

# The Baptist Herald

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

Volume One

CLEVELAND, O., NOVEMBER, 1923

Number Eleven



*Immanuel Baptist Church, Kankakee, Ill.*

## What's Happening

A Young People's Society was organized in the Lansing, Mich., church during the summer. A spirit of enthusiasm prevailed. The society started with 18 members and six more joined in the next business meeting. Bro. Paul Zoschke of the Seminary in Rochester served the church during the vacation period. We welcome the new society into our larger fellowship and hope it will grow in strength and numbers.

The Second German Church of Chicago conducted a Daily Vacation Bible School in July with an average of 65 to 70 children in attendance. Miss Minnie Proefke is the church missionary who led in the work.

A unique service took place on the evening of September 27 in the West Irving Park church, Chicago, conducted by the B. Y. P. U. of the church. It was the dedication of a beautiful baptismal scene over the baptistry of the church, painted by the pastor, Rev. A. Rohde. Several musical numbers were rendered and brief addresses were given by Rev. C. A. Daniel, Rev. C. F. Lehr and Rev. A. P. Mihm. The meeting was in charge of Bro. A. E. Stahnke. Refreshments and a social hour followed. Bro. Rohde was referred to as an artist pastor and also as an ardent pastor. He merits both terms. Several are ready for baptism in the near future.

Our news item in the October "Herald" about Rev. H. Grossmann, late of Berlin, Germany, and the pastorate of the First Church in New York City has received confirmation. Bro. Grossmann gave up his intention to reside in Chicago and act as an independent evangelist and accepted the call of the First Church in East 14th Street, New York City. He began his pastorate Sunday, Oct. 7. "An effort will be made by both pastor, church and well-meaning workers for Christ to build up a strong church in the metropolis," writes one of the faithful standbys of the church.

A second son was born to Dr. and Mrs. Frederick W. Meyer at Capiz, Philippine Islands, on Aug. 7, 1923. He is named Milton Walter. Mrs. Meyer was formerly Miss Ruth Schacht of Racine, Wis.

Mr. Francis L. Strobel, graduate of the German Department of the Rochester Theological Seminary, who spent an additional year in the English Department, has accepted the call of our church at Arnprior, Ontario.

The "Bund" or Union of German Baptist churches in Russia is composed of about 7 associations, numbering 46 churches with 14,400 members. Additions by baptism this year have already totaled about 1,000. Most of these churches report Young People's societies; nearly all have singing societies and some have brass bands. The matter of Sunday schools needs more attention and seems to be just in its beginnings in many places.

Rev. Wm. Kuhn, our General Missionary Secretary, went to Philadelphia and New York to make arrangements for the purchasing and forwarding of about \$5,000 worth of foodstuffs for our needy brethren and sisters in Germany. Urgent requests for such relief have come to us through Rev. F. W. Simoleit and our General Missionary Committee voted the above amount at once. The foodstuffs purchased are mainly flour, rice, condensed milk, cocoa and cooking oils. They will be sent via Hamburg by fast steamer leaving New York Oct. 18. The deplorable conditions prevailing in Germany at present are causing great destitution, especially in the larger cities. "As we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of the faith."

Rev. August Runtz, pastor at Trenton, Ill., for the last 5½ years, has accepted the call of the East St. Church, Pittsburgh, North Side. He is planning to begin his new pastorate about the 1st of December.

Rev. Hilko Swyter of Jersey City has accepted the call of the church at Canton, O., and takes over his new charge the beginning of November. Bro. Swyter paid a flying visit to Germany this summer.

Rev. and Mrs. F. Mindrup of Columbus, Neb., have published an attractive booklet named "Remembrances" in honor of their daughter Lydia, who passed away Jan. 1, 1923, aged 23 years. It consists mainly of extracts from a diary kept by the deceased and covering a period of about two years. These excerpts reveal a devotional life that was sweet, intense and characterized by a deep faith. Copies may be obtained from Brother or Sister Mindrup at the above address. They have issued the booklet "with the earnest prayer that it may lead souls heavenward."

Rev. Emil Otto of Lebanon, Wis., will supply the church at Ableman, Wis., for the next six months or more. Mr. Henry Rieger, who accepted the pastorate after graduating from the German department, Rochester, in June, has entered the English department for another year of study.

Translated into food, at the prices the farmer gets, it takes sixty-three and one-half dozen, or 762, eggs to pay a plasterer for one day of eight hours work in New York City. It takes seventeen and one-half bushels of corn, or a year's receipts from half an acre, to pay a bricklayer one day. It takes twenty-three chickens weighing three pounds each to pay a painter for one day's work in New York. It requires forty-two pounds of butter, or the output from fourteen cows, fed and milked for twenty-four hours, to pay a plumber fourteen dollars a day. To pay a carpenter for one day's work, it takes a hog weighing 175 pounds, representing eight months' feeding and care.

Bro. C. W. Koller of Waco spent the three summer months visiting our German Baptist churches in Texas in the interest of Sunday school and young people's work. Institutes were held in a number of places and forward steps in methods resulted. Our General Missionary Society and the Texas Baptist Sunday School and B. Y. P. U. campaign co-operated in the support of Bro. Koller. Our brother did a very creditable work. He entered the Fort Worth Seminary in September to prepare for the ministry.

The recent terrible earthquake in Japan horrified the world by its great loss of life and destruction of property. The cities of Tokyo and Yokohama were about wiped out. Our Baptist missionary force in these two devastated cities has been reported safe, though they lost their personal possessions. The famous Tokyo Tabernacle, where Dr. Wm. Axling has labored for years, was totally destroyed by fire. The Sarah Curtis Home School and three other Baptist churches suffered a similar fate. The new Scott Hall on the campus of Waseda University was damaged. In Yokohama, the Mabie Memorial School, where 600 Japanese young men were receiving a Christian education, was wrecked and three Japanese killed. The Yokohama Baptist church was burned and the magnificent Mary L. Colby School at Kanagawa was damaged. The property loss to the missionary work of the Northern Baptists amounts to about \$500,000. This is the greatest disaster that has ever occurred in the history of Baptist foreign mission effort.

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The man who has not anything to boast of but his illustrious ancestors is like a potato—the only good thing belonging to him is under the ground.—Sir Thomas Overbury.

\* \* \*

The blessed poor in spirit are not the weaklings; they are simply those who do not think they know it all.

## The Baptist Herald

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# The Baptist Herald

## Our Denominational Day

IN order to promote our denominational program, as included within the scope of the Missionary and Benevolent Offering, the idea of a denominational day was broached. It caught immediately. A number of our early conferences adopted the suggestion and those meeting later in the summer have enthusiastically recommended this special day for observance in the churches. The second Sunday in November, Nov. 11, is the designated Denominational Day. We are looking for a general recognition of this day in all our churches. We believe that our pastors, Sunday school superintendents and Young People's presidents would be unfaithful to a great opportunity if they took no account of it and made nothing of it.

The pastor in his sermon on that day can refer in a special way to our distinctive denominational principles and beliefs, to the special mission we have, to the faith and sacrifices of our fathers and pioneers who laid strong foundations, on which we are building in our day. He can call attention to the doors that God is opening to the principles of religious liberty and freedom of conscience in matters spiritual for which Baptists have always stood and which have been their special heritage. Our denominational program at present is an earnest effort on the part of our German Baptist churches of North America to do their full and worthy share in winning the world for Christ, to bring spiritual freedom and blessing to men.

Before November 11th arrives, we trust every subscriber of "The Baptist Herald" will have received the booklet called "World-Wide Service" which presents our denominational program along general missionary, educational and benevolent lines. Additional copies will be sent to every church for careful distribution. This booklet deserves more than a passing perusal. We ought to read, mark, learn and inwardly digest it.

Our Sunday schools ought to make some recognition of our Denominational Day by setting aside some part of the session to bring the purpose of the day before our scholars and to inform them what German Baptists are doing to fulfil the commission of our Lord at home and abroad. Our Young People in their meetings on that day could emphasize the facts of our work, make it a subject of special prayer and could determine what their part will be in helping to put this program across.

A year or two ago, one of our Southern Baptist leaders gave utterance to his "Denominational Creed" in connection with the great campaign for 75 million dollars which was on at that time. Among other things, he said the following, which we believe every one of our young people might adopt, changing but a single word, and subscribe

to as his personal creed: "All that Southern Baptists are doing for the glory of my Lord and the good of my fellow men concerns me and commands my support. I champion it all and consider myself as a co-worker with my brethren to make their tasks succeed."

The activities, agencies and methods of the denomination are the outgrowth of prayer, study, conference, experience and demonstration. It would be arrogant egotism in me to set up my judgment against decisions thus arrived at and to discredit the work of the denomination or divide my brethren in their support of it. It is by standing 'fast in one spirit, with one mind, striving together for the faith of the gospel' that we shall most honor Christ and do our best work.

It has seemed plain to me that the largest service in thought or action any one can render a needy world can be rendered as a Baptist. I am ready to avow without hesitation the faith of my people and to contribute the last ounce of my strength to the things in which they have agreed to co-operate."

Let us apply the spirit of this declaration to our work and make it our working creed.

## Our Denominational Program

1. We have a denominational program that inspires.

It is not a small, narrow or petty program. It is comprehensive. It is world-wide. It stretches the helping hand across the continent; it crosses the oceans. It is not confined by national boundaries. It is broad as the spirit of brotherhood. Its impelling force is human need, bodily and spiritual,—spiritual above all else, for while we realize that in these days of world stress and strife, we must feed the hungry and clothe the naked, we also remember that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. Our program makes it possible to dispense the bread of life to multitudes in many lands. Our program of missionary endeavor and relief work at home and abroad is as compassionate as the spirit of the seeking Christ. It is inspired by his Spirit. As we study it, it ought to inspire us.

2. We have a denominational program that challenges.

Its comprehensiveness challenges the initiative and the action of faith. It tests the faith that works. It challenges our ability. The inaction of pessimism sits back and says: "It is too much" or "It can't be done." Those of little faith see mountains of difficulty looming up, which seem to them to bar progress and make advance difficult. Those with strong faith say to these mountains: Be ye lifted up and cast into the sea. They disappear

before the faith that attempts great things for God and expects great things from God. In the matter of our denominational faith it is also true: According to our faith, a faith active in love and zealous in good works, it shall be given us. Have faith in God! Lord, increase our faith! Our program challenges men and women of strong faith.

### 3. We have a denominational program that calls for loyalty.

Our denominational committees and leaders in setting up and entering in on this program, counted on the loyalty of our people. A program of such dimensions and involving such an outlay to take care of such need, demands the loyalty of our entire membership. Loyalty is the attachment of love. This loyalty must be manifested true-heartedly and whole-heartedly. It calls for united effort. It means during this three-year conference period a long pull, a strong pull and a pull all together. It calls for the display of a denominational morale. No one member can afford to stand aside. No church can afford to stand apart. The tie that binds our hearts in Christian love must also hitch and harness us to our common tasks. The work along missionary, educational and benevolent lines that our fathers started and that has expanded and grown under the blessing of God must be maintained and strengthened. We must give it loyal backing. Our leaders whom we have put in the responsible places of leadership, yea above all, the great captain of our salvation, our peerless Christ, expects every German Baptist to do his share, to do his full duty.

### 4. We have a program that demands sacrifice.

The cross of Christ is at the center of our program. The banner of the cross is the banner that rallies us to the program of the great commission. The cross is the symbol of sacrifice. The sacrifice that made possible our redemption demanded not silver or gold but precious blood. It called for the giving of life. The Son of Man gave his life for the ransom of many. We were bought with a price. It was the life that was obedient even unto the death of the cross. The spirit of the cross of Christ in which we profess to glory, demands our consecration and the willingness to make sacrifice. We must give to this program time to promote it; we must make supplication in prayer for it; we must consecrate unto the Lord our means for it. We must in many instances give "until it hurts" for it. We can as German Baptists make a success of this great and challenging program only as we put our life into it and are ready to make sacrifices for it. Service that costs nothing usually counts for nothing. We must bleed if we would bless. To put over this program for Christ, it must do more than merely touch us superficially, it must get down deep into our hearts, it must occupy our best thought, it must spur us on to action, it must make us willing to sacrifice for the sake of him, "who loved us and gave himself for us."

### 5. We have a program that can be carried out.

The work that is involved in our program is attainable. It is not beyond our reach. It is not be-

yond our capacity. Our resources have been surveyed and we believe that what is needed to carry it out is well within our resources. Information will be widely given to our people as to the extent of our denominational program by the General Finance Committee, by the local Conference committees, by the members of those committees visiting the local churches in the interest of the program, by our denominational press, by letters and pamphlets. By the printed and by the spoken word it has and will continue to be put before our church membership everywhere. If we let the information grip our hearts, if we see the Christlike purpose of it, it will inspire us. If we have a mind to pray and to work for the coming of the Kingdom in the hearts of sin-stricken, lost humanity, it will challenge us. If we believe that our leaders have been actuated by the great missionary motive of Christ in setting up this program and that our churches through their representatives in St. Paul at the great Bundesconference did the right thing in adopting and endorsing it as our specific task, then it is **your** program and **my** program and it calls for our loyalty in word and in deed. If we see ourselves as stewards of our crucified and risen Lord, we will gladly make sacrifices for the program. Then it will not fail. It **will** be carried out. That is the way we can carry it out. We can do all things in Christ who strengthens us. As we work for its fulfillment, may God continually fill our hearts with the confidence of victory.

### Our Denominational Paper.—The Baptist Herald

IN calling attention to our denominational day and program, it is also especially appropriate to stress our denominational paper. The success of our program and the various denominational activities are dependent in great measure to the information they give, to the publicity and the advocacy the denominational paper furnishes.

"The Baptist Herald" is not the only paper that we German Baptists publish. But for the purpose of this article, "The Baptist Herald" is the one we have in mind, when we speak of "our denominational paper." It is no rival of any other but it is one which has its own field and meets its own need among the young people, the Sunday school workers and the enlarging number to whom a denominational journal in the language of the country is necessary and preferable.

We are approaching the end of our first year of existence. The new venture has succeeded to a creditable extent. We have reached about 3400 subscribers the first year. Many of our Council members, our pastors and the "boosters" in our churches and societies and schools as well as our energetic business manager, Br. H. P. Donner, have co-operated to achieve this success. There have been brickbats and bouquets thrown at "The Baptist Herald" during the past year and both have been welcomed as a sign of life, but the bouquets have outnumbered the harder missiles. We have been cheered by the help of our contributing edi-

tors and others who have written for our columns. We believe the "Herald" has won a warm place for itself in the hearts of a growing constituency. It provides the best means of denominationally educating the rising generation. The leaders of tomorrow must be educated today. The workers of today must be supported and encouraged.

Now is the time to lay plans in your conference, in your church and your society for getting subscriptions for 1924. Our Conference Council members must get in touch with the boosters and agents in every church in their conference. Every pastor's help is needed to further our campaign. Every society ought to see that a booster canvasser or a small and active committee is appointed to canvass every home and every prospect. Every church ought to set as its goal: **At least 20 per cent of our membership subscribers to the "Herald."** Do not let it remain at that point if you can do better. Some have done better than that last year. But if all our churches went after this goal, we could reach 5000 subscribers soon. This is our goal for 1924.

We must get the renewal of every one of our 1923 subscribers and we need about 1600 to 1700 additional. Sometimes it is easy to win new subscribers for a paper when it is new. But the test

of our loyalty, the staying power of our enthusiasm, the intensity of our desire comes the second year. We struck a spark and started a fire last year. We must keep tending it and add fresh fuel.

We like the challenge of the workers of the Atlantic Conference in this matter to the workers of the other conferences. Let us provoke one another to wholesome rivalry in love and good works. Are there other conferences who will take up this gage of contest?

### CHALLENGE

**We, the young people of the Atlantic Conference, challenge the other Conferences to a contest in securing subscribers for our "Baptist Herald." The total may include both renewals for 1924 and new subscriptions. The contest is to begin at once and end December 31. Basis, percentage of subscribers against your Conference membership. Results to be published.**

### ARE YOU GAME?

**B. Y. P. and S. S. Workers Union of the Atlantic Conference.**

### Note

On account of special matter on Denominational Day, Br. O. E. Krueger's article will lay over till next number.

## IMPORTANT NOTICE!

"The Baptist Herald" will soon have completed its first year. There will be but one more number and then the second year will follow in quick succession. Nearly all of the present subscriptions expire with the December issue.

The month of December is renewal month and all our "Boosters" and agents are requested to observe the time, December 1-16, as the special time to make a concerted effort for new subscriptions and the renewal of all present ones. The earlier you start in this work, the better. If the bulk of this work is done in the first week of December, there will be some time left for follow-up work.

If you will not have been solicited by a "booster" at that time, or have been overlooked, send in your subscription direct to office of publication in Cleveland.

Our Conference Council members of our Young People's and Sunday School Workers'

Union expect to get in touch with every church in every conference during November, if not already before. Let every church, pastor, society or Sunday school promptly co-operate with them. All "boosters" will receive the necessary blanks and we count on the same enthusiastic co-operation which characterized their efforts a year ago.

The Young People's Societies and other organizations will see that the "booster" position be filled by the best available person and that all necessary support be given them. Such person should perform this duty out of love to the Young People's Movement and with an ambition to secure every probable subscriber within the influence of the church. The satisfaction of having rendered a distinctive service is his reward.

If we love our paper and wish to see it live and grow, let everybody work for it and **WORK HARD.**

It is to advance the kingdom.

**GERMAN BAPTIST PUBLICATION SOCIETY**  
3804 Payne Avenue, Cleveland, Ohio

# For Bible Study

## The Epistle to the Hebrews

One of the great and outstanding letters in the New Testament is the epistle to the Hebrews. Luther says of it: "It is a strong, mighty and sublime epistle." This epistle is in the singular position of being unquestionably accorded a place in the New Testament canon but yet being of unknown authorship.

### Who Wrote This Letter?

The translators of the King James version of the English Bible have followed a tradition in heading this epistle with the superscription: "The Epistle of Paul the Apostle to the Hebrews." Our German translations as well as the American Revised Version rightly omit "Paul the Apostle" from the title. It is not in the original Greek text.

In the Early Latin or Western church the tradition is against the Pauline authorship. In the early Eastern church the popular belief was that the epistle belonged to Paul. They accounted for the absence of Paul's name by saying the Hebrews had become prejudiced against him and his name affixed would have deterred them from reading the epistle. It was affirmed that Paul wrote it in Hebrew and Luke carefully translated it for the use of the Greeks. An examination of the epistle, says Dod, proves that it is not a translation. There are plays upon words impossible in a translation. (9:15-18; 10:38. 39; 13:14.)

Who wrote this remarkable letter? The author was a Jew. He addresses Jewish readers as one of themselves. He was, however, a Hellenist, a Jew in contact with Greek thought and culture; of great training in the arts of rhetoric; one who invariably used the Septuagint (the Greek translation) in quoting the Old Testament. He was not an apostle but one who had received his knowledge of truth at second-hand. (2:3.)

Some of these characteristics oppose and speak against authorship by Paul. Paul uses the Hebrew and not the Greek Bible when he cites the Old Testament. Paul never speaks of himself as receiving the gospel through the ministry of others, but as one who obtained his commission directly from the Lord himself. (Comp Gal. 1:1. 12; Eph. 3:2. 3; 2 Cor. 11:2-4.) Paul's epistles are always overflowing with personal feeling and abound in personal references—all of which are lacking here. The style of Hebrews bears almost no similarity to that of Paul. The language of Paul is rugged and disjointed and impetuous while this letter is marked by rhetorical skill, by many graces of diction, by smooth even flow of faultless grammar, etc. Farrar says: "The rhetoric of this writer is like the smooth flow of a river amid green fields; the rhetoric of St. Paul is like the rush of a mountain torrent amid opposing rocks."

Luke, Titus, Silas, Mark have been mentioned as author. Tertullian ascribed the epistle to Barnabas. Luther was

the first to suggest Apollos as the author. This has found increasing favor. Such commentators like Bleek, Tholuck, DeWette, Alford, Kurz, Davidson, Moulton, Canon Farrar and A. C. Kendrick, the great Baptist scholar, have adopted this view. The description of Apollos in Acts 18:24-28 is decidedly in his favor. It appeals to us. But there is no certainty. We must say after all with the great church father Origen: "Who wrote the epistle God alone certainly knows."

While the writer, whoever he was, differed widely from Paul in his mode of presenting the gospel, yet he is actuated by the same spirit and is in all fundamental points in perfect harmony with him.

It seems fitting, says one commentator, that the author of an epistle which begins by virtually proclaiming God as the only speaker in the Scripture and Jesus Christ as the one speaker in the New Testament should himself retire out of sight into the background.

### Why Written

The purpose of the letter appears at once. The writer fears his readers may have been drifting away from their moorings and were in danger of becoming backsliders, falling back into Judaism. They were exposed to persecution and assailed by doubts, put into their minds by the arguments of their former co-religionists, the Jews. They were twitted with adopting a religion which had neither temple, priest nor altar; with choosing as their king and leader one who had suffered death; with abandoning a religion which had been ordained by God, mediated by angels, administered by Moses. These doubts had dimmed their vision and numbed their energies.

The purpose of the writer is to encourage, to stimulate, to prevent relapse and apostasy, to check faint-heartedness and unbelief. (3:6. 14; 4:1. 11; 6:1-8. 11; 10:23. 36-39, etc.)

### The Contents of the Epistle

The writer knows that if he can make these Jewish Christians once see the Glory of Christ and his religion, all their doubts will vanish. His aim is to keep them from backsliding by convincing them that they would find in the Christian faith such a means of perfection and a path of blessedness which the shadow of their former ceremonial Judaism could never afford. He therefore proceeds to give them such an exposition of that glory and in doing so, he has given us the most magnificent apologetic or defense of Christianity from the Jewish point of view that was ever penned. He shows the superiority of the new covenant to the old by showing the measureless superiority of him who was the introducer, founder and high-priest of the new covenant.

The keynotes of the epistle are the recurring words: "By how much more"

and "a better covenant." We may call this letter the "Epistle of Better Things." The keynote *better* occurs 13 times.

The writer begins with the statement of his thesis: God has given to the world by his Son the complete and final revelation of his will. (1:1.) He asserts the supremacy of the Son of God over all created things. His redemptive work is final. Jesus Christ as the Son of God is above all mediators and all priests and the only means of perfect and confident access to the presence of God.

*Christ is above the angels.* (1:4.) The Jews boasted that their law was uttered by the mediation of angels and therefore superior to the teaching of man. (Acts 7:53; Ps. 68:17; Deut. 33:2; Gal. 3:19.) But the angel heralds shrink into insignificance compared with the eternal and final work of the Son. Christ came to aid men and not angels. (2:5. 16.) Christ raises humanity above angelhood. (2:6-16.) He himself is above all heavenly principalities and powers.

*Christ is above Moses.* (3:1-6.) The Jews had raised Moses to a pedestal of almost divine eminence in their enthusiasm for his work as a mediator between God and their nation. But the Son is higher than the servant.

*Christ is above Joshua* (4:8), because he leads his people into their true and final rest.

*Christ is above Aaron* (5:1-10), because his priesthood is eternal and not hereditary; because he is personally sinless; because his priesthood is established by an oath. The nature and the superiority of Christ's high-priesthood is the eternal idea of the epistle. The priesthood of Christ finds a type in the mysterious Melchizedek, the kingly priest of peace, who was before and above Aaron. (Chap. 7.) Jesus is the surety of a better covenant (7:22.)

The writer then shows the superiority of the second to the first covenant (8:6-13) and the true tabernacle and the salvation therein accomplished to the first man-made tabernacle with its furniture and sacrifices. (9:1-10. 18.)

Therefore hold fast your profession. (10:19-25.) Warnings enforce this appeal (10:26-31) by recalling remembrances of better times (32-39) and holding up to their view that wonderful portrayal of the heroes of faith. (Chap. 11.) Then he exhorts them to look to Christ, whose example of faith and endurance is perfect. (12:1-4.) This exhortation is continued through Chapter 12 and the epistle closes with various admonitions. (13.)

### Date

The epistle is placed by most scholars to the year 66 or 67, some few years before the destruction of Jerusalem. This well accords with the allusions which indicate that the first generation of Christians had already passed or was rapidly passing away. A. P. MIHM.

# The Sunday School

## God's Best

*God has his best things for the few  
That dare to stand the test;  
God has his second choice for these  
Who will not have his best.*

*There's scarcely one but vaguely wants  
In some way to be blest;  
'Tis not thy blessing, Lord, I seek,  
I want thy very best.*

*I want, in this short life of mine,  
As much as can be pressed  
Of service true for God and man;  
Help me to do my best.*

*I want among the victor throng  
To have my name confessed;  
And hear my Master say at last,  
"Well done; you did your best."*

*Give me, O Lord, thy highest choice;  
Let others take the rest;  
Their good things have no charm for me,  
For I have got thy best.*

## Getting Pupils to Study the Lesson

Quite a general and a perplexing problem; how can it be solved? To the teacher a few suggestions are offered:

1. Expect it. If the faithful teacher really expects the pupil to prepare the lesson, and the pupil knows it, there is one incentive.

2. Ascertain whether preparation has been made. If it has, the scholar will be gratified; if not, he may be spurred to do better in the future.

3. Recognize the preparation made. This may be done in class work by the kind word of the teacher, or on the record of class and school, or may win honorable mention before the school at the close of the quarter or year.

4. Assign special work for the scholar to do during the week. He will commonly do it. Then be sure to call for it next Sunday.

5. Tell the class how to study the lesson. Many follow no plan because, in fact, they know of no plan to follow. If some clear and simple method of study is presented them, they may do better.

6. Get the co-operation of parents. The pupils themselves may be asked to secure the help of their parents on some phase of the lesson; and a visit to the pupil's home will serve to deepen parental concern for the child's development in Biblical knowledge.—S. S. Builder.

## Some Methods of a Successful Home Department

A department of over two hundred and fifty members, with a corps of thirty visitors, uses the following plans:

1. Quarterly certificates are awarded to all the members who have a perfect record for the quarter—all lessons studied and an offering made.

2. Quarterly visitors' meetings are held regularly—are considered indispensable.

3. A social for members is held once a quarter. There is always an interest-

ing program, and the superintendent and visitors exert themselves to make the occasion enjoyable.

4. A Home Department day is observed each year at the Sunday-morning preaching hour.

5. On every Review Sunday there is a special class in the school for Home Department members who come.

6. The Home Department emblem (button or pin) is worn by members on all special occasions.

Many Home Department members have been transferred to the school.—Sunday School Times.

## A Teacher's Prayer

HENRY HALLAM TWEEDY

*Thou art the great Teacher, my Father;  
TEACH ME*

To understand the mind of Jesus;  
To reverence all truth as God-given and sacred;

To interpret doubt as the needful exercise of a growing faith,  
And to build so simply and so surely that advancing knowledge need tear nothing down.

### HELP ME

To be more nearly what I teach;  
To develop a soul rather than to cram a brain;

To impart the spirit of the Book rather than to exalt the letter,  
And to emphasize life in Christ as the great essential.

### DWELL IN ME

Until I reveal religion as the power and the joy of the daily life;

Until I make holiness so beautiful that those about me shall hunger and thirst after it;

Until I live in those I teach, and thou in them, through the knowledge and love of Christ Jesus,

And we all become thy psalms and epistles and lesser gospels, known and read of all men. Amen.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3.

## The Teacher's Test of Efficiency

"What makes a successful Sunday school? The Teacher."

1. What is my work as teacher?
2. To whom am I responsible for this work?
3. Does it have first place in my life?
4. Do I hold a diploma and the department seal?
5. Do I heartily co-operate in all the plans of my superintendent?
6. Do I notify the superintendent a day in advance when compelled to be absent?
7. Do I keep correct records?
8. Do I communicate with absentees each week?
9. Do I send birthday cards and letters?

10. Do I give at least an hour's study to my lesson each week?

11. Am I so familiar with my lesson that I can leave my lesson book each week?

12. Do I visit in the homes and keep the parents informed about the work?

13. Do I set a fine example of Christian living and faithful performance of all obligations to my church?

14. Do I spend much time in prayer for my work and for the pupils entrusted to my care?

15. Do I plan and pray for the conversion of my pupils?

16. Do I radiate the Spirit of Jesus Christ?

## Some Things an Older Boys' Sunday School Class Can Do for the Church

First and foremost, be on hand every Sunday at the class meeting.

Spend at least half an hour preparing the lesson during the week.

Note absences from the class and hunt them up the next week.

Back up the teacher in getting new members for the class.

These and all other things done for the class are also help to the church.

Offer to usher or take up the offering at the evening service. The pastor will usually be glad of this service.

Ask the pastor to preach a series of evening sermons to the young people, and then boost the service and get out the young folks.

Organize an orchestra for use in the Sunday school and evening service. Some older people or even girls who can play the violin or some other instrument can be used, but the boys can manage it.

Help serve at church suppers and socials, thus relieving the women who are usually overworked—or think they are.

Organize and conduct an entertainment for the purpose of raising money for some improvement or equipment in the church—not for regular church expenses or benevolences; these should be given. Such entertainments may be musical, dramatic, pageants—anything clean and entertaining and interesting.

Form an inner group of devoted, praying young fellows who will put real spirit into the work of the young people in the whole church.

These are all things that have actually been done. You can do them, too.

## Something Good

A widely known business organization sent out to certain of its correspondents a copy of the Ten Commandments, says Record of Christian work. One of them wrote back and said:

"This is one of the best things I have ever seen. Where did you get it?"

### Dedication at Kankakee, Ill.

Those familiar with the former edifice of the Immanuel Baptist Church of Kankakee and now gazing upon its completed transformation, feel impelled to say: "Old things have passed away and all things have become new."

The greatly remodeled church, so changed inwardly and outwardly that it appears almost like a new structure, is the realization of a pastor's dream. Rev. Chas. F. Zummach presented his vision of a renewed edifice to his congregation one morning last December in story form and outlined in his presentation at that time virtually all that has come to pass. His people caught the vision with him and translated it into reality by making financial sacrifices, manifesting a mind to work and arising to build. The question of either building a new church or remodeling the old structure had been in the minds of the members for a number of years and under former pastors, plans for remodeling had tentatively been prepared and at another time a new site for a new building had been purchased.

On account of high costs and inability to dispose of the old property, the thought of a new building on a new site was dropped and the question of remodeling prayerfully and carefully taken up again. Examination showed the old building to be in excellent condition and well adapted for remodeling along modern lines. Merrill and Jackson, architects for the American Baptist Home Mission Society, were called into consultation and the plans formulated and adopted for the present building, which have since been so well carried out.

Some of the changes made are as follows: A new addition 22x40 feet, three stories high, containing entrance hall and six large rooms for church work; a new heating system with the plant for same housed in a fire-proof structure in the rear; relocation of kitchen and lavatories; entire exterior of building covered with Kellastone cement; painting and redecorating auditorium and other parts of the building; refinishing pews in dark oak; installing art glass memorial windows in auditorium and new addition, chief of which is a large memorial window in the front facade, dedicated to the faithful pastors of the church; new pulpit furniture and railing; new lighting fixtures; new carpet and linoleum; and to crown all, a new pipe organ, built by Moeller of Hagerstown, Md., at a cost of \$3,000. The enlarged building now measures 40x80 feet and the main auditorium seats 400.

These changes represent an outlay of over \$18,000. Value has been received and the marvel is how it was all accomplished for that in these days of high-soaring costs. Pastor Zummach and his people are to be congratulated on the successful outcome of their enterprise. They now have an attractive modern church plant with fine facilities for Sunday school and Young People's work. The whole property is now valued at over \$40,000. The present membership is 185, the Sunday school has an enrollment of 175 and is graded throughout.

Among former pastors who have labored here mention might be made of Rev. A. Transchel, H. Hilzinger, F. Hoeflin, A. Vogel, G. Mengel, Wm. Ritzmann, J. Kaaz, W. Argow and A. A. Schade. The present pastor, Rev. C. F. Zummach, began his pastorate in February 1922.



Rev. C. F. Zummach

The dedication services covered four days. On Sunday, Sept. 16, the Sunday school inaugurated the exercises with a special rally day program. At the morning worship, Prof. J. Heinrichs of Chicago preached the dedicatory sermon. In the afternoon meeting the rector of the Episcopal church brought the greeting of the ministerial alliance and our General Missionary Secretary, Rev. Wm. Kuhn, followed with an address. At night Rev. C. A. Daniel of Chicago was the speaker at a missionary meeting.

On Monday, the 17th, an organ recital was given, followed by an address on the Baptist World Congress by Rev. H. Kaaz, who had been in attendance.

Tuesday was Young People's evening and was introduced with a special musical and literary program by the B. Y. P. U. The guest for the evening was the editor of "The Baptist Herald," who spoke on the "Challenge of the Church to the Young People."

These dedication services closed on Wednesday evening with a church night, a reception to the members of the First Baptist Church and an address by their pastor, Rev. Herbert Hines, on his recent European trip. A. P. M.

### A Letter from the Young People's Secretary in Germany

Dear Bro. Mihm.

Your esteemed letter of June 29 has been received. I regret that it could not be read to the Young People's Conference at Saarow as it evidently was delayed and only arrived here July 24. I thought

I would meet you at the World Congress at Stockholm, but to my regret did not find you there. We are very grateful to you for your greetings and good wishes and for your interest in the welfare of our Young People's work in Germany. Our work at present is going onward and forward but our missionary work is intimately bound up with the things that may betide our nation. The terrible money depreciation, the political and economic catastrophes would often cause us to lose heart. Yet we believe, that though God permits us and our work to pass through severe trials, He will not let it go to ruin. We will continue to labor on courageously in faith and we firmly hope that God will provide for all the necessary means to carry on our work. It was a pity that no representative of our German-American Young People's Union could participate in our conference in order to obtain a closer insight into our work. It would be desirable to have the "Jugendbund" of our fatherland come into closer touch with the Young People's Union of our German-American churches. This perhaps could be accomplished by mutual visitation and through publication of articles about our Young People's work. I would appreciate it very much to receive the Young People's organ of your churches regularly and will reciprocate by sending you our Young People's paper gratis.

At present we are occupied much with the purchase of our house for our Union, which is also to serve as a recreation home for run-down young people and especially for those severely injured, who are suffering from the effects of the war. Some time ago I wrote to Bro. Kuhn concerning this and we would be very grateful if our American youth could assist us somewhat in this respect.

Hoping to hear from you and about the work over there soon again.

With Greetings, Yours

E. THAUT.

We are glad to publish the above letter. Conditions since the letter was written have grown worse and the entire Young People's work in Germany is in a precarious condition because of the acute financial situation. Let us remember them in our prayers and by tangible evidences of sympathy and interest.

### "Pilgrim's Progress" Second

Next to the Bible, "Pilgrim's Progress," by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the reference librarian of the New York Public Library, the number now exceeds 107 languages and dialects.

In commenting on this, Mr. Frank H. Mann, general secretary of the American Bible Society, said: "This is a remarkable record for any book, and only goes to emphasize the more remarkable record of the Bible in this respect. The Bible has been translated in part into 770 languages and dialects, more than seven times as many as 'Pilgrim's Progress.'"—C. E. World.

# Our Serial

## The Broken Idol

OTTO KOENIG

**Synopsis.** Sam Balder, a very talented violin artist, pursues his studies at the Conservatory where he finds a close friend in Kurt Keller, a medical student. Both young men have praying mothers. Sam is struggling against strong drink, while Kurt has lost his grip on God and his word. Sam is heart-broken over the rejection of his passionate pleading for the hand of Norma Naumann, the only and orphaned daughter of his benefactor. In this frame of mind he drifts into a Salvation Army meeting and sees a new light. He insists on Kurt accompanying him the following night and they are deeply affected by the new message. On the way home they open their hearts to each other and decide to follow the new path of eternal life. Passing by a tenement house which is enveloped in flames Kurt gives medical aid to an injured woman but is thereby fatally injured by a falling wall. In his last breath he clings to Christ and is comforted by Sam's words of faith in the Savior. Kurt dies in his arms. At a benefit concert for the stricken sufferers of the fire Sam is to render a new composition, "An Elegy to a Friend." He, however, is deeply stirred by a telegram telling of his mother's serious illness, yet decides to take part before hastening to the bedside. The audience is profoundly impressed by his performance. Responding to an encore, he suddenly has a vision of his dying mother, faints and in falling strikes his head severely and shatters his precious violin to pieces. Mrs. Marten and her niece Norma, who have attended the concert, take Sam into their sanitarium where a trepanation has to be performed. After the operation Sam fails to recognize any of his friends and seems to be hopelessly lost in regard to his identity.

After his wife's funeral Herr Balder came to "Tanneck," and was utterly dumbfounded at his son's strange condition. Anxiously he hastened to his bedside, stooping to touch his hand, but the boy failed to recognize his own father. The unhappy man was hopelessly disconsolate, until with great pains the doctor explained that his was not an uncommon case, and that the patient was to pass through certain stages of the illness until his mind became again concentrated. There was no danger of his life and all signs pointed to a sure recovery in time. The poor man was himself in a pitiable condition, as a reed swaying to and fro in the wind. All his former ambition in life seemed lost; he spoke continually of his dear departed wife, bemoaning his great loss and lauding her virtues. He knew not nor cared not what would now become of him. First he must recover from the strain of the past few weeks, and then he wanted to go on a trip to see some of his relatives and attend to some business. He begged for frequent information about the progress of Sam's recovery, and, broken in body and mind, he returned home.

Several weeks had dragged on. Sam was cared for like a little child. There never had been a more tractable patient in the sanitarium. Norma was with him almost continually, and tried in every way to revive his misty memory. But all seemed hopelessly in vain. The wound had healed up perfectly, and the doctors did their very best to awaken his lost memory. Norma had written in her anxiety to Dr. Friedemann telling him of Sam's discouraging condition, and begged him to come and try to assist the staff of physicians. She feared, after all, that the operation had brought Sam more harm than good. Dr. Friedemann had come immediately, and his very presence was a great source of assurance and comfort to both Norma and Mrs. Marten. He examined the patient, and promptly stated that the trepanation had been the only thing which had saved him from insanity. This knowledge seemed greatly to relieve Norma. The physicians also gladly welcomed the doctor, for his acquaintance with the patient rendered him most valuable in the matter of hypnotism and suggestion. After numerous attempts, Dr. Friedemann finally succeeded in urging an answer or two from the subconscious mind of Sam. Gradually during these hypnotic treatments he seemed to remember bits of his life. His childhood, his school-days and other things in the past came into his mind again. He could remember Mr. Naumann and something about Norma. Most of all he spoke about his "Mütterchen." Other questions he could not grasp nor answer. He remembered though the Salvation Army meetings, of which Norma had told Dr. Friedemann. He also remembered something of the conflagration, but disliked very much to speak of it, and also of his friend Kurt Keller. He repeated over and over again to himself: "Poor Kurt, poor boy, he won't speak to me!" Thus far his memory bore up well, by means of suggestion though it gave him much pain to relate the things he dimly remembered. But the doctors were well satisfied with the progress. When he awoke from the hypnotic sleeps he told of strange dreams, most of which he remembered faintly and repeated to Norma. Sometimes he forgot the most important statements he had made and then Norma tried to recall to him the scenes and "dreams." No one seemed to please or satisfy him save Norma.

Norma had his mother's photograph enlarged, and hung it at the foot of his bed. The beautiful violin fashioned of flowers had been kept and the dying blossoms replaced by fresh ones. This hung upon the wall. Thus two tedious months had slowly passed. Each morning found Norma with renewed hope and patience at Sam's side, busy with her "lessons," as she laughingly called her treatment. For hours she sat with him at the sunny window or on the veranda, talking to him gently. Late one afternoon as he was sitting in his room, after he had slept for several hours in the invalid chair, Norma noticed that he gazed as though fascinated at the picture of his mother, which he had never noticed before, but spoke never a word. At length he closed his eyes and seemed to sleep. Norma sank noiselessly to her knees at his side and prayed that God would open his eyes and take away his blindness. Her subdued sobs must have awakened him, for he took her hand in his gently, and tenderly stroked her soft, clustering hair. She seized his hands with both hers, covering them with kisses. As her lips touched them a tremor

went through his frame, and a sudden shaft of light seemed to pierce his benighted soul. "Nor—ma," he cried out, amazed. Then his eyes resting again on the wall he moaned: "Mütterchen! Is my—my—Mütterchen—really—dead? —My Mütterchen!—Please tell me, Norma—is my Mütterchen really dead?"

Norma shuddered. She knew not how to answer. She feared that if she told him, he might close his mind instantly. The piano stood near by, open at her side. There came an idea to her rescue. Quietly drawing the stool from under it, she sat down and softly, barely touching the keys with her trembling fingers, she began to play:

"Go bury thy sorrow,  
The world hath its share—"

Sam was listening as in a dream, his eyes filling with tears. He understood. Then he buried his head in his hands, and his whole frame shook with inner emotion. The sudden awakening to such grief threatened to prove fatal.

"I know," he stammered, "I know, my Mütterchen is dead; my poor, my good Mütterchen, dead—dead!"

Struggling to hide the tears that dimmed her eyes, Norma rose, laid her hand on his feverish forehead, and softly stroked his hair, murmuring words of comfort to the grief-stricken friend. "My poor Sam, your mother is with her Savior. Do not grieve so, Sam. She is at rest, in endless happiness and peace. And she went, oh, so happily, blessing you with her last fleeting breath. She knew, Sam dear, she knew that you had fought the good fight—and that you had won!"

He raised his head at these tender words looking at her with a new expression—the old expression of former times, though sad and painful. Then he slowly pressed her hand to his lips, and again his head sank, pillowed upon the girl's encircling arm. Thus he lay breathing heavily for some time,—neither being able to speak. Then Norma gently raised his head from her shoulder, and still holding his cold hands in hers, she sank upon a stool at his side, and gazed at him with a happy, smiling face.

"Oh, Sam, I am so, so happy! You know me again, don't you, and you recognize your mother's picture! Oh, Sam, I'm so glad—so happy!"

"Where are we, Norma?" he stammered, bewildered. "Have I been ill? How long? Please tell me!"

"Please do not excite yourself, Sam dear. Just you be real quiet, and I'll tell you everything."

A new light gleamed in his eyes. Yes, he was himself again, knew and understood all. He knew her! So, with a happy heart Norma told him all that she thought fit for him to know at the present time, shunning all subjects that would harm his mind needlessly. Slowly Sam grasped the words and gradually understood all. But that he had been in "Tanneck" for more than two months seemed to him incredible. He was thank-

ful for each little word that Norma could say to him of the last days of his dear mother. She read Mrs. Bunge's letters to him, and oh, how they comforted him.

When Mrs. Marten suddenly appeared in the room, who had heard the glad news through the nurses, Sam arose and thanked her sincerely for all her kindness to him. She was overjoyed at his full recovery, and kissed him tenderly as a mother would have done. The doctors were happy at the fortunate turn and praised Norma's devotion and discretion. Norma herself telegraphed the same night to Dr. Friedemann and he came bright and early the next morning. He was the first in his room to greet him. Sam reached the old man's side in long quick strides, and seized both his hands, his face alight with the happiness of recognition. "You here, Dr. Friedemann? How glad I am to see you!" Then he began to express his thanks for the kindness he had shown his dear mother, and for all he had done for him during the illness. The fine old man stopped him, with a gay slap upon the shoulder, and warned him not to become over-excited. Then they calmly sat down and talked together. The old doctor had forgotten his rough and abrupt way of conversation, and spoke to him tenderly about his departed mother. Sam's anxious questions were sufficient proofs of his entire recovery. When Mrs. Marten called them to breakfast, there met a happy family around the table, all eyes beaming with joy over the return of a lost one, as it seemed.

"Sam,"—for the doctor now called him so unrestrainedly, "Sam, I suppose you know whom you have to thank for your full recovery, don't you? Certainly not the tommy-rot of us doctors. You don't owe it to the Latin prescriptions, hey?"

As answer Sam glanced smilingly at Norma. Instinctively she understood, and blushed distractingly. "I know that there is in this world something that is stronger than death," he replied.

### XIII. The Higher Art

A few days later Sam decided to pay a visit to his studio. Wherever he went he was received with open arms and great joy. There in his beloved sanctuary he lingered for many an hour, deep in thought. The various scenes of the past rushed through his thoughts and awakened mingled memories, which no human being could share. The sun was going down when he locked his studio and returned to "Tanneck."

"What is it, Sam—has anything happened to you? You were happy and cheerful this morning, what has made you so gloomy?" inquired Norma, when he sat in his room depressed and silent.

"I've been looking and searching my studio for my Stradivarius, and just think, I cannot find it anywhere. No one seems to know what has become of it after the concert. It would be an irreparable loss! My dear violin! I must find it, and will try again tomorrow."

Norma was visibly affected by his words. She had not given the violin a

single thought, for her thoughts were directed to more important matters during the last months. Should she tell him now what had become of it? Could he bear the news of its fate? She had herself taken the shattered instrument, at the close of that memorable evening, and it still lay, broken, in the case, just as she had left it when she took it to her room. She had to think quick now. She came to the decision that it would be best if he knew the whole truth about it.

"I've been taking care of your violin, Sam, and am sorry I forgot to tell you about that, before you went to your studio to look for it. But, listen, Sam, it is yours under one condition only, which you must promise to sacredly respect."

"Oh, I'm so glad you have my precious little treasure; it was surely safe in such good care, and I know that without any further question about the condition I can gladly promise you now to keep it faithfully and literally."

"Now, don't be too quick about that promise, you may regret it. My condition is of a rather extensive nature and may have a long string attached to it."

"Well, may that string be as long as you please! I know I can fulfill every condition that may run transverse to my former life and ambition."

These words encouraged Norma. She perceived in them proof that Sam had conquered in still another sense. "Then promise me, please, that you won't be angry with me if I tell you that something has happened to your violin: do you?"

"Why, Norma! Of course I'll never be angry with you for anything you may have done to my Stradivarius; even if you had made kindling wood of it and thrown it into the fire!"

"Well! you don't consider me such a criminal or scoundrel, do you, Sam?" laughingly Norma replied. Then she went to her room with a much lighter heart and returned presently with the violin case. Sam's face beamed with pleasure at the sight of it. Carefully he opened the case while Norma, head slightly bent, watched his every movement and facial expression. When he saw the broken violin his face grew deadly pale. Not a word escaped his lips, only a deep sigh could be faintly heard as he gazed at the shattered instrument. With trembling hands he gently drew it from the case, and examining it minutely, again replaced it in its resting place in silence. His dimmed eyes lingered for a short moment upon the wreck, then he looked up to Norma and noticed that her eyes were also filling with tears.

"I broke that idol myself," he stammered, trying to master his emotion, "at that last concert. I've always suspected it, and was afraid to ask you about it. And with that I have ended my career, too, Norma. I shall never appear in public again! And now may I beg to know, Norma, your condition, please?"

"My condition is in another case. I'll go get it for you," she explained, and with that she left the room. A minute

later she returned with the old violin that Sam had given her, when he received the new Stradivarius from her father and her uncle. She opened the case herself and quietly handed Sam his old instrument.

"My condition is that you use only this violin from now on,—this old dear violin around which cluster the tenderest memories of my life! It may lack the mellow, caressing tones of the other, but more than the costliest and best violins shall I always love to hear you play this one."

A happy, joyous light sprang into Sam's eyes. "How gladly I will fulfill this condition, Norma! I had entirely forgotten that this old violin still existed, and I appreciate it so much, because you saved it so carefully for me. I really thank you with all my heart for this dearest of gifts. It was never more precious to me, indeed. I will try to mend the shattered Stradivarius and save it in memory of the unhappiest and saddest years of my life! It won so much applause and flattery until through the flaunting of its own haughty pride it came to fall, and was shattered to fragments. That violin was dedicated to man and vain art, but this one shall be given to God and the extension of his kingdom, from now on!"

(To be concluded)

### God in Human Life

Here is an extract taken from a story which appeared in one of the magazines and was afterwards printed in a small book under the title, "Finding God in Millersville." It is a personal experience of how a business man made his way out of unbelief into faith in God, and into service for his fellow-men:

I took a good many long walks alone. It has been said that no astronomer can be an atheist. However that may be, I know, at least, that nothing seems to lift me out of myself like an hour or two alone under the stars. To think that each one of those tiny points of light is a sun as big or bigger than our sun and that round it circle whole systems of worlds like ours—the idea rocks my mind a little; but I come back to it again and again and each time it serves me as a never-failing source of spiritual stimulation.

It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with a separate orbit, all balanced so wonderfully in space—it may be that they just happened; it may be that by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know: That you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never make a meat chopper.—American Magazine.

This busy world is not offering rewards to shirkers. Life collects for its every privilege, and every young soul should begin with an honest intention to pay as it goes. Something for nothing is not in the market.

# Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

## Prayer Topic—Japan

(The Land of the Rising Sun)

Begun 1872. There are now 10 Stations, 72 Missionaries, 27 Biblewomen and a great number of male and female native workers.

Of all our missions stations, Japan, at the present time stands most in need of our prayers and sympathy. The following excerpts from reports show the splendid condition of the work in the last year. Mrs. E. L. Gressitt, of the Mabie Memorial School, writes: "In Japan, Christianity has entered both the hovel and the mansion, the factory and the university faculty, prisons, pauper-houses and parliament. Twenty-two members of the present diet are Christians, and now 'in the fierce light which beats upon a throne' stands Viscount Chinda, steward to the Prince Regent—a fact which must encourage the heart of every American Christian, chiefly because Viscount Chinda is a Christian, but also because he was ambassador at Washington."

From the Kanagawa school, where Miss Evelyn Bickel is stationed, comes the following interesting letter, which we are able to give our readers, through the kindness of Mrs. L. Brandt, Editor of the "Missions-Perlen." It reads:

"We were very glad to get your fine letter and share a bit with you the events which are taking place in your life at home. It is vastly different to ours and since you requested one of us to give you information upon a day in school-life, I am doing so. While mother is here, she does not come in contact with the school-life, she simply keeps us fed up. She could write several chapters on that subject, I dare say, but I will leave that to her pleasure. I shall simply deal with my work, which is school and plenty of it.

There is one point which your listeners must have impressed upon them from the start, and that is this, not to be disappointed at the lack of thrills, this narrative contains. So many home-folks feel that to get missionary information, it must contain so many thrills which will work them up to such a pitch that they will give from an emotional spasm rather than logically and methodically. The work in Japan has had thrilling stories, but in this educational work it is the common everyday bare facts and troubles and discouragements that are to be faced, not thrills.

I shall tell you about the school and its life first, so you may get a clear picture of the place, which you are to concentrate your attention upon for a while.—The school called Girls' School Gakko (Truth-seeking Girls' School) is situated on a high hill overlooking Yokohama harbor. All around us are fields and trees, so you see we are fortunate in our location. It is a very beautiful

place. We have a large campus of several white buildings. The chapel, gymnasium, recitation hall, dining hall, foreign teachers' residence, higher department dormitory and a high school girls' dormitory. Then we have a basket ball field and three tennis courts and our gatekeepers' house. The living inhabitants aside from the girls and teachers and servants, are chickens, cats, a pig and a dog, and they all manage to keep quite peaceful, except when any intruders come in. The enrollment of the school is 320, the largest of any year. School begins at 8 A. M. and continues until 3 P. M. with 45 minutes for lunch. From 3 to 4 o'clock is playtime. The plays are organized and the different classes have different things at different times. In this way we try to take care



Evelyn Bickel

of the upbuilding of the physical side of the girls' lives. The periods of study are 45 minutes long and there are seven of these in a day. After the first period is chapel, which lasts 30 minutes. This is compulsory, all girls, Christians or not, must come. This is one place where we try to expose them to Christian atmosphere. Once a week we have long chapel, when a talk is given, otherwise chapel consists of hymns, scripture reading and prayer. Sometimes we have English song service and the girls do very well. In the school there are various organizations—the Y. W. C. A., the Ethica, Athletic and Literary associations, they are run by the girls from each class and are managed very well. Sundays we have Sunday school in our school and church down in the village, and then the girls go out (those that are Christians) to country places for afternoon Sunday school. I have these girls in my Sunday school class on Sunday mornings, where they are trained for this work. Sunday evenings they have prayer-meetings in the dormitory. Then too Bible is taught in the school and this study is compulsory before graduation, so you see these are a few of the agencies where we expose to Christianity. The course is five years in the high school and for those who wish,

there is a course of three years in Advanced English.

My special subject is music and I cannot slight that, since it is my chief delight. There are 50 students enrolled in this department and they are a fine set of students. We also have an advanced music course for which we offer diplomas, as we do for the higher English courses. I have to supervise this department. I have three helpers, who give part of their time for this work, two of them are graduates of our school. Besides private lessons I teach classes in harmony, theory, solfeggios, history and have a large English chorus of the first, second and third year pupils. In this department I try to work in the religious atmosphere by giving them hymns to learn and have the advanced pupils for chapel and all their meetings, also by having rehearsals for church choir every Sunday and Vesper services. This year we needed a new piano for our chapel, so the alumni and I got together and got up a concert in Yokohama's largest hall and we made 1100 yen (\$550). We have now a new piano and it adds greatly to our chapel services.

I have one girl whom I feel I must speak about and try to interest some of you in her. She is a minister's daughter, a very pretty, dear girl. Soon after I came she found out that I sang a little as well as played, and I used to sing for her quite a little. One day she said, "I am so anxious to study voice and use it for church work, but—" She stopped—I knew she hesitated to say, "I am too poor," so I said, "If it is the right thing, I am sure God will lead, and as for money, I am sure he will raise someone to help, as he did for me." She is in our last year department and speaks English fluently. She is a very bright girl and an earnest Christian. I am not going to let an opportunity like this slip, but make a plea for her. Her maintenance at the conservatory will be \$100 for one year, and it is worth this amount to us missionaries to see a desire upon the part of these people to take hold and become leaders among their people. We are not here for always, we are here to put desire into the hearts of these people to carry on for themselves the work which the mission has started. The time has not yet come but will in the near future.

Of course I could keep on writing, but there are just one or two things I want you to realize. *First of all*, we do not make these people become Christians, we simply try to saturate them with the Christian atmosphere so they will see the emptiness of their own lives, and the richness of the life with Christ. *Secondly*, this school life is the life of slowly and patiently bringing them to Christ. It is not done by theories and

(Continued on Page 12)

# Missions—Home and Worldwide

## A Letter from China to the Iowa Jugendbund

Wenchow, Chekiang, China,  
China Inland Mission,  
August 7, 1923.

My dear Co-workers and Prayer Helpers.

Last week a letter with the enclosure of fifty dollars reached me. When I say "thank you" you know it comes from the bottom of my heart, don't you? I knew you would be thinking of me during your meetings and you may rest assured that my thoughts and prayers were with you much during that time. All reports which I have had of the meetings speak so favorably of them and very specially of the wonderful blessings received through the talks which Mrs. Hillis gave. May His own blessings rest upon all that which was done in His name!

In the district where I'm to work with Miss Eynon, the women are very poor. We have for some time wanted to buy new hymn books and Bibles for the women. I'm almost certain you will not object to my using a good part of the money you so liberally have given to this part of His work. Could you but see these women—their keenness to study the Word of God and to sing his praises, I'm sure you will feel happy to know that you have a share in it. They do take such good care of their books too. They usually have their hymn books and Bibles wrapped up in a piece of muslin—it isn't very clean looking material either. Men and women alike do this.

At present we are up on a mountain not many miles from Wenchow. 'Ere this letter reaches you I shall be back at Pingyanghsien again. I should like to take you for a short walk some night—just as the sun is setting with its beautiful crimson behind the mountains. You would rejoice in the knowledge that such a Creator was yours. But as you stand gazing at the beauty of His handiwork, I would ask you to look down on the plains below—the canal winding in and out—village after village spreading out on all sides and how one's heart aches when you think of the many who have never heard once of His love. Souls for whom He died and yet because of the few workers, village after village must go by untouched. Do pray much that reapers might be thrust forth into the whitened harvest fields.

Miss Eynon, whom I have mentioned before, went for a Bible School. She tells that at the end of her journey (which was made on rafts, consisting of a dozen bamboo poles tied together) they reached the place where they were to hold a Bible School. About 60 women came together for Bible study. She says very few sights are more pathetic, yet so encouraging to the missionary, as that of seeing such a band as that was of old women and girls, refined and otherwise—all seated in the little earth-floored chapel with its backless seats, from morning till night toilsomely picking up the

hieroglyphic Chinese characters. The ability to learn many had never dared to hope for. Yet they realize instinctively that the Word of God can do for them what nothing else could. Until the Bible is brought into their homes, women are looked upon often as no better than the cattle, in fact a wife does cost less than the cows used for farming. Many, many men never speak of their wives, neither do the latter presume to eat with them, but have to be satisfied with the leavings, which if it is anything nice, is more likely to be nothing.

Within the last two years or more the work at the above named place has gone forward. The last two afternoons of the ten-day conference there they had special evangelistic meetings for women. The first day only for those who had been with them all the time, as not all gathered were decided Christians, some were only interested and brought by neighbors. The second day nearly 250 heathen women came. The little chapel was just packed, more than two thirds of them had never heard the Gospel. It was their joy during those two days to see over twenty women decide for Christ. These women need our prayer. They often meet with dreadful opposition on returning home. At this place, Chu Koa, the Bible woman, says, is one of the most wicked places. It is said to be "steeped in sin as cloth in dye." A heathen woman living not far from the chapel, it was known, had drowned four out of five baby girls born to her, while men there think nothing of mortgaging their wives to another man.

One more instance which took place and I must close. It was just after midnight when the last women left Miss Eynon's bedroom. Of one of these last to leave was a Mrs. Poa—a young widow—very refined and of strong character. Like Nicodemus she came by night, not liking to be seen coming in the day. Very faithfully the Bible woman pleaded with her to give herself to Jesus Christ but when they left her she said she didn't know what to do, whether to accept the Gospel or take the Vegetarian Vow. Her husband had died before ever hearing of the Gospel, so if she became a Christian, in the next world they would not be together and to her widowhood was bad enough in this world, she felt that she did not want to face it in the next. That was her hindrance, and how many in China there are like her. Will you help pray for her and the many, many other women of China?

The Lord permitting, I hope to go to the next Bible School with my co-worker. It will be little that I can do but may I ask your earnest prayers for Miss Eynon and others who are sowing the seed, that God will pour out his own abundant blessing? The Word must be given in simplicity so these women can understand, and the worker wants to give it so even a child will know the way of

salvation. Pray much for China's women—pray much for us. I may add here that God will pour out his own abundant prayer. I have taken my first examination in the language and have passed successfully. It is due to your united prayers. May He abundantly bless you for your prayers, gifts and letters. Some day, yes, perhaps soon, He will return and what joy it will be when we shall lay trophies at His feet. We will think the time was spent worth while.

Again so many thanks for the gift you have sent and also for the promise of that which is coming. It shall be used in His service.

Yours in His Service,  
BERTHA M. LANG.

## Japan

(Continued from Page 11)

teaching, but trying to live with them and enter into their lives. *Thirdly*, we have the future of Japan to mould, a tremendous responsibility, since we have in this country the wicked customs of our American country to live down, and the finer side to uphold, which is more on the minority, as these people have already gotten the jazz craze and all those customs of our country that do no one any good. Our work needs your prayers and your financial backing. We cannot work without spiritual backing or lack of equipment.

It is a worthwhile work and nobody needs to become antiquated to be a missionary. The enthusiastic, full of pep, bright hearted missionary is needed now to keep step with an all-seeing Japan. They like pretty and stylish clothes, and so one needs to be very human in outward appearance, but with all must go a high and noble standard of purpose and a firm faith in God.

Come and see us.

Yours,  
EVELYN BICKEL.

And now, desolation and sorrow on every hand, through the terrible destruction by earthquake, fire and typhoon. The latest reports say that the misery extant was intensified in Tokio and Yokohama, when the autumn equinox brought in cold and rain. Throughout the vast devastated stretches of the two cities thousands of sufferers shivered in abject woe, huddled together in their meager temporary homes. According to official figures there are 1,700,000 actual living earthquake sufferers in Tokio alone.

And yet we have much to be thankful for, for from our Baptist Headquarters comes the cheering message that all our missionaries are alive and safe. The last message from the W. A. B. F. M. S. says: "In spite of the sorrow and sadness we rejoice that the lives of our missionaries have been spared, for cablegrams have assured us that they are all safe."

# Our Musical Page

Edited by PROF. H. VON BERGE

## Trained Audiences

We need trained singers in our choirs, and the better they are trained, the better it is for the church they sing in. But the choir singers also need trained hearers in their audiences, and the better the hearers are trained, the better the singers can sing. Few people in the pews, who have themselves never been in the choir, possibly realize how difficult it is to sing to unappreciative audiences, and what a strain the singers are under because of the constant criticism, just or unjust. Neither do they realize, probably, how much they can do to make the choir singing easier. When our high school and college teams go out to battle with teams of other institutions, they are spurred on in their efforts by well organized cheering all the time they are playing, and it is always just a bit harder to win games in the enemy's country where the home team is supported by the heartiest cheering. That's human nature, and our choir singers have a good bit of it, too. They need proper cheering for their best effort. Blessed is the church that has a few good cheer leaders who can show others how to do it. To criticize negatively seems to come natural to most of us. But to speak the merited and needed word of praise now and then seems to be something that is acquired only by effort and training. Well, let us have the effort and training then. It's worth it. Even if we do not always go to the singers after service and tell them how much we have enjoyed their singing, there is a way of telling them that while they are singing, which is far more effective. There are no words needed. What we think of their singing is really written all over us: in the expression of our face, in the glint in the eye or its vacant stare, in the very position of our body in the pew. How eloquent we can be without saying a word!

## Have Patience!

One of the greatest difficulties those have to contend with who would train young singers is found in the latter's impatience. They want results and want them in a hurry. But you cannot have results in the training of a voice in a hurry. To be sure, there are teachers who make the most glowing promises of wonderful achievements under their methods in just so and so many weeks, but one had better side-step such speedsters; they are usually fakers. To train a voice means, to begin with, to train the ear so that it becomes able to detect the difference between the good and the bad in one's singing, and that takes time. Then it means the breaking up of old habits in wrong singing and the building up of new and correct habits, and that takes time, lots and lots of it. A singer who is not willing to allow years of conscientious work for the

building up of a good voice will not be likely to see very wonderful results. So be patient.

Yes, and be patient, very patient, if you want to build up a good choir. That, too, takes time. It takes time to gather the proper material and to get the proper balance and blending of voices. It takes time for the singers to get accustomed to sing in the choir loft, right next to the organ. It takes time for the various choir members to get used to one another and to sing together. It takes time for the choir to get used to the director and to understand his signs and respond to them spontaneously. It also takes time to bring about that relation between the choir and the audience under which alone the choir can do its best work. There is no way of hurrying anything very much that is really worth while. The secret of pretty much all success is hard work and a lot of patience.

## Don't Holler!

An amateur men's quartet with fairly good voices but comparatively little training finally realized its ambition and succeeded in getting booked by one of our Chautauqua bureaus for a season's touring. It was an interesting experience for them, and when they came back they knew a little more about singing than they had known before. One of the things they had learned was, as one of them expressed it, that "it isn't at all necessary to sing so loud." Of course it isn't. And yet, how many of our singers have that still to learn! When they do sing, it is always at the top of their voices. That is especially true of choir singing, and the choir singing may be largely responsible for it. One has to sing there against so much volume supplied by all the other voices that the temptation is a quite natural one to attempt to rise above all that volume in order to be heard. When the whole choir yields to that temptation—as we have heard it done once or twice in our life—then there is indeed something doing. But whatever that is, it is not singing.

Don't holler! It isn't at all necessary. And it surely is anything but pleasing. The *fortissimo* passages in our songs and anthems are comparatively rare. When they do come, have something in reserve for them, but even then the increase of volume must under no circumstances be at the expense of euphony. For ordinary singing the full resources in power and volume should not be called on. The exhortation to make a loud noise unto the Lord must never be taken too literally.

## Proper Phrasing

The punctuation marks used in writing or printing are not meant only to make the grammatical construction clear

to the eye, but they usually also indicate the places where little pauses are made in speech in order to make the meaning clear to the ear. Speech that is not properly phrased by accent or inflection or, above all, by little pauses, is unintelligible. Shifting the pauses often radically changes the meaning. Proper phrasing is absolutely essential if one wishes to be understood.

It is just as necessary in singing. There the phrasing is accomplished by the little pauses made in breathing. To breathe at the wrong place is a very disturbing thing, yet it is so very commonly done. There are ever so many singers in our choirs who would not hesitate about taking a breath in the very heart of a word and right in between its syllables, something they would never think of doing when they speak. Yet in singing the King's English is chopped up any old way, and one constantly hears such mutilations as, for instance, "Jesus, love (breath) ver of my soul." To take breath so carelessly makes much of the singing utterly without sense.

It is indeed not a matter of indifference where one takes a breath in singing. There are places, such as in the middle of a word or in the middle of phrases where under no circumstances one should stop for breath. There are places where one should breathe even if the lungs still contain an ample supply of air. It is invariably wrong to take a breath in singing where one would not think of taking it in speaking. It is also wrong not to breathe in singing where one would take a breath in speaking, or at least make a pause. The supply of air in the lungs, or the lack of it, must not determine the breathing places, but the sense of that which is to be sung. The breath-supply must be regulated and husbanded according to the changing needs of the text. That takes thought and practise, but the singer will be the better off for it, and it will not take long before he will have learned to breathe quite automatically where he should, just as he does it automatically at the right places in speaking.

Correct phrasing must be a matter of individual effort above all. The soloist should give particular attention to it. In studying a solo, it may be well to mark all the breathing places with great care and then observe them rigidly. If the singer as yet lacks the experience to mark his copy, the choir leader ought to do it for him when assigning the solo. But not only the soloist needs to observe the right breathing places, the whole choir must do it also, and it is the duty of the director to see to it that it is done. He should never let it slip through when his singers breathe at the wrong places. It may sometimes be necessary for him to mark the copies for

correct phrasing carefully before rehearsing the number. An experienced director can indicate the little breathing pauses by the way he leads, if the choir is trained to watch for these indications. However it is done, it must be done some way. What a difference it does make if a group of singers have really acquired the art of good phrasing, so that their singing is not only a vocalising on a meaningless string of words, but is the means of conveying an intelligible and inspiring message.

**Nottingham Baptist Sunday School**

The Nottingham Baptist Sunday School introduced their fall work by holding a Rally, Wednesday, Sept. 12. There were about 275 people present. A report was given by every department of the school. We were favored by a number of solos and recitations, also several selections from our splendid orchestra, after which a social time was had and refreshments were served. We are looking forward with great enthusiasm to our fall work.

Our new church is at last being built and we expect to hold the Christmas entertainment in it. The way the school is progressing, the new church certainly will be a necessity. Our Bible Class and Unity Class are holding a contest and from all appearances now, it sure will be a success. The classes are getting so large that we just have to keep hustling to find room for everybody. Last Sunday five gave their life to the Master and were baptized in our church. We have been greatly pleased with the success of our school, but with a stronger determination and God's help we expect to do even greater things in the future.

MARGARET MEYER, Sec.

**Young People's Rally, First Church, Chicago**

The eleventh hour—and workmen have been laboring in the vineyard all day. Even now the Master hires such who have been idle, lacking hire. And when the day is done each receives his due. The question Jesus asked them still rings in our ears, "Why stand ye here all day idle?"

It was the subject of an inspired sermon which our pastor, Rev. H. C. Baum, addressed to the Young People of the First German Baptist Church, Chicago, at their Rally, Sept. 9 1923. He urged us to labor for the Master, so kind and just, whose vineyards are great, but whose laborers are few.

To add to the beauty of the program, our organist, Mr. Otto Albert, rendered a splendid organ recital and Hans and Ludwig Gregsamer delighted us with violin duets. Mr. Henry Pfaff, the liveliest leader any group of young people ever had, welcomed fourteen young men and women into the society. With such an inspiring rally as a starter, we ought to accomplish something worth while for the Lord in the coming season.

Yours for His Glory,  
B. A. D.



Daily Vacation Bible School, Fleischmann Memorial Church, Philadelphia, Pa.

**Daily Vacation Bible School Happiness**

We had a dandy time this summer with our neighborhood and friends at our Daily Vacation Bible School. At first we thought it would be like ordinary school, but O, my, we found it wasn't ordinary at all. The stories, lessons and memory work passages were so interesting that we enjoyed them almost as much as the hand-work.

And you should have heard us sing.

Didn't you catch the faintest echo? You know 90 boys and girls can be heard quite far. And say, if you caught just one note of our joy song, won't you please start a D. V. B. S. in your church next year? Perhaps together we can make our song reach all around the world. If you look around a bit you will see a picture which will prove to you how much we enjoyed the whole school.

Children and Friends of Fleischmann Memorial Church, Philadelphia, Pa.



Faculty  
Left to right: Rev. F. P. Kruse, Mrs. Mahn, Miss Pastoret, Frank Kuenne, Mrs. R. Windisch, Miss Ruth Doescher, Church Missionary

**A Philanthropist**

A wealthy man visited a school and gave an address. When he was through he called a little boy up to him, and said: "My lad, have you a purse?" "No, sir." "I'm sorry," said the rich man. "If you had, I'd given you a half dollar to put into it."

The same man was scheduled to speak

there again the following month, and when he came the boys were prepared for him; an empty purse lay hidden in every pair of trousers. And sure enough at the end of his speech he called another boy to him. "Have you a purse, little man?" he asked. "Yes, sir." "I'm glad of that," said the speaker. "If you hadn't, I should have given you half a dollar to buy one."—Boston Transcript.

**Mars**

PAUL WENGEL

The ancient pagan imagination personified and deified all principles of life. Not only was the pagan of old imaginative but superstitious and deeply religious as well. Out of the primitive philosophy and mode of living comes the primitive religion. In this religion Mars makes his appearance. It is said that he is the God of War, but it were better said that he is the deification of the principle of protection from hostile attack and victory in armed conflict. He is the wielder of the sword and the defense against it. Pagan philosophy and religion gave him a place of honor. There was a halo around the head of Mars and there are men and women who can still see it there. In primitive days as well as today the pagan mind has given him the title, "Benefactor and Protector." A considerable number of people still accept such pagan platitudes as: "War is an expression of the law," "The Survival of the Fittest," or "War is the Tonic of Nations." The halo around the head of Mars was put there by his worshippers, but these were and are pagans. It must be snatched from him by the hand of Christians.

The sign of glory around the head of a pagan deity has remained there so long because Christians have all these centuries permitted themselves to be hoodwinked into a militaristic hero-worship. Theirs, their children's and children's children's minds have been pumped full of beautifully decorated stories of King Arthur and his knights of the Round Table. They have again and again read the artificially painted pen-pictures of the battle heroes of the sages. It must not be forgotten that these stories are the products of poetic imaginations and therefore almost in their entirety fictitious. The haze of passing centuries has obscured the facts and idealized the imagined qualities of those prehistoric days. Sane, thinking Christians should tear away the gorgeous royal robes with which the knights of old have been clothed. They should be presented as they were, feudal ruffians and adventurers who should more profitably have remained at home with their families, if they had any. They were fighters who continually walked about with a chip on the shoulder ready upon the most trivial pretext to draw the sword. They were men whose morals a thinking Christian must reject.

This generation and several before have been raised with the vision of the crowned Napoleon before their eyes. The glaring light of his military genius attracted men like moths. All the ancient hero-worship was revived in their souls when they heard the tales of the "Old Guard" and its shouts of "Vive l'empereur!" Orators have often moved men to tears by telling of the mortally wounded soldier who painfully raised himself, feebly cheered and then sank back, dying with a smile upon his lips because of that last glimpse of the "Little Corporal." There are Charlemagne,

Gustav Adolph, Frederick the Great, Wellington, Nelson, Washington, Grant and a host of heroes in whom the military aspect is glorified. The names of these and many others are by-words in home and school while practically all the pacific benefactors of man are unknown to all but a few. War and military heroes are unduly glorified. Oh, the indescribable misery that accompanied and followed in the wake of the Napoleonic wars, and the Thirty Years War, and the World War, yes, and all wars! John, the seer on Patmos, saw correctly; after the red horse, following it closely, comes the black horse and the pale-colored horse,—famine and death.

All the ancient hero-worship was revived when young men were called to the colors from 1914 to 1918. The martial call of bugle and drum were irresistible, because thousands of years of preparation in military thinking had gone before. There was a grand rush to the colors of all the countries concerned. Optimistic military propagandists, some of them converted now, prophesied a great spiritual revival when the boys would come home. Where is that revival? Who has seen it? Many boys who came home never entered the old church again, because they had become recruiting stations for the forces of hell,—and it may be remembered that Sherman said: "War is Hell."

Take away the beautiful mask of Mars and you may see the horrible face of the ruffian. What little attraction he may have had in youth has vanished and all the ugliness has been accentuated by the wrinkles of old age. Yes, Mars is ugly today, uglier than he ever was. If war is, as some have claimed, the "Tonic of Nations," it has become so bitter and so poisonous that nations had better seek some other cure for their ailments. Our own Revolutionary War cost us \$170,000,000 and one orator has sarcastically called it "a bargain of the good old days when you could get a war cheap." Compared to it the following statistics are telling tales.

Direct cost of World War .....	\$186,000,000,000
Cost of all wars 1793-1910 .....	23,000,000,000
Loss of Life	
Killed in Battle .....	19,658,000
Increased death rate .....	30,470,000
Decreased birth rate .....	40,500,000
	90,628,000

The national indebtedness of some nations is so great that they verge on bankruptcy. The total wealth of France has been appraised at about \$92,000,000,000 while its national debt has risen to the amount of \$46,000,000,000. Mars is exacting an almost unbearable financial toll from the treasuries of nations. Even the prosperous United States of America carries a stupendous load because of his unscrupulous exactions. The expenditures for 1920 give us the following figures:

For past wars .....	\$2,890,000,000—63.2%
For future wars .....	1,348,000,000—29.4%
Total .....	4,238,000,000—92.6%
For Civil Depts. ....	220,000,000—4.8%
Public Works .....	65,000,000—1.4%
Research, Public Health, Education and Development .....	59,000,000—1.3%

There is nothing glorious about war when it, like an ever hungry and greedy dragon, is devouring the strength of nations and then turns about to devour them entirely.

The economic case against war is a strong one (Read "The Great Illusion" by Norman Angell.) If it is inglorious to sap the economic strength of nations, then it is infinitely more inglorious to sap their moral strength. The idealistic young man of Christian family and peaceful pursuit is taken out of his moral surroundings and life of service and is forced into a life in which the curse and strong invective is the normal mode of expression. He is forced twenty-four hours a day to live with godless beings whose minds are the dumping grounds of filth. Not alone that, but they who have accepted the doctrine of the brotherhood of man are taken into camps, there to be taught how in cold blood to twist their bayonets in the abdomens of other human beings, who are not any more anxious to fight than they. A New York City pastor relates the following story of a young man who had been in service at the front and like many others came back and would not speak. On being urged by his father he revealed the following experience: "One night I was on patrol in No Man's Land when suddenly I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of the young German fellow. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. For God's sake do not ask me to talk about it. I want to forget it."

It was not enough to teach men how to kill, but the recruit as well as the civilian was again systematically taught how to hate. There can be no war without hate. If the soldier has forgotten how to hate he must learn it. The wily Satan knows how to lead his unsuspecting victims to murder and kill. He propagates lies. He creates the stories of Germans who have cut off the hands of Belgian children. He gets a hold on some preachers of the Gospel and through them preaches these lies and hatefully denounces the Huns. Not that this was done only in America, but throughout the warring nations. When young men and women are taught from the Christian pulpit to love, to forgive and to respect the truth, and then from the same pulpit someone proclaims hate and propagates lies, then it is no wonder they have lost all respect for the church, and



for the laws of the land that has practiced such infamy. And they call them Christian nations that apply such sinister methods!

Surely, wars are horrible, and they have become worse from year to year. No one can have imagination keen enough to picture the desolation and horror of the next war, when the much condemned gases and the submarines and the air plane bombs shall work their havoc among combatants and non-combatants, among feeble old age and innocent childhood without discretion. (Read Will Irwin's "The Next War.")

\* \* \*

Christians! Snatch the mask from the God of War! Behold the hideous pagan conception that men are worshipping. Away with him! Away with him! At least you shall not burn incense before him!

\* \* \*

*As for war, I call it murder,—  
There you hev it plain an' flat;  
I don't want to go no furder,  
Than my testyment for that.*

(Lowell.)

### The Narrow Gate

ERIC W. MEILAHN

I was standing apart from a hurrying throng,  
That surged, on pleasure bent, along  
An uncurb'd thoroughfare; while at its head there went  
One, dreadfully malevolent,  
Though his smile sardonic so completely deceived  
The unsuspecting, who perceived  
Him not, that prince of darkness, for had they but seen  
That sinister, satanic mien,  
They would have turned, or paused at least to measure  
And weigh the worth and price of pleasure.

But these, who really would have cared had they but known  
That he desired them for his own,  
(And who would have cared enough to abhor and spurn  
Before it were too late to turn  
From this beguiling and seductive broad highway)  
These were the least guilty; for they  
Though guilty of desertion, could scarce be censured,  
Since they had but shortly ventured  
Aside, to follow (of the danger unaware)  
Those who likewise claimed His cross to bear.

And if reproached, the latter no doubt would laugh away  
The thought that any danger lay  
Upon this road which they had overlooked with care  
And found no danger signals there:—  
Nor could they understand how they would be guilty  
Or bringing into jeopardy  
The souls of such who followed in their wake but fell  
Where they walked smoothly—and safe as well—

And since life was so short, there surely was no harm  
In pleasure—none to deserve alarm.

How then, they further query, may one be never glad?

Must one be sanctimonious, sad,  
Passing along through life with long-drawn, sober face?

Why! if such were indeed the case,  
Souls would most surely be repulsed,  
and never won

If they must sacrifice all fun:—  
Nay! if Christianity place such restriction

Then it is but purest fiction;  
It surely could conform to our generation  
And still receive due veneration.

Vain argument! and distorted vision!  
for they

Who thus contend, themselves delay  
Entrance of God's Kingdom into the hearts of such

Who, while close enough to feel its touch,  
Remain without, because their life compares the same

With that of those who freely claim  
Church-membership; but whose deeds meanwhile, through their mute

Yet stronger evidence, confute  
The spoken word; and thus the guilty put to nought  
That great salvation, so dearly bought.

Nor does the Christian life from happiness debar,  
But gives still greater joys by far  
Than pleasures, vain and empty, which in this world are found;

And on this pilgrim way abound  
The very pleasures, which relinquished, still remain

For pilgrim use, because no stain  
Of sin they bear. Yet far surpassing,  
the joy most fair,

Beyond description, or compare,  
Or understanding, is that blest Peace,  
this treasure

Which stills the heart's desire for pleasure.

As for the rest of the throng which so gladly swirled,

They were true children of this world—  
Theirs was the right to use that downward-trending road—

The which their actions plainly showed  
As with contempt they ridiculed God's holy name

But to their leader gave acclaim  
Who had devised and built that brilliant,  
smooth highway

Where gilded pleasure held full sway:—  
And brazen-mouthed the calloused ones did proudly boast,

And gloried as to which could sin the most.

My point of view? It was that narrow trail, which wound

Heavenward from a certain mound  
Where my Redeemer died and I died unto sin;

And there also had flowed within  
My heart this newer life, which never more can thrive

On worldly things—and keep alive.

And, looking back upon that spot where He had hung,

I nearer drew and closer clung  
To Him whose love called forth my heart's impassioned burning,  
And with compassion yearning  
For lost and erring souls, I could not help but pray

"Help me to live from day to day  
O Lord, so that whate'er I do, whate'er I say,

Shall be to please and honor thee;  
And grant, O Lord, that others cannot help but see

That I have come through Calvary."

### The Old Wages

It is said that the married life of the great Florentine painter, Andrea del Sarto, was very unhappy. His wife, Lucrezia, though beautiful in face and figure, he soon found to be coarse in her tastes and ideals, and unscrupulous in conduct and deportment. Finally she left the artist for a life of unrestrained freedom, refusing to come near him when he fell a victim to pestilence, and leaving him to die quite alone.

Years afterwards when another artist was copying Andrea's "Nativity of the Virgin," an old woman, coarse, dirty, disheveled, stopped to speak with him. She pointed to the virgin's beautiful face in the picture and said: "I am that woman. Had I been as faithful to the one who painted that picture as I was to the Devil, he would have rewarded me otherwise than this."

The man gazed at her for a few moments and then turned back to his easel, shaking his head and sadly murmuring, "The old wages—the old wages."—Forward.

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