

# THE BAPTIST HERALD

October 15,  
1939



Laura E. Reddig,  
One of the  
Denomination's  
Six Missionaries  
in the  
Cameroons of Africa,  
Who Will Celebrate  
Her Birthday  
on October 21

"Laura Reddig Sunday"  
Will Be Observed  
on Sunday, October 22,  
by the Young People  
of the Dakota Conference  
endeavoring to Raise  
Mission Gifts for Her  
Salary



## What's Happening

● The Rev. August Rosner, pastor of the East Ebenezer Church in Saskatchewan, Canada, has accepted the call of the German Baptist Church of Turtle Lake, No. Dak. He began his ministry on that new field on October 1, succeeding the Rev. K. Gieser, who is now in Bismarck, N. Dak.

● On Sunday afternoon, September 17, a very impressive baptismal service was held by the Plum Creek Baptist Church of South Dakota at Lake Hanson. Two converts were baptized by the Rev. J. C. Kraenzler, pastor of the church, who also brought appropriate messages in English and German to a very large and attentive audience.

● The Rev. J. A. Pankratz of Chicago, Ill., has been called to serve as the interim pastor of the Clay Street Church of Benton Harbor, Mich., until the arrival of the new minister, the Rev. Erich Gutsche of Leduc, Alberta. He began his services on Sunday, September 17. Mr. Pankratz was formerly pastor of the First German Baptist Church of Chicago, Ill.

● The Rev. Erich Gutsche, pastor of the First German Baptist Church of Leduc, Alberta, Canada, since the summer of 1937, has resigned his charge in order to accept the call of the Clay Street Baptist Church of Benton Harbor, Mich. He will begin his ministry in the Michigan Church at the beginning of November, succeeding the Rev. Leo F. Gassner, now in Gladwin, Mich.

● Mr. Willard Hartman of the Walnut Street Church of Cincinnati, Ohio, is studying at Yale University, New Haven, Conn., having been the recipient of a scholarship from the Cincinnati Yale Club. Mr. Hartman, who is a nephew of the late Rev. C. A. Daniel, will major in natural science. The Rev. P. C. A. Menard, pastor of the Cincinnati Church, spoke highly of this gifted and promising young man in his church.

● On Sunday, September 3, Mr. Peter Pfeiffer, student pastor of the Hartsville Community Church near Hornell, N. Y., baptized 6 converts on confession of their faith. A Vacation Bible School was also held recently, which was a very welcome undertaking for the isolated community. Mr. Pfeiffer, who came to our seminary in Rochester, N. Y., from the Second Church of Philadelphia, Pa., will be graduated in May, 1940.

● The Rev. C. M. Knapp of Hebron, No. Dak., has accepted the call extended to him through the Dakota Mission Committee to serve five small churches

of North and South Dakota. Mr. Knapp and his family will live in McIntosh, So. Dak., and will serve that church and its mission station at Isabel as pastor. He will also serve the churches in Bison, Hettinger and Havelock which are 70 to 105 miles from McIntosh. Mr. Knapp began his ministry on this extended field on October 1st.

● The B. Y. P. U. of the German Baptist Church of Kenosha, Wis., recently bade farewell to one of its members, Mr. Robert Konitz, who has entered the German Baptist Seminary in Rochester, N. Y., as one of the new students. Miss Gertrude Klein of the society wrote that "as young people of this church we pray that Robert Konitz will become a splendid worker for the Lord." He has been serving as editor of the Wisconsin young people's paper during the past year.

● On Sunday, September 10, the German Baptist Churches of Gackle and Alfred, No. Dak., held their annual "Mission Festival." Attentive audiences greeted the guest speakers, the Rev. E. Bonikowsky of Carrington, No. Dak., and Mr. Walter Stein, a student of our seminary in Rochester, N. Y., who spent the past summer in an effective ministry at Yorkton, Saskatchewan, Canada. The Rev. G. W. Rutsch, pastor, reported a most successful day of large crowds and generous mission offerings.

● The Rev. John Schmidt, pastor of the First German Baptist Church of Chicago, Ill., was privileged to broadcast a German gospel message over the radio station WMBI of the Moody Bible Institute on Thursday, September 21, and Tuesday, October 10. He will speak again over the same station on Tuesday, October 31, at 4:45 P. M. (Central Standard Time). On Sunday morning, September 24, the Rev. William Kuhn, general mission secretary, was the guest speaker in the First Church of Chicago.

● An interesting program was held by the B. Y. P. U. of the Baptist Church in Cathay, No. Dak., on Sunday evening, September 10. Talks were given by Mr. Albert Reddig on "God in the Harvest Fields," by Mr. Fred Helm on "God in the Home," and by the Rev. and Mrs. A. Ittermann on "God in Our Social Contacts" and "God in the Church." A great deal of interest was shown in the practical aspects of these provocative subjects by the young people. An instrumental number was rendered by John Seibold and a vocal solo by Edgar Leitner.

● Professor Frank H. Woyke, a member of the faculty of the German Baptist Seminary in Rochester, N. Y., is spending the current academic year in study at Yale University, New Haven, Conn., finishing his residence work toward a Ph. D. degree. His wife is teaching in a public school of Stratford, Conn. Prof. and Mrs. Woyke can now be reached at 1127 West Broad St., Stratford, Conn. During Mr. Woyke's absence from the Rochester Seminary, the Rev. William E. Schmitt of Rochester, N. Y., will teach several courses.

● From Friday, October 13, to Sunday, October 15, a Bible conference and musical festival were held at the partially completed new Bible School of Western Canada in Edmonton, Alberta. Members and friends of the Alberta churches came together in the large conference tent and enjoyed the meals that were served in the basement of the new building. The Rev. E. P. Wahl, the director of the Canadian Bible Schools, is living with his family in the school building. He was in charge of the Bible conference, at which plans were also made for the completion of the Bible School building.

● On Sunday, September 17, the Rev. M. L. Leuschner, editor of "The Baptist Herald," preached at the services of the First Baptist Church of Wausau, Wis. Missionary moving pictures were also shown on Friday evening, September 15. The Rev. Fred Schilling, pastor of the church, reported a fine Vacation Bible School that was held from June 5 to 17 with 36 children enrolled. (Continued on Page 398)

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# The BAPTIST HERALD

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Number Twenty

## EDITORIAL

WITHIN a few days of each other in September several delegated groups of the denomination met for their annual sessions. In view

of the grave world situation and of pressing denominational problems, the

**Two Meetings of Momentous Importance.**

sessions took on an extraordinary significance. The deliberations and recommendations of these closeted committee and board meetings are bound to affect the farthest corners of our extended denominational territory.

On Monday, September 11, the General Council held its annual session in Chicago, Ill., several months earlier than its customary meeting. A fine spirit of harmony and good will pervaded this session as the committee, appointed to study the problems of the seminary, reported that a satisfactory solution had been reached. A new budget apportionment has been made, in which the Publication Society, for the first time in many years, shares in the denominational budget to the extent of three per cent. That will permit the Publication Society to continue the club plan for its papers on a modified scale without incurring any further losses or deficits.

The General Council took serious cognizance of the gloomy spiritual conditions in the world of today and of their effect upon our denominational enterprise. A special day of prayer in the interest of evangelism will be held on December 31 with all the other Baptist groups of the world. The denomination's Day of Prayer on Good Friday, 1940, ought to be observed without exception by our churches everywhere.

Because of unavoidable difficulties facing our churches and denomination in the use of its present name, the participating organizations of the denomination were urged to take the necessary steps to eliminate the term, "German" from their respective names so far as feasible and to substi-

tute the term, "General," or some other appropriate name. This resolution has already been submitted by the seminary faculty and the publication board. We are an integral part of the national life of the two countries, the United States and Canada, in which we live, and every effort will be made by our denominational leaders to give evidence of our loyal allegiance to the laws and ideals of these lands of ours.

The board of the publication society met in Cleveland, Ohio, on Tuesday, September 26, for its annual meeting. A hopeful and radiant forward look characterized the report of the general manager, Mr. H. P. Donner. Our denominational publications, DER SENDBOTE and the BAPTIST HERALD, have an amazing and gratifying total of more than 11,000 subscribers.

The club plan, which has merited such an enthusiastic response by our churches so that 116 churches have adopted it for 1939, will be continued next year on a modified basis. This new arrangement ought to meet with an even greater response next year. Any church can qualify for the club plan, in which 90% of its families, or subscription units, are subscribers to one or both of our publications. That will give each church some leeway in setting up its subscription lists. In order to lighten the financial burden of the denomination in paying for the losses incurred by the plan, the new subscription rates under the club plan will be slightly higher with \$1.10 for the BAPTIST HERALD and \$1.90 for DER SENDBOTE.

We are praying earnestly that our work on the mission fields will not be impaired by the European War. We are sailing through troubled waters at present, with the possibility of storms and reefs ahead, but our vision is forward, focused upon Christ, who as the Pilot of our ship will steer us safely into even greater channels of blessing.



# The Remarkable Jew

This article of timely and thought-provoking interest by the pastor of the First Baptist Church of Lorraine, Kansas, was one of a series of messages given to his church at the prayer meeting hour on the general theme, "Prophecy and Current Events."

By the REV. PIETER SMIT, D. D., of Lorraine, Kansas

**H**AVE YOU ever asked yourself the question: "Why do I exist?" Selfconsciousness is the strange power which the mind possesses of objectifying itself. Each child enters into that period of time when he asks himself: "Why am I—I?" Tennyson records this action in his poem, "In Memoriam," thus:

The baby new to earth and sky,  
What time his tender palm is prest  
Against the circle of his breast,  
Has never thought that "this is I."

But as he grows he gathers much,  
And learns the use of "I" and "me,"  
And finds "I am not what I see,  
And other than the things I touch."

So rounds he to a separate mind  
From whence clear memory may begin  
As through the frame that binds him in  
His isolation grows defined.

We have only one answer. Our existence is for the glory of God. Whenever we depart from that primary purpose of existence, we sin and "fall short of the glory of God." All our faculties must be bent to that purpose. Whenever we arrive at this purpose of our being here on earth, we are well on the way to a spirit-filled Christian life.

## The Jewish Problem

In the same manner we approach the Jewish problem. Why is he here? Why his dispersion? Why his present and future troubles? He, too, has only this one purpose of existence, and that is to glorify the God of his fathers, Abraham, Isaac, and Jacob. Any deviation from that mark constitutes transgression and its consequences. The Jew was to be a glory to his God in a three-fold manner, namely, to be a repository for God's truth, to be a channel for the introduction of the world's redeemer, and to be a witness and blessing in and for the world. (Gal. 3:16)

This remarkable Jew has succeeded in two of these ways to be a glory to God. He has been the repository for God's Word. Our Bible is Jewish. Then he has been the channel for the introduction of the world's redeemer, even Christ, our Lord. But, in the last thing, this remarkable Jew has bitterly failed.

Since the Jews have fulfilled the parable of the husbandmen in Mark. 12:1-12 they have suffered untold persecution. Little did they realize the full meaning of that cry at the cross: "His blood be upon us and upon our children." This shall continue until "they behold the one whom they

have pierced and shall mourn for him, as one mourneth for his only son." Trouble, turmoil, distress, hatred, outcasts, ghettos, exile and death have been their lot since the destruction of Jerusalem.

## The Parable of the Husbandmen

Until the destruction of the temple, God did permit them to enjoy a share of their homeland. God sent his prophets. (Mark. 12:1-12). He built a hedge about them in the natural barriers round Palestine. He called for fruit of the vineyard, namely, spiritual blessing. He sent his Son, Jesus Christ, but they killed the Son on the cross. He has now given the vineyard to others, the Gentiles. He has removed the hedge, for there are no protecting boundaries for national Israel. Thus, they are shut out until that time when God will give them back their land. (Deut. 30:4-5).

See how God has pictured their future even through his servant, Moses: They would be scattered throughout the world. They should serve other gods unknown to their fathers. They were not to be a settled people. They were to have troubled minds, and never be sure of their lives. They were to cry out for the hastening of time, and not find sale for themselves in hire or otherwise. (Deut. 28:64-68)

Why all this for God's own people? They have failed in their purpose! Not only that, but they were forbidding the gospel to the Gentiles. (Acts 17:5 and 28:25-29) They sold Christ and rejected beauty and bands. (Zech. 11:7-14). They were willfully ignorant causing blindness. (Hosea 4:6; Isa. 5:13). Their princes, the people, and the prophets were all corrupt. (Ezek. 22:27-39). They were rejected because they kept not the conditional covenant (Ps. 78:10).

## The Wandering Jew

Their present turmoil is only a reiteration of history for them since the destruction of the temple in 70 A. D. They have been cast out of Spain, Italy, Germany, England and France in decades gone by. This is not the last time that they will be cast out. They are a wandering group, but never losing their identity.

What are their prospects for the future? Nothing but darkness, until Christ helps them in his coming in glory. Their present movement to Palestine is only meant for more trouble. Even the sin of their father, Abraham, meets them there. Abraham was promised a son through Sarah. She

laughed at the promise. Hagar bore him a son by the name of Ishmael, the son of a bond-woman. Later, Abraham did have the son whom God promised, even Isaac, son of the free-woman. Today the sons of Ishmael, the Arabs, claim the land of Palestine as their own through their father, Abraham. The Jews, sons of Isaac, claim it for their own through their father, Abraham. Thus, in 1939, we see the result of a sin committed more than three thousand years ago. The Zionist movement is a movement into turmoil for the residents of Palestine.

Still the individual or the nation, which oppresses the Jew, will reap an awful whirlwind. "And the Lord, thy God, will put all these curses upon thine enemies, and on them that hate thee, which persecute thee." "Behold, at that time I will undo all that afflict thee." "Them that bless thee, I will bless, and them that curse thee, will I curse."

## Critical Questions of World Events

Today the Jews are looking to America and Great Britain for help. But what if Great Britain should lose her sea power to Italy? The nation that rules the Mediterranean rules the sea commerce of the world. Why is the revived Roman Empire anxious about Spain? What about the Red Sea and the Suez Canal? Will Great Britain always be able to retain it? If Rome should secure control of it, what would become of Palestine? Why is Germany concerned about the Black Sea? Might it be a channel to the Mediterranean Sea and to Palestine? What is so interesting about this ancient land that makes the world leaders strive for it? What causes any war? Is it not for POWER and GAIN? These are the very ambitions of Satan, and he is instilling them into the hearts of men.

What is the nature of this trouble for the Jew in the future? It is spoken of as a time of trouble. (Daniel 12:1) It is a time of fury and war. (Ezek. 30:3). It is the day of vengeance. A succession of terrible judgments will come upon a Christ-rejecting world. (Rev. 6:19) Israel will pass under the rod. (Ezek. 20:34-38) It is called Jacob's trouble. (Jer. 30:4-7). The Gentile nations are now gathering together for a last battle to determine who is to control the world, (Rev. 16:14), but while they are doing this, God will be marshalling his forces. (Rev. 19:11-16).

## Tribulation and Distress

The Jew will confirm a covenant with the tool of Satan. At this time the rider of the white horse (Rev. 6:1-2) will bring a mock peace upon the earth. He will go about it in a diplomatic way. This period will not last long, for peace will be taken from the earth. (Rev. 6:2-3) A great famine will cover the earth and the poor will have no means with which to buy. (Rev. 6:5-6) Many will die from hunger, disease and by the sword. (Rev. 6:7-8) The heavens will pour out fire and hailstones; the moon will not give

her light; the sun will be dark; the stars of heaven shall fall; the earth will quake; for the wrath of God will be poured out upon the earth. (Rev. 6:12-17).

The nations of the north shall come to the ancient city of Nob, which was only two miles from Jerusalem, awaiting the coming day. (Isa. 10:33). The city shall be taken. (Zech. 14:1-2; 12:2-4). Nothing before or after will equal the suffering of the great day of God's wrath for this ancient city. It will be the abomination of desolation. They are told to flee to the mountains, for the valley will be full of blood and warfare. (Joel 1:6-7). They will pray that their flight shall not be in the winter nor on the Sabbath.



—Courtesy of "Missions"  
Jewish Refugees on Their Way into Exile

But with all the darkness there is a ray of hope for this Jew. God has tried by divers means and manners to gather them unto himself. He sent his prophets, kings, servants, preachers, judges, and even his own Son. Through it all they rejected the God of Abraham. When a father has done his best for a wayward child, there is only one thing left to do, namely, "the woodshed and the shingle." Thus, God will permit the Jew to go to the woodshed of "tribulation" and feel the shingle of "national pain," and through it they will return to God. When they have once returned, they will have their rightful place in the sun, both with God and with man. Their land will be given to them by God. They will worship him at Jerusalem. They will publish the gospel of salvation through the shedding of blood, and thus be the blessing that God wants.

## The Only Hope For the Jew

What should be our attitude toward this remarkable Jew? Leave him alone to work out his life-plan? No! He must be brought to Christ, even as the Gentile, lest the wild olive branch be cut off and the natural branch be grafted into the tree. There is only one hope for the Jew, even Christ, the Savior of both Greeks and Jews.



# Who Are the Jews?

By INA CORINNE BROWN

Not since the Middle Ages have there been such relentless and widespread efforts to harass and torture the Jewish people. The problem of this dispossessed multitude lies on the doorstep of the civilized world, and to England and America will fall the major responsibility for its solution. It is therefore important that the real facts be sifted from the strange assortment of fiction, myth, and legend that has grown up around the Jews.

There are something like fifteen million Jews in the world today. Three

other population. It has remained for the Nazis to play up in full the doctrine of their inferiority as a race and their "pre-potency" by which is meant that in any mixture of Jews and non-Jews, the Jewish features, character, and mentality will prevail. This tenet fits in with the notion that the offspring of mixed marriages revert in type to the more "primitive" of the parent stocks. This doctrine is important to the Nazi regime, for many of the persons treated as Jews actually have only one known Jewish ancestor. By their "racial in-

several groups of markedly distinct types, and there has always been a certain amount of crossing between the Jews and the non-Jewish inhabitants among whom they lived.

If we choose to go back to the biblical record, we find the racial exclusiveness of the Israelites to be more ideal than real. Joseph married an Egyptian wife, and Moses was reproached by Aaron and Miriam for having taken an Ethiopian woman. David was descended from a Moabitess and himself married a daughter of the king of Geshur, while Solomon was the son of the wife of Uriah the Hittite, and among his wives "were many strange women." Throughout the centuries the Jews have preserved their religious exclusiveness, but they have incorporated into their group peoples of various types by all sorts of ways, including conversion, marriage, conquest, and slavery.

Anthropology adds to the evidence by showing that the present-day Jews approximate the physical type of the people among whom they have lived for any great length of time. In China there are Mongoloid Jews who look like any other Chinese. In India there are dark Jews not unlike the Hindus among whom they dwell. In Abyssinia and North Africa there are Jews who are definitely Negroid. Approximately 10 per cent of American and European Jews are blond and in some regions of Europe as many as a third of the Jewish population have blue eyes. Red-haired Jews are by no means uncommon.

In head form the Jews vary from extremely narrow, long heads to the broadest possible round heads, and here, as in other features they tend to be like the surrounding people. Jews in general seem to be shorter in stature than the non-Jewish people among whom they live, but the stature varies from region to region. That is, the Jews who live among tall peoples are taller than Jews who live among short people. Since the height tends to increase as they find better living conditions, their generally shorter stature seems to be related to factors other than race. Likewise, the blood groups of Jews vary with the peoples among whom they live. Thus in skin color, eyes, hair, stature, head form, and blood groups the Jews fail to conform to any one type which could possibly be called racial.

In spite of this evidence the notion persists that there is a distinctly Jewish nose. This so-called "Semitic" feature resembles a figure six turned backwards and is generally regarded as

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—Courtesy of "Missions"  
A Caricature of the Jew Displayed Prominently for an Exposition in Vienna in August, 1938

years ago ten million of these were to be found in Europe, four and a half million in the United States, and the others scattered over the rest of the world, primarily in Asia and North Africa. The Jews have long been predominantly city dwellers and for centuries were forced to live in crowded ghettos set apart for them.

It is commonly asserted that they have never mixed with other races, and that they cannot be assimilated in any

famy" the Jews are said to be poisoning the pure "Aryan" stock, and therefore they must be eliminated.

Not only is the notion of the great "Aryan" race a myth pure and simple, but it is also true that neither historical fact nor anthropological evidence will uphold the Nazi notions about the Jews. Properly speaking, the Jews are not a race at all but a socio-religious group. The ancient Jews were formed as the result of a crossing between

# Children's Page

Edited by ETHEL HARRISON GRICE

## WE WAVE OUR FLAGS

LESLIE E. DUNKIN

We wave our flags and sing a song  
About our native land,  
About the heroes brave and strong—  
As straight we always stand.

We wave our Christian flag and sing  
Of God who gave us light;  
We honor Jesus as our King,  
Who helps us do what's right.

We wave our flags so we can show  
How brave we all will be;  
We may be small, but we will grow—  
Our flags will keep us free.

## Wayne

WAYNE loved to show off. He loved to do stunts on his bicycle before the other children. He did bad things in school to attract attention. He enjoyed being the bad boy in the low first grade. He pulled the girls' hair. He grabbed the boys' caps. He would cut in front of children on his wheel to frighten them. He shoved in front at the drinking fountain. One day he ducked Billie's head against the fountain and cut his lip.

Miss Lula, his teacher, talked to Wayne's mother. She thought that together they might help Wayne to love to do right. Mother was grieved to know that Wayne was troublesome and bad. That night she talked with him.

"Wayne, I'm sorry that you hurt Billie," said Mother.

"I didn't bump his head and cut his lip," declared Wayne.

"Son, you must not tell what is not true," Mother said. "Today, when I heard about it, I visited Billie's mother to tell her how sorry I was."

"Will Billie's daddy whip me?" asked Wayne.

"No," answered Mother, "Mrs. White felt sure that you didn't mean to hurt Billie."

"I didn't mean to hurt him," declared Wayne. "I was only playing."

"I'm sure that you did not think it would hurt him so bad," answered Mother, "but, Wayne, you did know that it would hurt. You know that it hurts when you trip children up, and do other things that worry them. The other children do not like you."

"I don't care!" Wayne replied.

"Yes, Wayne, you do care," answered Mother. "We all want people to like us. We must act right for them to like us. I want you to act like Jesus wants you to do."

"Does Jesus care how I act at school?" asked Wayne surprised.

"Of course he does," answered Mother. "Jesus said for us to be kind to one another. You haven't been kind."

Wayne lay in his little bed thinking.

"Wayne," said Mother, "since Daddy went to live with God, I've had to work. I've neglected you. It's not all you fault that you've been doing wrong. I've been a poor mother to you." A tear ran down Mother's face.

Wayne loved his mother dearly. He could not bear to see her cry. He threw his little arms around her neck and kissed her.

"You're a good mother," he said.

"I'm going to try to be," she said. "Are you going to try to be good?" she asked.

"Yes," promised Wayne.

"What are you going to do about Billie's lip? I'd love for you to show how sorry you are that you hurt him."

"His lip is cut. I can't help it now," answered Wayne.

"Are you sorry you did it?" asked Mother.

"Yes," answered Wayne.

"Why not go over and tell him you are sorry?" asked Mother.

"I don't want to go," said Wayne.

"God will give you courage to do right if you really want to do right and will ask him," Mother said. "It hurts me and it hurts the Heavenly Father when you are bad."

Mother and Wayne talked about his going. Mother thought that it would be nice to give Billie one of his toys. They talked about him being kind to other children and not worrying them. Then they talked to the Heavenly Father about Wayne, and asked God to help him do right.

The next morning, Wayne carried a new singing top to Billie. He told Billie he was sorry for cutting his lip. He came home happy.

At school he tried to be good. Sometimes he forgot and did wrong, but Miss Lula and Mother helped him. They suggested kind things he could do instead of bad things. He and Mother prayed every morning for God to give him a kind heart, and to give him the courage to tell the truth and to do right. Wayne kept trying to be good. He kept praying for a kind heart.

One day Mother visited the school. She found Wayne fixing a little girl's skate strap. Miss Lula told her that Wayne had now learned to tell the truth, and was learning to be kind. Mother went home very happy.

—"Story time" of the Southern Baptist Sunday School Board



# B. Y. P. U. Topics and Programs

Edited by the REV. AUGUST FRANCIS RUNTZ of Peoria, Illinois

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Sunday, November 19, 1939

## MUST WE HAVE CRIME?

Scripture Reference: Proverbs 1: 10-19.

### 1. The Cost of Crime

"Crime is an expensive business. Count the cost of city police and detectives, state police, federal officers, court officials, judges, wardens, jailers, prisons, penitentiaries, and jails. And that isn't the whole story. You've forgotten to add the damage to property, the loss of useful lives, the destruction of earning power—all of which result from killing, stealing, and other kinds of lawbreaking."

"It's almost impossible to measure all of these costs in dollars. Estimates of the money cost alone of crime run all the way from one billion dollars to eighteen billion dollars a year. Even if we take the lowest figure, that's something like forty dollars for every family in the United States." There are about 200,000 men and women doing time in prisons, jails and reformatories. Add to these the number of lawbreakers at large, wanted by the police, perhaps 300,000 or 400,000 more. That makes a criminal element in our population of about 500,000. What a staggering picture that is! And yet we have said nothing about the potential forces for good and progress locked behind prison bars, or destroyed by the kinds of lives they are living. Nor have we said anything about the human tears and heartaches, the agony and misery caused other and innocent lives.

### 2. The Cause of Crime

There are many causes for this deplorable state of affairs, and we often wonder just what might have prevented these people from becoming criminals. However, we believe that primarily the home has been at fault. Yes, "there's no place like home," for it is true that the home exerts the strongest possible influence on the lives of children, either for better or worse. Children's personalities, or characters, are developed also by the school, by the church, by friends, by what they read, see, hear, and how they spend their leisure time. But most important of all is the home. But a home must be more than a house. There must be harmony, and a sense of security there. God must be revered and certain things must be sacred. Alas, that there should be so many homes, so-called, where these elements are lacking. And then there are the "broken homes," homes which have lost one or both parents because of separation, divorce, or

desertion, where the home influence is completely gone.

But there are other causes. Children in the cities often have leisure time on their hands, and for want of something else to do they loaf the streets, gather on street corners, and consequently get into all sorts of mischief. Then we have the "gangs" with their hangouts and their petty thefts. (Note the Scripture lesson on this point.) The Psalmist laments that "no man cared for my soul." The tragedy is that so few are trying to understand and to direct the activities of these gangs into the proper channels. We have not mentioned unemployment and want as causes of crime. Nor have we mentioned the pool-hall with its foul language and its "school of crime," nor even the tavern, the basest of all.

### 3. The Cure For Crime

What cure it will take for such a disease as this! We must get back to first causes. So, first, we must "train a child in the way he should go," and that puts the burden upon the home. But it is at the home we must start. What a tremendous task is here! For the right kind of homes must be Christian homes. But how can we build Christian homes with non-religious people? It all brings us back to the fundamental truth that only Christ is the cure for crime, for only Christ can make the right kind of homes. The great need therefore of our day is for a spiritual awakening to sweep over our land. Then the church and the church school must do their part by becoming more attractive to the boys and girls and youths of our respective communities. It is a sad commentary on our religious life that large areas of our national life are untouched by the gospel message. The gospel still possesses its ancient power to change lives, and that alone, not bigger and better prisons, will solve our problems. However, "this kind cometh not out except by prayer."

Sunday, November 26, 1939

## USING OUR PRIVILEGES

Scripture Reference: 2. Cor. 9:6-15.

"Count your blessings, name them one by one,  
And it will surprise you what the Lord hath done."

### 1. The Privilege of Material Possessions

That's one of the things our Scripture lesson is speaking about. The Christians in Corinth may not have been wealthy, but at least some of them did

have some means. So Paul is telling them that theirs is a great privilege, and with the right attitude their wealth could mean much to them and to others. Note the strong language he uses, "He which soweth bountifully shall reap also bountifully." Give, "not grudgingly, or of necessity: for God loveth a cheerful giver." Just think, he says in effect: Those poverty stricken saints in Jerusalem will be thanking God for you as believers over here in wicked Corinth. It will help them to see that God is no respecter of persons and that even the Gentiles may enter the kingdom of God. Yes, pagan nations have often measured our Christianity by our charity, or by our lack of it. So if God has blessed us with material blessings, let us be thankful for the same, but let us also look upon these blessings as privileges, not to be used selfishly, but for the advancement of Christ's cause. The rich young ruler couldn't see it that way, so he went away sorrowful. And Jesus, too, was sad as he departed.

"I do not thank thee, Lord,  
That I have bread to eat while others starve;  
Nor yet for work to do  
While empty hands solicit heaven;  
Nor for a body strong  
While other bodies flatten beds of pain.  
No, not for these do I give thanks!"

"But I am grateful, Lord,  
Because my meager loaf I may divide;  
For that my busy hands  
May move to meet another's need;  
Because my doubled strength  
I may expend to steady one who faints.—  
Yes, for all these do I give thanks!"

### 2. The Privilege of the Gospel

There are many privileges besides those of material possessions. Think what a privilege it is to have a sound mind and a healthy body. We are so apt to take these for granted, without considering them as privileges. Or, think of the privilege of religious freedom which we of this continent enjoy. But let us think especially what a privilege it is to have heard the gospel message of salvation. The writer often thanks God that he was reared in a home and lived in a community where the gospel message was proclaimed in sincerity and truth. He is grateful for those who brought it, for those who made it possible for them to bring it, and for the Holy Spirit that opened his heart to receive it. After all, only a small percentage of the world's inhabitants ever hear the unadulterated gospel of salvation. It is a rare privilege for those who hear it and receive it. The Apostle Paul always thanked God for saving him and for putting him into

(Continued in Page 398)

# Autumn's Golden and Glorious Splendor

Reflections on the Changing Scenes of Nature and of Life

## God's Way For Me

By Ruby Buening Sanders  
of Grand Meadow, Minnesota

Forgive me, Lord, I doubted  
In the wisdom of thy way:  
The stormy, futile beating 'gainst  
despair,  
The chilling breath  
Of shadows—lonely, deep;  
The need to weep,  
The precipice of Death;  
And then—  
To meet the blinding light of know-  
ledge rare  
To men  
That what I know, I know;  
That what I am, I am  
For thee.  
Forgive me that I doubted,  
Lord, the wisdom of thy way.

## A Prayer for Autumn

By Susan Schilling  
of Alanson, Michigan

A friend and I were driving through the country side where a mere week ago the gay autumn forests, a confusion of color, presented a lovely picture against a background of blue October sky. Today, however, the trees stretched long, naked arms skyward, and the country-side, at first impression looked barren and forlorn. Suddenly we came to a tiny lake bordering the road. It had heretofore been hidden by the abundance of road-side foliage.

Revealed by autumn's bareness we saw it, like a rare gem sparkling in the sunlight. It was of the deepest blue, the most intense blue, the loveliest blue I had ever seen. The lake had always been there and anyone who had always been there and anyone who cared to investigate would have been privileged to enjoy its beauty at any time. To the casual passerby it had remained hidden all summer, appearing now to add beauty to bleak autumn. We drove on, seeing many new things revealed to us through this autumn bareness. Some of the things we saw were lovely, like that lake, some just ordinary, and others ugly in the full sense of the word—ugly junk piles, squalid huts and such.

I thought, how true to life is nature! So I pray now:

"Dear God, when the fall of life comes to me, when I stand before the world stripped at last of the enthusiastic, energetic, joyous attire of youth, may whatever is revealed in me be not sordid or ugly, but upright and true, even though plain and ordinary, with perhaps a bit of beauty here and there. May I remember now, as I

travel down life's way that there are many things I can well hide if I so choose. Perhaps they are useless things, even though harmless, but I would not forget that a collection of useless things uses up a lot of energy that may be well spent in doing something else, and will reward me with merely a junk pile to clutter up the scenery. And, surely, in a world so filled with beauty I shall be able to assimilate bits of it as I go about my work from day to day.

"Then when the autumn of my life comes, that bleak autumn after the last bright leaf has left me and before winter, the last lap of the journey is at hand may I be able to stand, head erect, arms stretched in gratefulness to thee, grateful for the life it was my privilege to live. Let whoever will see me as I am, and let me look at myself and be neither ashamed or sorry at what I see. May there be something, if only one thing of beauty, like that lovely lake, for a friend and even the casual passerby to glimpse within me, that will cheer him on his way. This, dear Lord, is my prayer for the autumn of my life."

## Thanksgiving For Nature

By Hugo Hackmann,  
of Elgin, Iowa

In counting our blessings, we find that we must include nature. Nature, however, is not always appreciated. When we get a "good old blizzard," an unwelcome rain storm or some other happening that reveals the strength of the elements, we do not always appreciate them. And yet we should realize that the Bible says, "The wind and the waves obey him." We can then very plainly see the strength and power of God.

We also think of perfection along with nature. Nature makes no mistakes. Nature, too, is a mystery which no man can explain. In our every-day life we see nature unfold from day to day and think nothing of it. The kernel of grain, that is put into the ground, has life. It grows—no one knows how or why or by what power. Is it not truly said that nature is a mystery? Christ said, "The wind blows where it wills; you hear the sound thereof but cannot tell from whence it comes."

Nature also has order. The seasons come and go in perfect time. With each season comes its own beauty. Winter with its peaceful calm and with its raging snow storms seems to be holding, in an unlimited supply of power, something that is almost bursting

with potential energy. Then in perfect time and order comes the springtime with its display of bursting buds and flowers, new life on every side. With summer the time comes when nature has provided that men should lay in a supply of things for use in winter. Trees and flowers and wild life make use of this privilege. The trees grow larger roots and trunks. Flowers build their strength in roots, and man fills his barns that he may be kept fed and healthy. Autumn prolongs the time of harvest. It reminds us that after life comes death, followed by a new and glorious life, one more perfect than we are able to comprehend.

It has truly been said that we must give life to have life. This is another cog in nature's wheel. The food we eat, whether vegetables or meat, at one time had life. Each had to give its life that some one might live. That is one of the laws of nature, which laws cannot and will not be broken. That law is the basis of our glorious salvation. Christ had to give his life if we were to have life. And that law will stand through all eternity.

We can only touch the fringe of the bountiful supply of things for which we can be thankful because of nature. The field of nature is so large and unlimited that we can only stand in awe at its great realm of beauty and mystery. Those of us who were fortunate enough to visit the World's Fair in Chicago will remember the beauty of modern architecture, with its improved lighting and design. We marvelled at the conception of man's mind and at his ability to bring it to pass. And yet after a time of beholding these wonders our eyes became tired.

I remember the day in Chicago when I was "all in," so to speak, and I happened upon the Horticultural Building. I went inside and saw the rows upon rows of flowers, thousands of them, each one different from all others. Each one had its own beauty. Each one was perfect. I recalled that verse in Scripture where Jesus said, "Consider the lilies of the field; they toil not, neither do they spin,—yet Solomon in all his glory was not arrayed like one of these." Solomon, the richest and wisest of all men, could not compare in splendor with the common, simple lily of the field! How imperfect the greatest achievement of man is in comparison with a very small unit of nature! My eyes were rested, my body took on new strength and I realized that the poet was right when he said, "Some may call it nature, but others call it God."



# The Harvest

By Frances Rex of Aberdeen, Washington

## SYNOPSIS

Royal Jordan, who was too stout and sleekly content with himself to have done a stitch of hard work in his life, was crazy about his cousin, Lin, a pretty and prim girl. But Lin was not interested and pushed him away from herself when he became too loving. A strange man, named Mr. Brown, came to live at the Jordan house with a great deal of mystery surrounding him. A young seminary student, Paul Taylor, was employed to read to the mysterious Mr. Brown during the afternoon hours. One Sunday, several weeks later, Lin and Royal, accompanied by the neighbor boy, "small" Bill, went to Paul's country church, where they were deeply moved by his prayer and sermon. Not long thereafter Lin held a big party for her friends, at which she was the center of attraction. A wealthy young suitor, Teddy Blaine, sought her out for another of his many proposals to her.

## CHAPTER THREE

Teddy Blaine took Lin's arm and assisted, or rather pushed her, down the steps to the sheltered nook in the rose arbor.

Lin was bored with Teddy. Bored with everybody; bored at her own party. She had thought it would help her to forget. Wasn't she trying her best to be frivolous and gay? But the old crowd had somehow lost its charm. Teddy, in particular, was more than usually tiresome this evening. In a few minutes he would propose again and she'd decided not to interrupt him this time. She'd let him finish and—yes!—she'd accept him. Accept Teddy? What was she thinking about! Marry that insipid clothes-rack who had nothing but his father's millions to recommend him? But it would be a "good match," socially speaking, even though Teddy was even more undesirable than Royal and, her father opined, wholly without brains.

But planning the wedding would give her something to do. She'd forget she had ever visited Paul Taylor's church. It wasn't that she cared for Paul. She didn't. She'd only done that to tease Royal—

"Yes, Teddy," she said, "or, that is, what did you say?"

"You weren't listening," he accused her, "I was telling you how beautiful you were. Your eyes are like stars—"

"That's so trite," she complained, "Can't you think up something original?"

"Why should I tax my gray matter? You know I want to marry you. You know our folks would like the match—"

"Mine wouldn't."

"Wha—wha—what!" sputtered Teddy. "I said my folks wouldn't like it. Dad and Royal—"

"And why not?" said young Blaine complacently stroking his sleek pompadour, "am I not a most desirable—"

"It depends on what one desires. Honestly, Teddy, not a minute ago I'd fully made up my mind to marry you but now I find I can't. I—hush! Listen! What was that?"

"Nothing at all. You're imagining things."

"I heard something. Someone moving among the shrubbery."

"There's nothing here but the moonlight—"

"There's no one but you and me—" waxed Teddy sentimentally. "This is a perfect setting for a proposal and you are just trying to spoil it." He turned toward her but Lin had risen from the bench and was standing, staring fixedly at a laurel bush. Blaine's eyes followed her gaze and he sprang to his feet only to flop back immediately upon the seat. He struggled to his feet again, his mouth sagging fish-like.

A tall, shining something was standing between the bushes. It moved and Teddy yelped and fled.

Lin looked after him contemptuously and then addressed the ghost like figure:

"There now, Mr. Brown, you have spoiled a perfectly good proposal and frightened Teddy out of his wits—"

"And showed you, I hope, what a numbskull he is." Brown sat down on the seat vacated by Teddy and pulled his silk robe closer about him. "Pardon me if I rest here a minute, Miss Jordan. I was just walking in the garden and did not mean to interrupt."

Lin marvelled at his civil tone and moved over on the bench. Partly through curiosity, but mostly because of pique at young Blaine's desertion of her, Lin decided to remain and talk to Brown.

"Are you having a nice time at your party?" Brown rested his chin on his cane and regarded her.

"No," said Lin with unexpected truthfulness.

"Then I take it, you weren't going to accept the young man?"

"I might have."

"Take an old man's advice, Miss Jor-

dan. Don't ever do anything you might be sorry for."

"Have you?"

"Many times."

"There's always a way to get around a mistake," said Lin striving for a flippant tone.

"Some things never can be undone. There's no way out of others but open confession."

"Then I'd confess and get it over with," said Lin looking at him shrewdly in the darkness.

"That takes courage, you know."

"But Paul Taylor says that God supplies the necessary courage in such cases." Lin was surprised to find herself talking thus. Why couldn't she forget Paul Taylor and his preaching?

"You've hit the nail on the head, young lady." Brown rose and looked toward the house where the young people were crowding out of the doors and across the lawn.

"That fait-hearted Teddy has raised an alarm. I'd better be going. Forgive my perverseness in the past; you'll find me different, henceforth." And he melted into the shadows while Lin walked to meet Royal who was leading in the search and moving faster than she had ever seen him move before.

When Paul Taylor arrived at the house the next afternoon he was met in the hall by Mr. Jordan who beckoned him into his study.

"I have bad news for you, Mr. Taylor," said Jordan rearranging the papers upon his desk and avoiding Paul's direct blue eyes. "Mr. Brown has had another bad attack and this one seems to have affected his mind. He has taken a very violent dislike to you and refuses to see you any more. You know he is very eccentric."

"I'm sorry." Paul was unable to hide his surprise and disappointment. "I have tried to please him and felt that I was succeeding. We have been quite companionable."

"Oh, I've no doubt but that you did your duty by him fully. You are not to blame in the least and I'm sorry he has taken this whim. I fear the poor fellow is mildly insane. I may have to send him to an asylum, much as I should hate to do so."

Jordan picked up a pen and scratched on his pad of blank checks. "Your loss of this position might inconvenience you," he said as he tore off the check and handed it to Paul. "This will, I hope, compensate somewhat for Brown's idiosyncrasies."

Paul looked at the check and took a quick step backwards, wondering if Mr. Brown's insanity had not been, after all, contagious. "I think you have made a mistake, sir."

"No mistake, my boy, none at all," Jordan spoke hurriedly and walked toward the door.

"But Mr. Jordan—"

"If I wish to do it, surely you should have no hesitancy about accepting it. I assure you that I realize fully the amount the check calls for. I haven't contracted any of Brown's insanity either." Jordan smiled a sickly sort of smile.

"I couldn't accept such an amount. It doesn't seem right—"

"You are a young preacher, aren't you? And you want to go back to Africa?"

"Yes, sir."

"Well there's enough for your passage and to start your work nicely. How do you know but that this is God's way of providing for you?"

"You are a Christian!" said Paul starting forward and grasping the older man's hand.

Jordan's face went white at the contact and he withdrew his hand hastily. "I'm not. I'm far from being that. But I'm sure your God wants you to have this money and I think you do wrong to quibble about it."

"I'll say no more," said Paul pocketing the slip of paper. "God is constantly surprising me. He is able to supply all my need according to His riches in Christ Jesus." I haven't half realized the portent of those words. Thank you, Mr. Jordan. I've been praying for you and shall do so the rest of my life. I'll write you about this mission you are founding. If Mr. Brown should—"

But Jordan did not even wait to hear him out. He pushed open the side door and unceremoniously disappeared.

Brown lay on the massive walnut bed. His claw-like hands moved restlessly over the coverlet. "It's time for Paul," he said as Jordan entered, "He never was late before."

"Can't I read to you today, George?" said Jordan seating himself beside the bed.

"I want Paul. Where is he?" "Well, the fact is, George, Paul has left town. Sent word saying that he was leaving for Africa. I just came in to tell you."

Brown lay very still, his eyes closed. He looked so white and deathlike that Jordan reached for one of the bony hands and searched in vain for the pulse. He caught up a bottle of medicine and forced some of the liquid between the pallid lips. Brown's eyelids fluttered and opened.

"You know—I can't—my heart won't stand—a shock—like that."

"I didn't know you were so fond of him."

"He is a good lad."

"He'll probably be back. Want me to read you the newspaper?" Brown gave a feeble negative sign. "Bible," he said.

Jordan picked up the Bible that Paul had given Brown. He handled it gingerly and with evident reluctance.

"The Proverbs—begin at the beginning."

So Jordan opened the Book and after diligent search, located the desired portion and commenced to read in a low, uncertain, voice.

"Louder," complained Brown.

Jordan raised his voice slightly. His ears grew red, then his neck and face, the color mounting to his forehead. After four chapters he laid down the Book with quiet decision.

"That is enough for today, George. You should be quiet now. Sleep a little if you can. You know that is the doctor's orders."

"Give me the Book."

Jordan laid it on the counterpane and Brown crossed his bony hands upon it.

"Why doesn't Paul come around any more?" asked Royal of Lin one morning.

Lin turned away from the window where she had been watching the rain drops streak the window pane.

"Doesn't he?"

"You act surprised. Sure you haven't broken his heart?"

"Honestly, Royal, hasn't he been coming? I've been away every afternoon—"

"He hasn't been here since the party."

"It was horrid of me not to invite him but he wouldn't be angry about that. He was fond of Mr. Brown and Mr. Brown liked him."

"And you two haven't quarrelled?" Lin smiled wanly. "There's never been anything between Paul and me, silly."

"Then what's the matter?"

"With me?" Nothing.

Royal lifted her chin in his hand and searched her face. "You're different," he announced. "So wild the last while and now so quiet. It isn't natural."

"But becoming?"

"You suit me, however you ate."

She shook her head. "I'm going away, Royal. To Santa Barbara to visit Helen. I'm going to stay a long time."

"Because of me?"

"I just want to get away. I'm sick of this place."

"Your Dad needs you, Lin. Paul's disappeared, Brown never leaves his rooms anymore and Uncle Dex is the only one who sees him. Takes him his meals and hovers around his door all the time."

"Dad can hire some one else."

"But he won't. I've suggested it."

"You mean he's had losses?"

"Oh, no. Things are uncertain but it

hasn't come to that. I was just wondering—I was just thinking—," Royal floundered helplessly. He was unwilling to tell Lin that he suspected his Uncle of keeping Brown a virtual prisoner. A little quiet investigation on Royal's part had convinced him of this. Perhaps after all it was best that Lin go away. So he made no further objection to her proposed visit and accompanied her to the train the following Tuesday.

Three lonely days followed and Royal was considering a week-end trip to Santa Barbara when he chanced to see Paul Taylor boarding a street car. Royal trailed the car in his roadster and hailed Paul as he alighted.

"Where have you been keeping yourself?" Royal was surprised to find how genuinely glad he was to see his double again.

"Busy graduating," Paul grinned.

"We've missed you out at the house."

"How is Mr. Brown?"

"I really don't know. He keeps to his room and no one sees him but my Uncle. Why don't you come out any more?"

"Brown took a dislike to me. I can't think how I must have offended him."

Royal changed the subject. "You say you've been graduating? Why wasn't I invited?"

"I didn't suppose you would care—"

"To be sure I would. What are you going to do now?"

"Starting for Africa."

"I've a good notion to go along as far as France."

"Why don't you?" urged Paul. "You could wire reservations. . ."

Royal made a flying trip to Santa Barbara to beg Lin to make it a honeymoon. He received a definite and final "no" that sent him off, bitter and resentful. He engaged an elaborate stateroom and insisted on Paul's sharing it with him.

Dexter Jordan, cautiously peering into Brown's bedroom, saw him lying with closed eyes, his thin hands relaxed upon the coverlet. Jordan drew a breath of relief and softly closed the door.

Immediately Brown raised on one elbow, listening intently. Then he slipped a hand beneath the mattress and withdrew a tablet and pencil. He began writing, the pencil grasped in both hands, moving painfully across the paper. Repeatedly he stopped to listen and then resumed writing in feverish haste.

His breathing became labored. Great drops of sweat broke out on his forehead. His hands shook and the pencil's progress across the paper became slower and increasingly difficult. Finally he stopped and clutched his bosom, raising agonized eyes to the ceiling.

"More strength Lord, strength for my task . . ." and he fell to writing again.











## Atlantic Conference Twelve Converts Baptized and Received into the Jamesburg Church

Days of rejoicing for the First Baptist Church of Jamesburg, N. J., came to a climax on Sunday, August 20, when the church and many friends were permitted to witness an interesting baptismal service. Twelve persons followed the great example of our Master, when he said: "Thus, it becometh us to fulfill all righteousness."

The youngest of the group, 15 years of age, is the minister's son. The oldest, a man of 79 years, came to us from another denomination. The others are promising young people of the Sunday School. A picture of the baptismal



Twelve Converts Recently Baptized by the Rev. Christian Peters of Jamesburg, New Jersey

candidates appears on this page of The BAPTIST HERALD. Among a large audience were friends from New York, Newark and Philadelphia.

Besides these who were baptized, two men were recently added to the church; one by letter and one by readjustment. We trust and pray that others, who are now interested, will soon follow by receiving Christ and joining the church. May the Lord prepare and use all of these for the further advancement of his Kingdom.

CHRISTIAN PETERS, Pastor.

## Pacific Conference Revival Meetings with "the Krafts" at Startup, Washington

The German Baptist Church in Startup, Wash., has recently closed a series of meetings with "The Krafts" of Wasco, Calif., Ralph, Dorothy, Roy, Jeanette and Edna. They were, indeed, the best revival meetings we have ever had in Startup. The music and singing were wonderful and the sermons were fresh, biblical and straight to the mark. The attendance was so large that, in spite of crowding the people as closely together as possible and putting chairs in every available space, it happened repeatedly that quite a number of people had to stand. One Sunday evening we held the meeting in the new gymnasium with nearly 400 people present. About 40 young people confessed that they had accepted Christ.

During the first week we had Bible School with the children and young people. The Krafts did very thorough work and we would have continued the second week, but public school began so that we had to close the Bible School. There was an average attendance of 72 in the school.

We want to recommend "the Krafts" to all of our churches.

C. E. SCHOENLEBER, Pastor.

## Second Anniversary of the Laurelhurst Church of Portland

On Sunday, September 10, the Laurelhurst Baptist Church of Portland, Ore., observed its second anniversary. Early in the morning before the Sunday School session, the church was beautifully decorated with gorgeous

bouquets and baskets of flowers which made it quite evident that it was a day of reminiscences. Mrs. Martha Proppe, chairman of the floral committee, very artistically arranged a floral piece with two white lighted candles, which symbolized our second anniversary.

The Sunday School met in joint session and a short and very impressive program was arranged by the school in which special music and recitations were delivered. The Rev. Fred Mueller, the pastor, Mr. Sam Weiss, our senior deacon, and Mr. Emil Henkelman, Sunday School superintendent, gave short talks in which they expressed their thanks to our Lord and Savior.

The most unique number on the program was an original poem composed by a young lady of our church, Marion Roach.

"Christ is Our Peace" is the Biblical inscription on the platform wall of our church. Each letter was taken of each word and put into rhyme.

C is for CONGRATULATIONS which we all convey

To Laurelhurst, our Baptist Church, on this September day.

H is HAPPY BIRTHDAY, "unsere Kirche," and now that we are two, Let's all strive for bigger things; there's work for us to do.

R means to be RADIANT and REJOICE here on this earth,

And show the world how glad we are, that we have had re-birth.

I is most IMPORTANT, that we strive to do our best

In serving God, just yield our lives, then he will do the rest.

S is for our SUNDAY SCHOOL, our classes all are fine;

We have them from the cradle on up to ninety-nine.

T is for the TESTIMONIES each child of God can say,

When he has had his sins forgiven and walks the Jesus Way.

I is for each INDIVIDUAL, who will reap just what he sows.

We cannot hide no deed or thought for God in Heaven knows.

S is for the SCRIPTURE, our one and only creed,

To keep our souls in tune with Heaven, we must daily read.

O is for our ORGAN, which Pauline Wetzler plays,

So faithfully she serves her Lord in many, many ways.

U is for the USHERS on whom the church depends

To take the weekly offering, and to greet the many friends.

R is for REWARD given by God's grace,

When we meet our Savior in Heaven face to face.

P is for our PREACHER, who has increased his fold

At Laurelhurst, the friendly Church, that welcomes young and old.

E is for Each promise, EVERY one's a plea

From our Jesus calling us, yes, calling you and me.

A is for das ALTENHEIM, God's dear saints of love,

Who are waiting for their Savior to call them home above.

C is for our CHOIR, and their Director Bill,

Who with their songs each Sunday, all souls and hearts they fill.

E is for ETERNAL LIFE, O, take one upward look,

And let Him write your name today within the golden book.

The lines that I've just said, are meant for you and me. "CHRIST IS OUR PEACE," let this your motto be.

The morning message, "Standing on Holy Ground," delivered by our pastor, the Rev. F. Mueller, was appreciated by a well attended audience. A year ago on our anniversary we were privileged to have a baptismal service and we were again privileged to have a baptismal service in the evening service. Mrs. Roberta Russel followed her Lord in baptism.

In the evening our pastor climaxed the day by preaching on "Remember Thy Creator in Thy Youth." The Lord has kept us, guided us and strengthened us for which we are thankful.

ANNA WARDIN, Reporter.

## OBITUARY

REV. CARL AUGUST SCHENK  
of Elizabeth, New Jersey

Rev. Carl August Schenk, aged 75 years, passed away in the morning of September 1st, at the home of his daughter, Mrs. John F. Robinson, 538 Linden Ave., Elizabeth, New Jersey. He was born February 6, 1864, in Hohenwalden, Pomerania, Germany, and came to this country fifty-seven years ago.

He was graduated from the Colgate-Rochester Divinity School in the class of 1892, after which he became assistant pastor in New York City. In this same year he was united in marriage to Miss Katherine Roskeda in Cleveland, Ohio. His wife preceded him in death by about four years.

This union was blessed by the birth of six children, five daughters and one son. Two daughters died, Emma, aged three months; and Helen thirteen years. The son, Carl Milton Schenk, died January 3, 1938.

In 1893 Mr. Schenk became the pastor of the Second German Baptist Church, Newark, N. J., now known as the Walnut Street Baptist Church. During his ministry the church progressed to the extent that the congregation was enabled to declare itself independent and self-supporting in 1894. This made it necessary to obtain a church building, and our brother accepted the challenge. Through his effort the needed funds were collected and soon the building was erected. In recent years the Walnut Street Baptist Church was much honored to confer upon him the title of "Pastor Emeritus."

From 1901 to 1912 he served the Ebenezer Church of Brooklyn, a Baptist Church in Bridgeport, Connecticut, and a Baptist Church in Evansville, Indiana. In 1912, when he went to Elizabeth, New Jersey, he instituted the German Baptist Church. In 1914 he became pastor at Wilmington, Delaware, remaining there until his retirement in 1918. He then took up residence in Elizabeth, N. J., and upon the death of his wife made his home with his daughter.

His life was marked with earnest efforts and outstanding achievements in the ministry to which he had been called. He was devoted and loyal to the cause of the Christ whom he so joyfully served. Even in the final years of his life, during sorrow and suffering, his fine Christian attitude was an inspiration to all who saw him. Now he has gone to a higher, richer service than life could offer on this earth. We may be assured that he is rejoicing.

Rev. C. Schenk is survived by three daughters, Mrs. John F. Robinson, Mrs. Irving A. Dow, and Mrs. Lydia M. Wood, and by six grandchildren. The great circle of friends who will long remember our brother cannot be numbered. His going will recall to many the years of service and the earnest devotion of his life, and may it be an incentive to others to live more complete and useful lives.

Walnut Street Church,  
Newark, N. J.

Rev. John P. Kuehl.

## WHO ARE THE JEWS?

(Continued from Page 386)

being a distinguished mark of the Jewish type. A number of years ago Maurice Fishberg, in an anthropological study of the Jewish people, brought to light the facts in the case. This so-called Jewish nose is not "Semitic" at all but seems to have come in with a strain of the ancient Hittites. It is so common among the non-Jewish Armenians as to be referred to by some anthropologists as an "Armenoid" nose. A similar type of nose was common among the American Indians and can be found in individuals among also all the races of the world.

To find out how common this Jewish

nose really was Mr. Fishberg measured nearly six thousand Jews in New York City. Only one man in six possessed such a nose and it was present in an even smaller number of women. There were more snub noses than aquiline ones, but the real Jewish nose turned out to be Grecian. Over half the persons measured had beautiful straight noses such as the Greek sculptors gave to the good gods! The bad ones often had crooked noses.

Then how does one account for the persistence of the notion that one can always "tell a Jew"? This seems to be due in part to the fact that the notion of a Jewish type has been drilled into us by verbal description and caricature until we have a mental picture of the "typical Jew." We see enough persons who conform to this type to give foundation to the idea, and we are not aware of the large number of Jews who escape notice because they look like everybody else.

The other explanation is that the Jewish type is a matter of expression, manners, and posture, produced by the ghetto and all that goes with it. People who are segregated, humiliated, and subject to persecution and discrimination may easily develop characteristic attitudes which affect the facial expression.

When their dress, deportment, and attitude of body ("the ghetto bend") are added, we get an indefinable something that easily passes for a racial trait. Then, of course, when Jews live in ghettos, a degree of inbreeding takes place that may develop local types. The evidence that these characteristics are not racial appears when the Jews get out of the ghetto into a freer atmosphere. His children then fail to show this characteristic appearance.

Many of the habits and manners attributed to Jews can likewise be traced to other than racial sources. A minority group which is subject to discrimination must work out techniques for getting along. Two of the most common of such techniques are servility and aggressive bad manners. Likewise, in any group that is struggling to lift its status there will always be a mass of the less cultured folk who surround and cling to those who rise in the social or economic scale. That their attitudes and habits are products of the situation and not "racial" characteristics is evidenced by the increasingly large number of refined and educated Jews whom we never notice or think about because they are not distinguishable from others.

All this means, of course, that the "racial" peculiarities of the Jews are not racial at all, but the result of a combination of circumstances. In general, segregation and discrimination accentuate rather than solve the problems of any minority group, and the Jews are in no way an exception to this rule.

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## CHURCH BULLETINS ON PEACE

### We Must Remember God!

Central Baptist Church  
of Erie, Pennsylvania  
Rev. Henry Pfeiffer, Pastor

At a time such as this, we do well to count our many blessings and thank God who has given us a land of freedom. Shall we not then remember those who are across the water, existing in such an atmosphere of unrest and turbulence, in our daily prayers.

We, who are living in America may not realize to the fullest extent the horrors that prevail at this time in other lands, but our future is uncertain. We must simply trust in our all-wise Father to lead us as he sees fit, and remember that if we forget God, he will forget us.

### Let Us Be Christian!

White Avenue Baptist Church  
of Cleveland, Ohio  
Rev. Wm. L. Schoeffel, Pastor

Regardless of nationality or sympathies let us always remember that we are CHRISTIANS first of all and that we are all ONE IN CHRIST. We believe that the only cure for hatred and bitterness is the love of God in Christ in our hearts which will help us to understand one another and to live in peace with one another.

Now is the time to practice in practical life what we love to sing:—"Blest be the tie that binds our hearts in Christian love." Let us close our hearts to bitterness and hatred.

Let us speak softly, not jump at quick conclusions and let us walk close with God.

### An Open Letter to Franklin D. Roosevelt, President of the United States.

First Baptist Church  
of Trenton, Illinois  
Rev. Chas. F. Zumach, Pastor

Mr. President:—

We are directing this letter to you, because of the gravity of the present situation. In these days, when it seems the world has gone mad, when the fate of unborn generations and our civilization itself hang in the balance, when the whole world is trembling on the brink of a night that threatens to engulf it, millions of American citizens are looking to you to keep us out of Europe's age old quarrels, and spare our youth the horrors of another war.

We have heard you state repeatedly that it is your purpose to keep America out of any European war, but there is a grave fear clutching at the hearts of millions that your policies belie your words. The majority of us are willing to believe that you are sincere, and that you mean what you say. We beg of you, do not betray our trust!

The common people do not want war, but it is they who must suffer. Why should we add to their suffering by supplying the instruments and means for their destruction. Nations like individuals, reap what they sow.



## WHAT'S HAPPENING

(Continued from Page 382)

On August 13 Mr. Schilling preached in Beulah, North Dakota, for his father. Mr. George Schilling, who received his B. A. degree from Franklin College in Franklin, Ind., last June, is staying with his brother in Wausau for the present.

● Miss Dorothy Socolofsky of Washington, D. C., a daughter of the Rev. and Mrs. F. W. Socolofsky of Shattuck, Okla., attends the services of the National Baptist Memorial Church of that city. For the past year and a half, she has sung in the choir and has been active in the B. Y. P. U. and Sunday School. During the past summer she was visited by her parents and sisters of Oklahoma and by Mrs. O. G. Graalman of Okeene, Okla. She will be glad to assist any visitors to Washington, D. C., to see the many things of sightseeing interest there, if they will write to her at 1343 Ridge Place, S. E., Washington, D. C.

● The Rev. Julius E. Herr, who was graduated from the German Baptist Seminary of Rochester, N. Y., in 1930, has been serving as pastor of the Baptist Church of Filer, Idaho, for more than 7 years. The church, which is a member of the Northern Baptist Convention, has a membership of 160, of which 60 have been added during Mr. Herr's ministry. Mrs. Herr was baptized in the German Baptist Church of Salem, Oregon, while Mr. Herr was attending Linfield College at McMinnville, from which he received the A. B. degree in 1932. This information will be of interest to Mr. and Mrs. Herr's many friends throughout the denomination.

● The Rev. William Kuhn, D.D., of Forest Park, Ill., participated in the Atlantic Conference held in the Evangelical Church of Newark, N. J., from September 13 to 17. On Monday, September 18, he addressed the student body of our seminary in Rochester, N. Y. He spoke on several occasions at the Iowa Association held at the Oak Street Church of Burlington from October 3 to 5. On Sunday, October 8, he was the guest speaker at the mission festival of the German Baptist Church in Durham, Kansas, and on the following Sunday, October 15, he took part in the festivities of the Park Baptist Church of St. Louis, Mo., in celebration of its 90th anniversary.

● On Saturday afternoon, September 23, the Rev. J. C. Gunst, pastor of the Grace Baptist Church of Grand Forks, No. Dak., and Miss Irene Pepple of St. Paul, Minn., were married in the First German Baptist Church of St. Paul, Minn., with the Rev. Emanuel Wolff officiating. Mrs. Gunst at the time of her marriage was a member of the First Church of St. Paul and the secretary of the Minnesota Y. P. and S. S.

Set Aside  
the Week of  
**SUNDAY, NOV. 19,**  
to  
**SUNDAY, NOV. 26,**  
as  
**Denominational  
Thanksgiving  
and  
Sacrifice Week**  
in Your Church and Home

The next issue of "The Baptist Herald" will depict the home and foreign mission fields of the denomination with articles, reports and pictures.

An article on "Thy Kingdom Come!" by Rev. Wm. Kuhn, D. D., general missionary secretary, will interpret the observance to our readers.

Our own grateful hearts  
prompt us and the Holy  
Spirit urges us to observe  
this

**Denominational  
Thanksgiving  
and Sacrifice Week,  
November 19 to 26.**

W. Union. After a brief honeymoon trip, Mr. and Mrs. Gunst moved into the new parsonage which the Grand Forks Church recently built. On Sunday, October 8, the dedication festivities were held with the Rev. O. Patzia of Winnipeg, Canada, serving as guest speaker.

● The annual sessions of the Oklahoma Association will be held at the Emanuel Church near Loyal from Thursday, October 26, to Sunday, October 29. The association's theme, "Love," will be based on 1. John 3:1. The Rev. George F. Ehrhorn of Bessie will bring the opening address with other messages to be delivered by the Rev. J. T. Jones of Kingfisher on Friday evening, the Rev. J. J. Reimer of Gotebo on Saturday evening, and others. A symposium on the first letter of John will be held with the following participating: Rev. G. F. Ehrhorn, Rev. J. J. Reimer, Rev. A. Knopf, Rev. F. W. Socolofsky, and Mr. O. G. Graalman. The Rev. R. A. Klein, pastor of the entertaining church, extends a cordial invitation to all members and friends of the Oklahoma churches to attend.

### B. Y. P. U. TOPICS

(Continued from Page 388)

the gospel ministry. However, all this advantage is not something to be selfishly retained. In fact, only as we give it away can we ourselves keep it. What if Marconi had kept for himself the secret of wireless! No ship in distress could send its SOS call to other ships for help. Many lives would be lost at sea, that are otherwise being saved. Furthermore, you would not be enjoying the radio in your home today. We have the privilege of the gospel, but we must pass it on. We must share it with the people at home and with the natives of Africa and other lands.

### 3. The Privilege of Adversity

It may seem strange to say that adversity is a privilege, nevertheless, it can be just that. George Matheson was a young English clergyman, brilliant and successful. However, not long after taking his first charge, he gradually lost his eyesight. The church contemplated asking him to resign, and the girl he was to wed gave him up. Out of that experience he wrote that beautiful and much-loved hymn, "O Love That Wilt Not Let Me Go." Sometime later in life he wrote, "My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but never once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to thee by the path of pain. Show me that my tears have been my rainbow." Yes, adversity may be "steps unto heaven."

## A Chat About Books

Can anyone conjure up a more enticing scene for himself than a cozy armchair in a warm house during the winter months and a thrilling novel in his hands to enjoy? Christian novels on a high level of artistic style and intricate plot are now making their appearance in the bookstores. When you plan your Christmas presents for your friends or family, don't forget to include several good books, especially Christian novels, on the list of prospective Christmas gifts. All of the following novels and stories can be highly recommended as wholesome Christian literature, even though the reviews of them must be necessarily brief.

### Paul Hutchen's Novels

Paul Hutchen is the ablest and most prolific author of Christian novels today. The story of the life of this Baptist preacher and evangelist was told in Mr. Hutchen's own words in the December 15, 1936, issue of "The Baptist Herald" under the striking caption, "From the Pulpit to the Typewriter." By means of his profound faith in Christ he has triumphed over a critical illness and many obstacles in trying to find a new avenue of service. The Rev. Thorwald W. Bender of Cleveland, Ohio, a personal friend of Hutchen, has said of him that "whoever has made his acquaintance will have been impressed by his ardor for his Savior and his fervor for the telling of the good news."

Ever since his first book, "Romance of Fire," was published in 1933, thousands of Christian people have made his acquaintance through his books and have praised God for the blessings received from his stories. "A Song Forever," that appeared serially in "The Baptist Herald" during 1936, was read with avid and eager interest.

Those who have not read his novel, "The Voice," (Eerdman's Publishing Co. — \$1.00) will want to plunge into its dramatic beginning, and follow a young man as he mails a "Goodbye letter" to his girl friend and is startled and frightened by a speeding car that races down the street and with shrieking brakes comes to a dead stop in front of him with a woman tumbling out at his feet. Throughout the thrilling story that follows with paths of life that cross each other and young people's problems of love and marriage, it is "the Voice" of God that ever guides Donald Kayne aright.

The book, "This is Life," (Eerdman's Publishing Co. — \$1.00) perhaps more than any of his previous books, is largely based on his own experience. A revival sweeps through the little

town of Grey City, such as Paul Hutchen has often seen in his evangelistic ministry, and changes the lives of a number of people and brings order and peace out of a tangled skein of events. As one reader stated "in this novel Paul Hutchen has woven a story packed with surprise and romance and spiced with mystery."

Paul Hutchen is at his best in "Mastering Marcus," (Eerdman's Publishing Co. — 1931 — \$1.00), in a story of breathless suspense, brightened by the strands of a sweet and tender romance. The first page introduces the reader to the impulsive and friendly Jim Bob Courtright and the attractive Arlowene Everly, the girl with the honey-colored hair. Their experiences in the classroom, vieing with each other for honors, and their adventures in life opening their eyes to love and to God—always toward the sunrise—makes this a story that will live long and tenderly in your memory after you read it.

Tropical Ceylon and the lovely Blue Ridge mountains form the background for Hutchen's novel, "Yesterday's Rain," in which the characters are a missionary, who has come back from Ceylon because of failing health, her lover who has his own selfish ideas and plans for life, and a mysterious character from Ceylon who plays his part in divine guidance with far reaching consequences. This, too, is a gripping story with an unusual and absorbing plot.

The ninth and very recent of Hutchen's books is "Windblown," (Eerdman's Publication Society — 1939 — \$1.00), and will greatly enhance the popularity of this Christian author. It is the story of Lillian Bagley who, with her sensitive pride, feels that her life is being crushed by cruel difficulties in her home. But her girlhood faith is the source of her renewed strength and serenity. As the story progresses with a skillful and fascinating plot, every trace of bitterness and despair is removed from her mind, and the recognition of God's Providence alone remains. It is especially convincing in its picture of this young woman who could remain loyal to one who had forfeited his right to such continual consideration. Pathos, humor, and romance are blended beautifully in this moving and memorable story.

### Storm in Her Heart

A Christian novel, which is unexcelled for exciting developments and for character portrayals is Gloria Young's "Storm in Her Heart," (Eerdman's Publishing Co. — 1938 — \$1.00). Norma Harrington is a typical girl with

flaming ambition, who did not want to settle down in the little town in which she was born. On impulse she answered a "Help Wanted" ad in the newspaper, which turned out to be a position in a Colorado coal mining district at a mission known as Good Hope. In spite of family objections except for her peppery lovable grandmother, Norma accepted the job and her grandmother went with her. There at the dilapidated mission station she had her adventures, with other people twining themselves about her heart, such as Little Angelica who prayed for a cow, Tony who painted, and Gordon Thorn who directed the mission. That's only the beginning of a thrilling story, which will hold you entranced until the last page and the closing words of cherished love.

### Armageddon

"Armageddon" by Eleanor de Forest (Eerdman's Publishing Co. — 1938 — \$1.00) is an unusual type of story, which combines the exciting developments in the lives of its characters with the onward sweep of history to its inevitable climax as prophesied in the Bible. This breath-taking story incorporates the Bible truths concerning the Anti-Christ and the Biblical prophecies regarding the latter days. From the quiet opening scene in the high Sierras of California, where the sun climbs over the peaks and floods with sudden brilliance a cabin snuggled against the mountainside, the story quickly moves into a mad whirl of events, involving people who scheme and love and hate fiercely and intensely. God's judgments ultimately catch up with them and his prophecies are fulfilled in this significant story.

### Harvest of the Years

Another recent colorful and Christian novel is "Harvest of the Years" by Hope Daring (Eerdman's Publishing Co. — 1938 — \$1.00). The scattered threads of life, belonging to different young people, are all brought together by God's providential ways in this zestful novel. Within the pages of this book wistful dreams come true, the ambition "to be somebody" grows like a strong, stalwart tree, evil and sin which are rampant for a while are conquered and romance buds forth in glorious colors and the rich harvests are gathered in. It's a lovely story that will make you laugh and cry and want to live with the same happy ending and firm assurance of God's providential guidance.

(All of the books reviewed in this "Book Chat" can be ordered through the German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio.)



# Club Plan Announcement

## *Continued — Regulations Modified — Rates Revised*

The great inspiration that came through the adoption of this fetching plan is to be continued, and churches can begin their plans for 1940 just as early as suits their local situation.

The Club Plan was initiated and has been promoted by the denominational General Council which was created for the purpose of advancing denominational interests. The aim has been to extend the circulation of our publications for the expansion of denominational influence.

Only on this score would a subsidy be justified. With this thing in view provision for the continuance of the plan has been made for a small participation in the budget receipts. This fact should be fully known by the churches adopting the plan and it, indeed, should become an incentive to larger giving to our missionary enterprises.

Some changes and modifications have now been effected with the hope that the popularity of the plan will greatly increase. We are accordingly expecting many more churches to accept the invitation to membership in the plan.

### The New Regulations

Until now every participating church has been required to place either the SENDBOTE or BAPTIST HERALD in the home of every family of the membership including such families who are represented by a single person.

The change now made reckons with certain impossibilities such as non-resident members who cannot be reached, such few members who absolutely refuse to subscribe or to accept a subscription, if offered free, and certain other causes which may properly be regarded as reasonable exceptions.

While the aim to place the paper in every family must not be lost sight of, any church may qualify that will win up to ninety percent of its families, as described above, as subscribers for either SENDBOTE or HERALD. For instance



### The Revised Rates

Many of our contributing members have felt that the club plan prices were too low and accordingly made too great a draft on the general treasury. It therefore seemed wise to make some slight modification of rates.

These Club rates for 1940, in their revised form, are the following:

**SENBOTE \$1.90**  
**BAPTIST HERALD \$1.10**



a church having a hundred family units can get in on the plan by winning ninety such units. This is a generous concession.

Experience has shown, in some instances, that where the church has felt compelled to assume payment for some members, the amount made too great a demand on the church treasury. This condition will now be greatly alleviated.

### Other Conditions

These remain as for the past two years. The church appoints the subscription agents, the subscriptions are all charged to the church which makes itself responsible for payment which is to be remitted to the Publication House not later than March 31, 1940. The agents then receive their five percent commission as a slight remuneration for their service.

Thus is outlined the course for the Club Plan which is offered again to our churches for their enthusiastic acceptance. Nineteen forty promises to be the greatest year in subscription annals since the unfortunate depression years put in their appearance. It is all for the betterment of the local church and for the coming of God's kingdom.

H. P. DONNER, Business Manager.