

THE BAPTIST HERALD



Courtesy of World Peaceways

THE BETTER WAY

November 1, 1935

What's Happening

The Rev. George W. Pust, pastor of our church in Emery, So. Dak., has recently resigned his charge and is awaiting a call from another field. He and his family will make their home in Mitchell, So. Dak., for the present.

The Rev. Adolf Guenther, for several years a resident of Minneapolis, Minn., without an active charge, has followed the call of our church in Ventura, No. Dak., and has been rendering commendable service for several months.

The Rev. H. R. Schroeder, pastor of the Riverview Baptist Church of St. Paul, Minn., has accepted the call extended to him by our church in Madison, So. Dak. He will begin his ministry on the new field with the first of the year.

The Rev. H. G. Bens of Bismarck, N. Dak., has been quite active on recent Sundays in pulpit engagements. He preached for four successive Sundays in the state penitentiary in Bismarck. On Sunday, Oct. 13, he spoke at three missionary gatherings in Beulah, No. Dak.

Mr. and Mrs. Herman Schilke, members of the Immanuel Baptist Church of Milwaukee, Wis., celebrated their 50th wedding anniversary on Sunday, Sept. 29. Among those who were present besides the many relatives were the Rev. H. W. Wedel and the Rev. E. R. Lengefeld of Chicago.

Evangelistic services were held in our church in Elgin, Iowa, from Oct. 20 to Nov. 3 and conducted by the Rev. E. Umbach of Ann Arbor, Mich., and the pastor of the church, the Rev. Paul Zoschke. The attendance and the responsive spirit manifested at the meetings were most encouraging.

The Rev. E. J. Hutchison, pastor of our church in Muscatine, Iowa, baptized two persons on Sunday evening, Oct. 6. The Park Place Mission of the church is meeting with considerable success. The Sunday School attendance numbers about 40 persons, and a regular prayer meeting is held on every Thursday evening.

The Central Baptist Church of Waco, Texas, extends a hearty welcome to all members of the Texas and Louisiana Y. P. and S. S. W. Union. Arrangements have been made to take care of a large number of visitors on "the Harvard Plan." The program of the assembly appears on page 333 of this issue.

On Sunday evening, Sept. 29, the Rev. Robert Siebart of Milwaukee, Wis., who was formerly an active German Baptist pastor, addressed the national convention of the German-Volga Union which was held in the Eagle's Hall, Maywood, Ill. Mr. Siebart is an active leader in the North Avenue Church of Milwaukee.

The Rev. William Schobert, whose home originally was in Racine, Wis., has been called by our church in Victor, Iowa, and has begun his ministry there with much success. He was formerly in Des Moines in an English Baptist Church. The Victor Church has purchased a parsonage and Mr. and Mrs. Schobert have moved into it.

The Rev. and Mrs. J. F. Olthoff left Madison, So. Dak., for Salem, Ore., after the last Sunday in October. A farewell reception was held for them by the Madison Church on Thursday, October 24. They are driving to the Pacific Coast by auto by way of Donna, Texas, where they hope to visit relatives. Mr. Olthoff plans to begin his ministry in Salem on Sunday Nov 17.

Tante Schaefer, as the genial friend of Mrs. Pauline Rauschenbusch, is known to visitors, who has been in the Rauschenbusch home in Rochester for more than 40 years, celebrated her 85th birthday on Thursday, Oct. 3. On the following day a group of friends from the German Baptist Seminary and the Andrews Street Church gathered at the Rauschenbusch home for a birthday celebration.

A Children's Service was recently begun in the Second German Baptist Church of Chicago, Ill., which is held from 10:30 to 11 o'clock preceding the regular church service. According to Miss M. Proefke, the church missionary, the attempt has been made "to create interest in church attendance, especially on the part of those who are non-members." On Sunday morning, Sept. 29, there were 110 persons present.

The annual Donation Day celebration of the Philadelphia Home for the Aged was held at the Home on Saturday, Oct. 12. At the afternoon program in the chapel the Reverends C. Peters of our church in Jamesburg, N. J., and Gustav Haak of the Lawndale Reformed Church spoke. The Young Ladies' Auxiliary rendered an interesting program in the evening. A large crowd of friends of the Home participated in the festivities of the occasion.

The Rev. E. H. Giedt, missionary in South China, who is now in the United States on furlough, is living at present in New Haven, Conn., where he is studying at Yale Divinity School. He is working for a Ph.D. degree and preparing a thesis on "A History of the Planting of Protestant Christianity in the Province of Kwangtung, China." His family is residing in Rochester, N. Y., where the children have entered school for the furlough period.

The Rev. Martin L. Leuschner attended the Iowa Association at Sheffield from

Oct. 7 to 9 and participated in the well-attended Sunday School Conventions of the Western Dakotas and Montana at McLaughlin, So. Dak., and of Northern North Dakota at Martin. On Sunday, Sept. 29, he spoke at four services in the North Avenue Church of Milwaukee, Wis., and on Oct. 20 preached at the Sunday services in the Immanuel Church of the same city.

Several ordination services of our young ministers were recently held. On Saturday, Oct. 5, Mr. Adolf Reeh, pastor of our church in Yorkton, Saskatchewan, Canada, was examined by an ordination council at Winnipeg and at an evening service set apart in the gospel ministry. On Friday, Oct. 11, Mr. Arthur Fischer, pastor-elect of our church in Beulah, No. Dak., was examined by our ordination council in Herreid, So. Dak., and at the evening service the Rev. H. G. Bens of Bismarck brought the ordination message.

Questionnaires have been sent to the pastors of all our churches which are to be filled out by the respective officers of the young people's societies and Sunday Schools concerning the work of their organizations. This detailed information is needed for the annual Young People's Number of "The Baptist Herald" and for the unifying of the young people's work among our churches. If more than one young people's society exists in the church the pastor is urged to secure the same information for the several groups.

On Sunday evening, Sept. 29, the Rev. C. Swyter of Steamboat Rock Iowa, baptized four persons on confession of their faith. For three years a Prayer Band of 15 to 20 young persons has been meeting regularly on Saturday evenings for services of prayer. Miss Carrie M. Swyter, a daughter of the Rev. and Mrs. Swyter, was given a farewell reception by the church on Wednesday, Oct. 9, before her departure as a missionary for Nigeria, Africa. Her beautiful testimony of faith will be found on another page of this issue of "The Baptist Herald."

The Christian Fellowship Club of young men of the First German Baptist Church of Chicago, Ill., presented a concert of religious and secular music on Tuesday evening, Oct. 8, before a fair-sized audience at the church. The chorus of 25 voices directed by Mr. Arthur Pankrat was assisted by Mr. Carter Krause, violinist, and Mr. Oscar Kohler, tenor soloist. On Wednesday evening, Oct. 2, they presented the Rev. Paul Gebauer with a carpenter's chest of tools and sang as their farewell number to Mr. and Mrs. Gebauer the song, "Speed Away."

On Sunday evening, Sept. 1, the Rev. A. W. Lang, pastor of our church

(Continued on Page 334)

The Baptist Herald

Published semi-monthly as a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union by the

German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio

MARTIN L. LEUSCHNER, Editor

H. P. DONNER, Business Manager

All editorial correspondence is to be addressed to the editor, 7346 Madison Street, Forest Park, Illinois, and all business correspondence to the German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Subscription price \$1.25 a year. To foreign countries \$1.50.

Advertising rates, 60 cents per inch single column 2 1/8 inches wide.

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

Volume Thirteen

CLEVELAND, OHIO, NOVEMBER 1, 1935

Number Twenty-one

EDITORIAL Peace at Any Price

WHAT a man believes, determines his conduct. That is a fundamental postulate of our Christian religion. Faith is the basis of good works. Only as a man is personally convinced of certain tenets of belief, will he become a living embodiment of those truths.

Most discussions of world peace seem to overlook this basic factor. Many of the peace movements of past years have come to a tragic end because of the romantic supposition that pacific relations could be established throughout the world merely by setting peace machinery into motion. The pitiful picture of the Christian Church's blessing of and participation in every war which has been fought since the days of Constantine will be reproduced in every forthcoming generation as long as the Church fails to act courageously in this matter. Many Christian people have felt that war is necessary in the world as it is constituted and, quite apart from what Jesus would have them do, they fall in line with any national military policy as soon as the war mania sweeps over the nation.

Peace will be a reality only as it is conceived fundamentally as a personal discipline. The only abiding peace among nations will be on the part of individuals in whose hearts the peace of God reigns. The individual life must be touched by the spirit of God for "the pure in heart" are the true "maintainers of peace." This must be followed by a conscientious discipline of peace in all the personal and social relations of life, understood and practiced in the light of Christ's principles.

Why is it difficult for me to live peaceably with my neighbors? Have I given vent to a heated tem-

per in the presence of my family or at a church business meeting? Is my heart without rancor or hatred towards the Negro, the Oriental or the stranger within our gates? Can I withhold snap judgments concerning someone or some situation until such a time when all the facts can be reviewed without bias? The Christian answer to these questions are underlying bases to any international program for peace. Unless we have learned the art of maintaining peace at any price in these relations within the smaller group, we cannot hope to have any widespread influence in establishing international peace.

A great deal of honest and fearless thinking needs to be done by Christian people on a further question, if we are to be regarded by the world as having taken Christ and his teaching seriously. Irrespective of whether or not we regard peace among the nations as possible, what is to be our irrevocable position in regard to war? Can Jesus ever be squeezed into a khaki uniform and a bayonet thrust into his hands, even in a defensive war, which afterwards is found to have defended only the mammon of the money-changers? Can I as an individual ever justify any participation in war as the result of the recent unearthing of the selfish causes of all wars, if I am in earnest about my Christian discipleship?

Christian people in whose hearts the spirit of God dwells, whose lives are the living expression of a consistent discipline of peace, who believe in world peace with passionate zeal and are willing to follow Christ in every emergency are the most reliable signposts in our day leading to "peace on earth, good will among men."

No More War

The author who is of German Baptist parentage (see biographical sketch at close of article) served as aviator in the United States 95th Aero Squadron and was wounded and taken prisoner by the Germans, and as a result of his war experience and his Christian faith has very definite convictions on and a practical program for world peace.

By MR. WALDO H. HEINRICHS

NO sane or thinking man who has survived participation in the World War could wish for another such struggle or would be in favor of ever resorting to arms as a means of settling international disputes. It is very encouraging to witness the success of efforts for the elimination of war as evidenced by the overwhelming anti-war sentiment shown by the recent plebiscite in Great Britain, a plebiscite in which over 95% of the people, from among twelve million who voted, were for peace. That IS a majority! The current plebiscite of the Congregational and Christian Churches of America, planned for November of this year, should reveal how general the peace sentiment is in one of our leading American denominations. The American colleges last May have shown their feelings regarding war.

A Christian Pledge in Support of Peace

Personally, it is hard for me as yet to accept the ultimate ideal of refusing to back ANY war; that is, I am NOT an absolute, uncompromising pacifist, but for all practical purposes, I am so. I hate war. I believe it is un-Christian, futile, unnecessary and I believe it IS preventable.

President Franklin D. Roosevelt's formula seems to me to be the position which would, if accepted by all, virtually eliminate war. His formula is substantially the same as proposition four of the peace plebiscite of the Congregational and Christian churches. It reads: "I believe that I can contribute to the cause of peace by bearing arms in, or otherwise supporting a war, declared by my government, ONLY in defense of American territory against attack." Adoption of this proposition, I feel, would be a solution of the world's worst menace, that of war, provided that one great condition is fulfilled, namely, that all nations adhere to its conditions.

Reasons Favoring a Non-Aggression Pact

There are many reasons for favoring such a proposition, but the leading ones would appear to be as follows.

First, it gives a definite, clear and very simple definition of the word AGGRESSOR, a term which has given rise to endless disputes in all post-war international treaties. By this definition the first nation to cross its own borders into another's territory becomes the aggressor. Going back in history, it would pin the blame on the United States in its wars in Cuba, the Philippines, Nicaragua, Mexico and elsewhere, on Britain in South Africa, India and Ireland, on France in Syria and North Africa, on Greece in Asia Minor, and quite definitely on Germany in the World War. It places responsibility where it belongs, so that all can see who is on the

defensive and who is on enemy soil. Applying the conditions of this proposition would make us decidedly uneasy as to the justice of most of our past wars, and that is part of our education for peace!

Second, it would serve in a very large measure to remove the fear psychology of the nations, all of whom arm against the phantom of invasion. A phantom, alas, far too real in many cases! Japan would no longer genuinely fear America, or the converse. France would not dread the hordes of prolific Germany, nor could the neurotic Hitler justify his rearmament program on the basis of threatened invasion. The terms, "Red Terror" and "Yellow Peril" and "Black Masses," would no longer be fuel for propaganda, far less threatening though they are than those altruistic hypocrisies about the "white man's burden"! If armies crossed their own borders, they automatically become the aggressors. That is a fact which is self-evident to the man on the street; it needs no military critic to determine whose soil is occupied, except perhaps in such cases as the Italians in Ualual!

Reduction of Armaments With Its Benefits

Third, removal of this fear psychology would permit the nations really to reduce armaments or to convert offensive forces into defensive ones at an enormous saving in cost. It is the removal of fear and the establishment of good-will between Canada and the United States that has left thousands of miles of their mutual border undefended. Compare that line with the Franco-German frontier or Belgium's defenses against another German onrush. Such reduction and alteration of armaments would force the nefarious munition manufacturers to the wall and reduce their hellish profits, which are nothing more than dividends drawn from the blood of the nations. The military and naval caste would perforce have to rattle their sabers at home and thus remove a cause of international hatred. The moral prestige of the uniforms would not suffer by this limitation of its terrestrial ubiquitousness, for they would be justly honored as the first line of defense of the homeland.

Fourth, limited to defending their own borders only, wars of imperial expansion would no longer be permitted and the blots on the pages of the 17th, 18th and 19th centuries would not be repeated in the future. That world sentiment in this respect has already changed, seems to be appreciated by all except Hitler and Mussolini, neither of whom seem to rate very highly as interpreters of international psychology. This weakness for misunderstanding the feelings of other nations was the stumbling block of the German Foreign Office in 1914

to 1918, and the recent Nazi diplomats and statesmen in this respect seem, if anything, worse than their predecessors. That Mussolini's projected conquest of Ethiopia became an obsession in 1935 instead of 1835 is just too bad for Mussolini and Italy's reputation. Any average American citizen would rather die defending Vermont or Texas or California than to have his bones interred in some expedition of dubious validity in Timbuctoo or Nicaragua or Archangel. And the government would not need "the draft" to drag men to the colors to build up such a defensive force, either!

America's Leadership in World Peace

Finally, the enormous savings in life and money would reduce taxes. The United States government would not have to use seventy-two cents out of every dollar of expenditure to pay for wars of the future as it has had to do in the past. The debtor nations of Europe could at least honestly say "We won't pay," not "We can't pay" and then spend the interest due on our war loans for more armaments, as is the case today. It is hard to believe that nations are unable to pay interest on loans when they spend for armaments, as in 1934 Great Britain spent \$646,000,000, France \$741,000,000, Germany \$350,000,000 (besides secret armament expenditures of which there is no record), Japan \$245,000,000, Italy \$384,000,000, the U. S. S. R. \$281,000,000, and we in the United States nearly a billion dollars. How can their rating remain good on such a basis? Read how their bonds are quoted on the American stock and bond markets. Armaments do not improve financial rating! Some nations of Europe today remind us of a strong, tattered tramp who goes into a gun shop to buy a silver mounted automatic pistol with his name embossed on its morocco leather case.

Now, let us assume that, as with the Kellogg-Briand Pact and the countless non-aggression pacts of the powers, all nations would accept this proposition, and, in this case, fight only when enemies crossed their borders. What about the one bandit or outlaw, who would not hesitate to do just that? What would we as Americans do about it? First, we could greatly fortify the strength of the League of Nations by joining it, and we would then see how immensely more powerful the League's voice would become. The moral prestige of the League in September, 1935, is not deserving of our American senatorial jibes. Second, we could join the World Court and have an effective agency for settling international disputes. Third, we could lend our wholehearted support to the League's economic sanctions of the most stringent sort against any and every outlaw. This pressure seems, at the time of this writing, to have brought the megalomaniac Mussolini to heel. It would have brought Japan to order in China and Manchuria in 1933, had we not bolted our responsibilities at that time. At all events, it is a saner and more logical and more Christian way of settling disputes than by war, which is, as the munitions manufacturers themselves have called it, "One hell of a business!"

About the Author

MR. WALDO H. HEINRICHS, the author of the featured article, "No More War," is a son of Professor and Mrs. Jacob Heinrichs, D. D., who are well known in German Baptist circles. Mr. Heinrichs is teaching at present in the department of sociology of Middlebury College, Middlebury, Vermont. His life has been a constant series of colorful and often dangerous adventures, some of which particularly qualify him to write on this theme.

Mr. Waldo Heinrichs was born in India where his parents were serving as missionaries. After his graduation from Denison University in 1913, he spent two years in Honolulu as fellowship secretary of the Y. M. C. A. of that city. In 1915 he returned to India and became the first American secretary recruited for war work in India. He enlisted as a private in the aviation division of the U. S. Army Signal Corps three months before the U. S. entered the World War. He went overseas with the first aviation detachment in July, 1917, and became first lieutenant in the first pursuit group in the 95th Aero Squadron, the first American Squadron to fly over the German lines. In the battle of St. Mihiel he was shot down, desperately wounded, fighting eight German planes. After two months in a German prison hospital, he reached home early in 1919. His war experiences included thirteen months in twenty-six hospitals and nine major operations. His month's active service gave him the Croix de Guerre with Palm from the hands of Marshal Petain, five bars to his victory medal and four citations.

In 1926 he became executive secretary of the Y. M. C. A. in Lahore, India, and in the Spring of 1932 became the general secretary of the Association in Jerusalem. During his term of service the new Y. M. C. A. Memorial building, costing upwards of a million dollars, was dedicated in April, 1933.

The Front Cover

THE front cover entitled, "The Better Way," is one of eight posters in colors published by "World Peaceways," a non-profit corporation for peace education through advertising, with headquarters at 103 Park Avenue, New York. These posters may be secured in sizes of 12 by 18 inches for five cents each, or in sizes of 24 by 36 inches for twenty cents. Postcard reproductions are obtainable for a cent each.

"World Peaceways" is also sponsoring with E. R. Squibb and Sons one of the week's most interesting radio programs with a nation-wide broadcast on Thursday evenings at 9:30 Eastern Standard time of the world's most famous musical artists, original peace dramas and informative addresses. A secondary program on the radio covering 47 states is called "The World Observer," a discussion of current international affairs and an analysis of conditions as they pertain to war and peace. Copies of peace pledges to be signed by those who are interested may be secured in most local drugstores.

Religious News of the World

Salvation Army in World-Wide Offensive

New York, N. Y., Oct. 1. The Salvation Army has launched a new evangelistic campaign which has as its goal the winning of a million men and women to Jesus Christ. With the striking caption, "The World for God," as their slogan the soldiers of the Salvation Army throughout the world have declared war against the powers of darkness. This aggressive spiritual campaign will continue from Oct. 1, 1935, to Dec. 31, 1936, and will be the most intensive evangelistic drive which a Salvation Army has ever undertaken.

General Evangeline Booth, the international leader of the Salvation Army, has issued a stirring proclamation setting forth the reasons for this declaration of a spiritual war, a portion of which is herewith quoted.

"Whereas certain information has been placed before me by the Commander of the Forces of the Salvation Army operating in the ninety countries and Colonies in which our Blood and Fire Flag has been unfurled, to the effect that the Prince of the Powers of the Air, the Father of Lies, the King of the Nethermost Regions, has failed utterly to fulfill the promises contained in the declaration he made to our first parents:

"And Whereas, having broken the promises of the said declaration, and instead of having, under the guise of Worldly Fashion, Pride, Pleasure, and other intoxicating delusions, betrayed, decoyed, ensnared and destroyed thousands of precious souls for the Salvation of whom the Son of God shed His Blood upon Calvary:

"And Whereas, further, information having been placed before me that monstrous and sustained atrocities, appalling in their character, increase in number and violence, robbing the Church of God of its members, including Soldiers to desert the Army of the Lord, destroying that which is best and most beautiful of an all-wise Creator's works of wonder and love, insulting the messengers of peace, crucifying the Son of God afresh, robbing Heaven of gems bought by Calvary's Lamb to adorn the Royal Diadem:

"And Whereas, far exceeding in gravity any of the considerations already named inasmuch as it is at the root of every ill that mankind has brought upon itself, the Evil One has seduced the world from allegiance to its Creator, with the result that God is blasphemed, His Grace flouted, His Word ignored, and efforts made to destroy His majesty:

"And Whereas, it has been represented to me that everywhere there is heart-hunger for God and soul-thirst for the truth that can never perish, I, Evangeline Booth, General of The Salvation Army, in the Name of God, the Father, the rightful King and Ruler of the Uni-

verse; and in the Name of Jesus Christ, His Son, 'Who taketh away the sin of the world,' and whose servant and soldier I am; and by the gracious aid of the Holy Spirit, do hereby declare a New Offensive, in character more desperate and sustained than heretofore, against the combined forces of darkness commanded by the great Deceiver, King Belzebub.

"This is to declare, therefore, that the Forces of the Salvation Army now enter upon a special, intensified Campaign for the Glory of God and the Salvation of Sinners. In this great effort I invite the prayers, sympathy, and co-operation of all who love God and their fellows, all who hate him and the abominations of evil, in order to help in the bringing about of a great world-wide revival of Religion. Not least, I urge all who know Him and His Love to seek by every means to demonstrate to the world the power of the Lord God Almighty to save from sin.

"The supreme purpose of this Campaign is the destruction of every kind of evil resulting from sin, such as greed, immorality, gambling, blasphemy, malice, hatred, murders, thefts, hypocrisy, cant, jealousy, cowardice, fashion, pride, conceit, selfishness, lying and, in short, every enemy of God and man.

"With this in view, I command every Officer, Soldier, and Recruit of The Salvation Army throughout the world to step into the line of our world-wide fighting host. Forward! The World for God!"

Fifty Million Signatures for Peace

Chicago, Ill., Sept. 6. A plea for world peace as a living memorial to Jane Addams was made in a world-wide tribute to the late humanitarian and "apostle of peace" on the 75th anniversary of her birthday. Several thousand persons were gathered at the base of the Lincoln statue in Grant Park of Chicago to hear Dr. Mary E. Wooley, president of Mt. Holyoke College, begin the eulogies which continued by means of an international radio broadcast that included London, Geneva, New York and Cleveland.

At the same time a world campaign was launched to obtain 50,000,000 signatures to an anti-war people's mandate to be presented to the heads of governments in the spring of 1936. This was one of the last projects given Miss Addams' approval before she died. The mandate reads as follows: "We, the people, are determined to end war. War settles no problems. War brings economic disaster, needless suffering and death to our children. To meet the present threat of complete world chaos we demand that our government stop immediately all increase of armaments and of armed forces, use existing machinery for peaceful settlement of present conflicts, secure a world treaty for immed-

iate reduction of arms as a step toward complete world disarmament, and secure international agreements founded on recognition of world interdependence to end the economic anarchy which breeds war."

Those who are interested in signing this mandate may send their signatures to or secure information from the Women's International League for Peace and Freedom, 16 N. Michigan Ave., Chicago, Ill.

Railroad Honors Negro Porter

Nashville, Tenn., Oct. 5. In a recent issue of "Sunday School Young People and Adults," a periodical of the Southern Baptists, the following news item appeared:

"In October 1934, William B. Reed, a Negro porter, died. For nearly fifty years of the eighty-five years he lived he served the Nashville, Chattanooga and St. Louis Railway. A car wheel with a cross-marker was placed as a headstone on the Negro porter's grave—by orders of President James B. Hill of the N. C. and St. Louis Railway, who once praised the Negro porter as 'a gentleman by natural instinct.' The marker includes the Negro porter's creed of life: 'I love the Lord; I love my home; I love my job.' This faithful porter served the railroad from March 1883, to June 1, 1931, when he was placed on retirement.

"May as much be known of us on earth and recorded to us in heaven when we 'shuffle off this mortal coil'—that we loved our Lord, loved our home, loved our church, loved our job."

Sent to Sunday School Not to Jail

Williamsport, Pa., Sept. 9. The Associated Press recently carried the unusual news item that Hyman Miller of Williamsport, Pa., aged 18, now goes to Sunday School every week, for regular attendance there which was the sentence imposed on him by Alderman Charles Jackson when the youth admitted he had stolen a bicycle. Besides going to Sabbath services, Miller must appear before the justice every two weeks to give a detailed report of his conduct.

THE HAVOC OF WAR

In spring God's fields are bright and green;
In fall they are pure gold.
This gift of golden waving grain
Feeds many millions, we are told.

When the war clouds pass away,
Black are those pastures then;
For a short time hate held its sway
And slain men covers them.

After the green and golden days
And after the blood and fire,
Instead of grain or grasses green
They're covered with tombstone spires.
Mrs. Wm. Schindler.

Sarajevo—a City to Be Won for Christ—

On June 29, 1914, a shot was fired in Sarajevo, Serbia, which "was heard around the world" and which grew by monstrous proportions into the carnage of the World War. Today the German Baptists of North America are engaged in missionary work in that same city, which is now located in Jugoslavia, proclaiming the gospel of Jesus Christ "unto the salvation of everyone that believeth" and carrying on a divine ministry of love and peace. Our missionary in Sarajevo is the Rev. Johann Sepper, an aggressive ambassador and adventurous disciple of Jesus Christ. A recent letter of his, dated September 19, 1935, contains some very interesting news items concerning the mission church and his work in Jugoslavia from which the following quotations have been taken. EDITOR.

It is now autumn in our country. In spite of continued drought, our people have been able to harvest a fair-sized crop. We can be grateful to God that our church has grown spiritually and enjoyed a harvest of souls in spite of storms and difficulties which we have had to face. A baptismal service was held during the summer months, and before long we hope to baptize several other converts.

On this missionary field we have had some unusual experiences in our "House Meetings." We hold such services frequently during the year. During the winter months we meet in the homes of our people and throughout the summer in large courtyards. There are several advantages to such a program of evangelistic meetings. In the open places on the streets we can reach all kinds of people with the message of God's Word. In the homes of friends in the absence of a



A Street in Sarajevo Near the Place Where the Fatal Shot was Fired in 1914 as a Prelude to the World War

pulpit and church formalities the people are apt to be more warmly responsive to the preaching of the gospel.

During the winter months we hope to hold extensive evangelistic services. In the first eight days we shall visit the people in their homes, followed by a week of meetings in our church. The winning of souls is and will be the principal task of our ministry.

The town of Petrovo with a population of 1500 persons is without the services of a physician. Last year more than a hundred children were born without the aid of a midwife. Even though the German people are on a higher cultural level than the Bosnians, there are, nevertheless, many sick people, much need and dire poverty which are frequently the result of ignorance. In this city the preaching of the Word does not meet with much success unless it is followed by the practice of active deeds and a life.

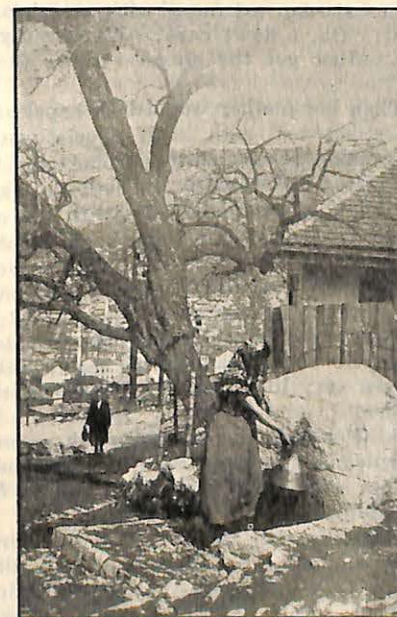
In my house-to-house visits I am repeatedly called upon to give medical aid to sick persons and to impart hygienic information to those in need. While at the seminary I completed a course in hygienic sanitation, and since then I have read several good books on this subject, so that I have been able to be of effective service to these people. These are always the best opportunities to converse with such on the most important verities of life, and as a result of having gained their confidence they usually visit our services afterwards.

A recent experience may illustrate this truth. My wife and I were visiting a farm (Pusta), several miles from our village. While we were conversing a barefoot man came running across the fields shouting and sobbing to us that his daughter had just died. Coughing and out of breath he continued to run into the village to inform all his relatives. We hurried to the place as quickly as we could go, where we found the pitiful figure of a seemingly dead young woman in bed in a rancid room without light and fresh air. Immediately we saw that she

was not dead, and so we opened the window wide, rubbed her body with vinegar and tried everything imaginable to revive her. After a number of minutes she showed signs of life and opened her eyes. Several hours later her relatives arrived weeping and shouting in sorrowful mourning. Their surprise was unbelievable when they found the girl, whom they supposed was dead, alive and greeting them with a smile.

Several days later I was awakened at the midnight hour by a repeated knocking at the window. A voice shouted through the window-pane: "Please, come quickly to our house! My mother is dying and she wants you to pray with her." I took my Bible with me and went along with the stranger. I found the sick room filled with mourning, wildly gesticulating people. In a bed in the center of the room there lay the sick woman trying to breathe. I asked all the relatives to leave and then opened the windows of the room. I tried to cool the heated forehead of the woman. Quietly she folded her hands and whispered, "Pray! Pray!" I read several Scripture passages to her and prayed earnestly. Miraculously the woman fell asleep and slept soundly for several hours. Today she is not only alive and in good health but she and her son with another neighboring woman are faithful attendants at our church services and testify everywhere of God's marvelous healing power.

Such wonders which proclaim the power of God are encouragements to myself as well as to the entire church. We are happy to relate such true stories to you in America for you have had a large part in the splendid work which we are able to perform for Jesus Christ in this Danubian country. It does pay to serve Jesus. We are happy to read about "Prayer-Helpers" in the German Baptist publications of America. We are also praying without ceasing that God's Kingdom may come and we are working zealously that there might be a wonderful harvest of converts during the coming winter months.



Mohammedan Young Woman Filling the Water Jug

BEAUTY for ASHES

by Grace Livingston Hill

SYNOPSIS

Gloria Sutherland awakes one spring morning to find all which she thought was love swept away in one night. The week before her wedding to Stanley Asher he had been killed with a chorus girl in a New York speakeasy, both having been shot by the jealous lover of the chorus girl. The terrible news is conveyed inadvertently to Gloria by her sister, Vanna, just as she is trying on her wedding gown. Their mother comes downstairs and immediately thinks of social etiquette and the proper observance of mourning. Gloria with broken heart rushes from the room and seeks solitude in the attic room of the house which had been the children's play room. But even there she cannot find rest, for her sister brings Nance Asher, the sister of her dead sweetheart, to her who asks between puffs on her cigarette whether Gloria is going to make trouble for the family. Something strange is happening to Gloria, but she cannot quite make out what it is.

CHAPTER TWO

Gloria spoke in her gentle wistful voice out from under the crushing blow that had fallen upon her. There were tears in Vanna's eyes, but there were no tears in Gloria's eyes. There was hard agonizing comprehension in Nance's face, but Gloria kept that stricken smile upon her lips and offered to help. The other two girls watched her, uncomprehending.

"You're a queer girl, Glory!" said Nance at last. "I can see you are making this thing a lot harder for yourself than it has any need to be, a lot harder than it really is. Stan was just a gay boy. You never thought he was an angel, did you? Yet you are taking it farther even than death. You are taking the blow at your spirit instead of just your life. And you don't need to do that. It's hard enough just on the surface, goodness knows! Why should you want to go farther? You can't live in your spirit that way on earth. You just can't. You'd die if you tried to. It isn't being done!"

"I've just been finding out that I can't live if my spirit isn't satisfied!" said Gloria giving her a strange startled look. "That's why I don't know just how I'm going to bear it!"

Nance suddenly gave a great deep awful sob!

"Oh, this is awful! It makes one feel as if there ought to be a God!" said Nance.

"I wonder if that could make any

difference?" said Gloria with a longing look.

"Oh, Glory," cried Vanna, "don't talk such awful things! If Dad should hear you what would he think? If you only would sit down and cry as you always do when you feel bad, I am sure it would help you."

"But this isn't just feeling bad, Vanna. And I can't cry. I think I'm bleeding inside. And I'm seeing so many things I never understood before!"

"Sit down, Glory dear, sit down," said Vanna. "I'm sure you oughtn't to be standing up. It takes your strength." She gave a frightened look at Nance.

"Yes, sit down, it takes your strength," said Nance turning troubled eyes toward Gloria. "Can't you get her something to drink, Vanna? It's the shock. She isn't quite herself."

Gloria dropped into a chair with a wan smile.

"Oh, yes, I'm myself, quite, Nance, dear. Don't get that idea," she said quietly, "and I've plenty of strength. You needn't worry about my strength. This isn't anything that has to do with strength. It's something that's away deeper than that. Strength is just your body. This is something that has touched the soul, and I'm not just sure I ever knew before I had a soul. Don't worry, Nance. I'm not out of my head. I wish with all my heart I could do something to help you bear your part of this, Nance, dear!"

Nance stared at her hungrily an instant, and gave a quick meaningful glance toward Vanna. Vanna answered it with another frightened look. Then there came the sound of a car driving up the sound of a key in the latch of the front door.

"Oh, there's Dad!" said Vanna with relief, brushing away the quick tears, "I'm so glad he's come! He will know what to do. Don't go, Nance! Dad's great when you are in trouble!"

"Oh, I must go! I can't see anyone else to-day. I'll just slip out this back way. No, don't come. I must get back to Mother. I'll let you know when— Father gets back—!"

She ended with a sob and was gone.

Gloria's mother had her way. It was a foregone conclusion that she would. She had managed the stage scenery and costuming for her two beautiful daughters since their advent into the world and she was not one to easily relinquish her rights. If she could not stage a wedding then at least a funeral should have its

proper attention. It should never be said that Gloria or any of her family did not do the proper thing, wear the proper clothes.

Also, it appeared presently that this funeral was to be an affair. Gloria had hoped, had supposed of course that whatever ceremonials attended the death of her fiancé would at least be private on account of the circumstances. But to her utter dismay she discovered that the Asher family were going to ignore the circumstances and make a hero out of Stan. Whatever fashionable grief could do to make the last rites of the son and heir to the millions a thing to be remembered and respected, that was to be done. Stanwood Asher's mother meant that her son should not be put away in disgrace. He should lie in state and his many friends should assemble and mourn properly at his untimely cutting off from the earth!

So Gloria saw that the awful days ahead of her must be lived through and she set herself to endure. Meekly like a whitefaced automaton she submitted to her mother's ordering. She tried on and stood for fittings whenever she was called. There was one thing, however, they could not get her to do. She would not take an interest in any of the smart black garments they brought for her approval. She would scarcely look at them. She shuddered when she came into the room where they were, and when they tried to get her to make a choice she turned away with a sigh and said: "Oh, I don't care! Whatever you say. Just get the simplest thing there is!"

Then her mother would look hopelessly after her and sigh. "If Gloria would only take things as they come, and be interested, it wouldn't be half so hard for her!" she said hopelessly to the observant fitter. "If we don't have these practical interests of life like pretty clothes, and social duties, how could we live through trying disappointments?"

The woman looked at her with wondering eyes. Pretty clothes and social duties played very little part in the life of the fitter.

So Gloria continued through those endless days with that sweet hopeless look in her eyes, and utter indifference for the things of life.

Sometimes her father would give her a long understanding glance and that helped. She had had very little time with him alone, always someone else was by. Just a low spoken word when he came: "Child, this is going to be hard! Keep steady! You're a brave girl!"

Just that and a tender kiss. There never had to be many words between them. They understood each other better than the rest of the family. It seemed to Gloria that her father was the wisest man living.

No one but her father knew how awful it was for Gloria to stand beside that dead form of the lover who had been killed with another girl. It was expected of her of course. She had to go. She wasn't sure but she expected it of herself, but she shrank inexpressibly from looking on his face. What she felt was not merely a natural shrinking from death; it was the agony of looking upon a face that had been her lover's, and know that he had never been hers.

Everybody said how wonderful he looked, as if he might open his eyes and call out some gay witticism. As if the merriment that had been on his lips when he was suddenly called away, lingered, ready for expression as soon as he should awake.

But to Gloria it did not seem that way. It was as if a house that had been her welcome abiding place had suddenly closed its doors against her very existence. That face that all her life had been so familiar, so dear, was like a stranger's. The spirit she had thought she loved had fled. Had it ever been what she thought it?

Characteristics she had never seen before stood on the features. Those closed lips had a selfish petted look, now that they could no longer curve and turn with gay expression.

She closed her eyes and turned away. They thought she was trying to keep back the tears. Her father hoped she would weep. He felt it would relieve the strain. But Gloria had turned away to shut out sights she did not want to see. She had hoped that somehow the sight of Stanwood dead would dispel this awful feeling she had about the way he had died. But instead of that it brought out lacks she had never noticed in his laughter-crowded lifetime.

Gloria was glad that she did not have to sit facing that casket during that long awful service, more thankful than she would have cared to tell anybody that she could hide away upstairs in a darkened room with the family, before the world thronged into the palatial residence to do honor to the son of the house. As she went upstairs, her bright hair shrouded in a heavy veil, she caught glimpses of her young friends, huddled in frightened groups, with eyes cast down and gloomy countenances. It was all too evident that they did not want to be reminded that death was inevitable, did not want to be drawn into this tragedy, yet knew that for very decency they must.

It was like the tolling of a bell for a lost soul when the solemn words of the burial service began. Gloria shivered, and Vanna sobbed silently in her corner. Mrs. Asher swathed in deep black moaned audibly beside her tortured husband, while Nancy sat like a grim specter, her handkerchief to her eyes.

"Man that is born of woman is of few days and full of trouble," began the preacher in solemn and monotonous voice. "He cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more."

Gloria listened to the desolating statements and shuddered in her soul. How horrible was life! Why did anybody want to live? Stan was gone! In a few hours this place where he had been the life of everything would know him no more! Gloria heard his mother moan and cry out "Oh, my baby boy!" and there came to her a sudden desire to scream and cry out in protest. Oh, why did they have such terrible things as funerals? Why put the tortured relatives to any more pain than they had to suffer already? She felt if this thing went on very long she would go stark crazy.

But the monotonous cultured voice of the minister went steadily on through what seemed an endless multiplication of words, statements of facts that they all knew. Death was inevitable of course, but what could one do about it? Why all this harrowing language?

Gloria tried to listen, to catch the reason for all these words. Presumably they were a ritual of the church. She did not know even vaguely that any of them were taken from the Bible. It would not have made difference to her if she had. There was no hope in the words that were chosen. What hope was there for any in her position? None!

The monotonous reading ceased at last, followed by a prayer by a retired pastor of the church with which the Ashers were associated. A trembling voice, cultured sentences, becoming more and more personal. Gloria heard herself prayed for as the mourning bride. She grew cold and hot behind her thick veil and trembled again, wondering if this terrible ordeal were not almost over.

But after the prayer the first speaker took up a refrain beginning: "Forasmuch as it hath pleased Almighty God to take out of this world our departed brother—" and Gloria wondered if it had pleased God to do a thing like that, and do it in that way? Had Stan's actions nothing to do with his departure? Had the assassin nothing to do with it? The girl? Was God like that? Was there a God? What made anybody think there was a God in a world like this full of horror?

When she came back from her thoughts to the voice again she beheld a word picture of the young man, a picture that showed him forth almost as a hero! She listened in amaze. Beginning with incidents of his childhood showing forth his kindly temperament and desire to please, the speaker worked his way up through the years, showing what a charming character the young man had possessed, how he had grown in beauty and manly virtues; he told of his merry ways, his

popularity, his wonderful prospects in a worldly way. When the discourse was finished Stanwood Asher lived before them as an innocent hero. All else was ignored.

At last the discourse was ended, and a well-paid quartet of well-trained male voices sang:

"Sunset and evening star,
And one clear call for me—"

chanted it exquisitely till it almost seemed there had been a call for Stan, and he had answered it merrily with a cocktail in his hand as he had answered most calls these last few years.

The interment was supposed to be private, and Gloria was glad of that, but it was surprising how many people got in on it for one reason or another. There were cameras ready wherever they went, cameras even, not far from the grave.

By reason of her relation to the deceased Gloria with her father beside her had to stand close to that flower-lined opening into which the casket was lowered, had to watch it slowly go down among the lilies and roses.

Everything about the grave was as lovely as money could make it. There were none of the horrors of an old-fashioned burial. Even the earth which was presently to cover all that was left of her bridegroom, was smothered in a bank of flowers. There was no hint nor suggestion of darkness and the tomb. And yet, as Gloria stood beside that grave she felt as if somehow her own soul was being drawn down into its flowery darkness, to be buried with the man who had so lightly gone from her a few days before, never to return alive.

Her father steadied her to the car when at last everything was over and they turned away home. Gloria felt that if it had lasted one minute longer she could not have gone on. But it was not over yet. Mrs. Asher went weeping aloud from the grave, crying out to go back for one more look, and there was quite a scene at the car. Mrs. Sutherland went to comfort her and came hustling back hurriedly to their own car.

"She wants you to go home with them, Gloria! She says she has got to have a talk with you."

"No!" said Gloria's father. "She is not able! Can't you see she has borne all she can?"

"But I promised that she would come and stay the night with them. It seems only right since she was his—"

"Get in, Adelaide!" said Gloria's father speaking more sternly than was his wont. "We'll drive over there and speak to her at the house a minute, but that is all. There is no point in keeping up this thing indefinitely. Get in, they are waiting for our car to start!"

Gloria's mother got in.

"But I promised," she said firmly. "I myself will explain!" said the father, and Gloria gave him a grateful look and leaned wearily back in the car.

When Gloria reached home she went up and took off her black dress, putting on a plain old frock of white silk with

touches of yellow in the trimming. It was a dress that she often had played golf in. Then she sat down at her window and looked out at the sunset light on the lawn, touching the forsythia and the tulips with gold and flaming beauty. She laid her tired head down on her hands on the window sill and wondered how things could go on just the same in spite of pain and shame and sorrow. It was a lovely world, yet she could find no joy in it. She almost envied the unhurt youth of her brother who came to kiss her good-bye before he started back to school.

But when she went downstairs to dinner, where she knew her presence would be required or a fuss would be made about her not eating enough, her mother lifted horrified eyebrows at her garments.

"Why, Gloria! How unseemly! This first night of all times! Suppose somebody should come in! And what will the servants think? Run right back dear, and get on your black dress!"

Gloria looked wearily protesting at her mother's words and once more her father interfered.

"She looks much better in that," he said. "Let her be! She has suffered enough for one day."

"There you go again, Charles!" said his wife haughtily, "trying to decide a question you don't in the least understand."

"That's all right, Adelaide," said the father gravely, "perhaps you don't understand just how little strength this child has left after the ordeal of the day."

"And why wouldn't I understand my child as well as you, I would like to know?" said his wife. "I, her mother! You're absurd. You always were sentimental, and you always encouraged her in such ideas. I'd like to know what terrible ordeal there was today? It was just a perfect funeral from start to finish. Not a detail went wrong. The flowers were marvelous. Did you see those white orchids? Weren't they the most exquisite things? And not a hitch or mistake anywhere? Not an unsightly moment. Everything just moved on oiled wheels! And Stanwood looked so perfectly natural, just as if he were going to laugh right out at us all! I'm sure it was a lovely funeral!"

"You would!" said Vanna under her breath.

"What did you say, Vanna? I do wish you would stop that habit of talking in such a low tone that no one can hear you. It's very rude indeed!" said her mother.

"Couldn't we just forget it for a while, Adelaide?" said her husband with a sigh, "we don't feel that way about it. We're tired out. It's been a hard strain and we want to eat our dinner now."

"Well, really, am I hindering you from eating your dinner? I'm sorry. But it strikes me that it isn't something we want to forget right away. There's a great deal of satisfaction in knowing that the best people were there, and that

(Continued on Page 331)

From Portland, Oregon, to the Cameroons, Africa

The Rev. and Mrs. Paul Gebauer were married by the bride's father, the Rev. Jacob Kratt, on the afternoon of Thursday, September 19, in the First German Baptist Church of Portland, Oregon. Only the immediate members of the bride's family and the Rev. Fred W. Mueller, the assistant pastor of the church, attended the ceremony.

Rev. Paul Gebauer's busy program of speaking engagements continued unabated. That same evening he addressed the union service of the women's missionary societies of the Portland churches. On Friday he spoke in our church at Stafford, Oregon, and on Sunday morning and evening he preached in the Second and First churches of Portland.

On Wednesday evening, Sept. 25, a reception was held for Mr. and Mrs. Gebauer by the young people of the First Church of Portland. On the following Sunday evening Mr. Gebauer conducted a forum at the young people's meeting on "Missions and Missionaries," which was followed by the official send-off in the Sunday evening service by the Portland churches. The ministers of the churches, the Reverends J. Kratt, E. P. Wahl and F. W. Mueller, as well as all the deacons of both churches participated in this impressive program which was held to bid the young missionaries "God-speed!" At 9:30 that same Sunday evening Mr. and Mrs. Gebauer left Portland for Chicago by way of "the Empire Builder" of the Great Northern Railway, arriving in "the Windy City" on Wednesday morning, Oct. 2. The Rev. Wm. Kuhn, our General Missionary Secretary, met them and planned their program for them while spending a few days in Chicago and vicinity.

On Wednesday evening, Oct. 2, Mr. and Mrs. Gebauer were the guests of the members of the First German Baptist Church of Chicago and especially "the Christian Fellowship Club" of young men, who presented Mr. Gebauer with a large chest of tools for use in the Cameroons.

On Sunday evening, Oct. 6, the Oak Park German Baptist Church was filled to overflowing with members and friends of all the Chicago churches in an enthusiastic farewell service for Mr. and Mrs. Gebauer. Dr. Kuhn was in charge of the program and spoke fitting words of encouragement to them. The Reverends Theo. W. Dons and M. L. Leuschner spoke briefly with the Reverends H. C. Baum of Chicago and H. W. Wedel of Milwaukee assisting in the worship service. The climax of the service was reached in the dedication prayer by Brother Kuhn, as all the ministers in the audience came onto the platform and stood about the Gebauers.

On Thursday evening, Oct. 10, the farewell reception of the Detroit churches was held in the Ebenezer Baptist church of which the Rev. Paul Gebauer is a

member. Dr. Kuhn attended and participated in the program which was an enthusiastic demonstration of the love and esteem of the many Detroit friends. Dr. G. H. Enss, pastor of the Ebenezer Church, was in charge of the service. The Rev. William E. Schmitt of the Burns Avenue Church also brought hearty words of farewell. On the following Sunday evening the Ebenezer Church held a more personal farewell receipt on for the departing missionaries.

On Sunday evening, Oct. 15, Mr. and Mrs. Gebauer were the guests of the Evangel Church in Newark, N. J., at a great missionary service in their honor by the church.

In the early morning hour of Oct. 16 Paul and Clara Gebauer left America by way of the steamer "Europa" of the North German Lloyd Lines. After the ocean voyage across the Atlantic they stopped for several days in London, spending the time in shopping and sight-seeing. On Oct. 25 they continued their trip to Germany where they visited members of Mr. Gebauer's family and their friends.

On Nov. 6 they will leave by way of the Motor Ship "Pelikan" from Hamburg, Germany, on a non-stop ocean voyage to Tiko, Cameroons, arriving there on Nov. 27. They hope to spend a few days with Missionary Bender at Soppo on the coast.

Mr. and Mrs. Gebauer will enter the interior by way of the French railway along the Mongo River, traveling about 125 miles. For 100 miles after the railroad trip they will continue inland on a highway truck of the military department of the French government. After that they will penetrate the grass country of Kakaland by means of "trekking" or walking with a snake line of 60 to 70 native carriers carrying their baggage and provisions. They hope to arrive in Kakaland about Christmas time, where they will set up their first home—an improvised tent out in the open country.

Mr. and Mrs. Gebauer have promised to send frequent reports to "The Baptist Herald" readers about their adventures and first experiences in Kakaland. All mail to be sent to them should be addressed: P. O. Bamenda, via Port Harcourt, Nigeria, West Africa. Letters which are dispatched before November 10 will reach the Gebauers in time for Christmas!

NOTICE!

Due to the loss of the manuscript in the United States mails, the regular devotional feature, entitled "Beginning the Day," has had to be regretfully omitted. It will make its appearance as usual in the next issue of "The Baptist Herald" and will be edited by the Rev. Assaf Husmann of Philadelphia, Pa., on the "Psalms."

Love Conquereth!

By MISS CARRIE M. SWYTER

Miss Carrie M. Swyter, daughter of the Rev. and Mrs. C. Swyter of Steamboat Rock, Iowa, sailed from New York on Oct. 18 with Miss Margaret Lang for Logos, Nigeria, Africa, by way of England, where she will serve as a missionary under the Sudan Interior Mission. On Sunday evening, Oct. 6, and on Wednesday evening, Oct. 9, farewell receptions were tendered her by the members of the church in Steamboat Rock and on Tuesday evening of that week she addressed the Iowa Association in a brief message. The following article was requested of Miss Swyter, one of our gifted young women, in view of her many



Miss Carrie M. Swyter

and in only one place—a missionary in Africa!

I shall not insist that my enthusiasm at that time was wholly actuated by love for Christ, for in every child's mind thoughts of romance and glamor are associated with public service. In fact, it may be that the latter incentives were beginning to play a large part in my plans, for as I entered the teen age of life my enthusiasm began to wane.

Throughout the following six years I not only carefully guarded from public view the thoughts in the deepest recesses of my heart, but I also tried hard to suppress, to my own satisfaction, the former convictions.

Love conquers! God in his infinite and tender mercy persistently called to me, his indifferent child, to pursue the path which he had chosen for me. Somehow that path now seemed so unpleasant. Thoughts of hardship on the field far surpassed the need of lost souls, and the labor of the missionary appeared as drudgery which would eventually lead to martyrdom. Suddenly, however, I became conscious of the agony which I myself was enduring simply because I was struggling against the will of God. Then there came the moment of final surrender, "Lord, what wilt thou have me to do?" Immediately holy enthusiasm filled my soul. To please God became the objective; Africa became my goal; the salvation of the native became my desire.

My staff for the following years of training was "In all thy ways acknowledge him, and he shall direct thy path." During the past year the love of God, manifested in his supplying all my needs, has conquered all my doubts and fears.

As I go forth to Africa, I have only one desire—to respond with my whole being to the conquering love of Christ!

Beauty for Ashes

(Continued from Page 330)

there is nothing to regret in the service. I'm sure it must be a great satisfaction to Stanwood's parents to know how their friends honored him. I never saw such quantities of flowers at any funeral anywhere. It seems to me that the time to talk it over is now while it is fresh in our minds, and that reminds me, Charles, did you see the Breckenridges anywhere? I looked all over for them when we came out but couldn't seem to find them. They sent such a perfectly lovely wedding gift, that old English sterling platter you know, that I was sure they'd be at the funeral. It seems queer if they weren't."

But Mrs. Sutherland had her meditations to herself for the family ate in silence for the most part, and Gloria, after a very few bites excused herself and went up to her room, wondering if life was ever going to be bearable again.

(To Be Continued)

Central Conference

GOLDEN JUBILEE BELLS RING AT ERIN AVENUE CHURCH, CLEVELAND, OHIO

"Glorious things of thee are spoken" was literally fulfilled in the Erin Avenue Church during the anniversary week, Sept. 25 to 29. The interior of the church was newly decorated, a new carpet was laid in the main auditorium, and the platform was beautifully decorated with floral tributes. All this indicated the spirit of good-will and the cooperation among the people.

A banquet on Wednesday night opened the celebration. Over 240 people sat around the banquet tables. Everyone was happy, and a spirit of good fellowship abounded. The walls of the dining hall were lined with landscape panels which bore the inscriptions of the various church organizations. It was brought to light that all had worked together in unselfish and loving service and that all expenses had been met. It was an evening long to be remembered.

On Thursday evening a "Missionary Night" was held. Dr. William Kuhn had been invited to give the address of the evening. He brought an appropriate message which was well received and an offering of forty dollars was given to the missionary budget.

One feature of this evening was the memorial service given in honor of the former pastors of the church who had been called home to glory. The church has had ten pastors, including the incumbent pastor, during the past fifty years, four of whom are still living. It is



Rev. John Leypoldt

rather interesting to note that of these pastors, two have been editors of our weekly publication, "Der Sendbote," the Rev. G. Fetzer and the present editor, the Rev. S. Blum; that three have been general evangelists, the Rev. H. Schwen-dener, the Rev. J. H. Merkel and the Rev. William Appel. There have been four missionaries. One of these, Miss Minnie Gebhardt, has served the church for the last thirty-five years. She is beloved by

the church as well as by the community. On this particular night she received a bouquet of beautiful roses in appreciation of her services.

Friday night was "the Denominational Night," the neighboring churches with their pastors having been invited. Dr. D. R. Sharpe of the Cleveland Baptist Association brought greetings from the Cleveland Baptists. The Rev. Wm. L. Schoefel and the Rev. Mr. Mittelstedt brought greetings from their respective churches. Two of the former pastors, the Rev. J. F. Olthoff and the Rev. Theo. W. Dons, gave brief inspirational addresses.

Sunday was indeed a day of great blessing. We were on the mountain top of spiritual ecstasy. Mr. H. P. Donner addressed the Sunday School. The Rev. Samuel Blum preached the morning sermon on "Christ and the Church." We were led to spiritual heights from which we were granted a vision of the future possibilities of the church.

In the afternoon, a Young People's Rally was held and the Rev. Theo. W. Dons spoke on "Christian Youth in Grips with the Present Day Problems." He dealt with the real and vital problems that confront the youth of today.

The closing service was the best of all, when the church was packed to its capacity and the Rev. J. F. Olthoff brought a stirring message that led to a consecration service. This consecration service was a fitting close to the occasion.

There are a few outstanding things which we might mention. Erin Avenue is blessed with musical talent, and during the celebration it was displayed in the remarkable manner in which the musical programs were rendered. The musical program was arranged by the able director, Mr. A. Grossman, and Mrs. Hasse, organist.

The present pastor, the Rev. John Leyboldt, has won the hearts of the people and enjoys the splendid cooperation of the church. Under his leadership, we predict great things for the Erin Avenue Church. The church has the reputation of working harmoniously with all the pastors who have served.

A few historical facts may be mentioned. The church was organized on June 26, 1885, with 54 members. Five of these charter members are still with the church. The present church edifice was built in 1887. From 1885 to 1910 the church had received 246 members by baptism and 167 by letter, experience and restoration. The present membership is 243.

The following have served the Erin Avenue Church as pastors: the Reverends Henry Schwendener, Gottlob Fetzer, Robert Stracke, Ferdinand Wolter, J. H. Merkel, J. F. Olthoff, William Appel, T. W. Dons, Samuel Blum and John Leyboldt.

Two languages are used in the services at the present time.

God surely has great things in store for the Erin Avenue Church. "He is faithful that promised."

THEO. W. DONS, Reporter.

Northwestern Conference

THE JOY CLASS IN OUR NORTH FREEDOM CHURCH

The Joy Class of the German Baptist Sunday School of North Freedom, Wis., is a class for Junior boys. A picture of the class and the teacher appears on this page. On September 19 we met at the home of one of the boys and organized the class. We chose the name, "Joy Class," the letter signifying as follows: J for Jesus, O for Others and Y for Yourself. We plan to meet once a month at a home of one of the boys, to have a short devotional meeting and a social time, either in games, carrying out some project or making things to be used in the work of our class. The boys suggested having a treasury to save money, even though they may be small amounts, for some missionary purpose. Our class has a very interesting paper that we receive every Sunday. It is



Joy Class in German Baptist Sunday School, North Freedom, Wis.

called "Apples of Gold." The officers who were elected were: Heinz Nascke, president; Emerson Wilzewske, secretary; and Alton Thayer, treasurer. The other members of the class are Ronald Pawlisch, Lewis Borck and James Girling. On Sunday, October 6, a new pupil will be added to the class, Charles Gibson, who has just graduated from the Primary Department. Our enrollment will then be seven. Our teacher is Miss Edna Voeck. REPORTER.

IOWA ASSOCIATION IS HELD AT SHEFFIELD

The Iowa Association convened from October 6 to 9 with our church in Sheffield, of which the Rev. O. W. Brenner is pastor. A warm spirit of cordiality and Christian fellowship pervaded the sessions of the association in typical German Baptist fashion. About 125 delegates and visitors gathered from all the churches, save two, to share in the inspiration of the addresses and the plans for the future work.

The Rev. C. F. Lehr of Aplington was the guest preacher at the Sunday services of the church. The speaker at the opening session of the association was the Rev. E. J. Hutchison of Muscatine, who brought an earnest exposition on the

THE BAPTIST HERALD

question, "Can the Christian Lose His Salvation?" The other evening speakers were the Rev. Paul Zoschke of Elgin who spoke on "Crucified With Christ," Dr. William Kuhn who brought a stirring challenge on the theme, "Such As I Have Give I," and the Rev. M. L. Leuschner of Chicago, Ill.

The thought of the Association was focused on Paul's letter to the Galatians. A number of papers were read and presented on the several sections of Galatians by the Reverends A. W. Lang, C. F. Dallmus, C. Swyter, Wm. Schobert and A. G. Lang. The paper of the Rev. Chas. F. Zummach was read in his absence. The comprehensive and thorough presentation of these papers was a noteworthy feature of the association.

The devotional services were led by the Reverends A. L. Tilgner and A. W. Lang and the laymen, Ben J. Block and Henry Johnson. The officers elected were as follows: C. F. Dallmus, moderator; O. W. Brenner, vice-moderator; Paul Zoschke, secretary; John Stover, treasurer. A mission offering was held at the closing session. The association will meet in the Second Church of George in 1936.

The splendid singing of the congregation, the special musical features by the young people of the church, the delicious meals prepared and served by the women for which no charge was made, the quiet and orderly leadership of all activities by the local pastor, the Rev. O. W. Brenner, the beautiful testimony of Miss Carrie M. Swyter concerning her going to Nigeria, Africa, as missionary, and the prayerful spirit in all the sessions have stamped this association as exceptional. God is marching on in our Iowa churches!

Dakota Conference

ORDINATION OF THE REV. HENRY KOSLOW

On Sept. 18 a council, called by the German Baptist church of Max, N. Dak., met for the purpose of considering the ordination of its minister, Mr. Henry Koslow, who is also serving the English Baptist Church at Coleharbor, N. Dak.

At two o'clock in the afternoon the deacon of the church, Mr. Gottfried Schelske, opened the meeting with devotional exercises. He also stated the purpose of calling the council and introduced the candidate to the brethren of the various churches. The different churches represented were as follows: Cathay, Germantown, Fessenden, Anamoose, Martine, Turtle Lake, and Max. The Rev. G. E. Schler, who happened to be visiting at the time, was also invited to be a member of the council.

The council was organized with the Rev. K. Gieser as moderator and R. Sigmond as clerk. Mr. Henry Koslow related his conversion, his call into the ministry, and stated his views on doctrinal questions. After a thorough examina-

November 1, 1935

tion and due deliberation the council expressed itself fully satisfied and recommended that the church proceed with the ordination.

The ordination service, in charge of the Rev. K. Gieser, was held in the evening of the same day. The Rev. G. G. Rauser read the Scripture passage and the Rev. R. Sigmund led in prayer. The ordination sermon was delivered by the Rev. D. Klein. The Rev. J. J. Lucas offered the ordination prayer. The charge to the candidate was given by the Rev. E. Bibelheimer. The charge to the church was given by the Rev. G. Eichler. The Rev. K. Gieser welcomed the candidate as a sanctified servant of God into the work of our Master and Savior. The meeting was dismissed with the benediction by the Rev. Henry Koslow. Both the Max and the Coleharbor churches offer splendid opportunities for service. It is our prayer that our Redeemer, who is still calling men into his vineyard, may grant Mr. Koslow and his churches a spiritual prosperity.

R. SIGMUND, Clerk.

Atlantic Conference

B. Y. P. U. HIKE, SECOND CHURCH, PHILADELPHIA

Picture this! A bright day in October; blue skies overhead; autumn breezes blowing; rustling leaves; and nature donning her autumn dress of changing colors. Who would not feel the urge to get "Out in the Fields with God"?

On Saturday, October 5, a happy group of 55 young people started out on a four mile hike. Our destination was a large private estate which is placed at the disposal of religious groups. After a leisurely tramp, we finally arrived.

Our social director, Ethel Zabel, provided ample recreation for us in the form of games, among them our favorite—volley ball. As the evening shadows began to fall, we gathered around a large bonfire and did the usual thing—roasted "dogs" and marshmallows. We were also provided with hot coffee through the efforts of Emma Huffert.

After our physical needs had been satisfied, Herman Zachay led us in a fire-side song service, during which choruses and favorite songs were sung. Who would not feel like singing in such surroundings? Betty Pfeiffer read for us Grace Livingston Hill's story, "The House Across the Hedge." Following the story, our devotional director, Peter Pfeiffer, said a few words in which he challenged us to live more consecrated lives. We spent a few minutes in silent prayer and meditation. As our heads were bowed, out of the stillness of the night came the distant strains of a quartet singing "Near to the Heart of God." We truly felt the nearness of the Divine. Our pastor, the Rev. Assaf Husmann, led us in a closing prayer, after which we joined hands and sang "Blest be the Tie that Binds." D. SCHUBERT.

Eastern Conference

EASTERN CONFERENCE ECHOES

The Union Baptist Church of Arnold, Pa., served as a rallying point on August 23 for ministers and delegates to the Eastern Conference. With only a few changes the program was carried out as previously planned.

The Committee on Resolutions presented several items which the writer feels are of general interest. After a fine and illuminating report on the work of our Publication House presented by Mr. H. P. Donner, we could not help but pledge our renewed and more vigorous support of all branches of this work. The seminary report given by Professor A. A. Schade was welcomed as a fine bit of optimism. It is gratifying to note that our faculty has found it possible to include in the curriculum of this year a course on evangelism.

As regards our Young People's work, it has been definitely decided to place the responsibilities in the conference as a whole into the hands of a committee of three. We believe this will greatly facilitate our work.

At conference time we usually plan big things. May God help us to achieve some of our goals!

REV. THEODORE KOESTER, Reporter

GOLDEN JUBILEE OF THE WOMEN'S MISSIONARY SOCIETY IN ARNPRIOR

On Thursday evening, August 22, the Women's Missionary Society of the First Baptist Church of Arnprior, Ontario, celebrated its Golden Jubilee. For this occasion the church had been beautifully decorated with ferns and flowers. The members of the mission circle assembled in the basement of the church, 30 in number, and then marched into the church, where the center front pews had been reserved for them. All the women wore white bandoliers marked with "50."

A well prepared program followed. Mrs. Emil Woernke read the roll call to which every member responded with a Bible verse. Then the ladies sang a song which had been especially written for this occasion. Mrs. Robert Scheel called on Mrs. Augusta Schlatter, the only living charter member, to come to the front and gave a short address to Mrs. Schlatter, of honor, esteem and congratulation and on behalf of the mission circle presented her with a token of love.

Two missionary plays were given, namely, "Aunt Fanny's Miracle" and "Soup, Sand and Sagebrush." Several of the younger ladies rendered a number of vocal and musical selections. Mrs. Charles Stielow read a historical sketch covering the fifty eventful years of this little band of faithful Christian women. The ladies of the First Baptist Church of Arnprior are going forward with a greater Christian zeal and an ever increasing hope toward the celebration of the diamond jubilee 25 years hence.

Texas and Louisiana Conference

FALL ASSEMBLY PROGRAM TEXAS-LOUISIANA Y. P. & S. S. W. U.

Waco, Texas, Nov. 27 to Dec. 1.

Theme: Youth Facing the Future.

Wednesday evening—Keynote Address: "Youth's Most Immediate Need," Rev. Martin L. Leuschner.

Thursday: Dawn Hike and Sunrise Breakfast.

FORENOONS

9:00 A. M. Devotional Services.
Thursday—George Schaub, Leader.
Friday—Bennie Spross, Leader.
Saturday—Rev. Edwin Kreamer, Leader.
9:15 A. M. and 10:30 A. M. Class Periods.

(Fifteen minutes recess between classes)
11:30 A. M. Inspirational Messages.
Thursday—Rev. Philip Potzner.
Friday—Rev. J. J. Lippert.
Saturday—Rev. C. C. Gossen.

AFTERNOONS

2:00 P. M. General Assembly.
2:15 P. M. Class Period.
3:15 P. M. Relaxation.
3:30 P. M. Open Forum: "Youth Problems" led by Rev. Martin L. Leuschner.
4:00 P. M. Recreation.

EVENINGS

7:30 P. M. Motion Pictures of our denominational work.
Song Service and Music, directed by Chester A. Buehning.
8:30 P. M. Address—Rev. Martin L. Leuschner.
Thursday, "Youth's Most Difficult Lesson."
Friday, "Youth's Most Constant Task."
Saturday Afternoon: Outing and Recreation.

Saturday Morning: Anniversary Program, Central B. Y. P. U. of Waco.

SUNDAY

9:30 A. M. Sunday School: Demonstration, Mrs. W. B. Marsteller.
Addresses, Rev. Paul Hintze and Rev. J. E. Ehrhorn.
10:50. Preaching Service (German language). Assembly Sermon, Rev. G. C. Schwandt.
2:30 P. M. Special Musical Program.
Address, "Youth's Most Sacred Pledge," Rev. Martin L. Leuschner.
7:30 P. M. Song Service—Pledged Partner's Service.

COURSES OF STUDY AND TEACHERS

Rev. C. H. Edinger—"The Baptist People from the First to the Twentieth Centuries" (Adult Course).
Rev. W. H. Buehning—"Pilgrim's Progress for the B. Y. P. U. (Senior Course).
Mrs. A. H. Guderian—"The Meaning of Church Membership" (Intermediate Course).
Miss Viola Hansen—"Studying for Service" (Junior Course).

Baptist Herald Subscription Campaign

YOUNG PEOPLE'S CONFERENCES CHALLENGE EACH OTHER

Between Oct. 15, 1935, and Feb. 15, 1936, the percentage increase of "Baptist Herald" subscriptions in the several conferences will be the basis of a spirited drive by young people's groups. At the time of going to press the number of subscriptions for each conference was as follows:

Atlantic Conference	472
Central " "	656
Dakota " "	480
Eastern " "	195
Northern " "	187
Northwestern " "	588
Pacific " "	312
Southwestern " "	334
Texas-La. " "	151
Miscellaneous " "	46
	3421

HAVE YOU JOINED THE CONTEST?

A prize of five dollars will be awarded to the best essay of 300 words on the subject, "Why I Like to Read 'The Baptist Herald'." The contest is open to everyone. All contributions should be mailed to the editor not later than Dec. 1st.

For the best front cover design for "The Baptist Herald" to be submitted before Dec. 1st an award of ten dollars will be made. Several fine designs have already arrived, and more are expected. The judges for both contests will be Mr. Norman Boehm of Detroit, Mr. H. P. Donner of Cleveland and the Rev. M. L. Leuschner of Forest Park.

WHAT'S HAPPENING

(Continued from Page 322)

in Buffalo Center, Iowa, baptized two persons and received six others on confession of faith and by letter into the church. A farewell service was held in the church on Sept. 10 for Miss Margaret Lang, a daughter of Mr. and Mrs. Lang, who on Oct. 18 left New York City for Africa as a missionary returning after her furlough. From Sept. 8 to 20 the Rev. H. C. Baum, our general evangelist, conducted services in the church.

Mr. Milton Schroeder, a third year student in the Colgate-Rochester Divinity School of Rochester, N. Y., has accepted the call of the Fleischmann Memorial Church of Philadelphia, Pa., to become its pastor at the close of the Seminary year in May, 1936. He is a son of the Rev. and Mrs. H. R. Schroeder of St. Paul, Minn. During the past summer he served the church most acceptably and won the esteem of the members and friends. Our best wishes are extended to him for a happy and blessed ministry in the oldest church of our denomination!

At the annual banquet of the Y. P. and S. S. Workers' Union of the Central Conference held in September in Detroit, the following officers were elected: president, Ed. Strauss of the Ebenezer Church, Detroit; vice-president, Harold Gieseke of Trenton, Ill.; second vice-president, Susan Schilling of Gladwin, Mich.; secretary, Lois Blatt of Kankakee, Ill.; chairman of nominating committee, Walter Pieschke of Burns Avenue Church, Detroit. The treasurer, Miss Helen Kliese, reported that the total sum contributed to their General Mission Fund for 1934-35 was \$2457. The Union adopted \$2500 as its goal for 1935-36 with \$500 designated for foreign missions and the remainder to go into the general mission fund to be apportioned on the usual percentage basis.

On Sunday evening, Sept. 29, a Youth Rally was held in the Temple Baptist Church in Pittsburgh, Pa., of which the Rev. Theodore Koester is pastor. After a message on the theme, "On the Brink of Tomorrow," a candlelight consecration service was held. A large candle symbolic of Christ was lighted on the communion table. The newly elected officers of the church's youth program received their light from the center candle and took their light to every young person in the auditorium in a most impressive service. The officers are Franz Kulinna, president; Alfred Evans, vice-president; Ruth Wilson, secretary; and Arthur Wright, treasurer. On Sunday, Oct. 6, Mr. Koester baptized 8 persons on confession of their faith. Recent sermon topics of peculiar interest by the pastor have been "An Ethiopian Incident," "For Better or For Worse," "A One-Way Street Religion" and "Staking Your Claims."

"The Baptist Herald"

Contest

between the Conferences is stimulating to action assisting the

Campaign

for new subscribers which is bringing daily results.

BOOSTERS

AGENTS

PASTORS

are responding with lists for propaganda purposes and the Publishers are sending out hundreds of sample copies.

One of our live churches has subscribed 90 copies per issue for the rest of the year to convince the members that they need the "Herald."

One pastor has sent in two permanent subscriptions taking farm products as payment for them. Quite a suggestion!

New subscriptions for 1936 reaching us at this time start with the number of October fifteenth containing the first installment of Grace Livingston Hill's story "Beauty for Ashes."

A trial order for the rest of this year for the nominal sum of twenty-five cents is solicited.

Read the editor's announcement concerning the contests that have been launched and that are meeting with gratifying response.

Coupon

The Baptist Herald,
3734 Payne Ave.,
Cleveland O.

For the enclosed
you may come to the undersigned
from October fifteenth to

Signed

Address

Date

A CHAT ABOUT BOOKS BY THE EDITOR

Ignorance and emotional hysteria are major factors in the psychological background of most wars. Christian people need to acquaint themselves with the causes of war as well as to become intelligent on the relationships of races and peoples with each other, if they would be leaders in international goodwill and peace.

THE ROAD TO WAR

The most unbiased and comprehensive study of the factors and human motives leading to the U. S.'s entry into the World War is the recently published book, "The Road to War" by Walter Millis (Houghton Mifflin Co.—1935—\$3—466 pages), by the same author who a few years ago revealed startling facts concerning the Spanish-American war in his exciting book "The Martial Spirit." "The Road to War" is a book which grips one with terrible fascination and which adds immeasurably to one's knowledge about the truth of the World War.

The author is relentless in his depiction of the militaristic attitudes and preparations for war on the part of the U. S. even when the nation was duping itself into believing that high ideals prompted its entry into the war. "One of the American people's profoundest illusions about itself, of course, was the belief in its own non-militaristic character. This was a source of our detestation for the Germans. The American people would have been shocked to learn that precisely the same forces which had built the great armaments of Germany were already at work in the U. S." (page 93).

Mr. Millis lays detailed facts before the reader about the ingenious and skillful Allied duplicity in building up a propaganda in this country favorable to the Allied cause. The sudden ceasing of American commerce with the Central Powers long before 1917 is said to have "all the mystery of a conjuring trick." The weakness of President Wilson's statesmanship in "seeking to find a substitute for war in the treacherous bogs of morality rather than in the firmer ground of practical psychology" and the tribute paid to the despised William Jennings Bryan in his supposed failure, "a failure which enshrines him in one of the more honorable niches of history," are described in discerning studies of the prominent personalities of those days.

The conclusion of the book is amazing and historically revolutionary. It verifies the position of the pacifist during those hysterical days and proves the contention that American participation in any war is maintained largely for the greedy profit of a few and not for the establishment of humanitarian principles. "Had the U. S. remained genuinely neutral, had our principal leaders tried to understand the European war rather than allowing their emotions to make them the dupes of its propaganda, had

our party politicians risen only a little way toward the grave responsibilities which they pretended to discharge, it is just conceivable that the U. S. might have brought the war to an end in the autumn of 1916." (page 342.)

Here is a book which you must read if you want to be intelligent in the whys and wherefore of the U. S. entry into the World War and of a Christian's position in any future war.

THINGS THAT ARE CAESAR'S

The situation in Germany is undoubtedly the most misunderstood subject in the world of today. A book of profound illumination and remarkable discernment concerning the religious situation in Germany viewed in its social and political background is Paul B. Mean's book "Things That are Caesar's" (Round Table Press—1935—\$2.50—276 pages), a selection of the Religious Book Club for September, 1935. The author is more critical and lets his own convictions as an American Christian penetrate the pages of the book more than Paul F. Douglass in "God and the Germans" (see "Baptist Herald" for May 15, 1935), but it is precisely this critical analysis which makes the volume so interesting and invaluable.

The author views "the present dilemma in which the church of Germany finds itself as largely of its own making," for he finds it as "a tragic witness of the failure of the church to adapt its message to modern life and to play a role in the nation vital and significant enough to challenge the claims of conflicting loyalties."

Dr. Means briefly reviews the 400 years of German Lutheranism with its development in the direction of pietism. Bismarck is considered as a typical example of German Protestantism with an enviable personal devotion to and faith in God and as a representative of an imperialistic state unable to follow the individual ethics of the New Testament. The rise of Marxian socialism, the critical influence of liberal theology, the development of the esthetic-cultural movements in Germany which according to the author "apart from communism the most powerful articulate challenge to Christianity of the present day" are deserving of careful study by the reader.

The second section of the book deals with the general political and social background of the German Republic in which the author is warmly sympathetic to the insurmountable problems which faced the nation. The new position of the church, the social, cultural and religious currents outside the church during the post-war days and the theological movements within the church of a most significant character are lucidly presented.

The author views with considerable understanding "the Germanization of Christianity." "The lessons of church

history show that the success of the Christian Church in each country and civilization has been largely determined by its capacity of adapting its theological framework and its institutional forms to the local variations of indigenous culture, folk lore and custom," so that we can speak of "the Hellenization of Christianity" or the Indianization of Christianity of Sadhu Sundar Singh." (page 181.) But Dr. Means sees in the conflict between church and state in Germany issues emerging which will be of world-wide scope affecting the spiritual autonomy and virility of the Christian Church everywhere.

This book is, as the Religious Book Club survey stated, "the most complete study available in English of the present situation in the religious life of Germany." It is a comprehensive study of religious and cultural movements in the life of a people which are beneath the surface of contemporaneous events but which determine the course of events in later years. The Christian interpreter of current events will have to reckon with the facts and conclusions of this provocative book.

100 POEMS ON PEACE

Peace as "the expression of intense and colorful passions" is depicted in the best available anthology of peace poems, entitled, "One Hundred Poems of Peace" compiled by Thomas Curtis Clark and Winifred Ernest Garrison (Willett, Clark and Co.—1934—\$1.25—90 pages.)

The book opens and closes with the wistful note as to whether peace is a visionary dream or a possible reality, but the glorious Christian faith in peace and good-will is dominant throughout its pages. Here are the choicest poems of such Christian "singers of verse" as Edwin Markham, Katherine Lee Bates, John Oxenham and Thomas Curtis Clark. You need not be surprised to find prose quotations from Leo Tolstoy, Romaine Rolland, Robert de Lammennais and Walter Rauschenbusch among these poems of peace for they touch heights of superb lyrical verse. The poems of such authors as Hugo, Longfellow, Wittier, Tennyson, Lowell, Van Dyke and Mrs. Browning are splendid contributions to the book. Some poems will make your blood boil with indignation at the bestial brutalities of war; others will persuade you with passionate earnestness of the position of the pacifist and still others tell their story in humorous vein and narrative plot but always with overwhelming power of conviction.

Every minister, young person or adult who is engaged in religious work or who is interested as a co-laborer with God in establishing peace on earth will not only be enthralled by the reading of the poems in this book but will want to read them to others and quote them from memory with missionary zeal. This is a book that deserves a special place on one's desk within constant reaching distance!

Denominational Thanksgiving and Sacrifice Week

Sunday, November 24, to Sunday, December 1

Our Denominational Rally Call

By Professor H. VON BERGE of Dayton, O.

In most of our churches we have recently again had our annual rally day. We find that necessary after the summer slump. In our denominational life, too, we



Prof. H. von Berge

have had our slump, a long and serious one. It was brought about by conditions largely beyond our control, namely, the depression. There is probably not a single one of our churches that has not been hard hit by it. How easy it was then, because of the pressing needs of the home church, to forget the interests entrusted to our denominational care! Were there those among us who did forget? Perhaps. But it has been a constant joy and inspiration that so many did not forget, but that they continued sharing even out of their depleted and meager resources.

Interesting records have been made; but they have not been uniform for all of us. Of the seven churches catalogued in Revelation no two were alike. Neither are any two alike of the 272 churches that make up our fold. Each has its own measure of loyalty and devotion. To them all now comes the call to rally our forces to a renewed consecration and effort, and whatever the response will be, it will be felt in all departments of our denominational work and on all our frontier lines at home and abroad.

It will also be felt by each individual church according to its reaction. For it has been so, that the church that lives and prospers is the church with a wide horizon and

a large endowment with the Spirit of him "who came not to be ministered unto but to minister." Just as the healthy Christian is always he who has a large share in the life of his church, so the healthy church is invariably one that has a large share in the life of its denomination. To have that share in the fulness of all that it means of joy and inspiration and service and sacrifice is the challenge now going out to our brotherhood of German Baptists. May it find hearts and hands open all through our land!

Our Program as German Baptists

By Mr. ARTHUR SCHWERIN of Burlington, Iowa

Every well organized church has a definite and well rounded program for furthering the work of the Kingdom and the winning of souls. These activities take different forms, such as the Sunday School, young people's society, trained choir, preaching, social gatherings, evangelistic meetings, and the like. Naturally, not all members are equally interested in each activity. Some appeal more than others, depending upon the particular member's age, talents, and other factors. But nevertheless, all of these varied activities make up the work of the church and are fostered by it.

In a like manner, the German Baptist denomination of North America, composed of the individual churches, has an equally definite and well rounded program for furthering the Lord's work not only throughout North America but the world as well. During the next several weeks special articles outlining all phases of this work will appear in our denominational papers. At Thanksgiving time every member is to have an opportunity of participating in this work by making a contribution in accordance with his interest and as the Lord has prospered him.

This program is so diversified and so varied that no one should have any trouble in finding at least several projects to which he can give his wholehearted support. Naturally, as in the church program, not all parts will appeal equally to all members. However, under our set-up it is possible for each member to select any part or all of the program as he may see fit and to give these his support. DENOMINATIONAL THANKSGIVING AND SACRIFICE WEEK by virtue of its wide appeal, covering as it does all phases of our work, should and will be a great success.

Suggested Promotional Methods for the Denominational Observance

The effective observance of the DENOMINATIONAL THANKSGIVING AND SACRIFICE WEEK will require careful and prayerful planning by the pastors of our churches and officers of church organizations. Special programs should be held by young people's and women's missionary societies and Sunday Schools in which the challenge of our denominational enterprise is presented. Ministers are urged to make this observance the subject of a Sunday message.

Special reprints in German and English in a four-page leaflet containing the information and illustrations concerning this THANKSGIVING WEEK may be secured in any quantity by addressing Rev. William Kuhn, Box 6, Forest Park, Illinois. Attractive Thanksgiving Savings Banks will be sent gratis on request, which may be used by individuals of churches or organizations for the DENOMINATIONAL THANKSGIVING AND SACRIFICE WEEK. Every forthcoming issue of "The Baptist Herald" and the "Sendbote" will feature news items and continued announcements concerning this observance.

If everyone does his or her share, even though small, in bringing some sacrifice gift and laying it on the altar of God's work, our service in his field can forge ahead victoriously. Send for the special reprints and other material! Keep and work for the success of this worthy venture!



The Old Rugged Cross, Bulgaria