physical may convey the lesson of the spiritual. The stars of heaven were turned into a testimony to Abraham of the countlessness of his posterity. So here too the many-hued bow in the cloud is made the seal of God's promise of his preserving power. Earth and air and sea are all written over with signs and seals, a splendid picture language of God's wisdom, care and love.

"And behold, there was a throne set in heaven, and one sitting upon the throne.... and there was a rainbow about the throne, like an emerald to look upon." Rev. 4:23.

Thursday, January 10

A Great Venture

"Jehovah said unto Abraham, Get thee out of thy country... unto the land that I will show thee." Genesis 12:1.

(Read Gen. 12:1-6.)

Abraham's act was a venture with far-reaching consequences. It was a giving away of what is solid and certain for what is uncertain. He did this at the call of God in his inmost soul. He was obedient, putting absolute trust in God's promise to lead him. Whenever you

obey God's voice in your conscience at any cost you are following in Abraham's track. Abraham knew nothing of the place to which he was bound beyond that vague suggestion—"to a land that I will show thee." He carried no letter of credit drawn upon the resources of that strange country. It was indeed a venture in the realm of moral faith.

"And he went out, not knowing whither he went." Hebrews 11:8.

Friday, January 11

The Destiny of Choice

"So Lot chose him all the plain of Jordan." Genesis 13:11.

(Read Gen. 13:7-13.)

Choices reveal character. We choose the thing we prize most and desire most eagerly. When Abraham and Lot were about to separate, Abraham, the older man, generously gave up his right of first choice of land for their future home to his younger relative. Lot seized his chance and chose the best grazing land, though he knew that the people who lived there were corrupt. He cared chiefly for worldly prosperity. The evil reputation of his neighbors did not affect his decision. Choice also determines destiny. We go in the direction of our choices. It was inevitable, that Lot having chosen as he did, "moved his tent as far as Sodom."

"Whatsoever man soweth, that shall he also reap." Gal. 6:7.

Saturday, January 12

Intercession

"And Abraham drew near and said, Wilt thou consume the righteous with the wicked?" Genesis 18:23.

(Read Gen. 18:22-33.)

Behold a man of faith pleading with a righteous and merciful God for a corrupt community! If there were but ten righteous in the city, God would spare it—an indication of the value of righteous people in a community. They are the "salt of the earth," the healthy core of society. Righteousness is true patriotism. The way to save the country is to save the people from their sin.

"Yet he bare the sin of many and made intercession for the transgressors." Isaiah 53:12.

Sunday, January 13

The Doom of Sodom

"And Abraham beheld, and lo, the smoke of the land went up as the smoke of a furnace." Genesis 19:28.

(Read Gen. 19:23-29.)

Ten righteous men would have saved Sodom. God never waits for majorities. There is no restraint with him to save by many or by few. But the meager number of righteous who would have been accepted as an offset to the frightful degradation of the place could not be mustered, and so the fate of Sodom was sealed. Evil in which one persists will inevitably end in destruction and ruin. When the testing time comes the rotten

structure collapses. "The Day of Judgment" is not altogether a matter of the far-off future. As a process of moral discrimination, it is in active operation even now.

"Each man's work shall be made manifest, for the day shall declare it." 1 Cor. 3:13.

Monday, January 14

Imperfect Saints

"And Abimelech said unto Abraham, What sawest thou, that thou has done this thing?" Genesis 20:10.

(Read Gen. 20:1-7, also 13:13.)

Abraham stands out as an exceptional type of noble character. Yet he was not sinless. The brief sketch of his career tells of instances of moral lapse. His "white lie" concerning his beautiful wife, twice, from motives of fear, declaring her to be his sister, may not have been opposed to the moral standard of his day, yet it compromised him dangerously. Even the best of God's saints fall short of the highest attainments. And the higher they climb toward the peak of moral protection, the more humble they become in their self-appraisal.

"Not that I have already obtained, or am already made perfect." Phil. 3:12.

Tuesday, January 15

The Highest Offering

"For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Genesis 22:12.

(Read Gen. 22:9-14.)

Abraham's hopes for the future of his posterity were bound up with the life of Isaac, the son of his love. He saw other fathers around him in their ill-advised religious zeal take their sons and offer them in sacrifice to the awful deities they worshipped. Every time he saw the hand of a father reddened in the blood of his child he asked himself: "Do I love my God in that supreme way, or do I love my child more?" One day he faced the awful test. Believing that God demanded the slaughter of his son, he made ready to obey. As he was about to plunge in the knife, the angel of the Lord stayed the upraised hand and Abraham got a new revelation of God. God does not want the wanton destruction of life, but the inner consecration of life.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service." Romans 12:1.

*

It Looks Bad

To own two automobiles and give nothing to charity.

To keep two dogs and not pay the doctor.

To be'ong to four clubs and be a stranger to your own family.

To see women aping men's weaknesses.—Roy L. Smith.

Washington Convention of the Young People's and Sunday School Workers' Union

Startup, Washington, was the scene of the annual Washington Convention of the Young People's and Sunday School Workers' Union, which was held October 20 and 21 of last year. Mr. Henry Schmunk of Tacoma, Wash., the president of the Union, presided at the sessions. A large attendance of young people from the various churches contributed to the success of the convention.

The big event was the banquet, and all young people did justice to the delicious dinner which had been prepared by the ladies of the Startup Church. The program afterwards was a rousing affair with William Langenbach of Tacoma leading the song service, the Rev. Niels Christensen bringing a brief message of welcome, several young people taking part with instrumental and dramatic numbers, and the Rev. John Schweitzer of Vancouver, Canada, bringing an inspirational address on "Jesus and the Baptist Young People's Union of Today."

The Startup Church celebrated its fortieth anniversary in connection with the conference. On Sunday morning after the anniversary service the young people were the guests of the church at the anniversary dinner.

The afternoon session will be memorable for many years to come. One of the most violent wind-storms we had ever experienced blew us almost literally into the church. The service itself was impressive. The new officers, who are Mr. Henry Schmunk of Tacoma, president; Miss Elsie Sauer of Vancouver, vice-president; Miss Margaret Kruger of Colfax, secretary; the Rev. R. M. Klingbeil and the Rev. George Lang, advisors, were installed into office. The Rev. J. Kratt of Portland, Oregon, brought a graphic description of "The Passion Play of Oberammergau" which he had seen during the past summer. The address was brought by the Rev. George Lang, who recently began his pastorate in Tacoma, on the words of Jesus, "Take My Yoke Upon You." It was with deep regret that we left the friends we had made during this convention in Startup, but we are looking forward to our next conference in Spokane and renewing our zeal to work faithfully for our Master.

ALICE STUERMER.

A Banquet of Appreciation in the German Baptist Home for the Aged in Philadelphia

It was a happy company of one hundred and fifteen members of the three boards of directors of the German Baptist Home for the Aged in Philadelphia and some invited guests who gathered in the dining room of the Home on the evening of December 6. The occasion which brought them together was a banquet held in recognition of the services of the Rev. M. L. Leuschner, who for more than six years had served on the Board

of Trustees and on a number of committees, one of which was the House Committee of which he was the chairman, and of Mrs. Leuschner, who had served as president of the Young Ladies' Auxiliary. It was this Auxiliary which, encouraged by the other boards, was instrumental in having a hearing system installed in the chapel of the Home with twelve ear phones for the benefit of the guests who are hard of hearing.

The turkey dinner, prepared by the matron, Mrs. E. H. Kruse, her faithful helpers, and two members of the Ladies' Board, was pronounced most delicious by all who were present. After the repast Mr. Reuben Windisch, president of the Board of Trustees, acted as toastmaster and Mr. William Uhlhorn, vice-president, as song leader. In introducing the speakers the toastmaster released a flock of jokes which kept everyone amused and in a happy frame of mind.

The speakers, who were Mr. Wm. Uhlhorn, the Rev. J. G. Draewell, Mr. J. Gaertner, the Rev. F. P. Kruse, the Rev. Geo. B. McDonald, Mrs. Christian Gaertner, Mrs. H. Menzel, Miss Ida Draeger, and Mrs. Kruse, all expressed their high esteem for Rev. and Mrs. Leuschner and their appreciation for the interest they had taken in the Home and the services they had rendered, while deploring the fact that they are soon to leave and wishing them "God speed" in their new and wider field of service.

The appreciation of the boards was not only expressed in words but took concrete form when a beautiful electric clock with chimes was placed before the guests of honor and also a package containing a splendid lace table cover while Mr. Windisch made the presentation speech.

To all the good things said and done, the Rev. and Mrs. M. L. Leuschner responded with gratitude and becoming modesty, expressing their sorrow that they soon must sever their intimate connection with the Home and wishing it all good things for the future. After prayer and the benediction by Mr. Leuschner the company dispersed singing: "God be with you 'till we meet again."

F. P. KRUSE.

Religious News of the World

(Continued from page 9)

supp'y the allies with materials; we did a swell job of it." Enough said!

Compulsory Military Drill in Colleges

Washington, D. C. In an opinion sustaining the right of the University of California and other land grant colleges to require military training as a part of their curricula and to deny admission to students refusing to comply, the Supreme Court on Dec. 3 held it the duty of every citizen "to support and defend government against all enemies." The court upheld the university regents' suspension of Albert W. Hamilton and W. Alonzo Reynolds, Jr., who refused be-

cause of religious and conscientious objections to submit to military training. The regents had previously refused to make the course optional and exempt to two students, both sons of ministers in the Methodist Episcopal Church.

Death of Dr. James M'Conaughy

Philadelphia, Pa. The Rev. James McConaughy, D. D., 77, former editor of the American Sunday School Union publications and for many years active in Y. M. C. A. affairs, died on Dec. 6 at his home in Alden Park Manor, Germantown. He was managing editor of the American Sunday School Union publications from 1912 to 1930. He was for a time head of the department of the English Bible at Mount Hermon School in Massachusetts at the invitation of Dwight L. Moody, evangelist. He was the author of numerous religious books.

Nobel Peace Prizes

Oslo, Norway. Arthur Henderson, British President of the World Disarmament Conference, and Sir Norman Angell, British author and lecturer, were awarded the Nobel Peace Prizes for 1934 and 1933, respectively. Arthur Henderson opened the world conference on disarmament in Geneva in February, 1932, and since that time as its president has been foremost among statesmen of Europe wherever disarmament is mentioned. Sir Norman Angell is author of the challenging book, "The Great Illusion, 1933."

My Prayer

HORATIUS BONAR

Oh! turn me, mould me, mellow me for use.

Pervade my being with thy vital force, That this else inexpensive life of mine May become eloquent and full of power, Impregnated with life and strength Divine.

Put the bright torch of heaven into my hand

That I may carry it aloft. And win the eye of weary wanderers here below,

To guide their feet into the paths of peace.

I cannot raise the dead - Nor from this soil pluck precious dust, Nor bid the sleeper wake, Nor still the storm, nor bend the lightning back,

Nor muffle up the thunder, Nor bid the chains fall from off creation's long unfettered limbs.

But I can live a life that tells on other lives,

And makes this world less full of anguish and of pain;

A life that, like the pebble dropped upon the sea,

Sends its wide circle to a hundred shores. May such a life be mine!

Creator of true life, thyself the life thou givest,

Give thyself, that thou mayest dwell in me, and I in thee.

WIT AND HUMOR

Mary, three years old, was having an unhappy morning, fussing and crying without cause. To change her thoughts, her mother said to her: "Mary, run to the window and see the big dog going by." Mary watched the dog out of sight, and then turned to her mother and said: "Mamma, what was it I was crying about?"

The lecturer had been describing some of the sights he had seen abroad. "There are some spectacles," he said, "that one never forgets."

"I wish you could tell me where I can get a pair of them," exclaimed an old lady in the audience. "I am always forgetting mine."

"He says he'll never believe a sign in New York again!"

"How come?"

"He saw a sign, 'Park Here,' but though he looked all around he couldn't find a park."

Little Girl: "Can you lend me some eggs for a hen to sit on?"

Neighbor: "I didn't know you had a hen."

"Well, I borrowed one to sit on your eggs so I'll have chickens of my own."

The Skipper: "The boat makes fifteen knots an hour."

The girl: "Who unties them?"

Sea Captain (introducing friend to his old aunt): "This is my friend Barker; he lives in the Canary Islands."

"How interesting," murmured the old lady; and, gathering all her wits, she added, "Then of course, you sing."

A police officer met an organ grinder on the street and said, "Have you a licence to play? If not, you must accompany me."

"With pleasure," answered the street musician. "What will you sing?"

Customer (doubtfully): "Is it a pedigree dog?"

Dealer: "Pedigree! Why, if this dog could talk he wouldn't speak to either of us!"

Bobby: "I didn't cry at the dentist's."

Father: "For being so brave I'll give you a dime. Did he hurt you much?"

Bobby: "No, he was out!"

Wife: "O John, I've just discovered that the woman next door has a hat like mine."

Hub: "Now, I suppose, you'll want me to pay for a new one."

Wife: "Well, dear, that would be cheaper than moving."

A CHAT ABOUT BOOKS

By THE EDITOR

Are you one of those who loves books? If you have caught the thrill which comes through the friendship of a book and of its author, then these columns in "The Baptist Herald" will be meant especially for you.

I love a good book. I should be willing to go without a new hat or several meals in order to buy as my very own some book which caught my fancy. Books begin to throb and live under the touch of your fingers. They are "a magic carpet" which transports you into every nook and corner of this interesting world. They are windows which permit entrance into men's hearts and inner thoughts, such as no personal acquaintanceship with another can do.

Your letters and exchange will be appreciated in response to this book chat. We shall review new books, talk about some of the old books which need to be reread, and describe experiences in dusty second-hand book stores which to me are among the most interesting places in the world. What would be your selection of "Desert Island Books" if you had only five books to be your sole companions on some trip? What novels have you enjoyed most during the past few years? What are your problems in your reading?

In our first chat together I should like to present the outstanding and most impressive books which I have read during the past year. The variety covers a fair proportion of the field of the newly published literature.

The book which I should have missed most if I had not read it is "The Christian Message for the World Today" (Round Table Press—1934—\$1.50), a symposium by the outstanding evangelical and missionary leaders of today on the most critical questions facing the world-wide mission of the Christian church. What are the moods of youth to which religion must apply itself? What are the dangers of communism? What problems have been raised by the spectres of nationalism and world depression? How is Christianity uniquely and supremely the message for the hour? These questions find clear and convincing answers in this book, which is climaxed by a chapter on "The Motives of Missions" by E. Stanley Jones. Any Christian who is trying to understand the present day situation cannot be without this book.

Several challenging books on the subject of war and peace have appeared during the past year, but none has moved me so deeply as Vera Brittain's "Testament of Youth" (Macmillan—1934—\$2.50). In more than five hundred pages Miss Brittain describes in graphic and untouched pictures her experiences during the war, as the story of what happened to the youth who because of sex or age could not fight in the trenches but

who were grimly affected by its brutalities and horrors.

As the best novel of the year, I have selected Alice Teasdale Hobart's "Oil for the Lamps of China" (Bobbs-Merrill—1933—\$2.50). I am not an omnivorous reader of novels, but the story of the experience of representatives of a great American oil concern in China trying to understand the Chinese mind and Oriental customs gripped me tremendously.

Two of the finest and most inspiring biographies which I have ever read are James Weldon Johnson's "Along This Way" (Viking Press—1933—\$3.50) and Basil Mathew's "John R. Mott—World Citizen" (Harper Brothers—1933—\$4.00). The first is the autobiography of one of the most cultured and talented Negroes, whose life has been a constant series of adventures and tragedies, in which the facts of racial prejudice and discrimination by us white people are vividly painted against the background of his experiences. The biography of Dr. John R. Mott is a glorious review of a great Christian life who in student circles, missionary conventions, international relationships has done more than anyone else to interpret Christ to the world.

The past year will be remembered for its "Spurgeon Anniversary" and in that connection for Richard Ellsworth Day's biography of Spurgeon, entitled, "The Shadow of the Broad Brim" (The Judson Press—1934—\$1.50). It is fascinating reading material, since the story moves along rapidly and pictorially like a novel. It is another book from which I would not part in my library for a great deal more money than its list price.

A book which not only deserves but demands a prominent place in any minister's library is Austin K. de Blois' "Evangelism in the New Age" (The Judson Press—1934—\$1.50). It was read by several ministers at our Bradley Beach retreat last summer, all of whom praised it highly. It is filled with a host of practical suggestions for a vital evangelistic ministry under the inspiration of Christ's Spirit, whom Dr. de Blois serves so nobly.

I buy every book of Charles F. Andrews, the sainted Christian missionary to India, which comes from the press. I have reread several times his book "Christ in the Silence" (Abington Press—1933—\$1.50) which is a spiritual exposition of John's Gospel interpreted in the light of his experiences. It is a book which glorifies Christ and not the author!

But it is a new year and new books are sailing through our printing presses. We shall look at some of these the next time!

Glimpses of the Mission Fields of the World of German Baptists of North America



In the City of 90 Mohammedan Mosques

Serajewo, where the first shot was fired that led to the World War, is the stronghold of Mohammedanism in Jugo Slavia. Our missionary Johann Sepper reported with exultant joy that the first convert was to be baptized in this Mohammedan city. Missionary Sepper considers this a wonderful victory for the Lord Jesus Christ. Our missionaries are reporting marvelous victories from all our foreign fields in Cameroon, Bavaria, Austria, Czechoslovakia, Roumania, Bulgaria, Jugo Slavia, Hungary, and Poland.

Missionaries On Our Foreign Fields

AUSTRIA

The Rev. Carl Fuellbrandt, Arnold Koester, Rupert Ostermann, Fritz Fuchs, and Fritz Zemke receive \$258.33 per month.

BULGARIA

The Rev. Trifon Dimitroff, Nicola Michailoff, Carl Grabein, G. Wassoff, E. Gerassimenko, Atanas Georgieff, Chr. Neytscheff, Georgi Stefanoff, Peter Sascheff, Georgi Wassiljeff, Sava Letscheff, Peter Igoff, and Colporteur Baro Bojeff receive \$207 per month.

CAMEROON

The Rev. C. J. Bender, Paul Gebauer, and A. Orthner receive \$316.66 per month.

CZECHOSLOVAKIA

The Rev. Rudolf Eder, August Ringel, and Adolf Thiel receive \$78.33 per month.

GERMANY

The Rev. J. Mueller and A. Kleemann receive \$35 per month.

HUNGARY

The Rev. Stephan Kuebler, Johannes Lehmann, E. Lukowitzky, Josef Melath, St. Stinner, and the brethren Stefan Adler and Paul Galambos receive \$75.33 per month.

JUGOSLAVIA

The Rev. Adolph Lehocky, Georg Bechtler, Heinz Hermann, Johann Sepper, Johann Wahl and Missionary Karl Tari receive \$111 per month.

POLAND

The Rev. Otto Lenz, Wilhelm Glesman, Julius Kussmaul, M. Jeske, Adolf Sommerfeld, Albert Wurtz, W. Tuzcek, and Colporteurs Karl Geisler and August Mattner receive \$67.25 per month.

ROUMANIA

The Rev. Jakob Rauschenberger, Hans Folk, Julius Furca, Georg Teutsch, Michael Theil, Johann Schlier, Immanuel Eisemann, and Jacob Dermann receive \$132.66 per month.

GENERAL RELIEF

Relief in Europe \$21.50 per month.

OUR FOREIGN WORK NEEDS PRAYER HELPERS AND FINANCIAL SUPPORTERS