

THE BAPTIST HERALD



Courtesy of "Missions"

The Five Sons of a Baptist Deacon
in Hopo, South China

SPECIAL MISSIONARY NUMBER

April 1, 1935

What's Happening

The Ebenezer Baptist Church in Detroit, Mich., called Professor G. T. Enss of Seminary Hill, Texas, as its pastor. Professor Enss has favorably accepted the call and will begin his pastorate in Detroit with the first of May.

On March 17 the Rev. Benjamin Schlipf of Avon, S. D., was privileged to baptize five converts before a large audience. It was an inspiring service which may influence others to take the decisive step to become followers of Jesus Christ.

Miss Lydia Mihm of Forest Park, Ill., has been singing regularly over the radio on Saturday afternoons from 3:30 to 3:45 o'clock from the Chicago station, WAAF. Her program of selected ballads and familiar classical melodies has attracted widespread comment.

A Bible Day service was held on Sunday morning, March 17, at the Harlem Baptist Church, New York City, with a program of recitations by Sunday School children and an address by Dr. Millard L. Robinson, General Secretary of the New York Bible Society.

Mrs. Heinemann, the wife of the Rev. F. H. Heinemann, pastor of the Minnetrista Baptist Church in St. Bonifacius, Minn., passed away on March 13 after several years of illness. A memorial tribute to Mrs. Heinemann will appear in the next issue of "The Baptist Herald."

The Rev. Philip Geiter, who has recently conducted very successful evangelistic services in Isabel, So. Dakota, spent several weeks late in February and early in March in our church at McIntosh, where he led a spiritual awakening in the church under the guiding spirit of God.

The General Missionary Committee will hold its annual session beginning with Tuesday, April 2, in Forest Park, Ill. On Wednesday evening, April 3, the several conference secretaries will speak briefly in a service at the Oak Park Church concerning the work of their churches.

The Rev. and Mrs. C. F. Lehr were the honored guests of the ministers of our Cleveland churches and their wives at a farewell reception tendered them in the home of the Rev. and Mrs. Walter Makoskey on Feb. 22nd. Mr. and Mrs. Lehr departed soon thereafter for their new field of service in Aplington, Iowa.

The Rev. George A. Lang, the pastor of our church in Tacoma, Wash., conducted revival meetings in February at our church in Odessa, Wash. His messages brought inspiration and many

blessings to all who attended and five young people were led to surrender their lives to Christ. The Rev. C. E. Schoenleber is minister of the Odessa church.

In honor of the Rev. O. R. Schroeder's tenth anniversary as pastor of the Bethel Church in Anaheim, Calif., the members and friends assembled in the church on Feb. 27 to express their appreciation of his ministry. The Rev. O. Eymann was in charge of the service in which officials and members of the church spoke of Mr. Schroeder's work during the past ten years.

On Sunday evening, March 8, Dr. H. B. Benninghoff, a missionary in Japan for more than 25 years, spoke of his experiences in the Third German Baptist Church, New York City, of which the Rev. J. F. Niebuhr is pastor. Mr. H. G. Geis, the colporteur of the German Baptist Publication Society, brought several messages to the church recently on "Life in Russia."

Professor Lewis Kaiser enjoyed a two week's cruise to the Carribean Sea towards the close of February in company with his son, Dr. Albert Kaiser, and his family. A day's stop-over at the Panama Canal was of peculiar interest to Professor Kaiser. He returned to Rochester, N. Y., with renewed physical strength and with happy memories of the scenic experiences.

The Southwestern Conference has recently announced the percentage of increase in "Baptist Herald" subscriptions among its churches since the beginning of 1935. Eleven churches reporting show an increase of about 83% which is a remarkably fine record! The church in Immanuel, Okla., reported an increase of 245%, Creston, Neb., 160%, Gotebo, Okla., Bessie, Okla., and Beatrice, Neb., reporting each 100% increase in "Baptist Herald" subscriptions.

Miss Ruth Bretschneider, oldest daughter of Professor and Mrs. A. Bretschneider, and Mr. Paul Schade, a son of Professor and Mrs. Arthur A. Schade, were the recent recipients of the honored Phi Beta Kappa key by the local chapter of the honorary scholarship society at the University of Rochester. Miss Bretschneider, who is majoring in German at the University, is president of the Rochester chapter of the National German Honorary Society. Mr. Schade, a Senior young people are faithful and versatile workers in the Andrews Street Church of Rochester, N. Y.

A Teacher Training Class was conducted by the Rev. Benjamin Schlipf of Avon, South Dakota, in Tyndall, S. D., during the month of February. The

course on "The Principles of Teaching" was attended by 16 young people who received 14 credits with the International Council of Religious Education. Mr. Schlipf taught another class at Avon from March 11-15 on "The New Testament" which was well attended. He has also been asked to conduct a course at Camp Judson in the Black Hills from July 22 to August 2 on "A Study of the Adult" and to serve as a teacher in the extension department of South Dakota's Council of Religious Education.

The Rev. David Hamel, pastor of the Andrews Street Church, Rochester, N. Y., began his thirteenth year of service with the church on March 3rd. A gorgeous cineraria plant was present to Mr. Hamel with hearty words of congratulation on behalf of the church by Professor F. W. C. Meyer. Mrs. Hamel and the daughters were remembered in the expression of appreciation for the services of the past 12 years and were presented with a lovely bouquet of sweet peas. A well attended communion service in the evening brought this day as a happy milestone in Mr. Hamel's ministry to an eventful close. Mr. Hamel wrote: "We thanked God and took new courage!"

In April several of our churches will observe memorable anniversaries in their history. All former members and friends of these churches are urged to attend or at least to write a word of greeting to their respective celebrating churches. The First Baptist Church of St. Joseph, Mich., will celebrate its 75th anniversary from April 7 to 9. On April 7 the Walnut Street Church, Newark, N. J., will observe its 60th anniversary. The First German Baptist Church of Union City, N. J., will meet on the evening of April 8 to celebrate the 25th wedding anniversary of its pastor and his wife, the Rev. and Mrs. John Schmidt. The Rev. William Kuhn will be guest speaker at the latter two anniversaries.

The Rev. Oscar Ratschkowsky of American Falls, Idaho, conducted evangelistic services during the month of January in our church at Vancouver, British Columbia, Canada. As the result of these services the Rev. J. C. Schweitzer, the pastor of the church, could baptize 10 converts and receive them on March 3 along with six others by confession and letter into the fellowship of the church. The Rev. G. O. Heide spent that Sunday with the church and brought two fine messages. The church is able to report a steady growth and such large attendances that the present building has proven too small. By means of the sacrifices of the people of the church and the aid of the General Missionary Society an enlargement of the present plant is already under way.

The Baptist Herald

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Number Seven

EDITORIAL

Missions Summed Up in One Word

THE one word in the English language which gathers into itself the purpose and genius of Christian missions is that of "sharing." We are sent of God to the remotest and most hidden places of the earth to present the claims of Christ and the truths of the gospel to all peoples. We share with them the redeeming love, the spiritual resources, the divine blessings which are given to us freely of God, who was "in Christ reconciling the world unto himself." There is no denial of this tremendous fact that he who is not concerned to give Christ to others, will very soon have to give him up.

"Sharing" is a common word of the daily vocabulary. It is a natural practise in the life of the most graceful and lovely people. Whenever something is truly shared in the things of life, there is no arousal of offense in the heart of the recipient but the entire action glows with beauty and love. It is the revelation of a love which empties itself on behalf of another.

That missionary service interpreted in this light is warmly welcomed by the nationals of every country. The gospel of Christ, simple and unadorned, embodied in the life and ministry of Jesus, who has been characterized as "the Great Simplification of God," the revelation of God's love to all the world, finds attentive ears and responsive lives among the farmers of China, the outcasts of India, the ebony skinned natives of Africa, the carefree peoples of the South Seas and the young intellectuals of Japan. The Christ of the New Testament who has been shared by his ambassadors walks the Indian road and traverses the paths of the Burmese hills, interpreting God to those peoples, changing their lives into the glory of the children of God.

The challenge of the missionary is a two-fold one in our day. It is a divine summons—"Go ye into all the world"—whose compulsion is laid on us more sternly than ever before. It is a Macedonian call—"Come and help us"—which today rings earnestly and persistently. Missionaries and missionary leaders are saying that the present Christian Church is facing greater opportunities for evangelization than it has had for many years. Peoples of almost every hue of the rainbow are turning to Jesus Christ and to his gospel, when they are shared by the messengers of the Master in love and understanding.

As German Baptists we have a unique share in the world-wide missionary program. Our representatives, as typified in Paul Gebauer, are able to win the confidence and affection of the natives and to share Christ and the message of the Way of Life with the nationals. Our Danubian Gospel Mission in the countries of Central Europe, an example of which is the mission among the gypsies, is quite the envy of Southern and Northern Baptists of America. The Cameroons will become more endeared to us than ever before as our missionaries push further into Kaka-land to begin a pioneering work which will be entirely under our prayerful and promotional supervision.

The more you share with others the gifts of life and truth, which God has freely given you through faith in Christ, the greater will be your joy and God's blessing. Look out upon the world with a missionary mind! Launch out with Christ in this sharing ministry!

The Pentecostal Field of the World

By the REV. PAUL GEBAUER

IT was in the fair city of St. Louis, Mo., in 1926 that some friend took me into an evening meeting of a Pentecostal church. It was a poor beginning in spiritual adventures for an immigrant on the American continent. For some time afterwards my mind automatically associated bouncing bodies, rolling figures and shouting people with the otherwise good name, "Pentecostal."



Paul Gebauer

Many readers may have had similar experiences. They may wonder at the meaning of the topic at the top of this page. But it carries neither the odor of unhealthy spirituality nor the stigma of emotional peculiarities. Protestant missionary literature of recent years has attached the name, "The Pentecostal Field of the World" to our African fields.

A Historical Perspective of the Cameroons

Before proving the justification of this heading let us take a good historical dive into the past of the Cameroons. The name itself breathes trouble. "However you spell it," Vandercook says in "The National Geographic" of February, 1931, "you can be authoritatively contradicted." The name originated with the shrimps found in abundance near Duala. The Portuguese called these shrimps "cameroes." That word became "kamerun" with the Germans, "cameroun" with the French and "cameroons" with the British. In 1884 the German Empire acquired this shrimp land between Nigeria and the equator on Africa's west coast. The war among other achievements of occidental civilization put the Cameroons into French and British hands, ruined the white man's reputation among these black people and made impossible in that land for many years the continuation of Baptist missionary work.

The history of missions in the Cameroons presents the same quilt-pattern clearness. In 1844 the Baptist Missionary Society of London started along the coast. American Presbyterians followed soon after 1890. The German government brought the Basel Mission and Roman priests to the Cameroons as a gift to the colony. The World War eliminated Basel and the Baptists and added French Protestants and

One of our beloved missionaries, whose ministry for the past three years in the Cameroons has endeared him to the black natives, writes in graphic and flaming words about the doors opening to the gospel of Christ in Kaka-land.

Roman Catholic priests to the denominational confusion. In 1926 the Basel Mission was continued. The Baptists made their second appeal in 1928 and were granted permission to reenter the country.

The Story of Baptists in the Cameroons

Regarding our specific task in its historical setting, we may point with pride to the fact that the first missionary to the west coastal regions was an English Baptist, Alfred Saker by name. The renowned David Livingstone spoke of him as the greatest of west coastal missionaries. The names of Alfred Saker and his daughter, Emily, have become part of native history. The Baptists of the Cameroons, both native and foreign, started the well known Congo work. The Baptists of the German speaking countries have made specific contributions since 1891. From America the first representative of German Baptists, August Steffens, came from Trenton, Illinois. Others followed to carry on this increasingly important work in conjunction with the Baptists of Germany. The World War sent home all of the missionaries except for the Benders. God's wisdom and a Soppo-made American flag kept them on their lonely post until 1920. In 1928 the Rev. C. J. Bender and his daughter, Erica, returned with new hopes and a better American flag.

The Spirit of God at Work in Kaka-Land

Extensive and expensive have been the activities of all missions until 1914. The war swept away everything that was chaff. Every method of work underwent severe tests. Much was found wanting. Because of that and out of that time of severe exam-



A Typical African Village in Kaka-land

ination grew "the Pentecostal Field of the World." Aided by few missionaries without foreign resources the black natives were driven more than ever before upon spiritual resources. Claiming God's promises for themselves they conquered the vilest of evils, the darkest of heathendom, the remotest of

outposts. Untutored and quite often illiterate men became powerful witnesses for Christ, in whose presence Africa's magic and witchcraft broke down. Revivals started in the most removed regions, and their conclusion has not yet been reached.

American Presbyterians advanced beyond their fondest dreams. Other religious bodies reported similar successes. Our Baptist churches sent out many of their own to witness among the tribes of the grass country. In 1929 your workers met in that region, not as churches organized by the Rev. A. or the Rev. B. but as Christian churches whose members were brought to Christ by the personal witnessing of natives. Neither persecution nor suffering, losses nor hatred, Roman priests nor African witch doctors have been able to stop the black heralds of the Cross.

Native Young People Witnessing for Christ

It is inspiring to see the young men in the front ranks of the march. They can be seen banding themselves together to visit neighboring settlements, to hold public meetings, to sing of Jesus to the hearts of their listeners. They must be young men of faith to do such work. More quietly and in a spirit peculiar to them, our African girls share in the conquest. I have heard them sing the story of redeeming love into the hearts of their enemies. I have observed them ministering in a touching manner to strangers and foes, to the sick and old. I have seen the African girls take the lead in this work when men failed. What an experience it is to march with those black and oily and naked Africans from tribe to tribe to glorify Jesus!

Two young Africans, Mamadu und Embola, traveled far beyond the limits of their native hearth in order that Kaka might know the Christ. Threatened, persecuted, laughed at, often in danger of being put to death by cannibals they carried out their mission as messengers of Jesus Christ and returned to us with tales of dark people and their darker religions. We too went out to see and found neglected and forgotten tribes, even though intelligent, who were in constant fear of white men, spirits and poisons.

Who knows but what it may be the specific task of the youth of our American churches now to venture permanently into Kaka-land? Next Christmas we may be in the heart of that African country, building shelters for your representatives. We shall not be able to carry out these orders unless your cooperation is assured to us.

A Missionary's Approach to the Natives

In order to have this personal response from you, we shall describe the contemplated program in our approach to these untouched tribes of Kaka. We shall not take our culture to them, for they have one of their own. We shall not burden them with our American civilization, because theirs is one of their own. We shall not go to them on behalf of the cotton trade or tailoring profession of Fifth Avenue fashion shops but rather to encourage them to remain "Africans of the Africans" as to their styles and customs. We shall not offer another religion to them, for they are sick at heart about the

many which they already have. We shall not discard their practical system of education, but we shall perpetuate and perfect it suitable to their peculiar needs. We shall not laugh at their art and crafts but encourage them to carry on and to perfect the expression of their appreciation of the beautiful. We shall not denounce their social and political institutions as sinful and ugly and out-of-date, for we of the west lack the wisdom to discriminate, nor do we have the right to do so. We shall not go to them as representatives of western trade or exploitation or statecraft but simply as ambassadors of Jesus Christ.

Yes, to Christ we shall bear witness in deed and



Africa's Youth on Parade

word. We shall proclaim his word, not in human wisdom, but in the power of God. They shall see him, for they need him and his power, and nothing else. In him their lives will be changed. Through him they will gain wisdom to bring about necessary social changes. Through him fear will flee from their hearts. In him ultimately the wrong will be changed into the right, the evil into the good, imperfection into perfection. The best we have we shall share with the people of Kaka, namely, Christ, the Son of God! The tribes of Kaka will become the tribe of Jesus!

The Christ of the African Road

In years to come we shall not burden them with occidental architecture of church buildings nor western modes of worship, with our theological difficulties nor our denominational warfare. With you in America we shall bring them upon our hearts of prayer before God. If Jesus is the One we claim him to be, the World's Savior, the Kaka people, as they receive him, will forget the worship of evil

(Continued on Page 104)

A Modern Apostle in India

By the REV. GEORGE J. GEIS

I HAVE sometimes wondered what the Apostle Peter in his declining years thought about the very serious question, which he had asked of the Master in answer to his call. "Look, Master, we have forsaken everything and followed you. Now what shall be our reward?" (Centenary Translation.) Such is a question of immature youth and not of old age. I wonder if Peter thought of this question when he was chosen to be one of the three witnesses to the first raising of the dead at Capernaum, or if he was reminded of these words to the Master on the Mount of Transfiguration.



George J. Geis

My hearty sympathy goes out to the young apostle when I think of my experiences in younger days.

A Momentous Decision for Christ

There were two exceedingly great decisions, which I had to make early in my life, the importance of which at that time I could not possibly measure. The first was made when the spirit of God reminded me of my sins and pointed me to my Savior, who could and would forgive and give new direction to my life. My mother, my Sunday School teacher, and my pastor urged me to accept the free gift of God. How well I remember the scene in the rear room of the Andrews Street Baptist Church of Rochester, N. Y., where this crisis was faced! There were a few things which I wanted to change in my life before accepting God's gift, but the simple hymn, "Just as I am . . . O Lamb of God, I come," brought me to my decision on that memorable night.

In making this decision for Christ I was only a recipient. There was no great sacrifice for me to make except to give up some bad habits, which eventually would have separated me from God. It was a different story some years later when the call came to me to leave home and to go to strange places to bring the gospel of salvation to a people unknown to me.

The Divine Call to the Mission Field

At that time, when I was about seventeen years of age, I had already decided what I wanted to do

in life. I was on a fair and enticing road, when quite suddenly a voice came to me, saying that I should turn my back on present plans and give my life wholly for Christ in a foreign land. This request was very different from the first one. It is in this regard that my sympathy with the Apostle Peter's question was aroused. I was to give up something certain for an uncertainty!

In those days we were taught that a foreign missionary is one who makes tremendous sacrifices. Judson, Livingstone, and Moffat were the heroes before our vision. Was I willing to follow in their train? I have always believed in certain holy places, such as Moses experienced at "the flaming bush." A certain spot under the flag stones of the sidewalk on Main Street in Rochester is such a holy place for me. It was there during the lull hours of business that I battled with the Lord. It was there I made the second momentous decision of my life and received the promise that he would sustain me.

Nine Years of Preparation

Immediately two great obstacles appeared on the horizon. I was the oldest son of a growing family which needed my assistance. When I mentioned my decision to my dear mother, however, she said: "I shall not lean on an arm of flesh!" I knew that many difficult years of preparation were ahead of me and that I could not expect financial help from my parents. During the nine years of preparation I received a single gift of five dollars from my Sunday School teacher, Mr. Widmer. Nevertheless in all these years, like the widow's meal and oil, there was always enough in the hour of need. Now as I am nearing my seventieth year of life, I again think of Peter's question in the light of my many experiences and I am put to shame that such thoughts ever crossed the threshold of my mind.

At the request of the editor of "The Baptist Herald" I shall record a few of the things which the Lord has showered upon me in reply to my question: "Now what shall be our (my) reward?"

I thank God for the many educational advantages he has given me. The economic pressure, which is felt in many families, compelled me to leave school very early in my "teen age." Three years of study after the day's work only awakened a desire for more learning, which I never expected to satisfy, until God in an unexpected way opened the door.

A Debt of Gratitude to Teachers and Friends

I can only hope to repay my debt of gratitude to the faithful and patient teachers in the German and English departments of the Colgate-Rochester Divinity School and in the University of Rochester by passing on to others the blessings, which I so freely received. Did I appreciate their full worth in my

The author of these resplendent reflections on an epoch-making life, who is well known and esteemed in our churches and other denominational circles, is celebrating his 70th birthday on April 1st in Kutkai, Burma, where he soon will begin his 43rd year as a missionary among the Kachins.

youthful days? How was that possible? Only after leaving the class-room and the teachers' direct influence and thrown more or less on my own resources, did I realize what a rare privilege had been mine in Rochester.

Nor can I forget the influence of my fellow-students on my life. Like a busy bee going from one flower to another, so I gathered up into my character the overflow of other lives into mine, from some consciously, from others unconsciously. What I am today, I am by the grace of God through these men, with whom I was so closely associated for many years, whose influence has followed me through all of life.

Another great gift of life was to be sent to Burma to be associated with the consecrated men and women of the foreign field. In my youthful eyes a foreign missionary was some ethereal being, far removed from the ordinary Christian. That I should even be intimately associated with these same men and women was far removed from my thoughts. When we landed in Burma for the first time in 1892 some of these dear saints who had been associated with Adoniram Judson greeted us, among whom were "Father" Brayton, Dr. Cross and Mrs. Stevens. In the next generation there were such men and women as the Doctors Cushing, D. A. W. Smith, Rose, Bunker and Mrs. Ingolls, names which are familiar in Baptist churches throughout America. Next in line are those with whom I became more intimately acquainted during the following thirty years, such as Roberts, Hanson, Gilmore, Kelly, Seagrave, Phinney and Cummings and the Misses Fredrickson, Ranney, Phinney, Eastman, Sutherland, Putnam, and Mrs. Elliott.

An Ambassador of Christ to the Kachins of Burma

If I had known originally that I was to have the Kachins of the Burma hills as a reward for my surrender to the Lord, I should have shouted from the top of my voice: "Yes, Lord, here I am, send me!" However, when I went before the missionary board of the American Baptist Society in January, 1892, I was informed that most likely I would be sent to Japan. Before the spring of that year a strong anti-foreign agitation swept over Japan, so that the board decided to send me to the land of the Kachins. Dr. N. W. Roberts had just returned to America on furlough at that time and had told the churches of the wonderful opportunities for evangelizing the wild hill men, who had just come under the British flag.

While I was ready to go wherever the Lord wanted me, I felt that I was peculiarly fitted for such people as the Kachins. This was therefore not a matter of "love at first sight" but rather "love before sight" and this love has increased with the passing of the years. Not long ago I was speaking to one of our younger missionaries about the Kachins, to which he replied: "I hope that I may have as much enthusiasm for the Kachins as you have after so many years of service."

The Power of God Among the Kachins

In a recent pamphlet sent out by the Board of Promotion of the Northern Baptists (see "Baptist

Herald" in issue of Jan. 1, 1935, page 11) the Kachins are said to be a "strong, warlike hills people on the western frontier of Burma, who burned their victims at the stake and plundered and sold one another into slavery." I learned later that the Kachins had these outstanding characteristics and also others of a similar nature which could transform them from fearless warriors into fearless Christians, if given the right direction by the Spirit of God. Among the other qualities of these hillmen are a spirit of independence and devoutly religious attitudes. How I coveted these fine qualities for my Master! A daring spirit, independence, religious devotion, what fine qualities to Christianize!

While I learned to love them more and more as I became better acquainted with them, I did not want to spoil them as fond parents often do. This fearless spirit could be used in untried paths. From the very beginning I never assumed the office of chairman at an association of churches. Here were opportunities to develop leadership! The spirit of independence could be developed into a self-supporting church and their loyal devotion to the "Nats" of their tribal religion, if transferred to the Lord Jesus Christ, could establish a powerful Christian Church!

The Blessed Ministry of "Mama" Geis

The crowning blessing which God gave me as a reward for my surrender was a loyal, loving helpmate in Katie Floesch. In all of the forty years of our married life she never manifested a backward look nor showed a white feather in the face of great danger. Once I returned home from an extended trip in the hills and found sepoy guards guarding the house for fear of an attack on the town. Hers was the heavier share of the load, for the humdrum of every-day life of the mission compound was her lot while mine was that of romantic exploring in the country. Whenever I returned after a long absence and looked to see if the house was still standing and listened for familiar voices, I was always met with that joyous greeting of hers. These experiences over forty years until her death in 1932 bind souls together in a true and intimate evaluation of the qualities in each other. She also placed full confidence in the Kachins. Whenever I was away from home and a fierce tropical storm would arise, the Kachins would call out to "Mama," as they called her, that all was well. This mutual deep interest in each other established a relationship which crossed the bar of color.

Reaping a Plentiful Harvest

"Now what shall be our reward?" Twenty odd churches and about as many schools are to be found among the Kachins of Burma where forty years ago the name of Jesus Christ was unknown. As I am nearing "the three score years and ten" I am engaged at the task of laying the foundation of a Bible Training School for future leaders among the Kachins at the special request of the hill people themselves. Was the surrender worth while? My answer resounds in the devotion to which I shall give myself to the tasks in the days which are still ahead!

Precious Projects

By the REV. CHARLES W. KOLLER, Chairman of the General Missionary Committee

THE happy mother looking around the circle of her well reared children would find it hard to say which one she loved most. Thus our denominational mother, viewing the Gospel enterprises which she has nurtured through the years, cherishes each with an affection which is only deepened by the memory of sacrifices which it has entailed.



Charles W. Koller

The projects embraced in our budget have been aptly compared to a bouquet of lovely flowers, each with its own distinctive appeal. And by the sweet communion of our budget plan every giver contributes to the life of the entire cluster. Who would wish to omit even one of these indis-

pensable projects?

Personally, my debt to Home Missions entitles this cause to first place in my affections. Was it not in a little Home Mission church in Texas that my father and mother found Christ; and was it not in this little Home Mission church that I took my first steps toward Christ? Was it not here that six children of our family were taught and won and baptized and with us a host of my childhood friends, besides an uncle and aunt and a number of cousins? Was it not this Home Mission church that nurtured me through the teens and ultimately led me into the Gospel ministry, and several others as well? Would the money spent upon this little Home Mission church ever equal in value the souls won and the lives here developed? Surely no other item in our denominational budget could ever appeal to me more powerfully than Home Missions.

"But," says the neighbor, "to me no appeal is so potent as the appeal of Foreign Missions. Think of America, saturated with Christian teachings, gospel-hardened, and unresponsive; then think of lands in which the gospel-hungry multitudes are eagerly waiting to hear and to respond!"

Thus each of us will cherish with particular affection some one project, while gratefully remembering every other project for its own rich fruitage. It is well so. Let us love them all and prove our love by generous giving!

AN ANNOUNCEMENT EXTRAORDINARY

THE African Cameroons will soon have special significance for the German Baptists of North America. The General Missionary Committee meeting at Forest Park, Ill., from April 2-4, will undoubtedly authorize the establishment of a mission in Kakaland of the Cameroons to be administered

solely by our denomination and to which Rev. Paul Gebauer will be sent. This will represent not only a pioneer missionary work among the Kaka people, but it will be the first time that the German Baptists of North America will be in complete charge of a Cameroon field. Our denomination is still making history!

The missionary map of the Cameroons to be found in the supplement of this issue will therefore have extraordinary significance to many thousands of our people. The future travels and endeavors of Paul Gebauer can be followed on this map. It will be educational to use in young people's meetings or for reference purposes.

The General Missionary Secretary, Brother Kuhn, has arranged to have extra copies of this map printed on heavier and more substantial paper to be mailed without folding in a roll as a unique souvenir to all of the Cameroon missionary friends. It should be hung up in every home or placed on the bulletin board of every church. It will have abiding value for any German Baptist interested in the missionary work of God's Kingdom. This Cameroon map on special paper will be mailed to every person and church sending twenty-five cents (25¢) in stamps or money to the Rev. William Kuhn, Box 6, Forest Park, Ill. The number of these special maps to be printed is limited, and we therefore urge you to send in your request immediately!

THE PENTECOSTAL FIELD OF THE WORLD

(Continued from Page 101)

spirits, the fear of demons, and the rites of cannibalism. They will turn their songs and their music into praises for Jesus. In him the African Church will arise in Kaka-land. There will be different forms of worship but the same Master. There will be strange music flowing from their lips but the same faith, which they will confess, and the same baptism. African music will accompany their psalm. An African Christ will hang upon their cross. An African Church, the tribe of Jesus, will arise to the glory of God.

To this end we call upon you, not beset by the spirit of defeat but of victory, to carry the gospel of Jesus Christ into Kaka. We ask for your prayers, for your lives on behalf of your "Pentecostal Field of the World" and of the eternal Kingdom of God.

MISSIONARY EPIGRAPHS

The world is my parish.—John Wesley, quoting from Augustine.

Now let me burn out for God.—Henry Martyn, upon landing in India.

The prospects are as bright as the promises of God.—Adoniram Judson.

Expect great things from God; attempt great things for God.—William Carey.

I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been.—Robert Moffatt.

Quoted in "The Baptist Missionary Review."

Religious News of the World

New Mohammedan State

Islamistan. Chinese Turkestan is a potentially rich land commanding the trade routes that connect India, Russia, Mongolia, Tibet and China. It has a large Chinese Mohammedan population. General Ma has now declared the state independent of China and given it the name of Islamistan (the realm of Islam). According to reliable private information which was published recently in "The Missionary Review of the World," no Christian will be tolerated in the State of Islamistan, and Christian refugees are beginning to trickle down through the northwest frontier into India. There have been murder, imprisonment, and torture in the small Christian community, and the report declares that there will be exile for a survivors. Strangely enough, the son of an English manufacturer in London, a convert to Mohammedanism, has assumed the title of "King of Islamistan."

Convention of League of Evangelical Students

Philadelphia, Pa. Over 300 students from universities, colleges, seminaries and Bible schools gathered in the Tenth Presbyterian Church of this city from Feb. 21 to 24 for the tenth annual convention of the League of Evangelical Students. This league is primarily a student movement which purposes to strengthen Christian students in the fundamentals of faith and to unite these students that they might bear a Christian testimony in their respective college groups.

Outstanding scholars and Christian leaders delivered inspiring messages to the convention, among whom were Dr. Andrew K. Rule of Louisville Presbyterian Seminary, Dr. William C. Robinson of Columbia Theological Seminary, Dr. Clarence Bouma of Grand Rapids, Mich., Dr. J. Gesham Machen and Professor R. B. Kniper of Westminster Seminary, Philadelphia, and Professor William W. Adams and Mrs. Wilbur T. Elmore of Eastern Baptist Seminary, Philadelphia, Pa.

Pastor of First Baptist Church in Rome Dies

Rome, Italy. The Rev. Aristarco Fasulo, D. D., of this city, died suddenly on Sunday, the 3rd of February, after having preached, with his usual power, at both services. Dr. Fasulo died of brain hemorrhage while reading from a book late Sunday night, and just when he was speaking with his wife about what he had read. He could speak only two more Italian words to his dear ones, who were around him: "Do not fear." Dr. Fasulo was a scholar and a powerful preacher. He was also professor at the Theological College of Rome. He

had been pastor of the First Baptist Church of Rome for 21 years, and was only 50 years old, apparently in the full power of his manhood. At the funeral service, which was held in his church, Dr. D. G. Whittinghill of Rome, Honorary President of the Italian Baptist Union and representative for Italy of the Southern Baptist Convention of the U. S. A., and Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, brought tributes of appreciation.

Senator Nye on the Munitions' Racket

Oak Park, Ill., March 1. Senator Gerald P. Nye, chairman of the Senate Investigation Committee on Munitions, spoke in the local high school as a feature of the fourth annual Institute on World Cooperation, in which the city's churches had a prominent part. He said that he considered "the most dangerous thing confronting America today to be the psychology which has many of the people saying that what America needs to get out of the depression is another little war. War is no more inevitable than that civilization go on satisfying the greed of those who profit from munitions." He suggested that if we insist on going into another war, our nation call it "a war to make the world safe for DuPonttracy," as he paraded the startling facts which his committee has uncovered concerning the seven billion dollars which a bankrupt world has gathered in the last year for arming, with the U. S. increasing her armament budget 195%, more than any other nation of the world.

Violently ramming home the points in his flaming earnestness, Senator Nye said: "I am getting beastly sick of these programs for so-called adequate defense preparing to move three million men across the Pacific, a program of defense which contemplates our men going to any part of the globe. National defense has become a racket, a racket for profit, worse than the racketeering of any Dillingers with munitions' makers, the most outrageous band ever known, who say, 'Look out for Japan' and at the same time stir up Japan to look out for U. S. that they might sell munitions to both."

Senator Nye quoted Nicholas Murray Butler that with the money spent on the four years of war we could give a \$25,000 home furnished with \$1,000 worth of furniture on a 5 acre plot of ground, at \$500 an acre, to every family in Russia, Italy, France, Scotland, Ireland, Sweden, Australia, Canada and the United States. There would still be enough money left to purchase every foot of property in all of Germany! He added sarcastically that there might also be money remaining to provide the \$50,000 necessary to complete the munitions investigation.

Christian Churches Strongly Protest Naval Maneuvers in Pacific

A vigorous telegram of protest against the proposed maneuvers of the U. S. Navy to be held during May and June in the Pacific seaway between Midway Island, the far-flung arc of the Aleutians, was recently sent to Mr. Swanson, secretary of the navy, by the ministers' convocation of New York City's federation of churches. "The Metropolitan Church Life," official organ of the federation, had this further word to say: "Every navy man and every Japanese citizen knows that this whole affair is the shaking of a club to frighten Japan."

On Sunday, March 10, an appeal to President Roosevelt, signed by 198 religious leaders in all parts of the country, protesting against the prospective naval maneuvers in the Pacific, was made public by Dr. Walter W. Van Kirk, of the Federal Council of Churches.

A group of American missionaries in Tokyo have recently prepared a statement in which they call upon their fellow-Christians in the U. S. "to redouble their efforts to understand the problems and difficulties confronting the Oriental peoples; to cultivate the will to peace; to remove the discriminatory aspects of our immigration act which offend the self-respect of these peoples; to support our government in every effort to avoid giving offense to friendly nations by such incidents as naval maneuvers on the borders of friendly powers and other provocative gestures of force; and to cherish the faith that peace can be won and maintained, whenever men of good will unite in sacrificial and intelligent co-operation."

A provocative article appeared in "The Christian Century" for March 6, 1935, by Mr. Harold E. Fay, secretary of the Fellowship of Reconciliation, on "Cancel the Naval Maneuvers," in which he wrote: "These maneuvers, in addition to indicating where the navy's general staff plans to fight the next war of 'defense,' also point out with unmistakable clarity the great temptation with which the administration is beginning to play, namely, to stumble into a foreign war to save the new deal. That such a war with Japan would be enormously costly in life, money and moral strength, produce another depression deeper still, destroy the missionary movement, fasten facism on America, confirm us in a mad career of militarism and imperialism and deliver vast areas of Asia to the next great enemy of civilization, Russia, is a mare's nest of possibilities too terrible, and too far ahead for politicians frantically dodging disaster even to consider. The administration should be informed now that the Christian churches will do everything they can to make a war with Japan unpopular."

MISSIONARY INCIDENTS IN CONNECTION WITH THE ALBERTA BIBLE SCHOOL IN CANADA

Our German Baptist Bible School of Alberta, Canada, has held its sessions for seven consecutive years. This school has been the means of training our young people in Christian service and Bible knowledge. This winter the term has been from January 2nd to March 15th. Apart from our profitable school curriculum, teachers and students carried on missionary activities in various churches and mission fields in northern Alberta. Our Bible School staff was as follows: Professor J. Heinrichs of Canton, Ohio, principle teacher in Bible study; the Rev. Fred W. Benke, dean of the school and

choirs brought gospel messages in song, and students took part in the Sunday School and also in the testimonial service. The local pastor, the Rev. Fred W. Benke, brought the message of the afternoon. In the evening we had one of our largest services in the town of Leduc. To accommodate all the people coming from the various churches of the neighborhood, it was necessary to rent the large hall. Professor J. Heinrichs spoke impressively on Romans 8:31.

On Feb. 8th a small group of students and the dean visited the Indian Reserve and conducted a gospel service there. The



The Seventh Annual Bible School, Alberta, Canada

Faculty Members (Front Row—left to right)—Rev. B. Jacksteit, Rev. H. Schatz, Rev. F. Benke, Professor J. Heinrichs, Miss Adelaide Klatt

instructor in Bible and language; the Rev. H. Schatz, the Rev. B. Jacksteit and Miss Adelaide Klatt, instructors of music and language study.

Apart from our services in the city of Wetaskiwin we were privileged to visit several appointments. On Jan. 27th the student body held forenoon and afternoon services with the country church of Wetaskiwin, located six miles west of the city. The forenoon service was conducted by the dean of the school and two students gave inspiring gospel messages, followed by testimonials and messages in song by the Ladies' Choir and a quartette. The afternoon session began with the regular session of the Sunday School, Bible students teaching the various classes and speaking to the School. Then Professor J. Heinrichs delivered an interesting missionary address.

On Feb. 3rd we motored by truck to the Wiesental church for an afternoon Sunday School and gospel service. The student orchestra supplied the music, the

Indians number about 1200 in this vicinity. The name, "Wetaskiwin," is of Indian origin, meaning "the place of peace." On Feb. 17th a group of students and teachers spent the afternoon in the Rabbit Hill Church and the evening in the Camrose Church. At both services Professor J. Heinrichs spoke of his missionary work in India, where he and his wife spent almost thirty years. We are planning to hold a service in the United Church of Wetaskiwin on Sunday evening, Feb. 24th, and another gospel meeting with the country church of Leduc on the evening of March 3rd and to hold street services in Wetaskiwin.

These meetings have created a greater interest in our churches and have stimulated greater zeal for Christian service among our students. We hope that in the years to come, we shall have our own Bible School Coach so that we may visit churches during the summer months as well as the school session. Our Bible School has become a valuable asset.

MYRTLE HEIN, Bible School Reporter.

Pacific Conference

YOUNG PEOPLE'S BANQUET AT FIRST CHURCH, LOS ANGELES

The evening of February 22, Washington's birthday, was the occasion for a patriotic banquet by the members of the B. Y. P. U. of the First German Baptist Church of Los Angeles, Calif. The tables were decorated in the bright colors of red, white and blue, which gave a gay and festive appearance. The program of the evening also carried out the idea of patriotism and made use of symbolic features of Washington and Lincoln. Mr. Norman Dirks officiated as a very able toastmaster, introducing the speakers and the Men's Glee Club of the church, which sang several selections.

As befitting the evening, toasts were given by several members of the society on the colors of red, white and blue. It was pointed out that if our society would stand for the symbols of these colors, love, purity and loyalty, as our flag does, we could certainly be proud of our B. Y. P. U. Other features of the interesting program which followed the banquet were musical numbers, readings, and a short playlet entitled, "February 22 in School," which was highly entertaining.

The evening was one of the most enjoyable our society has spent this year. We hope that through the year we will become finer "patriotic" Christians, standing for love, purity and loyalty.

ALICE STABBERT.

Northwestern Conference

A REPORT OF THE RE-ORGANIZED WOMEN'S MISSIONARY SOCIETY IN ST. JOSEPH, MICH.

In March of last year the Women's Missionary Society of the First German Baptist Church, St. Joseph, Mich., reorganized and started its work anew with 26 members. Since that time several new members have been added. The succeeding months have been uncertain, but our prayers have been offered to God for a stronger organization. We feel that our prayers have not been in vain.

On Dec. 17th of last year we sponsored a program in the Orphanage, which was rendered by the children in an admirable manner. The program consisted of piano and violin selections, short talks, the reading of a poem by Dr. Schwenkener and a "Tableaux of the Home Life," depicting the reactions of a child as it enters a Home, such as an orphanage. The entire program was well received by an appreciative audience.

As a missionary society we are grateful that we have been an integral part of a church where members have had to bear heavy burdens but who have been brought closer together and experienced a determination to do greater things for the Master. We have lost two of our faithful members, Miss Louise Grau and Mrs. Augusta Schultz, in death. We are looking forward to the opportunities for service which God may graciously reveal

to us during the months of the coming year. MRS. FRIEDA HABEL, Secretary.

Southwestern Conference

A GREAT SUNDAY IN BEATDICE, NEBRASKA

A most fascinating time was spent at the West Side Baptist Church at Beatrice, Nebraska, on Sunday, February 10th, when the Rev. Paul Gebauer, one of our Cameroon missionaries, was in our midst and brought two wonderful messages on Africa. Mr. Gebauer is being partly supported by the German Baptist young people's organizations, and we certainly were glad to have the privilege of seeing and hearing of the fine work which he is doing.

In the morning address Mr. Gebauer told of the customs of the African natives, their ways of life, and their religious beliefs. The evening service was in charge of the B. Y. P. U. with Miss Esther Miller, the president of the society, conducting the meeting. The Junior and Senior Guilds and the choir brought special musical numbers. Our minister, the Rev. J. H. Pankratz, introduced the speaker. After Miss Minnie Paul had extended a word of welcome, Mr. Gebauer presented pictures of the people and life in Africa, describing his work in detail and answering questions which were asked afterwards. The profound appreciation of those present was evidenced in the missionary offering as well as in the many personal words of commendation.

MISS ESTHER MILLER, Reporter.

Atlantic Conference

ORDINATION OF THE REV. MAX G. MITTELSTEDT

The Liberty Street Baptist Church, Meriden, Conn., has recently been blessed with several ordination services, of which the most recent was that of Mr. Max G. Mittelstedt, occurring on Feb. 22. At the Council meeting in the afternoon our local German Baptist churches and a considerable number of the American Baptist churches of this vicinity were represented. The Rev. Wm. H. Barsch served as moderator and the Rev. E. M. Conway as secretary. The council declared itself fully satisfied with the experiences and convictions of the candidate and recommended to the church to proceed with the ordination.

At the evening service Professor A. A. Schade of Rochester, N. Y., delivered a fitting and inspirational ordination message. Music was rendered by the church choir, Mrs. Wm. Barsch and individual members of the church. The Rev. Max G. Mittelstedt is serving the Meriden Church in the capacity of acting pastor during the year's leave of absence abroad of the Rev. F. H. Woyke. He is continuing his studies at the same time at the Hartford Seminary Foundation. As he faces the future he eagerly awaits the task which will be his in the years to come.

REUBEN P. JESCHKE, Reporter.

Central Conference

NEWS FLASHES FROM THE CHICAGO YOUNG PEOPLE'S UNION

The "Jugendbund" of Chicago and vicinity had a banquet on Feb. 14 in honor of the Rev. Martin Leuschner, the new general secretary of the Young People's and Sunday School Workers' Union and editor of "The Baptist Herald." About 200 young people and friends gathered in the spacious lower hall of the First Church and were called to the banquet tables by the president of the Union, Mr. Walter Pankratz. The peppy song leading by Mrs. W. Pankratz added much life and color to the evenings' affair. In the early part of the evening's program the various local B. Y. P. U. societies were introduced to the Rev. and Mrs. M. L. Leuschner by their presidents or appointed representatives, whereupon an appropriate reading, poem, or musical selection was rendered by the respective groups. Greetings were also brought by the Rev. P. Langenberg, a visitor, who hails from our German Baptist work in South Africa, and from our beloved Paul Gebauer. In due respect to our former general secretary of the Y. P. and S. S. W. Union and editor of "The Baptist Herald," the late Rev. A. P. Mihm, the president of our Union called on all to pause in silence for a few minutes in loving memory of his ministry. A token of appreciation for the faithful service rendered by Mr. Mihm, was presented to Mrs. A. P. Mihm. Mrs. Leuschner was also honored with a bouquet of flowers. Our new secretary and editor was then introduced to the audience. In his winsome and inspiring way he spoke upon the subject, "A Modern Tale of Two Cities."

The Humboldt Park B. Y. P. U. Society has a very able leader in Miss Dorothy Maxwell. The young people have been an inspiration to their pastor at the evening services by filling the front pews, and once a month they go out in groups to call on prospective or delinquent members. Some of them have begun to canvass the neighborhood.

The B. Y. P. U. society of the Second Church reports great success under the commission plan. A happy, keen competition has been aroused among the various groups, with the result that each commission gives its best efforts to make its program exceptional. The Young People's meetings have been original, inspiring, and lively. Mr. Herbert Siemund is the capable president with a very efficient staff of group leaders.

The Oak Park B. Y. P. U. society had the privilege of having a group of students from Wheaton College with them for the first meeting of the new year. A large group of its young people had charge of a meeting at the Aiken Institute, with Mr. Harold Johns, president, and Mr. John Baumgart participating in the program. The B. Y. P. U. society celebrated its 44th anniversary on March 7 with Mr. Johns in charge of the meeting. The Rev. Martin L. Leuschner

gave the address of the evening on the subject, "The Yoke of Youth."

REV. E. LENGEFELD, Reporter.

LINWOOD ASSEMBLY—1935

After a lapse of two years the Linwood Park Assembly will again meet this year. Those of the Lake States who have attended the assembly in past years will welcome this news with eagerness, since it recalls memories of pleasant summer days spent at beautiful Linwood Park, near Vermilion, Ohio, on the shores of Lake Erie.

The dates are from July 29 to August 4. All young people and Sunday School workers in this section are urged to make this a part of their summer planning. We know of no finer spot where we can meet in a Christian atmosphere, enjoy to the fullest this beauty, and play in the blue waters of Lake Erie.

We have arranged an assembly program that we believe surpasses in quality any that have gone before. We expect to have as our faculty such men as Dr. Charles W. Koller of Newark, N. J., Dr. P. J. Trudle of Buffalo, N. Y., and our own Rev. Martin L. Leuschner, general secretary of the Y. P. & S. S. W. Union, and others who will direct us in a week of spiritual up-building and recreational enjoyment. Those wonderfully inspiring sunset services overlooking the lake will again take a prominent place in our program.

It is rather early to be thinking about vacations, but we are reminding you now so you will have plenty of time to plan your vacation accordingly. We feel sure you will say it was the most glorious vacation you have ever spent anywhere. More details will be given later in these columns, or you may address your inquiry to Norman J. Boehm, 5269 Yorkshire Road, Detroit, Mich. Come on, Cleveland, Erie, Dayton, Lansing, Detroit and others! It will pay you to come a long way for this assembly.

DONATION DAY AT THE CHICAGO HOME ON EASTER MONDAY

The annual "Donation Day" for the benefit of the German Baptist Old Folks' Home will be on Easter Monday, April 22, 1935, at 2 P. M. The exercises will be under the auspices of the Women's Union of the German Baptist churches of Chicago and vicinity.

The needs of the Home during these strenuous times are many, but our trust is in the Lord, and we know he will supply our needs.

All donations will be thankfully received. A very interesting program will be rendered. If you cannot come, kindly send your gifts direct to the German Baptist Home for the Aged, 1851 N. Spaulding Ave., Chicago, Ill. Everybody is most cordially invited. Refreshments will be served for fifteen cents. Come and cheer the old folks. It will make them happy and bring joy to you as well.

MRS. JULIA W. DEUTSCHMAN,
Secretary.

Beginning the Day

A Scripture Passage and Meditation for Spiritual Progress

By PROFESSOR ARTHUR A. SCHADE

OF ROCHESTER, N. Y.

Thursday, April 4

Ye Must Be Born Again

"Except a man be born again, he cannot see the Kingdom of God." John 3:3. (Read John 3:1-13)

The evangelistic appeal of these sermon lies in their comparison of the Christian religion with that of the Jews, Greeks, or followers of John, the Baptist. In every case it is superior. It is a baptism of spirit, in contrast with water, a cheer as of wine in contrast with stale purification pots, as a spiritual temple in contrast with a material house of God. How is this superiority in every point to be accounted for? The answer lies in the superiority of origin. The Christian is born, not solely of the flesh, or the will of man, of water, but of the will of God, of the spirit, from above. The birth of new life is everywhere observed in nature. Hence birth is an excellent symbol of that change brought about in a human soul when Jesus bestows upon it the gift of God's spirit.

"Father, may our life give expression to the Holy Spirit!"

Friday, April 5

The Uplifted Christ

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

(Read John 3:14-21)

When serpents crept into the camp as a chastisement for infidelity to the Lord, Moses erected a cross and placed upon it an image of a serpent made of burnished brass. It represented God's promise of healing to all who had faith and took the trouble to look to it for help. John finds that an excellent symbol to express what Jesus says in our text. He, too, had to be lifted up on a cross as the promise of healing for all who look to him in faith. The uplifting of Christ lies far in the past and cannot be repeated before our eyes. Nevertheless, the picture of his heroic self-sacrifice for the salvation of the world can be pictured to human souls, and the attractive power still radiates forth from that cross with spiritual healing for all who will respond to its appeal.

"Father, though we cannot see the physical Jesus or the wooden cross, help us to see the heart of him who thus crowned his faith and loyalty."

Saturday, April 6

Living Water

"Thou wouldst have asked of him, and he would have given thee living water." John 4:10.

(Read John 4:1-30)

The source of drinking water presents

an acute problem in Palestine. It must be diligently collected in the rainy season and stored in cisterns to which people repair with their water pots for household use. It is scarce, laboriously obtained, and often stale, an apt symbol of the ancient faith of Jew and Samaritan. In contrast Jesus has living water to offer. His water provides for perpetual quenching of thirst, and becomes, within, a well gushing forth a refreshing stream. He has the fountain of perpetual youth. If people only knew, they would surely ask, and receive this living water.

"Father, how often have we forsaken the living fountain and hewn cisterns which hold no water. Make us wise, we beseech thee, unto salvation."

Sunday, April 7

Bethesda

"Wilt thou be made whole?" John 5:6. (Read John 5:1-23)

To us the succession of birth, bread, water and the healing seems more natural. Whatever the original arrangement of the material might have been, the present order is birth, water, healing and bread. I shall seek to atone for jumping the reader about so much in the beginning of this series by sticking to the gospel order henceforth. The Jews had their healing water, the far famed Bethesda, but how disappointing it proved to be in reality! For thirty-eight years this poor fellow sought healing, but his turn never came. Jesus, in contrast, spoke a word and he marched off hale and hearty. This healing of the body is the sign of his power to give life to the soul. Why linger at the sluggish pool, when spiritual health and life is so near at hand?

"Father, help us to look to thee, whence cometh all our help!"

Monday, April 8

The Bread of Life

"For the bread of God is he which cometh down from heaven and giveth his life for the world." John 6:33.

(Read John 6:46-65)

Bread is recognized as a staff of life. Its physical assimilation provides bodily vigor. It therefore supplies another suitable symbol to set forth that spiritual blessing which Jesus has to bestow. It has its spiritual counterpart, which also may be assimilated, and which produces spiritual vigor. Men's minds and hearts hunger for satisfactions, which are not of a physical character. Jesus is God's supreme gift to man for the satisfactions of these exalted hungers of the soul. But he can satisfy them only as he is received and assimilated through our men-

tal processes. The mind must deal with him, his teaching. His example of helpful living, his religious qualities, his self-sacrifices for the salvation of the world must be allowed to master our minds and determine our attitude. Then will he prove to be the bread of life.

"Father, may we hunger and thirst after righteousness!"

Tuesday, April 9

Blood Will Tell

"If God were your father you would love me." John 8:42.

(Read John 8:31-44)

In chapters 7-10 we find Jesus at the feast of Tabernacles in Jerusalem. He is engrossed in a lengthy debate with the Jews which took its departure from the healing of the man who was born blind. He represents himself as the light of the world, because he demonstrated his power of giving light by opening the eyes of the blind man. These chapters bring out the real issue, as John sees it, of Jesus' controversy with the Jews. They reject him, finally and fundamentally, because they are neither the seed of Abraham, nor the seed of God, but of the devil. (8:44.) They love the lie, not the truth, and for that reason they reject Jesus. Man is judged by the friends he chooses. That which is pure comes out into the light, and that which is deceptive seeks the darkness. Man shows the blood which flows in his veins.

"Father, make our spirit right, and our conduct will not be faulty!"

Wednesday, April 10

The Good Shepherd

"The good shepherd giveth his life for his sheep." John 10:11.

(Read John 10:1-18)

Jesus' controversy with the Jews in these chapters resulted in a break which impressed upon his mind what the inevitable outcome of his mission would be. He sought to be a good shepherd of this misguided people, but the flock was in control of wolves which would surely get him and tear him in pieces. But nevertheless, he would not flinch, but would die on the post of duty, in the fulfillment of his divine commission. Jesus was not explicit in regard to the necessity of his death; he evidently assumed that its efficacy was not dependent upon the understanding of its divine purpose. The picture of John in this connection represents it as a consequence of faithfulness on his post of duty.

"Father, help us to be true under-shepherds, and not hirelings."

Thursday, April 11

The Corn of Wheat

"Except a corn of wheat fall into the ground and die, it abideth alone." John 12:24.

(Read John 12:23-41)

The perplexing necessity of Jesus' death is explained by another figure. According to a natural law life must be sacrificed in its own reproduction and multiplication. Jesus came to give life to the world. That can only be accomplished as he gives his life, even as the seed which is to bear this precious fruit. Hence he cannot be guided by considerations of personal safety, but must faithfully go the way of obedience to God's laws, irrespective of the consequences to him personally. Christian life has always been fruitful when lived on that level. "The blood of the martyrs is the seed of the Christian Church." Religion in our times would be more fruitful and impress the world quite differently, if Christians had a new baptism of this spirit of martyrdom.

"Father, make us brave and self-forgetting, ready to live or die for thy Word and Work!"

Friday, April 12

The Resurrection and the Life

"He that believeth in me, though he were dead, yet shall he live." John 11:25.

(Read John 11:1-46)

While the cleansing of the temple resulted in official action against Jesus in the synoptic report, the raising of Lazarus gave rise thereto in John's record. Strangely enough, this most stupendous miracle is not mentioned in other gospels. The incident would be readily understandable to the Greeks because of its similarity to a ritual of their own religion by which the resurrection of nature in the spring was symbolized. Martha represents the Jewish idea that the resurrection will occur when God comes to establish his kingdom, and the faithful Jews shall arise to share in its blessing. Jesus represents, in contrast, the conception that resurrection is a spiritual experience and occurs when man is made alive by the Holy Spirit. Death hath no power over one who possesses eternal life.

"Father, redeem us from fear of death."

Saturday, April 13

The World Turned Upside Down

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13:14.

(Read John 13)

Chapters 13-17 are devoted to detailed report on the incidents connected with the last supper. The early Christians were accused of turning the world upside down. In that they seem to have been true to their Master's teaching and example. True greatness lies not in power to command, but rather in service rendered. It is true, the world also magnifies him who renders mankind distinctive service, such as discovering a remedy

for deadly disease, writing beautiful verse for popular edification, inventing some instrument for human service. But few of us can attain to such greatness. Jesus magnifies the commonplace service, such as showing kindness to a child, washing a saint's feet, or giving a cup of cold water to a disciple. The door to Christian greatness is open to all.

"Father, fill our souls with love and compassion, that we may be moved to helpfulness!"

Sunday, April 14

Many Mansions

"I go to prepare a place for you." John 14:2.

(Read John 14)

The disciples still shared with the Jews the hope of a national salvation, a kingdom of God on earth, wherefore his impending death was sure to fill them with despair. Jesus could not tell them at once that which they must eventually learn, that his kingdom is not of this world, that is, not fashioned after the worldly pattern, but is supreme and above all earthly governments. It consists rather in a state of mind that is to be fraternal toward men and filial toward God. It represents the experience of eternal life as a present possession, unaffected by physical death, reaching its consummation in a future life.

"Father, we praise thee for the glorious hope of the hereafter."

Monday, April 15

Abide in Me

"As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." John 15:4.

(Read John 15)

The divine purpose of life and spiritual culture is the bearing of fruit. Jesus refers to a rare and delicious fruit. The Christian is to be like a vine to which people may come and pluck understanding of the meaning of life, refreshments of the divine spirit, inspiration to Christian living, strength for the struggle in realizing one's ideals, hope in the midst of discouragements, and comfort in hours of sorrow.

"Father, draw us nearer, still nearer to thy side."

Tuesday, April 16

Yet a Little While

"A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father." John 16:16.

(Read John 16)

The disciples were perplexed about the Master's immediate intentions. He spoke of going from them, and of shortly returning. If he was to return so speedily, why should he leave at all? John finds Jesus' thought and expresses it as "better so." His physical presence must be supplanted by his spiritual presence. In his spiritual presence he will return to them, and be with them always. His going will be but for a little while, and

their sorrow but for a night. Joy cometh in the morning with his return.

"Father, we thank thee for him who is present with us in our struggles, and in our Christian labors."

Wednesday, April 17

A Magnificent Achievement

"I have glorified thee on earth: I have finished the work thou gavest me to do." John 17:4.

(Read John 17)

The supper-room discourses are brought to an end with Jesus' intercessory prayer. The hour of his glorification had come. He had finished his earthly assignment, glorifying the Father on earth. God had been known as a spirit of justice and righteousness; now he is known as a God of love and mercy, infinite in compassion. It remained for Jesus himself to be glorified, and what a means to that end—the shameful cross! What prophetic insight was required to see it as a glorification, but so it has proved to be. His obedience to God, the courage of his convictions, his love for lost souls, his self forgetfulness are some of the beams of glory which enshroud him there.

"Father, we bow in reverence before the cross."

Thursday, April 18

My Kingdom

"If my kingdom were of this world, then would my servants fight, that I should not be delivered up to the Jews; but now is my kingdom not from hence." John 18:36.

(Read John 18)

The Jews expected national salvation with the coming of the Messiah. Had Jesus devoted himself to the realization of this expectation, his servants would have fought for him. But Jesus recognized that the mission of the Jews was spiritual, not political, and he sought to reclaim it for this higher mission. He came to reconcile men to one another and to their God. It was a timeless objective to which he devoted his life and interests. Nations may come and go, but human relations abide. Before condemning the Jews for failing to warm up to this exalted ideal, let us look about us and see how he would fare with us among men in our day.

"Father, grant us a vision of the glorious family of God, which our Savior came to restore, and make us devoted thereto."

Friday, April 19

They Crucified Him

"And they took Jesus and led him away, and he, bearing his cross, went forth into a place called the place of a skull . . . where they crucified him." John 19:16-18.

(Read John 19:1-37)

The cross is the mystery of the centuries. Why should the best man in all the world, who not only desisted from evil, but actively promoted good, be crucified? Because the world was under the mastery of selfishness, greed, and bru-

tal force. There was no room in such a world for the ideals of Jesus, and since he would not be silenced, he had to be put to death. So far the historical situation which lies back of his death! The providence of God used this death of Jesus to much greater ends than the bigoted enemies imagined. God made him the reconciliation of wayward humanity to the house of the Father. Paul puts it thus: "God was in Christ reconciling the world unto himself." John puts it: "If I be lifted up, I will draw all men unto myself."

"When I survey the wondrous cross
On which the prince of glory died:
My richest gain I count but loss
And pour contempt on all my pride."

Saturday, April 20

Service of Secret Disciples

"And after this Joseph of Arimathea besought Pilate that he might take away the body of Jesus." John 19:38.

(Read John 19:38-42)

Jesus' body was taken from the cross and lovingly placed in the grave by Joseph of Arimathea and Nicodemus who secretly followed Jesus. They held high positions among the Jews which they did not wish to jeopardize for Jesus' sake. But the heroic death of Jesus on the cross seems to have completely cured them of their cowardice, and now they courageously did for him, what his disciples had not the courage to do. It is not easy to cut loose from the traditional moorings and to follow an adventurous leader, the wisdom of whose course still remains to be vindicated. The virtue of clinging faithfully to the religion of the fathers this time halted many from following a true prophet of God.

"Father, give us grace to confess thee bravely before men, whatever the threatened consequences."

Sunday, April 21

Mary Rabboni

"And when she had thus said, she turned herself back and saw Jesus standing." John 20:14.

(Read John 20:1-18)

The disciples had not been convinced by Jesus' foretelling of his resurrection. Even Mary went out to the grave to minister to the remains and was taken back by finding the grave empty. But she had a glorious meeting and recognition of her Master. She and Jesus exchanged a touching greeting: "Mary!"—"Rabboni!" Her weeping had turned into joy; joy because she had a living Savior, joy because death was conquered, joy because the work of redemption had received heaven's recognition, and joy because his work would go on from triumph to triumph until all life is brought under the dominion of his spirit. This joy of his has been shared for more than nineteen hundred Easters, and fills the hearts of Christians throughout the world today.

"Father, we thank thee for the immortal hope which is ours through the resurrection of the dead."

From Anarchist and Socialist to Christ

By WILLIAM A. MUELLER

Chapter Seven

It was providential that just in this crisis Binde's wife brought a devotional calendar which she hung up in her husband's room. The Bible words of that calendar, and the brief exposition of these Bible verses began to make heavy inroads into the soul of our seeker after truth. They were in open contradiction with everything he had held or believed to be true. Let us hear Binde's own confession of those crucial days of struggle against the truth of God.

'For the first time in my life I had come to the words of Jesus as one who was really heavy laden and weary of life. If he only could have been MY crucified Savior!

"But then I would suddenly jump out of my bed, fetch Nietzsche's "Anti-Christ" from my library shelves. I wanted to see who was right, Jesus Christ or Friedrich Nietzsche. But opening the latter's book I would read those well known sentences that 'Christianity is only for the weak, for the misfits, the nervous and exhausted people of the earth, for those who villify and besmirch misfortune with the conception of sin.' 'It is in no man's power to become a Christian; you are not converted to Christianity—you must be sick enough to become a believer in Christ.' I trembled when I read those words of the great enemy of Jesus Christ. Was I not such an one? And distinctly I heard a sharp voice within me saying: 'If you were well, would you read those calendar meditations?'

"I trembled and tumbled against the mirror, I looked at my own picture, and instantly expected to become insane.

"But the next evening I dragged myself stubbornly into the circle of my old companions. When I went home late in the night, I kicked my foot against a stone. I kicked it once, and again the second, and again the third time. This kicking was the expression of the rebellion in my own breast. This kicking was against the stumbling-block of Christ. I did not want to hear the voice of the good shepherd. But when I picked up the stone, I felt as though a voice within me said: 'It is I who speaketh to thee. Those who are well have no need of a physician, but the sick need him.'"

The battle went on. The Bible continued to speak to Binde's heart. It spoke to him like a good friend. But also the voices of the past made themselves heard. Nietzsche whispered into his ear: "Die at the right time." Once he almost drove with his bicycle into the river Rhine, but God did not let him.

During this time it was also providential that a student of medicine, who is today a practicing physician in the city

of Budapest in Hungary, crossed Binde's path. This young man invited Fritz Binde to a celebration of the Christian Students' Association in Bonn. The two became friends from the moment they met. This medical student as he has himself admitted was not matured enough in his Christian faith to bring the skeptical art critic to a living faith in Jesus Christ, but he helped him considerably in his search for truth.

It was very hard for Binde to pass from his aesthetic monism to the Biblical faith with its clear distinction between God and man. He revealed himself to a pastor who was more than astounded and bewildered over the change that evidently was coming over Fritz Binde. This pastor did not know whether he should take the inquirer seriously, for he knew how Binde had changed his views many times in the course of a decade. But he had grace enough not to say too much at the time, but recommended a little booklet which he gave to Binde, entitled: "Following the Lamb" by George Steinmeyer.

Fritz Binde began to read this booklet in the trolley car that was to take him to his home. He read it with deep emotion. He later said this about the wonderful effect of this booklet upon his soul:

"The book did this for me: it transformed the heroic and superior Jesus of Nazareth into the humbly serving and slaughtered Lamb of God which took away the sins of the world, and also my own sins. It proved to me the victory of that which is weak and nothing in the world over that which is strong and mighty. It placed me before the alternative: to choose between the lamb's way and the lion's way. It awakened in me the lamb's mind and the willingness to bear suffering. And thus it made me willing to say 'yes' to God's holy will. It enabled me to recognize God as the Lord of all life and to cast myself humbly at his feet.

"I was converted, but did not fully understand the meaning of that word. But I knew this: God is my father; in Christ Jesus he has forgiven me all my sins, and now I am in the best keeping. A wonderful peace and quiet came over me. I ran down into the garden, marvelled at the heavens, the trees, and the flowers and everything within me shouted with praise. 'God is my father through Jesus Christ; I am in safe hands now!' I shouted with a loud voice. It was the first cry of joy of a new born creature."

The decisive event had happened. Fritz Binde had become a child of God, redeemed by the grace of Jesus Christ.

(To be concluded)

PRAYER HELPERS

"Take it to the Lord in Prayer"

Prayer Topics

"Herewith I am enclosing the enlistment cards for *Prayer-Helpers* with my signature thereon. Not that I have not prayed for the denomination and its work heretofore, for there is never a day when I do not remember our work in prayer, but I wish to join in a visible way the large group of people who are united in seeing the Lord's will at work in our denomination. We feel the need of a deeper spiritual revival.

REV. GEORGE A. LANG,
Tacoma, Wash.

During the week from Palm Sunday to Easter the German Baptists of North America will give the annual Easter Offering. It will be a great occasion for all of us to place our sacrifices into the hands of the Risen Christ. Continually we will implore the Lord to make this Easter Offering a success.

Our Denominational Family

Our denominational family comprises the following: 272 churches with a membership of 36,078. 306 ministers; of these 199 are serving churches as pastors. We have 9 women-missionaries. 302 Sunday Schools have 35,591 scholars. 214 Women Societies have a membership of 6,252 and 238 Young People's Societies have 9,615 members.

Our Denominational Enterprise

The Publication Society supplies us with the necessary literature. Our Seminary at Rochester trains our future pastors. The Children's Home at St. Joseph cares for our homeless children. Our three Old People's Homes make it possible for about 160 aged ones to spend a carefree and happy evening of life. In our two Girls' Homes many are sheltered in happy Christian surroundings.

Our Mission Society is supporting 69 workers in various capacities in our own home mission field. 26 ministers and 16 ministers' widows are drawing pensions from our Minister's Pension. 12 ministers and 16 minister's widows are receiving aid from our department for Superannuated Ministers. Our people everywhere are responding to the strong appeal of our own foreign mission work. We are cooperating in the support of 63 missionaries working in the following countries: Cameroon, Austria, Hungary, Jugoslavia, Czechoslovakia, Bulgaria, Roumania, Germany and Poland.

In all these different spheres and through these many agencies and workers we are extending the kingdom of our Lord. Our Denominational Enterprise needs *Prayer-Helpers* and financial supporters.

PRAYER-HELPERS,
P. O. Box 6,
Forest Park, Ill.

A CHAT ABOUT BOOKS

By THE EDITOR

One of the most amazing literary developments of the past few months has been the matter in which the stellar greatness of Robert E. Lee, American statesman and commander of the Confederate armies in the Civil War, has come to light. The story of his life and the nobility of his character have moved me more profoundly than any other biography, which I have read during the past ten years.

April 9th of this year will mark an important date in American history. It will mark the 70th anniversary of the surrender of the southern army under General Lee at Appomattox Court House in Virginia to bring the Civil War to a close in 1865. The other day in the rooms of the Chicago Historical Society I stood reverently alongside the original rustic table and old fashioned ink bottle which were used by Lee and Grant in the signing of the terms of surrender. With bowed head I thought not so much of the strife which had torn North and South apart but of that great man, Robert E. Lee, who beneath the weight of defeat and shame could write: "I think it wisest not to keep open the sores of war but to follow the examples of those nations who endeavored to obliterate the marks of civil strife and to commit to oblivion the feelings it engendered."

My enthusiasm in recommending the book, "Robert E. Lee, the Christian," by William E. Johnstone, (Abingdon Press, 1933—281 pages—\$2.00) is almost boundless. This book will add another Christian saint to the list of those men and women who inspire life and will fill your mind with a host of living illustrations of a man who "walked with God." Ministers and young people's societies will find much invaluable material in this book for sermons and programs.

Some have included him in "the Great American Triumvirate" with George Washington and Abraham Lincoln, and he seems to belong thereto, not only as a man who was related to both Washington and Lincoln, but as one of the greatest men which the American soil has produced. He seems to have been almost a paragon of perfection, but no refutation of these high tributes has as yet appeared. Here was a man who as a student "never failed in a single recitation," who "never received a reprimand or a demerit at West Point," who was called "the beau-ideal of a Christian." Johnstone says of him: "After years of study of his life and character I fail to find in his whole career from the cradle to the grave a flaw in his . . . conduct." A reviewer in "The Christian Herald" writes: "Of all the great names in American history, none stands higher than that of Lee and the greatest of them all by universal consent was Robert Edward."

Here is the story of the boy who ministered to his invalid mother. "He was the housekeeper, carried the keys, at-

tended to the marketing, managed all of the outdoor business." Here is the account of events which led a man, who spoke of "slavery as an institution to be a moral and political evil," to become the commander-in-chief of the southern armies to battle for righteous principles as he interpreted them. He hated and despised war. He loved the enemy, referring to them always as "those people" or "our friends across the river." He was instrumental in encouraging the most amazing religious revivals which swept through the ranks of the southern soldiers. Here is the story of a Christ-like character, facing unflinchingly an indictment for treason following the war, and accepting the call to Washington College at a salary of \$1800 "offered purely on the basis of faith" with 30 to 45 students at a time when financial temptations were pouring upon him from all quarters.

This biography by Johnstone stresses the marvelous Christian faith and life of Robert E. Lee. "Since the days when the Apostle Paul declared that he was 'not disobedient to the heavenly vision,' no great historic personage blazes with a greater luster of purity, nobility, and lofty Christian manhood throughout his whole life than Lee." He believed implicitly in prayer and like Washington, was often found in prayer to God for the task at his command. He loved the Bible which he accepted as "the infallible word of God." He found his deepest joy at revival services, where the message was a simple testimony for Christ. "His crowning glory was the sublime simplicity of his Christian faith and life." The Lee Memorial chapel on the campus of Washington and Lee University, Lexington, Virginia, is not only a vault for his body but also a living testimony to the religious grandeur of this great American.

If you can possibly secure one or more of the four volumes on "R. E. Lee, A Biography," by Douglas South Freeman (Charles Scribner's Sons—1934—\$3.75 per volume) from a nearby library, you will be amply repaid for your trouble. It is certainly a notable work, which deserves a high place in American literature. "Perhaps it will be known," a reviewer said, "as the one great biography so far written in America." Anyone who tries to keep apace with the great books of the year will not rest until he has finished reading these volumes.

In Dallas, Texas, a statue of "Lee Inspiring the Youth of the South" will soon be erected. Stratford Hall in Virginia will be dedicated this fall as a national shrine in his memory. In north and south the life-story of Robert E. Lee is rising to its true perspective of greatness. But it must never be forgotten that "the cardinal fact of Lee's life was God" and that, even more than Washington or Lincoln, he was America's greatest Christian!

THE EASTER OFFERING

A Gift of Love to the Master of Life,
Jesus Christ, the Risen Lord



Christ and the Fishermen—Zimmerman

CHRI^ST'S call to men and women to follow him has always demanded complete surrender to God's Spirit and sacrificial giving in his service. He laid his hands upon the fishermen with their nets and drew them into his discipleship to become fishers of men. He went before them as the example of lowliness and love when he washed the feet of his disciples shortly before his crucifixion. He gave his life for the redemption of mankind, even as God gave his Son for the world, and those who follow his call must enter the fellowship of those who find their joy in giving and sacrificing for the Kingdom of God.

The Easter Offering of our churches for this year will be devoted to the entire "denominational family." The extent and range of our great enterprise are sometimes lost sight of. Ours is a large and many-sided work, each phase of which is important in the eyes of God. Some people prefer one "child" or branch of our missionary work to another, but all "children" sit around the family table and each receives the share of the daily portion. Such is the ideal family life, and such should be our

earnest concern for the whole denominational family.

The missionary enterprise of German Baptists at home and abroad should make a particularly challenging appeal to our young people. They have been the recipients of many benefits, gifts of heritage, and invaluable influences in the years of childhood in our churches. The opportunity of this Easter Offering should stir the gratitude of their hearts to God and lead them to place their offering on the altar of God's work.

Above all, let us stress the central reality of the Christian's giving, that every offering is given, not to ourselves nor the denomination, but to the Risen Christ. When our giving is in accord with his giving, and our love like unto his love, then we shall enter into more intimate and blessed fellowship with him than ever before. Crown him Lord of your life by making him Master of all that you have and are! Enter into the Easter joy and power of the ever living Christ! It is true regarding your Easter Offering, "the Lord hath need of it." Give it gladly and without delay!

GIVE YOUR EASTER OFFERING

FROM PALM SUNDAY TO EASTER, APRIL 14 TO 21, 1935