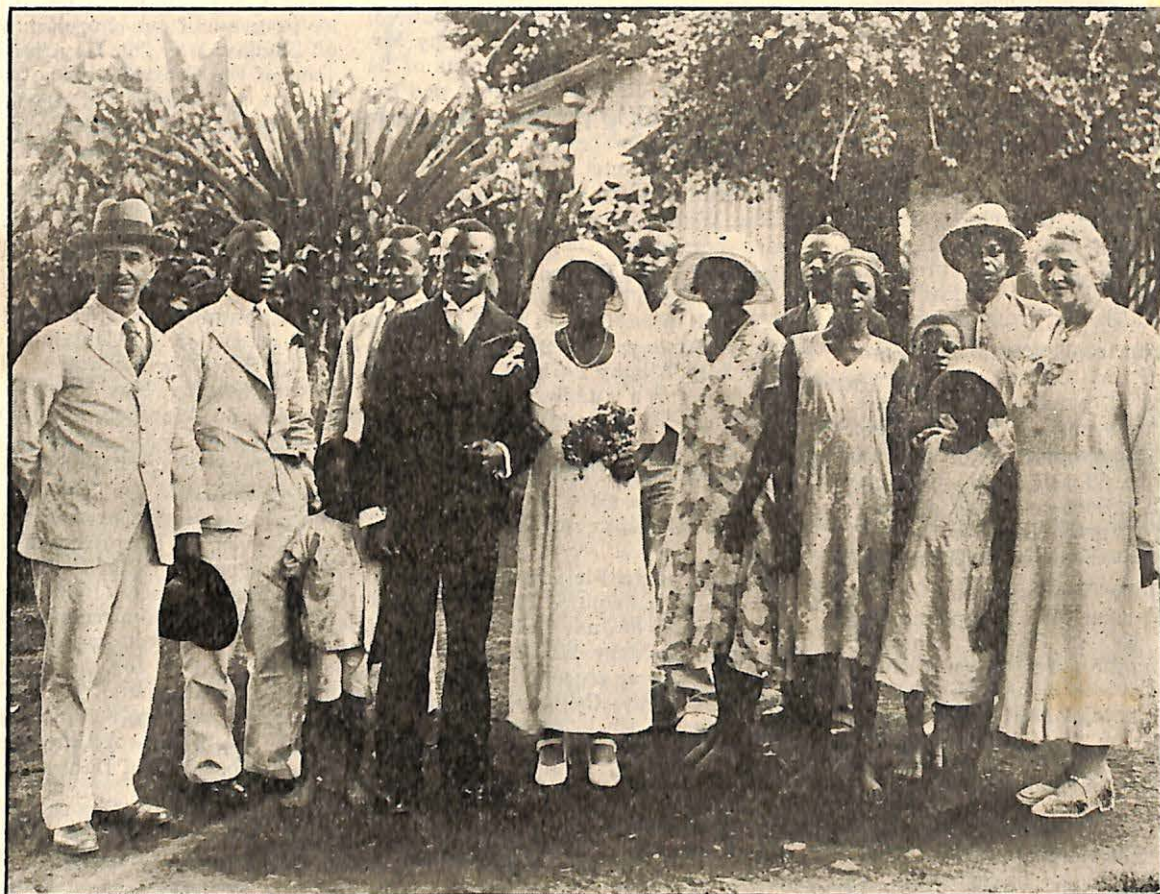


THE BAPTIST HERALD



WEDDING BELLS IN SOPPO, AFRICA

The Rev. and Mrs. C. J. Bender, Missionaries, Are at Left and Right Extremes on Picture

June 15, 1935

What's Happening

On May 26 the Rev. George Hensel delivered the baccalaureate address at the high school in Kankakee, Ill. Mr. Hensel is pastor of the Immanuel Baptist Church of that same community.

The First German Baptist Church in Portland, Oregon, held evangelistic services for several weeks before Easter which were conducted in German by the Rev. J. Kratt and in English by the Rev. Fred Mueller. On Easter Sunday the Rev. J. Kratt, D. D., had the joy of baptizing 14 converts.

On Easter Sunday the Rev. A. Felberg, pastor of our church in Winnipeg, Canada, baptized six candidates at the mission station in Elmwood. The attendance at the Sunday services is very encouraging, and the church intends to continue its mission efforts in this district, whose population is largely German.

The Rev. H. Palfenier, minister of our church in North Freedom, Wis., conducted evangelistic services for two weeks in the German Baptist Church in Pound, Wis., of which the Rev. J. F. Meyer is pastor. The North Freedom church will hold a vacation school for several weeks beginning with the last week in June.

The Rev. Charles F. Zummach, pastor of the Oak Street Church, Burlington, Iowa, baptized 35 persons during April. It is the fervent prayer of the church and minister that the number of baptized converts will be 50 this year. In June Mr. Zummach preached on the anniversary themes: "Forty Years a Baptist" and "Twenty-Five Years in the Ministry."

The Rev. John Wobig, pastor of our church at Wausau, Wis., baptized five converts on Easter Sunday morning. These with six others were given the hand of fellowship at the communion service on May 5. A special Mother's Day program was held on the following Sunday to honor the mothers of the church. A Daily Vacation Bible School is being conducted this month.

The Second Church in Brooklyn, N. Y., recently installed oil burners in the church furnaces, to which the men of the Crusaders' Bible Class had subscribed almost \$600 and to which other organizations, including the King's Daughters' Circle, also contributed. The basement of the church was also refurbished into an up-to-date dining room. The Rev. Alfred Bernadt is minister of the church.

On Easter Sunday the German Baptist church in Oak Bank, Canada, which is a mission station of our Winnipeg Church, held a joint service with the United Church of that community. The Rev. A. E. Reeh and the Rev. Mr. Neville were in charge of the special service. On Good Friday evening the united choirs of both churches presented a cantata, entitled,

"The Promise of Easter," before a large and appreciative audience.

Professor Helmut Dymmel of our seminary in Rochester, N. Y., has begun an ambitious summer program visiting the churches of the Middle West and participating in conferences and institutes. In June he will attend the Minnesota Association of the Young People's Institute of that state. In July he will attend the sessions of the Northern and Texas conferences, and in August he will participate in the Southwestern and North-western conferences.

On Mother's Sunday evening, May 12, a musical program was given in the Burns Avenue Church in Detroit, Mich., before an audience which filled the church. The church choir of 30 voices led by Mr. Stanley E. Ernst, the male chorus of 24 voices with Mr. R. Zech, director, and the women's choir of 18 persons sang numerous selections. Numbers by a mixed quartet, a ladies' quartet, a soloist and several instrumentalists were also rendered. The Rev. William Schmitt, pastor, brought a brief message.

The Rev. Louis H. Broeker of Chicago, Ill., will begin his ministry as pastor of the First Baptist Church of St. Joseph, Mich., on Sunday, July 21. He has been pastor of the Albany Park Baptist Church in Chicago for a number of years. He comes from a German Baptist home in Peoria, Ill., and was baptized years ago by the Rev. John Pankratz of Chicago. We welcome this gifted and fervent ambassador of God into our German Baptist circles!

The pulpit of the Fleischmann Memorial Church in Philadelphia, Pa., during the summer months of June, July, and August is being supplied by Mr. Milton Schroeder, a second year student in the English department of the Colgate-Rochester Divinity School. He is a son of the Rev. and Mrs. H. R. Schroeder of St. Paul, Minn., and has already distinguished himself at school and in religious circles by his notable work and consecrated service. He was recently elected student body president of the divinity school for 1935-36.

The Rev. G. O. Heide is residing at present with one of his daughters at Las Animas, Colorado, after a most delightful trip into the Pacific Northwest. He has sent a picturesque report of his experiences during the trip to "The Baptist Herald," of which mention at least can be made. He frequently preached in English Baptist churches in towns or cities, where he spent his Sundays. He visited our churches in Tacoma and Spokane, Wash., and Vancouver, British Columbia, and had memorable experiences in Kent and Seattle, Wash., as well.

Easter Sunday was the beginning of a series of revival meetings conducted for

two weeks by the Rev. E. G. Kliese of Detroit, Mich., in our church at Gladwin, Mich. The services were held in both languages and resulted in the conversion of 29 Sunday School scholars from 12 to 18 years and an adult woman. The pastor of the church, the Rev. P. F. Schilling, wrote as follows concerning the services: "For a long time we have been sailing against a contrary wind, and dangerous waves tried to swallow us up, but the Master of the sea heard our prayers and came to our aid."

The Rev. William Kuhn, D. D., will travel extensively this summer into almost every section of the United States and Canada. He participated in the Jubilee program of our church in Minneapolis on Sunday, May 26. He attended the sessions of the Central Association of North Dakota at Herreid and the festivities of the 50th anniversary of our church in Madison, S. Dak., on June 9. He will also be present at the Dakota, Pacific and Northern Conferences which will be held at Ashley, N. Dak., Vancouver, British Columbia, and Winnipeg, Manitoba, respectively towards the close of June.

The graduation exercises of the German Department of the Colgate-Rochester Divinity School in Rochester, N. Y., were held on Sunday, May 19. The Rev. F. A. Bloedow of Winnipeg, Manitoba, Canada, brought the Sunday morning message before a large congregation in the Andrews Street Church. On Sunday evening at the commencement exercises, the Rev. A. W. Beaven, D. D., president of the seminary, spoke on "Glorifying the Common Road" and a special hymn was sung as an expression of appreciation to Professor A. J. Ramaker, who was serving as dean of the seminary for the last time at the graduation program. The following students received their diplomas from the dean: Adolf and Arthur Kannwischer, Henry Koslow, and Daniel Meyhoefer.

Three of our churches recently observed their 50th anniversaries. The First German Baptist Church of Minneapolis, Minn., celebrated its golden jubilee on Sunday, May 26, with the Rev. William Kuhn as guest speaker. The Rev. H. Hirsch is pastor of the church. Further festivities were held on May 27 and 28. The First German Baptist Church of Madison, S. Dak., of which the Rev. J. F. Olthoff is pastor, observed its 50th anniversary from Sunday, June 9, to Tuesday, June 11. The Rev. O. E. Krueger and the former pastors, A. L. Tilgner, W. S. Argow and D. Koester, preached at the services, and the Rev. Wm. Kuhn and M. L. Leuschner also participated in the exercises. Our church in Jamesburg, N. J., of which the Rev. C. Peters is pastor, celebrated its 50th anniversary from May 26 to 29.

The Baptist Herald

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MARTIN L. LEUSCHNER, Editor

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Number Twelve

EDITORIAL

The Tercentenary of Roger Williams

THE name of Roger Williams is held in high esteem by the Baptists of America. He may rightly be called "the first Baptist of our land." Certainly the religious principles which he promulgated became the tenets of faith differentiating the Baptists from other groups in the New England states of the seventeenth century.

This month will witness the first of several tercentenary celebrations to be held in various sections of our country in commemoration of Roger Williams' assertion of the principles of freedom of conscience and separation of church and state in the years 1635 and 1636. The Northern Baptist Convention meeting in Colorado Springs, Colorado, from June 20 to 25 will devote considerable time in its program to this tercentenary which will be of vital significance to Baptists everywhere. It will also make plans for a series of celebrations to culminate in the 1936 convention to be held in Philadelphia.

Professor R. E. E. Harkness, president of the American Baptist Historical Society, has briefly outlined the historical background of the observance. "Early in the year 1631 there arrived in Boston a man 'with a windmill in his head.' Almost immediately he set forth his principle of the separation of church and state by declaring that the civil magistrate had nothing to do with 'the first table of the law,' by which was meant the first four of the Ten Commandments having to do with religious affairs. But his position brought him into difficulty. He was compelled to leave Boston and went to a little town called Salem. There he was arrested for his teaching in July, 1635, and in October of that year was sentenced to banishment. However, because of illness he was permitted to remain in his home in

Salem provided he did not teach this doctrine of the separation of church and state. But Roger Williams could not be silent and in January, 1636, the authorities sent officers to his home to seize him. But he, receiving word of their coming, fled from the colony and in the spring of that year established the city of Providence."

This historical tercentenary deserves to receive widespread recognition. The religious principles for which Roger Williams suffered persecution, being called "a disturber of the peace, slightly unbalanced, a veritable firebrand," and for which we as Baptists have stood clearly and outspokenly are in great danger of becoming stifled by the political movements of our day. Freedom of conscience is being challenged even by the United States Supreme Court as the MacIntosh case revealed a few years ago. Dictatorships in numerous countries of the world are attempting to control and to mold the religious life of the people in a totalitarian unity based on political and social ideals. Baptists are needed "for such a time as this" who in the spirit of Jesus Christ and with the courage of a Roger Williams will again hold aloft the principle of religious liberty and will suffer persecution in any form whatsoever to protect the sanctity of one's religious conscience.

The tercentenary of Roger Williams should call us not to a contemplation of a great religious leader of the past but to a spiritual advance in the midst of the contemporary problems of the world in which we should declare unequivocally the convictions of our faith in Jesus Christ and live heroically with Christ-like fortitude amidst critical testing times even unto the cost of the cross!

Resolutions—A Scrap of Paper?

By the REV. GEORGE HENSEL

RESOLUTIONS adopted at conferences often receive the same consideration accorded New Year's resolutions. They are made because the time for making them has arrived, but they fail to survive. They are discarded into the limbo of forgotten things.

The following article is in response to a request from the editor of "The Baptist Herald" to elaborate upon a part or all of the resolutions adopted at the General Conference of German Baptists of North America held in Milwaukee, Wis., last August. Have these resolutions, which were adopted by the assembled delegates, become a mere scrap of paper with no intrinsic and binding and permanent significance for members of our churches at large? If the adoption of these resolutions at the General Conference is to be anything more than a gesture, then they must receive the earnest and prayerful consideration by all of us throughout this year.

The Menace of the Movies

One of the resolutions which appeared in "The Baptist Herald" of September 15, 1934, was taken from the list of resolutions presented to and adopted by the General Conference. It had to do with the unwholesome and degrading films which are being presented to the public without regard to the moral welfare of childhood and youth and the standards of decency and respectability. The movement to eradicate harmful features from moving pictures and to better the type of pictures presented was launched by the Roman Catholic Church but not until much agitation had been aroused by Protestant and other non-Catholic agencies to get the facts about the motion picture industry before the public. Regardless of who gets the credit for this movement, embodied in "The Legion of Decency," Protestants ought to be tremendously concerned about making the purpose for which it stands effectual.

The following resolution embodying a portion of that pledge of "The Legion of Decency" was adopted by the General Conference:

"Whereas a flood of indecent films has been poured out upon our country in which there have been attractive portrayals of crime, vice, easy divorce, shameless standards of sex morality, and utter false views of life; and whereas our country is being misrepresented wherever these pictures are shown in other parts of the world; and whereas multitudes of our own people and in particular our young people are being contaminated by these pictures, be it therefore resolved:

1. "That we commend wholeheartedly every movement that has as its aim the reformation and purification of the film industry;
2. "That we deplore the fact that so many of our daily newspapers and magazines apparently have no sense of decency in advertising and reviewing these film productions;
3. And that we, convinced that the American public does not want filthy and indecent pictures, recommend that all Chris-

Mr. Hensel, pastor of the Immanuel Baptist Church, Kankakee, Ill., is recalling for the readers' benefit the resolutions adopted by the last General Conference of German Baptists and calling them to a fearless embodiment of their truths.

tians everywhere remain away from all motion pictures which offend the sense of decency and Christian morality."

What Christian People Can Do

The resolution adopted by German Baptists at their General Conference merely lifts the hem of a garment which covers many sins and evils in this moving picture industry. Monopoly is another evil which should be exposed and opposed. Block-booking and blind-selling, whereby the local exhibitor is obliged to take the bad along with the good films in the lot, not only render him powerless to select good pictures but also make it impossible for the public to influence the exhibitor. Thus films made for adults must be shown regardless of whether audiences of families and children might prefer something quite different. All our Christian people ought to support such organizations as the Legion of Decency, the Payne Fund studies, the Parents' and Teachers' Associations and Christian periodicals which are battling these evil tendencies in this industry and demanding better service and morals for the public.

It is beginning to look as if the film industry is making at least some attempts to produce better films. "The Christian Century" recently published an article in which about twenty-three films of a better nature were listed as being on the schedule for the 1934-35 season. A few of these are "The Call of the Wild," "Clive of India," "David Copperfield," "Girl of the Limberlost," "Last Days of Pompeii," "Magnificent Obsession," and "The Three Musketeers," but they represent only five per cent of the entire output for the year. We must encourage our young people to be as considerate of their moral and spiritual well-being as they are of their physical health and to choose pictures wisely and carefully and to abstain from such films as are indecent and degrading.

Resolution Concerning the Liquor Traffic

More than nine months have passed since the resolution on prohibition and temperance was adopted by the General Conference. Its message is even more pertinent today since the evils of the liquor traffic have grown by leaps and bounds. Our Christian people must be reawakened to the challenge of the words which they at this conference adopted as their stand for temperance reform and thorough-going prohibition.

The resolution, which was adopted follows: "Whereas the liquor interests in our country have betrayed the American people into repealing the 18th amendment by false promises, after a campaign of boldest misrepresentation and the most deceptive propaganda ever conceived by the powers of evil in which the press, the radio, the movies, and other means of publicity were used to promise the people a return of prosperity through the repeal of all prohibition laws; and whereas the results of the renewed legalization of the liquor traffic are proving that such

promises were not made in good faith; and whereas the liquor interests are again resorting to the most brazen methods of publicity and are appealing to all, even to women and young people, to drink their products; and whereas the alarming increase in the number of automobile accidents proves that there is far more intemperance now than in the old saloon days:

"Be it resolved, that we regard it as inherently immoral and wrong for our government to derive public revenue from an institution that creates poverty, corrupts morals, and destroys life, and to give legal sanction to an evil that debauches and degrades men and women;

"Be it further resolved that we urge our denominational papers to inform our membership and especially the youth of our churches concerning the destructive effects of all alcoholic beverages; that we support all teachers, preachers, and public men and women who are trying to create and mould public opinion against the use of alcoholic beverages; and that we urge men everywhere to take up anew the fight against this age-old evil to be satisfied with nothing less than its total abstinence."

The Paper Promises of the Wets

A year of repeal has now swept over this nation and disillusioned most of the hesitant drys and even many of the ardent wets as to the beneficial results which were to have been achieved thereby. There was no limit to the benefits and blessings which were promised the public upon repeal of the 18th amendment. The bootlegger and the speakeasy would disappear, crime and lawlessness and disorder would decrease, the saloon would never again return, smuggling and rum-running would be automatically abolished, and revenue would flow into the federal treasury to the tune of a half billion or a billion dollars. None of these things has happened nor can they happen, because the liquor traffic has never stood for the advancement of morality and public welfare. Even "the wets" are becoming aware of their falacious reasoning.

"The Daily News," a daily newspaper in Chicago, declines to accept liquor advertising and deserves to be commended for its stand. It says: "The existing tavern, under the present liquor law in Illinois, retains all the evils of the old saloon and has added new evils of its own. The old alliance between the saloon and politics has been resumed. Every promise that, after the restoration of the liquor traffic to legality, the business would be made and would be kept respectable and law-abiding has been violated. Such being the conditions, 'The Daily News' now reiterates its decision not to aid, even by indirection in its advertising columns, the promotion of a business which has already allied itself with corrupt politics."

The Church's Attitude Toward This Problem

The church of Jesus Christ also faces new and vital issues with the legalizing of the liquor trade which must be faced frankly and met courageously. The following citation is from the editorial page of "The American Issue" for November, 1934. "In one Ohio City each of four churches of leading Protestant denominations has a member engaged in liquor selling. No church action has been taken against these offenders. In the same city the Masonic lodge expelled a member who entered the liquor business since repeal in violation of the law of the order. Can the church of Christ afford to be any less faithful in its insistence upon adherence to

the tenets of the Christian religion, even at the risk of offending friends of a liquor seller?"

A traffic, which has proved itself to be inherently evil and diametrically opposed to all state and federal control, should be accorded the same treatment as the sale of narcotics. There is no such thing as temperance in the use of these things. The teaching and preaching of temperance and voluntary abstinence from the use of intoxicants must again be carried on vigorously, but the results will be largely futile so long as the sale of liquor is legalized and treated as a legitimate source of revenue by the federal government. The Church and its Christian youth must rise again to wipe out this evil from our country and make a permanent job if it. Ralph Waldo Emerson once said, "Never mind the ridicule, never mind the defeat! Up again, old heart, there is victory yet for all justice."

The Conference Resolution on Peace

The members of the General Conference adopted without any dissenting vote a resolution affecting the Christian's stand toward war which is of profound significance in this time of peace and which will be of crucial importance in case of any declaration of war. This represents the conviction of German Baptists of North America in 1934, and in our day when the fires of hatred may be fanned into a conflagration of war at any time it will be well to study this resolution carefully.

It follows: "Whereas there has been a growing desire for peace throughout the world, and whereas greater military preparations than ever before are being made by the nations of the world; and whereas another war with present-day armaments would result in the destruction and annihilation of the greater part of our civilization, be it therefore resolved:

1. "That we express our complete dissatisfaction with the huge expenditures for armaments by all nations of the world;
2. "That we declare modern warfare absolutely and irreconcilably opposed to the ideals and teachings of Jesus Christ;
3. "That we affirm it as our definite decision never to bear arms in any war of offense, believing that it is our task rather to uphold the principles of the Gospel which would bind all nations to seek a settlement of all disputes through peaceable means.
4. "Be it further resolved that we endorse the Kellogg Peace Pact, and maintain that any nation that refuses to settle its disputes through arbitration and resorts to war is guilty of a monstrous crime against the whole human race.
5. "Be it further resolved that we recognize and commend the genuineness of the faith of those who feel compelled by conscience to refuse to bear arms in any war, and that we counsel all men everywhere to be true followers of the great Prince of Peace, and to be willing, if necessary, to suffer for our innermost convictions."

Such a Resolution Is Not Definite Enough

A careful comparison of this resolution on war with similar resolutions adopted by other denominations will reveal the fact that our denomination has been treading very softly. To say "that we make a definite decision never to bear arms in any war of offence" is after all not very definite, because practically all wars have been so interpreted. Who shall decide whether a war is offensive or defensive? At best it provides a door of escape for those who are pacifists in time of peace but fear to carry this attitude through consistently when war threatens.

(Continued on Page 183)

The Love Life of Plants

By PROFESSOR F. W. C. MEYER

GOD'S great out-of-doors abounds with parables of Christian truth. That fact was evident in our previous study, "How Plants Care for Their Young." We may certainly look for further analogies by considering the open secret of their loves.

Love is the parent of life. It expresses itself in its own romantic way. Biologically stated, it is nothing more than the union of egg cell and sperm cell in the reproductive processes of life. That, however, is no simple and subordinate matter. Flowers, as is well known, contain the reproductive organs of seed plants. Some trees and herbs have separate staminate and pistillate flowers. Usually the flower possesses both sexes and can mate without the aid of any other agency. But for the sake of the enrichment of the prospective plant the varying qualities of two distinct parents seem preferable. It would not insure the maintenance of a healthy progeny to have brother and sister marry — no, not even in the Rose or Lily Family!

The Blissful Weddings in Plant Nature

Plant nature has contrived the most elaborate precautions against self-fertilization and offers very ingenious schemes to secure cross-fertilization. Its "best man" sometimes is the balmy breeze wafting the pollen or sperm dust from one tree or cornstalk to the other. But, generally, butterflies and other dainty-mouthed insects serve as matchmakers. They are attracted by the display of color, profusion of odor, ingenuity of form and above all, by the intriguing delicacies of the floral banquet hall. Driven solely by their appetites and in no way mindful of the flower's need, and while enjoying the sumptuous provisions of the feast of plenty and flow of nectar, they carry on their fuzzy clothes enough evi-

This second article in a series on "Christian Lessons from Plant Life" by the keen observer of Nature's mysteries and beauties, Professor Meyer of Rochester, N. Y., is particularly fitting at this time of June weddings, summer assemblies and nature jaunts.

dence of their visit. Minute particles of fertilizing dust, powdered all over them, are conveyed to another flower of the same species.

It requires only one tiny speck of this golden powder to be deposited upon the stigma of the other blossom in order to start the reproductive process. The pollen grain rapidly grows into the ovary, unites with the egg cell and causes it to develop into the embryo of a new plant. Omitting all detailed description of the

varied methods and intricate particulars of this mysterious procedure, which can easily be obtained from any school text-book on botany or biology, it suffices to say that the new plant is the child of love, the result of an exceedingly beautiful romance of two blossoming affinities.

The Luxury of Love

Love, both in the physical and in the spiritual realm, will always prove to be extravagant in

its expression. The reader may remember the familiar Bethany incident recorded in the New Testament. Jesus was in the hospitable home of the two sisters, Mary and Martha, prior to his crucifixion. While he was reclining at meal Mary stepped out of the shadow of the room to pour the fragrant contents of her alabaster cruse upon the feet of the guest of honor. Judas and his crowd immediately mingled the malodor of their criticism with the perfume of the loving deed and murmured, "Why this waste?" They knew so little about the luxury of love. Isn't it in the very nature of love to overdo, to consider the most costly ointment none too precious for a friend, to dispense effusively, to express its affection in the superlative, to lavish its amenities?

You have undoubtedly noticed the robin in his



Courtesy, Atchison, Topeka and Santa Fe Ry.

Springtime in the Santa Clara Valley, California

Resolutions—A Scrap of Paper?

(Continued from Page 181)

The National Council of Methodist Youth which met in Evanston, Ill., about the same time as the General Conference of German Baptists passed resolutions which are more specific and to the point. "In accordance with our Christian convictions, we declare our intention neither to sanction nor participate in any war for any purpose whatsoever. . . . As Christians we are unalterably opposed to all types of military training, voluntary or compulsory. We, therefore, declare our sympathy with all conscientious objectors." We may say that that characterized impetuous youth, but since youth furnishes the man power and the greatest sacrifices in war, it ought to be permitted to speak out its mind on this matter. The Disciples of Christ in their international convention at Des Moines, Iowa, last year pledged themselves "to support the convictions of their members who refuse to do military service because of conscientious objection to war, and on that same basis ask and claim exemption for any and all their members from all forms of military preparation and service who may request it."

Where only one flower might suffice to bring forth the fruit, hundreds deck the bushes. Where only one grain of pollen is needed for propagation, myriads of sperms are enthusiastically wasted. Even those plants whose acquaintance we do not care to cultivate and which we disdainfully call "weeds," arise in their wayside pulpits and preach passionate sermons on the enthusiasm, the sacrifice and the abiding value of love.

Mutuality and Sacrifice in Plant Life

Of course, nature is capable of propagating without apparent extravagance. At least the plants can sprout from roots and spread from stems. But in order to maintain the highest grade of immortality, they must also multiply in a less parsimonious and more spendthrift fashion than that of mere vegetative increase. The union of two cells losing their individuality to create a new individual is the only solution for the permanence of vitality. Thus mutuality as well as luxury, sacrifice as well as generosity, pertain to the essence of love in plant life. How wonderfully the magnificently gowned ministers of the wayside swing their censers that the fumes of frankincense may arise and impress upon our dulled senses the holy "waste" of love!

When Kagawa was in America a few years ago we marvelled that the noted Japanese evangelist took our Christian commonplaces so seriously. He spelled "Love" with a capital and used the verb in the imperative. Many of us regard love as an industry for which no statistics are available, and we would leave its exposition to the preachers and the poets. Our mathematical-mindedness fails to realize its abiding value. Therefore, ye floral favorites of Him who trod the fields of Galilee, breathe upon us the sweet fragrance of your beautiful message that after all nothing is more real than love and that nothing is greater and of more abiding value in the floral or in the domestic or in the spiritual realms of life!

Looking Hopefully Toward the Prospects for Peace

A ray of light has pierced the dark war clouds upon our national horizon, which can be seen in the investigation of the Nye Senate committee into the policies and practices of the armament and munitions corporations. The greed for business and big profits simply frustrated all plans for peace made by the League of Nations. The confession made by Mr. Jonas of the Curtiss-Wright Airplane Co. reveals how much evil is committed for the sake of gain. He said: "We are certainly in one mess of a business, where a fellow has to wish for trouble so as to make a living, the only consolation being, however, that if we don't get the business someone else will. It would be a terrible state of affairs if my conscience started to bother me now." Some nations are making an honest attempt to have nothing to do with war, but they are becoming aware of the fact that they are in the grip of an economic or capitalistic system which has made national governments impotent to shake off this curse. Paul undoubtedly was right when he wrote to Timothy that "the love of money is the root of all evil." We trust that we are nearer the abolition of war by destroying this root than by signing peace treaties. We ourselves must be peace-makers in the largest sense of the word as we love world-wide peace strongly enough to give our utmost and whole-hearted support to every cause embodying that goal.

These resolutions are spiritual dynamite. They call for the rethinking of some of our ideas and the changing of some of our accustomed ways. But they represent the convictions of a large proportion of our denomination as they were formulated in these statements by the General Conference. They interpret for us Christ's way of life as that leads us fearlessly through a world of strife and evil with the vision of God's Kingdom of peace and brotherhood strengthening our hands in the battle for his righteousness!

News Events from Soppo, The Cameroons

Several letters have been received recently from the Rev. C. J. Bender who with his wife is rendering an unusual missionary service under our auspices in Soppo of the Cameroons in Africa. Portions of these letters are published on this page of "The Baptist Herald" that our readers might share with them the joys of their achievements and comprehend some of their problems and difficulties.

The reader will gain a clearer understanding of these and other news letters from our missionaries if he will read them with a large map of the Cameroons before him. Such a map on heavy cardboard of the Cameroon Mission field as well as an even larger map of our Danubian Mission field in the Danubian countries of Central Europe may be secured from the Rev. William Kuhn, Box 6, Forest Park, Ill., by sending twenty-five cents in stamps or coins.

The letters from the Rev. C. J. Bender follow:

Your missionary work in the Soppo area is prospering, but under the present trying conditions, it is no easy task. It takes a great deal of praying and divine grace to enable us to carry on from day to day.

At present we have forty teachers and catechists, who are working faithfully with us. Owing to the prevailing financial stringency we cannot always pay them their salary in full, but they are remaining at their posts and are working with a will.

Recently one of the teachers in our English school, David Williams, was married to the daughter of our senior deacon. The groom is the son of Manga Williams, the district head of the Victoria Division. The wedding was quite an event, as you can see for yourselves from the picture which appears on the front cover of this issue of "The Baptist Herald." Fully fifty guests were invited to the wedding. Mrs. Bender provided the cake, while the relatives of the bridal couple took care of everything else which was needed to make an ideal wedding feast. Mrs. Bender also donated a big wash boiler full of tea and, believe it or not, not a drop of tea was left over! The young bridegroom had easy sailing in securing his bride since his well-to-do father made the dowry payment of thirty pounds in sterling.

Getting married was not nearly so easy for one of our catechists not so long ago. He is paying for his bride in installments and as a result had a great deal of trouble in taking her away and bringing her to his hut before the dowry payments were made in full.

We have tried again and again to do away with this custom. But the natives are loathe to part with this established habit. It seems as if the Oriental mind reasons differently from that of the Occidental. I once tried to argue with one of

our people about this custom of paying dowry and to convince him of the economic loss which it entails. But the sum total of his logic could be brought in this sentence, "We are black and you are white, and our ways are different from yours." When I told him that we not only do not pay any dowry but even receive one with the bride, he shook his woolly head and said in a condescending tone, "If that's the case, your women can't be of much account." And that settled it!

Native tenacity on the part of the people in Africa is often synonymous with stubbornness. Only recently I had occasion to observe another illustration of this fact. The natives are great lovers of sport. The outstanding sporting event for them is a wrestling match, which represents to these young people what baseball does in America. The day which used to be set aside for these games was Saturday, but it changed to Sunday in order to draw larger crowds. This had a very demoralizing effect on our villages and was a constant temptation for our Christians to desecrate the Lord's Day and stay away from the afternoon service. After much persuasion I succeeded in having the games stopped, at least as far as Soppo town was concerned. A few incorrigible pagans who insisted on continuing in defiance of the regulation received a wholesome "scare," when the high scaffolding, upon which the drummers sat during the games, suddenly crashed, burying the occupants underneath. Our Christians were jubilant. To them it was definite proof that God had interfered.

The same condition existed in Buea town. When the Sunday games were stopped there, the neighboring town of small Soppo was chosen for the events. Every Sunday the crowds flocked to the games, until one of the spectators suddenly dropped dead. Even the promoters were awe-stricken, and the Sunday sports have been discontinued ever since. God frequently speaks to the natives in his own way, but such an incident has more effect than many admonitions on our part.

The impending King's Jubilee which will be celebrated here in the Cameroons as well as in England during the first week in May is now uppermost in the minds of all the natives. Extensive preparations are being made for this 25th anniversary of his British Majesty's accession to the throne. The writer has been appointed as a member of the program committee and will have his fair share of the work to do.

In connection with the Jubilee festivities the sports events of the annual Empire Day will also be held. Fourteen schools will compete this year and our Soppo School will have to work hard to retain the shield which we won last year. We hope for the best. The mission compound is now a very busy place and the grass on the campus has little chance to

grow. The flute band also practises every afternoon. Together with a drummer, this flute band will lead the school procession on its fifteen mile march to Victoria.

If we are victorious in the contest you will certainly hear from us again. Otherwise we shall merely remain quiet about the events!

We shall always consider evangelism as our supreme mission. With God's help an inspiring growth has been manifested in your mission station in Soppo. This is shown in the deepening of the spiritual life of our churches, a numerical growth in the membership and a 25% increase in the church offerings. The number of baptisms during the past year of more than 100 is considerably better than the preceding year. A native evangelist, named Luma, is assisting me in the work of the church at Soppo. Pastor Moky, another native Christian, is carrying on the evangelistic work in the neighboring territory.

Definite progress, even though somewhat slow, is being made on the new church building. We hope to begin on the roof before the close of February. A number of delays in the missionary's trips to other places and negligence on the part of native masons have retarded the work. When the church is completed, we shall have a lovely and commodious building for our purposes. The church will have three bells, and we are collecting funds among the natives for one of the bells. The steeple of the church will rise to a height of at least forty feet. I am thankful to God that I have had the joy and strength to bring this project to its completion.

We take considerable pride in the fact that the British government not only recognizes but also highly evaluates our work. The government encourages the enlargement of our mission and our program.

Aeroplane Used By German Missionaries

Berlin, Germany, May 23. The correspondent of "The Christian Century" in Berlin sent the following interesting news item to America: "The first aeroplane commissioned for work in a German mission field recently left Hamburg for New Guinea. It is a Junkers plane, built at the Dessau works, and will be piloted by one of the firm's most experienced fliers, Friedrich Loose. This aeroplane is necessary for the new work which the Neuendettelsauer mission is about to undertake in New Guinea. A new field is to be opened in the interior, on a densely populated plateau, 3,000 to 6,000 feet high. It takes a missionary 23 days to reach these people, on foot, and necessitates his climbing heights of nearly 9,000 feet. By aeroplane, the journey can be done in 90 minutes."

Life Supreme

THE STORY OF A GIRL WHO FOUND THE SECRET TO THE JOY OF LIVING IN HER HOME-TOWN

SYNOPSIS

(Margaret Worthington graduated from college and returned to her home in the little town of Forestville because she could not secure a position anywhere. She felt uncomfortable and ill at ease in that home with the many members of the family getting on her nerves and the joy of her father, a minister of the gospel, in serving these country people, a great mystery to her. On the occasion of Margaret's birthday at a party given in her honor, her brother, Bob, surprised everyone by relating the latest news that Forestville was to have a hospital. It appeared that the junior Dr. Jeffers, the head surgeon in a New York hospital, was to establish this hospital in the town. That was too much for Margaret to believe, for no one in any account wanted to live or work in this out-of-the-way place in Forestville.)

CHAPTER TWO

"But Bob," Margaret answered him patiently, "do you think it would be right for him to come here and waste his talent on these people, when he could be saving really important lives, lives of the people who do great things?"

Mother answered her before Bob could speak up. "Who are the really important people, my dear? What are these 'great things' they do?"

Margaret hesitated, and Peter broke the silence. "Gee, Sis, isn't Daddy important, and mother too? Just think if they should happen to get real sick sometime and before the Old Doc could get here, why they might, they might—" but Peter only gulped and did not finish expressing the awful possibility of what might happen. Then suddenly a bright thought struck him and he cried out joyously, "Oh Daddy, maybe that big Doc can fix up Billy!"

"We'll ask him the very day he comes, Peter."

Margaret said no more. Of course her parents were important, but she felt that they too were wasting their lives there, and, as for Billy, who now reclined on the couch in the living room, even too weak to be present at the dinner table, of course she wished something might be done for him. His wistful eyes haunted her all day. So the discussion stopped abruptly and gave way to other conversation.

But Margaret could not forget it. A sudden fear gripped her, and she could not rid herself of it. She thought first of all of her parents. Many generations back her forefathers had been pioneers, clearing the way for others to follow, and ever since then the Worthingtons had gone on ahead, living a life of labor and

service, as her parents were doing now. Bob, too, seemed to have it in his blood, and was planning to devote his life to labor and service. There was Stanley, born and raised on a farm but sent to the university to receive an education and prepare himself for something fine and noble, who had returned, but not to his fathers well kept and modern farm. He had received the farm at the death of his parents, but he had sold it and bought his present farm, far from his old home. He had said there wasn't anything to do there and he wanted to do things and teach others to do them,—service again. Then there was Old Doc, who had devoted his life to these people, and his son had grown up among them, who was returning to serve them now. Did they always return? It seemed that once people started serving these folks they could never again stop. What was it that drew them back and made them really enjoy it? It seemed that in time the clutches of "Service" would grip them tightly and so sink its deadly fangs deep down into them that they could no longer shake themselves free and were bound to be slaves to service all their lives. The thought frightened Margaret. She must not let it happen to her. She must get out of it as soon as possible. She must try to rescue her parents, if it were still possible, and her brothers, and yes, even her unwanted little sister. She must speak to her parents as soon as possible.

Her opportunity to do so came soon. That evening, after the youngsters had gone to bed and Bob and Stanley left, Margaret found herself alone with her parents. For a few minutes she spoke of insignificant things, before she approached her father, rather timidly, for it was somehow not so easy to talk to him in this way.

"Daddy," she said suddenly, "Why do you always work in such out of the way towns and country places?"

"Why, what do you mean, daughter?" he asked, puzzled.

"I mean just this. Why don't you preach in the big churches among civilized people? You could, if you wanted to, yet you always come to these unheard of places where no one appreciates what you do."

"Maybe they don't at first, but later they usually do, daughter."

"Yes, but what do you get out of it? You don't get any real pleasure or joy out of life, living like this!"

"Ah! but that's where you are mistaken, dear. Mother and I come from a long line of pioneers, you know, of path makers. Perhaps it's in our blood to keep on that way. There are many who

are only too willing to do the nice jobs, to take over the large churches, to work where the roads are already smooth, but there aren't nearly enough who are willing to go on ahead, to endure the hardships and sacrifices,—"

"Sacrifice! Is sacrifice the only thing that's really worth while in life, Daddy?" "I wouldn't say it was, my dear, but the world wouldn't be what it is if there hadn't been much sacrificed. Don't worry about us, Margie. Mother and I are happy in serving others." He paused a moment and then added, smiling, "This is the life for us, it's — — Life Supreme."

Margaret was impatient and angry. As she sought about in her mind for new arguments, her father began speaking.

"Margaret," he spoke slowly, "your mother and I have something to tell you. We had at first decided not to tell you this, but, after much discussion and earnest prayer we thought it best that you know. You are past age already, and we thought tonight, being your birth night, would be an appropriate time to tell you."

What was up now? Margaret tried to imagine quickly what it was that her father was about to tell her. Perhaps,—but father was speaking again. No matter. It wouldn't be of much consequence. Nothing really important ever happened in that family.

"I'll be brief. First I'll tell you a little story."

It was just like him, always illustrating with stories. As he continued, however, she could not see how the story could possibly have any connection with her.

It wasn't much of a story, either. Very brief, indeed. A newly wed missionary minister and his wife carrying on work in New York City, a doorstep baby girl, of whose parents or relatives no trace could be found, growing up and providing much joy for her foster parents, who never had any little girl of their own. That was all.

Margaret looked questioning at her parents. Then suddenly an understanding light came into her eyes, as she began to realize the significance of the tale. She quickly recognized the young missionary couple as Daddy and Mother Worthington. They had often told the family of their interesting work carried on in the slums of New York—and she—she was the doorstep baby! She now turned deathly pale and said with an agonized little cry, "So I'm a slum girl!"

"Hush, my dear," said her father sternly, while mother hastily dried her eyes with the corner of her apron. "Don't

(Continued on Page 190)

Beginning the Day

A Scripture Passage and Meditation for Spiritual Progress

By the REV. PAUL WENGEL
OF DETROIT, MICHIGAN

Thursday, June 20

The Folly of Being Yourself

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

(Read Romans 7:15-23)

Be yourself! Away with inhibitions and suppressions! These are the cries of a modern day. What?—Do we want all the primitive, animalistic characteristics of the human race to rise unrestrained? Every human must know the dark specters of danger—envy—hatred—passion—avarice that ever and anon raise their heads from the depth of the human soul.

Jesus' teaching (Matt. 15:10-20) and the proposition of Paul is that we dare not be ourselves. Jesus struck at the heart of things when he said: "But the things which proceed out of the mouth, come forth out of the heart and they defile the man." You do not dare be yourself! Suppressions and inhibitions are in order.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:26, 27).

Friday, June 21

The Cry of a Struggling Soul

"O wretched man that I am! who shall deliver me from the body of this death?"

(Read Romans 7:24-8:8)

Like Peter who walked on the water and then sinking cried out: "O Lord, save me!", so others have cried: "Who will deliver me?" Peter could swim. There was no immediate danger. Still Peter wanted to walk on the water and not swim in the water. The Apostle Paul was not looking for new battles. He had enough as it was. He wanted deliverance and victory. This cry has been oft repeated. It is the cry of the blind man of Jericho and of the Syrophenician woman. There is but one answer to that cry. "I thank God, through our Lord, Jesus Christ."

Saturday, June 22

The Inner Witness

"The Spirit itself beareth witness with our spirit, that we are the children of God."

(Read Romans 8:9-17)

A braggadocio is no Christian. The place for a megalomaniac is in an asylum. One cannot talk himself into being a child of God. Banks may claim to be financially sound, but more than talk is necessary to prove it. There must be cash to back up the claim. The true child of God will have an inner assurance

that no circumstances of life can jar. The self-made Christian is like a stuffed doll. Shake him up and all the sawdust religion of his own making will spill.

"Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine! Heir of salvation, purchase of God, Born of his Spirit, washed in his blood."

Sunday, June 23

This Waiting World

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

(Read Romans 8:18-25)

How the hope of the coming Messiah sustained a Hannah and a Simeon in the temple! "The still in the land" were full of expectation. The common people heard Jesus gladly, for they were the ones to be most benefited by that Kingdom whose presence and coming he proclaimed. Still they turned from him when their material hopes were not realized. It is easy to lose hope when God's promises are too narrowly interpreted and therefore not realized, or when we lose patience in waiting.

Monday, June 24

The Right Use of Adversity

"And we know that all things work together for good to them that love God."

(Read Romans 8:26-30)

"All things work together for good." All things? Most people could think of a long list of events of life upon which to look with disfavor. No one likes adversity. Depressions are distinctly unpopular. If the world could enjoy continued prosperity, all could be happy —? But halt! Have we never heard of those who have been spoiled by prosperity? There seems definitely to be a right and a wrong use of fortune;—then why not of misfortune? There is a right use of adversity, but the secret is only known to those who love God.

"Sometimes 'mid scenes of deepest gloom, Sometimes where Eden's bowers bloom, By waters still, o'er troubled sea, Still 'tis his hand that leadeth me!"

Tuesday, June 25

Things That Separate from the Love of Christ

"Who shall separate us from the love of Christ?"

(Read Romans 8:31-39)

It is easy to blot out the sun with a one cent piece. You need only to hold it near enough to the eye. A sea captain once reported that a certain lighthouse was not shining. It was discovered that the light was shining, but that it was dimmed

and obscured by myriads of little flies. What a host of things, conditions and even persons can separate us from the love of Christ. What an exalted expression of faith in the power of God we find in this scripture. *Nothing—yes—nothing* can separate us. "If God be for us, who can be against us!"

Wednesday, June 26

Talking Back to God

"O man, who art thou that repliest against God?"

(Read Romans 9:14-26)

There are some people who are always picking an argument with God. They may not know they are doing it, but it is true. To them, when the sun shines, it is too hot and the crops will burn up, and when it rains they are sure the crops will rot or wash out. When it is winter they want summer, and when the soft summer breezes cause them to seek the shade they wish it were winter.

They are often dissatisfied with their own lot and envious about another's. It is a good thing that God in his sovereignty does not heed their talking and raving. Not only has a potter the right to do what he wills with the clay but it is quite manifest that it would be folly to trust the clay.

"Have thine own way, Lord! Have thine own way!"

Thou art the potter, I am the clay. Mould me and make me after thy will, While I am waiting, yielding and still."

Thursday, June 27

The Christian's Passion

"For I could wish that myself were accursed from Christ for my brethren"

(Rom. 9:3.)

(Read Romans 10:1-15)

"Brethren, my heart's desire is that they (Israel) should be saved," says the apostle. This passion is in keeping with true discipleship. It is also in keeping with the will of God, for he "desires that all men should be saved" (1 Tim. 2:4). In fact he does not want one of his "little ones" to perish. (Matt. 17:14.) Man's utopian dreams of a society with regular work at a living wage, old age pension, health insurance and all the rest are not enough. There would be the old human nature with its conflicting passions and emotions. First things first! Man's attitude toward God must be right first. He must be saved.

Friday, June 28

The Old Olive Tree

"Well; because of unbelief they were broken off, and thou standest by faith."

(Read Romans 11:11-24)

June 15, 1935

Has "God cast off his people?" No, No! That cannot be possible, for we have the Apostle Paul as *Exhibit A*. The old olive tree of his people still stands, but some of the old branches had to be broken off. New branches have been grafted on to the old tree, but it's the same old tree. God does not deal with the human race according to nationalities or races. Abraham, the father of the Jews, becomes the father of all believers. (Rom. 4:17, 18.) It is important only to know that God in his righteous sovereignty did not spare the original branches on account of unbelief, and it is not to be expected that he will deal otherwise with the newly grafted branches if they bring forth no fruit.

Saturday, June 29

A Trinitarian Cosmology

"For of him, and through him, and unto him, are all things."

(Read Romans 11:25-36)

It is a good thing to remember that "in the beginning God created the heavens and the earth." That attitude of faith with regard to the world and universe is essential but not enough. "He who cometh to God must believe that he is." People do not have much trouble to believe in a Creator, but they somehow fail to recognize the *Sustainer*. Jesus said: "I work and my Father worketh." If for one moment God should withdraw his sustaining power, this universe, this cosmos, would become a chaos. "Behold, he that keepeth Israel shall neither slumber nor sleep." Thus it requires no mental gymnastics to trust in the ultimate purpose of this universe. There can be nothing nobler than to believe that it is here to fulfill the divine will.

Sunday, June 30

Our Reasonable Service

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

(Read Romans 12:1-20)

A more comprehensive and inclusive definition of Christian service cannot be found in the New Testament than that in Romans 12. How can a Christian serve his Lord? The answer is—read Romans 12. What an array of helpful suggestions to the puzzled disciple! Humility, consideration, diligence, liberality, cheerfulness, honesty, purity, hospitality, charity, sympathy, magnanimity—all of them and more belong to a roll call of Christian service. Who would dare say that the exercise of these characteristics does not constitute a "reasonable service," or as the Greek has it, "a logical service"? But this is not simply a cold "logical service" but a "spiritual service," as it is translated in the American Standard translation; for this service cannot be rendered without the transformation of the sinning human being through faith in the Crucified Lord.

Monday, July 1

Paying Our Dues

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

(Read Romans 13:1-10)

Our government has a right to expect of us to pay our taxes. Tax dodgers have no place in the plans of God. The Apostle Paul had reason to put much confidence in the stabilizing power of the Roman government. Still it was a pagan government and, on the whole, no better than most governments. There may have been reasonable doubt in the minds of many taxpayers, regarding the wise and legitimate use of hard earned money by Roman officialdom. However, that does not enter into the picture. It was their duty to "give unto Caesar that which is Caesar's." Don't forget to give your fellow man what is coming to him, but most of all do not forget to "give God that which is God's."

Tuesday, July 2

Time for New Clothes

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

(Read Romans 13:11-14)

Overalls could not be considered fit attire at a Presidential reception, nor would the well-dressed plowman be caught wearing a silk-topper, patent leather pumps and a swallow-tail coat. The man in the parable of Jesus was put out of the banquet hall for no other reason than improper attire. The Christian who wants to be well-dressed must take heed. It is a religious "faux pas" to try to get away with it by wearing some of the old gaudy but ragged garments, the works of darkness. Salvation, in our day as well, is nearer than when we first believed. Therefore, it is time to change clothes and really doff the pajamas of religious slumber, and "put on the Lord Jesus."

"I surrender all! I surrender all!"

All to thee, my blessed Savior,
I surrender all."

Wednesday, July 3

Liberty Limited by Love

"Destroy not him with thy meat, for whom Christ died."

(Read Romans 14:13-23)

One of the greatest words of Christian-ity is "liberty." How the great apostle cherished it and how we should cherish it! This passage deals with the danger of letting a Christian's liberty run amuck. How often the question is asked, "May I indulge in this or that pleasure as a Christian?" The answer is not always easy. Sometimes it seems to be rightly claimed that no spiritual harm can come from the indulgence to the one in question. But his example to another may easily be the cause of his downfall or destruction. A good rule is this one of the Apostle Paul: "It is good—not to do anything whereby thy brother stumbleth."

"O Lord, by thy Holy Spirit teach all thy children that the gratification of their desires, may they appear ever so innocent, can possibly endanger the spiritual, mental or physical welfare of some other soul. Then grant to thy children the grace to say 'No!', and to say it cheerfully." Amen.

Thursday, July 4

A Word for Strong Christians

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

(Read Romans 15:1-13)

Weakness and strength are relative terms. Ibsen has said: "The strongest man in the world is he who stands alone." Only one has been able to claim that title, our Lord Jesus Christ. The strongest pillars in a structure are those that carry the heaviest load. The most inspiring arches of a Gothic cathedral radiate from its most massive columns. Not only the arches but the lesser columns lean on the strong main column.

Strength is not given to intimidate the weak, but to bear them up, for "Christ also pleased not himself." The publicans and sinners leaned rather upon him than on the acclaimed scribes and pharisees. Thus, the strong Christian must emulate the Savior.

"What have I to dread, what have I to fear,
Leaning on the everlasting arms;
I have blessed peace with my Lord so near,
Leaning on the everlasting arms."

Pacific Conference

FIRST REPORT FROM FRANKLIN, CALIF.

We have never sent a report of our society to "The Baptist Herald," although we have existed quite a long time. We are known as the Young People's Society of the German Baptist Church in Franklin, Calif. Franklin is a picturesque town located 15 miles from the state capitol at Sacramento.

We conduct our meetings in German on the second and fourth Sundays of every month under the leadership of our president, Mr. Frank Veninga. The programs are in charge of various members, so as to give everyone an opportunity to develop his talents and to deepen his interest in Christian work. Our meetings have consisted of musical services, addresses, dialogues and recitations, biblical contests and prayer meetings.

Since the first of the year we have welcomed 8 new members into our group to bring the list of our membership to 50. We attribute much of this success to the wonderful revival which was awakened by four weeks of evangelistic services conducted by the Rev. Fred E. Klein of Wasco, Calif. Ten of our young people have followed the Lord in baptism. We are thankful to God for such blessings. JOHN WAGEMAN, Secretary.

WEDDING GOWN REVUE BY THE BETHEL B. Y. P. U. AT ANAHEIM

On May 10 the young people of the Bethel Church in Anaheim, Calif., held a "Wedding Gown Revue" for the benefit of the church building fund and it proved to be a very successful occasion.

The church was beautifully and appropriately decorated with palms, ferns, flowers, candelabra, and a wedding arch under which the brides of the past stood as they displayed their gowns. A short musical program at the beginning included a piano number by Eva Krenzler, violin number by Herbert Stabbert, piano solo by Wanda Marschall and a vocal solo by Elvin Grauer. Between groups of "the Revue" little four year old Alice Louise Fries, a daughter of one of the brides, sang "I Love You Truly" and Mrs. Walter Schroeder sang "At Dawning."

Preceded by Alice Fries, a flower girl, more than twenty "brides" passed in review to the accompaniment of Lohengrin's "Wedding March" played by Melvin Remland. Some of the gowns were modeled by the brides themselves, others by members of the B. Y. P. U. and still others by the daughters of former brides. A few facts about the wedding revue were retold by Miss Esther Strandt as the "brides" stood beneath the arch. The oldest gown was 37 years old and the most recent about 3 weeks old.

A very interesting feature of the evening was the display of wedding gifts over 25 years old, one gift being 100 years old. Wedding pictures of the different brides and gowns were also flashed on the screen as part of the entertainment. The Rev. O. R. Schroeder closed the program with an appropriate message. LOIS SCHROEDER, Secretary.

Central Conference

ANNUAL BANQUET OF DETROIT FOUR-CHURCH UNION

The annual banquet of the Young People's and Sunday School Workers' Union of Detroit was held on April 25 at the Bethel Church. There were about 250 people present to enjoy the delicious meal prepared by the Bethel people. The program consisted of several songs by "The Evangels," a ladies' quartet and pianist who are well known in our city, two marmalade solos by Mr. Gretsinger who directs "The Evangels," a trumpet solo by Miss Audria Zanoth and a song by the Pioneer group of the Bethel Church.

One of the important features of the evening was the installation of officers which was in charge of the Rev. Paul Wengel. Mr. Wengel made each officer promise to do his very best and then made the audience promise to stand by the officers and give them their loyal support. The new officers are Gordon Ernst of Burns Avenue Church, president; George Knack of Ebenezer Church, vice-president; Alice Bourziel of Bethel Church, second vice-president; Helen Kliese of Second Church, secretary; and

Arnold Koppin of Ebenezer Church, treasurer.

Our speaker was our general secretary and editor of "The Baptist Herald," the Rev. Martin L. Leuschner. In a very clear way he showed us many of the things which we neglect to do and also how many more things we could do for our Lord and Master. I am sure that all who heard this address will try to strive toward greater service in God's Kingdom.

A sincere "Thank-you" seems hardly sufficient to express our gratitude to Mr. Ed Strauss, the retiring president of our Union. He has served faithfully during the past four years and has set a high standard of efficiency and achievement for other officers to follow.

HELEN L. KLIESE, Secretary.

ANNUAL MEETING OF SUNDAY SCHOOL WORKERS IN CHICAGO

The annual meeting of the S. S. Workers' Union of Chicago and vicinity was held on Thursday evening, April 25, at the Second Church in Chicago. A large gathering of delegates was present for the supper and the business meeting, including the election of officers, which followed. The officers for the coming year are: Mr. Herman Siemund, president; Mr. Fred Grosser, vice-president; Mrs. Olga Engbrecht, treasurer; Mrs. Irene Langly, corresponding secretary; and Miss Olga M. Justin, recording secretary.

A question box pertaining to Sunday School work was conducted at the supper tables by the Rev. John E. Knechtel. The devotional service at the opening of the evening session was led by Mr. Irving Obergfell of the Second Church. The session was in charge of the president of the Union, Mr. Herran Siemund. The reports of the secretary and treasurer were read. The roll call showed that eight Sunday Schools were represented, and a minute of time was allotted to each school to report its activities for the past year. The musical numbers on the program were rendered by the Sunday School orchestra of the Second Church, the Humboldt Park Church Choir, and by Miss Lydia Mihm of Oak Park.

"Why I Have Chosen Christianity" was the address brought by the Rev. Philip Lee, D. D., pastor of the Chinese Christian Union Church in Chicago. Dr. Lee was born of Christian parents, his father being a minister in China, but he found no satisfaction in the Christian religion. During the revolution he had to hide in the hills, where Christ found him and he found in him living religious truth. In this inspiring address, Dr. Lee closed with the thought that we can never fully estimate the good which is being done by teachers and parents in teaching children about Jesus Christ.

OLGA M. JUSTIN, Recording Secretary.

A FAREWELL IN HONOR OF THE KRUEGERS IN KANKAKEE, ILL.

A farewell was given in honor of Mrs. Magdalene Krueger and her daughter,

Miss Lulu Belle, at the Immanuel Baptist Church, Kankakee, Ill., on Wednesday evening, May 1st, at which more than one hundred members and friends were present. The Kruegers are leaving for Madison, S. Dak., where they expect to stay for an indefinite period of time. Their leaving means a real loss to our church and to the community, because Kankakee is the birthplace of Mrs. Krueger and most of her years have been spent here. Their activities in the church have been numerous and varied. Mrs. Krueger served as superintendent of the Primary Department and as teacher in the Sunday School for many years, as officer in the Ladies' Missionary Society and as deaconess. Miss Lulu Krueger has been church organist and an active worker in the Guild and Church School. After a brief period, the pastor, the Rev. George Hensel, spoke on behalf of the church and handed the departing friends a purse as a token of appreciation for their loyal services. Other organizations were represented as follows: the board of deacons by Mr. R. F. Jansen; the Ladies' Missionary Society by Miss Marie Hensel; the choir by Miss Alma Salzman; the Loyal Ladies' Class by Mrs. Ed Hoennicke; the World Wide Guild by Miss Ruby Salzman; the Beacon Light Class by Mrs. Chas. Schilling; and the Church School by Mr. Arthur Salzman. The Kruegers responded briefly and expressed their regret at leaving the church which had become their second home. This service was brought to a close with a social hour and refreshments at which Mrs. F. C. Stewig, Mrs. Emil Seedorf and Mrs. W. T. Edwards served. We wish the Kruegers God's richest blessings in their new church home.

REV. GEORGE HENSEL.

COMBINED ANNIVERSARY AND FAREWELL IN KANKAKEE

The Ladies' Missionary Society of the Immanuel Baptist Church in Kankakee, Ill., celebrated its 67th anniversary on Sunday evening, May 5, with a large congregation in attendance. Miss Marie Hensel, who has been president for the past two years, presided.

An interesting sketch with a spiritual message was given by the World Wide Guild. The work of Christian missions was portrayed in a thrilling way by Miss Alethea Kose, a teacher in the Baptist Training School of Chicago, who presented four students of the Training School for brief messages. An Indian girl from the Hopi tribe, Miss Beeson, sang very sweetly and told of the life among the Hopi Indians of Arizona. It is her eager ambition to return to them to teach the children of the Christ, who has meant so much to her and her family. A Japanese girl from Seattle, Wash., spoke with keen understanding of the problems of Japanese-Americans and of the great need for Christian teaching among them. A Norwegian girl from North Dakota spoke about her desire to return to a small western community, from which she came to school, to render

the needed trained service. The round-faced, dimpled girl from Indiana, who typified the Christian American youth, spoke of her future plans in Christian service.

We were led to feel by listening to these messages that God is no respecter of persons but can beautify alike the different races of mankind and that 67 years of missionary work, which we have behind us, are but a beginning of what we can do and hope will be done.

The service was also a farewell for Mrs. F. C. Krueger, who left on the following day with her daughter for Madison, S. Dak. She is a graduate of the Training School in Chicago and for many years was president of our society. Her mother was the society's first president.

MRS. W. T. EDWARDS, Secretary.

Atlantic Conference

EASTER EVENTS IN THE HARLEM CHURCH, NEW YORK CITY

We have much for which to be thankful, even in the time of depression. The constant population movement of a great city with its resultant evils which effect church work and attendance is not conducive to exuberant enthusiasm. For a church as ours this means a constant struggle, a never-ending uphill work. But we find consolation in 1 Cor. 15:58, that the Lord's work is never in vain.

Easter Sunday was a red-letter day for our Harlem church. The auditorium was beautifully decorated with a profusion of spring flowers. A fine program of Easter hymns, recitations, exercises, dialogues and musical numbers was rendered in fine style. The Easter offering amounted to more than forty dollars.

In the evening the church was filled with members and friends who came to witness a baptismal service. In the evangelistic meetings recently conducted by the Rev. C. A. Daniel, former pastor of our church, many persons signified their acceptance of Christ as their Savior and Redeemer. Seven of the converts applied for baptism and church membership. It was a great joy to see them witness for Christ in baptism and to welcome them into the fellowship of our church at the communion service, with which this memorable day came to a close. Our prayer is that the young people who professed their faith in Christ and that we may be found equal to the tasks of a small bi-lingual church in a world metropolis.

REV. FRANK ORTHNER.

THE ORDINATION SERVICE OF THE REV. RUDOLF G. SCHADE

A council of German Baptist Churches of New York and vicinity, called by the Second German Baptist Church of New York, met on April 22 for the purpose of ordaining to the Christian ministry Mr. Rudolf G. Schade, pastor of the Second Church of New York City for the past two years. The Rev. G. H. Schneck served as moderator and the Rev. Frank

Orthner as clerk. The council declared itself fully satisfied with the experiences and doctrinal convictions of the candidate and recommended to the church to proceed with the ordination.

At the service on May 2 the Rev. William A. Mueller delivered the sermon. Music was rendered by the church choir and Mr. F. Krinke. The Rev. H. F. Hoops offered the ordination prayer. The sentiment of the church was poetically rendered by Miss N. Kaiser. The Rev. Donald Lee extended the hand of fellowship to the candidate, the Rev. John Schmidt gave the charge to the candidate and the Rev. John F. Niebuhr addressed the church. May the Lord bless this young brother and his work for God and Church!

Eastern Conference

NEWS REPORT FROM THE B. Y. P. U. IN ARNPRIOR, ONTARIO

A year ago the Senior B. Y. P. U. of the German Baptist Church in Arnprior, Ontario, Canada, re-organized and adopted the commission plan. We find that it has created a larger interest in our meetings which are held bi-monthly and have an average attendance of about 25.

On the last Sunday of every month the B. Y. P. U. conducts the evening service. It also takes much interest in other activities of the church. For our intellectual benefit we have started a library which contains only a few books at present, but we hope that in the near future our library will boast a large number of Christian books, which can be loaned to members of the union.

In January we organized a Junior B. Y. P. U. which at present has 24 members and is growing steadily. Their meetings, which are held every two weeks, are conducted by the young people themselves. They, too, have started their own library.

On Easter Sunday morning 13 of our young people were baptized and taken into the Christian fellowship of our church. We hope that we shall truly be a light unto the paths of our new members who have recently chosen the way of our Lord.

On behalf of our B. Y. P. U. we wish to express our appreciation of the help which our pastor, Rev. A. E. Jaster, has been to us in the past, and we sincerely hope and pray that he shall be with us for many years to come.

VIOLA FRIEDAY, Secretary.

Northern Conference

SPRING TIME IN OUR CHURCH IN WHITEMOUTH, MANITOBA

Even though the past winter may have been long and cold, our young people here at the eastern border of the Northern Conference in Whitemouth, Manitoba, Canada, have survived to greet a new spring. But there has been more than survival. The spirit of a revival and rebirth has touched us. New life has

come into our church and especially into the group of our young people. A spiritual springtime has blossomed in our midst.

It was a young minister's privilege to call his own father to assist him in his church as evangelist. The Rev. E. J. Bonikowsky of Lockwood served us here in Whitemouth for three weeks with evangelistic messages and for two weeks at the station in Beausejour, Manitoba. The spiritual harvest of these efforts was very encouraging. Thirty-four people, mostly young people, acknowledged Jesus Christ as their Redeemer and many others rededicated their lives to him.

Since teaching should follow preaching we considered it an opportune time to have a two-week Bible School immediately afterwards. We were fortunate in securing the Rev. F. A. Bloedow as principal teacher in this school. He conducted courses on "The Life of Christ" and "The Apostolic Age." A record attendance of 60 young people enrolled as students in this school.

It was a unique occurrence that even English young people of the community were interested in our school and endeavored seriously to learn the German language in Bible teaching. We are deeply grateful to these ambassadors of God who have served us so nobly. May the seed which they have sown bear abundant fruit! REV. E. E. BONIKOWSKY.

Dakota Conference

RECENT EVENTS AT SPRING VALLEY, N. DAK.

At the beginning of the year we started our regular prayer meetings which had been discontinued. In order to stimulate interest, our pastor, the Rev. J. G. Rott, announced the topic and scripture references in advance. Two special themes were assigned to members of the church who gave papers on "How Do We Know That We Are Truly Saved?" and "Sunday as the Day of the Lord."

Mr. John Johnson, who had served faithfully for almost 30 years as Sunday School superintendent, was recently presented with a beautiful Bible. He is continuing his service in the school as teacher of the adult class. The newly elected superintendent is Mr. Edward Woltzen.

The pastor's birthday on March 6 was remembered with a happy surprise after the well attended prayer meeting. An enjoyable lunch was served in the basement of the church, where in a short program the pastor was given an envelope with a birthday gift as a token of the church's congratulations and best wishes. On Easter Sunday the minister and his wife were again surprised. While the Sunday School was in session and Mr. Rott was busy teaching his class, boxes containing groceries were piled into his car.

On Easter Sunday evening a brief program was rendered by the Sunday School and Young People's Society. The church choir is continually making progress and

at present is planning to give a "Sängerfest" in the near future. This occasion is an annual supper followed by the musical program rendered by the choir.

REPORTER.

ANNUAL REPORT OF THE B. Y. P. U. OF FREDONIA, N. DAK.

Another year has passed and we as a young people's society of Fredonia, N. Dak., have given our annual Easter program on Easter Sunday evening, April 21. The service was well attended by members and friends of the church. It consisted of an Easter dialogue, recitations, musical numbers, quartet selections, and several numbers by the choir.

We meet every Sunday evening and various programs are rendered on these occasions, giving every member of the society an opportunity to be active. Our meetings have consisted of mission addresses, musical programs, question box, free will programs, Biblical contests, and Bible study.

The enrollment of our society is 25. Five new and ambitious members have joined the society during the past year. The financial income of the society during the same period was about forty dollars.

The work has been successful and we have many reasons to praise the Lord for his helping grace and the many blessings throughout the year. With more enthusiasm and earnestness than ever before, we have started this new year.

MRS. JOHN KETTERLING, Secretary.

THE CENTRAL DAKOTA YOUNG PEOPLE'S ASSEMBLY AT VENTURIA, N. DAK., JUNE 25-28

The Baptist Young People's and Sunday School Workers' Assembly of the Dakota Central Association will be held from June 25-28 at Venturia, N. Dak. A splendid program has been arranged by the committee, and all who attend are assured of a memorable week of inspirations and delightful fellowship.

The theme of the assembly will be "The Christian and His Church." The Rev. M. L. Leuschner, Young People's Secretary and editor of "The Baptist Herald," will conduct a course dealing with the varied relationships of the Christian to the church and to other people in the church. He will also bring the message on Tuesday, Wednesday and Thursday evenings. The lives of Albert Schweitzer, E. Stanley Jones, and Wilfred T. Grenfell will be considered by Miss Frieda Remboldt and Messrs. Fischer and Gernst respectively. The ministers, the Rev's. W. Luebeck, B. W. Krentz, E. S. Fenske and G. Eichler will also participate. Recreational outings, devotional periods, a literary program and other special features will claim their share of attention.

You will not want to miss the feast of good things. Remember the dates and the place and join the others in this week of the assembly!

PRAYER HELPERS

"Take it to the Lord in Prayer"

What Men of Prayer Say

"In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give; that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death I expect to pass through it in conversation with him."

Wilfred T. Grenfell.

"Should we not do well to suspend our present operations and give ourselves to humiliation and prayer for nothing less than to be filled with the Spirit, and made channels through which he shall work with resistless power? Souls are perishing now for the lack of this power.—God is blessing now some who are seeking this blessing from him in faith. All things are ready if we are ready."

Hudson Taylor.

"Answer to prayer depends not merely so much upon what we are able to do with God as upon what God is able to do with us. When we allow God to control our lives, our thoughts, our wills, our very desires, we shall not send up petitions that he cannot grant. There is a safety clause in the promise of Christ, 'Whatsoever ye shall ask in my name, that will I do.' It is the condition, 'in my name.' To be in Christ's name is to be incaged in his very identity; so that it is no longer 'I live, but Christ liveth in me.' Prayer that springs from Christ's domination of our lives is prayer that means power. To be mighty in prayer means to give God all power over us. When we let God have his way with us, we can be sure of having our way with him." "Sunday School Times."

"An intercessory foreign missionary is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for definite details of the foreign missionary work."

Rev. Alfred E. Street,
Hainan, S. China.

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Harlem and Dixon,
Forest Park, Ill.

THEODORE W. DONS, Pastor
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7.30 P. M.

Prayer Service, Wednesday 8 P. M.
Visitors in Chicago, Welcome!

LIFE SUPREME

(Continued from Page 185)

speak like that! You are our daughter now and always will be. We thought it best for you to know and now that you know, we will drop the matter. The rest need never know."

"Drop the matter!" Margaret repeated scornfully. "You don't really suppose I can ever forget that—that perhaps I'm the daughter of some thief, or ne'er-do-well, or some slum-mother, or perhaps even and—oh, this is too terrible!" and Margaret began to weep hysterically.

"No, no, dear. Don't speak so," said the mother, trying to soothe her. "There were good and honest people in the slums, too, and besides, you may not even have come from there; there is no proof, you know."

"No, there is no proof," sobbed Margaret, "except that no decent, loving parents would carry their daughter to the doorstep of a poor missionary couple, working in the slums. A slum baby,—me!"

Margaret rose, suddenly calmed, and addressed her parents. "Mother, Daddy, forgive me. I've been nothing but a selfish, conceited girl. I don't see how you could ever love me! I was so angry when you adopted Billy and Ardith, so afraid that they might ruin the wonderful family name, because they might have bad blood in them, and now,—now, I am far worse than they,—a nobody,—a slum baby!" and she fled from the room before her parents could say any more.

"Daddy, Mother," she wept into her pillow, "I'm so ashamed. Forgive me. I'll try to live up to my name after this!" and she was still sobbing when sleep came at last.

Margaret awoke, the next morning, fully possessed of herself and of all that had passed the night before. She was now calmed and thoroughly subdued. Before she went downstairs she slipped into Billy's room and asked if she might do anything to make him more comfortable. But there was nothing she could do; there was nothing he wanted. He lay there so white and still with his eyes closed. Margaret looked down on him, and tears came into her eyes as she thought of the "story" she had heard the night before. She stooped, and for the first time she kissed his hot forehead.

Billy's eyes shot wide open in surprise and he whispered, "I didn't know you loved me!"

Margaret smiled ruefully. "Of course I do, Billy. Why shouldn't I love my little brother?"

"I'm so glad," he whispered, closing his eyes, while a pitiful little smile hovered about his thin, colorless lips.

Margaret smoothed his blankets, and when the lump in her throat permitted her to speak, she said, "Now rest, Billy, and after a bit I'll come up and tell you a story. Then you must rest again, for soon a big doctor is coming to town and he's going to make you well!"

(Continued on Page 192)

A CHAT ABOUT BOOKS BY THE EDITOR

Several young people have recently asked the editor whether he might not review some of the best novels of the past few months. They probably thought that he was not inclined to read much fiction. In order to meet this request and to dissipate their suspicions, we want to chat with considerable gusto about recent books of fiction.

After several years of a dismal period in literature when most novels were either "trash," written only for inane entertainment, or "treason," betraying the best things in life, a springtime of wholesome ennobling novels has begun to blossom forth. Sentiment is reappearing in these books. The characters are exemplary figures. Life is seen as a worthy adventure for lofty purposes. Their authors are the messengers of great moral and spiritual lessons.

GREEN LIGHT

For several weeks in May and June the most popular and widely read novel in America was "The Green Light" by Lloyd C. Douglas (Houghton Mifflin Co.—1935—\$2.50—326 pages). Dr. Douglas is a Christian minister who has held pulpits in Akron, Ohio, Ann Arbor, Mich., Los Angeles, Calif., and Montreal, Canada, before devoting himself exclusively to writing and lecturing. He is the author of the unusual book, "Magnificent Obsession" which is now in its 33rd edition, and of "Forgive Us Our Trespases."

The story has been retold very simply by another minister, Dr. Bradley. "A young doctor, Dr. Newell Page, assumes the blame for a fatal mistake made during an operation by his idol and elderly friend, Dr. Bruce Endicott. Mrs. Dexter, the patient, dies. Her husband, like the erring surgeon, receives on the day of his wife's death, word of a financial crash. He takes his own life. His daughter, Phyllis, is abroad. The young doctor leaves for a remote village, where he assumes another name. His leaving under those circumstances focuses the blame on himself and he bravely permits the deception. The central character, Dean Harcourt of the cathedral, becomes the medium through which all adjustments are made. The hatred of Phyllis Dexter for the young surgeon, whom she believes responsible for her mother's death, vanishes through the technique of the dean."

The Christian faith of this dean who has been a cripple for many years and whose life has tasted much bitterness and struggle is the radiant note of this book. It finds utterance in his own words of trust in God's guidance: "I have suffered, but I know that I am destiny's darling. . . . In spite of all the little disappointments, disappointments, disillusionments. . . . I get the signal to go forward. I have been delayed—long—long—long—but at length I get it—the green light."

This is a novel which deserves to be read by every young person in America.

It will be said of those who read "Green Light" as it was said of the readers of "Magnificent Obsession" that having read it, they "can never be quite the same again."

BEAUTY FOR ASHES

The novels of Grace Livingston Hill are the favorite books for many thousands of readers, young and old alike, in our country. For several decades Mrs. Hill has written books, 44 in number, all of which are deeply religious and profoundly interesting. Her most recent book, "Beauty for Ashes" (J. P. Lippincott Company—1935—\$2.00—137 pages) can be regarded as among the best which have come out from her facile pen but also from her warm heart of faith.

The editor has found Grace Livingston Hill's books so deeply imbedded in the preferences of people in German Baptist churches, that he has made negotiations with the publishers to have this novel published in serial installments in "The Baptist Herald" during 1936. It is a story that holds one's interest and touches one's innermost sympathies from its beginning in bitter sadness and horrible tragedy to its ending with the great happiness of two souls who find in each other the warm glow of love.

For those young people who do not like to read "serials" and do not want to wait until next January to read this story, we heartily recommend this book, "Beauty for Ashes." This novel has essentially the thesis that religion for young people is something wonderful and thrilling, which should be more captivating and enthralling than anything else on earth.

FORTY DAYS OF MUSA DAGH

A best seller of the past year will undoubtedly become one of the books to live as "a classic" in future centuries. That novel is "Forty Days of Musa Dagh" by Franz Werfel (Viking Press—1934—\$3.00—800 pages). Never have I read a novel which so gripped my attention as did this book. It is a spiritual epic which tells the story of a forty-day siege of a group of Armenians entrenched on the mountain, Musa Dagh (Mountain of Moses) by the bloodthirsty Turks. More than 60 major characters pass through its pages but Gabriel Bagradian, a westernized Armenian, is the central dominant figure. The novel is based on the actual incidents of the Armenian massacre in the summer of 1915, and its religious significance is therefore all the more important to recognize.

When the Turks drove the Armenians into a living hell of exile, Bragadian rallied the Armenians of his village, 5000 men, women and children, and retreated to this site of Musa Dagh, where for 40 days and nights they defied the Turkish army. This defense in which stones, fire and avalanches, bitter fighting, hunger and death played their parts is given detailed and graphic depiction in the book. Through it all Bagradian kept up his

courage and sustained the courage of his followers until the tragic end.

The book will keep you wide awake for hours after you have read its pages. Its horrible pictures will haunt you for many days. That is what it ought to do for it bares the frightful iniquities in racial prejudice and persecution. It has torn "a terrible page from history," as someone said, "showing in terms of individuals what is really meant by mass deportations and race persecutions." In this day of intensified nationalism and racial misunderstandings there is no book which can be read to greater advantage by the Christian than this novel. It is the epic of the Armenian people who with religious fortitude and undaunted faith faced the bestial horrors of massacre at the hands of their inhuman enemies! "Forty Days of Musa Dagh" will live as one of the greatest books of the 20th century!

YONDER SAILS THE MAYFLOWER

Mrs. Honore Willie Morrow has done more than any other contemporary author to make characters of history walk in our midst with living reality. Her novels concerning Abraham Lincoln, the story of Adoniram Judson in "The Splendor of God" and the biography of John P. Gough in "Tiger! Tiger!" have endeared her to the hearts of countless numbers in the English-speaking world. She is a regular contributor to the "Christian Herald" and her most recent novel, "Yonder Sails the Mayflower" (William Morrow and Company—1934—\$2.00—360 pages) has been appearing serially in the pages of that religious publication.

Mrs. Morrow is at her best in depicting the preparations of the Pilgrims before their sailing from England. The background of the story is true to all authentic accounts as far as they are known. The novel is built around the character of Robert Cushman, who had acted as agent for the Pilgrims and had secured "the Mayflower" and "the Speedwell" for the voyage. Mrs. Morrow in her own words has tried to show that the Pilgrims were "no solemn, stodgy elders, weeping and praying their way across a horrid deep but young and lusty people who, by the very nature of the task they had set for themselves, loved danger and threw on risks."

The book will clothe the vague figures of the Pilgrims with life and blood for you. It will tell you something of the hardships and difficulties which had to be overcome before the "Mayflower" actually left England. It will portray for you the hardy religious faith of the best of the Pilgrim leaders. We hope that this book "Yonder Sails the Mayflower" is merely the first of several books on the story of the Pilgrims. Mrs. Morrow with her Christian faith is a sympathetic and graphic interpreter of the forefathers of our country!

LIFE SUPREME

(Continued from Page 190)

However, that story was never told and "the big doctor" never saw Billy. That very afternoon he was so weak and restless that Daddy had to take him up and hold him in his arms. The sunset that night was gorgeous, and knowing Billy's love of the beautiful, the father carried him to the window of his study where he could see it best. Margaret entered the room and glanced quickly at her father and little Billy viewing the sky, which was now ablaze with rose and lavender, and broad streaks of gold, wonderful, deep, pure gold. She heard Billy gasp at its magnificence, and she turned quickly to bow her head in her arms, folded on her father's desk. She had to listen closely to catch Billy's next words. "Daddy," he whispered, "look! I see the streets of gold. Oh Daddy!" he finished joyously. Then all was quiet, until Daddy said, with a sob in his voice, "My little boy,—my sonny!"

Margaret did not raise her head until her father had carried Billy's lifeless body from the room. Then she rose and went to the window through which Billy had glimpsed the heavens. The streets of gold had disappeared, and all Margaret saw was a few trees, the distant meadow fence and its broken gate, silhouetted clearly against a crimson sky. "Billy,—my little brother," she softly cried, as if to recall his spirit from the Great Beyond and give it the love she had been too proud to give him during his life.

* * * *

A noticeable change had come over Margaret. Her parents noticed, and wondered if they had done the right thing in telling her her story. She was different, somehow, yet she never complained or scolded or scoffed about any of their beliefs or actions. True, they had expected that she would be affected in some way by this tale, but they did not know just how, and they certainly had not expected her to change so quickly and completely. At first they were puzzled at her enthusiasm and eagerness to please them, but after a time they accepted her and her new attitudes with pleasure. After all Margaret had been a sweet and loving child and why should they wonder if, after the brief storms which she brought with her after college days, she again reverted to the Margaret of bygone days. Thus they comforted themselves and were completely satisfied.

Bob and Stanley and a few other more intimate friends of the family also noticed it and wondered, while at the same time they accepted the new Margaret gratefully.

The majority of people, however, did not waste much time thinking about her. They realized that when she served them in any way she was now much more pleasant about it, although she had always been civil and polite.

Peter, Jerry and Ardith soon forgot the old Margaret completely and reveled in the new "big sister." For now she did

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ii

not scowl or frown or ask them to please stop bothering her. She now found time to romp and play, to teach new little songs and tell fascinating bed-time stories, to mend broken toys and bake extra cookies for hungry little friends. What Peter appreciated more than all else was the time she spent teaching him music. Although not an accomplished musician herself, she was able to help him considerably, for his music lessons had quite ended when the family had moved into their present home, except for the studying he did under his own supervision. He now advanced rapidly under Margaret's instructions and she quickly recognized his unusual talent.

But Peter was by no means her only music pupil. There were at least a half dozen more, ranging from Susie Wiggins, who was the youngest, to Myrtie, who was taking lessons so that her little daughter might some day be proud of her mother. In fact, these half dozen people represented the homes of all of Forest County, possessing musical instruments. If there had been more, others would also have been anxious to learn.

Myrtie boasted openly of her newly acquired knowledge of caring for her baby, who was thriving well under proper care and nourishment. Other young mothers and a few older ones began to seek out Margaret for help and advice too. They visited her often and enjoyed the cookies she served them with tea. They admired the new curtains that adorned the parsonage windows, and waited to see her transform plain gingham to cunning little dresses and suits for Jerry and Ardith, and pleasant house dresses and aprons for herself and her mother. So, consequently they began wishing and wanting to know how to make this or that, and Margaret was literally besieged with visitors clamoring to find out that which she knew, in order that their homes might be as bright and pleasant as hers. Now Margaret conceived a bright idea and took it to her mother for consideration and approval. Her idea was to organize a "Home Making Club," of which all girls beyond a certain age and all married women who were interested might become members. Here they would discuss and learn the new and modern arts of home making in all its different phases, as far as they were able without the help of modern conveniences. Nevertheless, that which they could learn seemed almost limitless, for truly, they were still living the lives of their great grandparents in many instances. Besides, they could now keep on the same level of improvement in the home as their men folk, who were constantly acquiring new methods of farming at Stanley's semi-monthly meetings of the Farmers Club.

Needles to say, Margaret's mother was greatly pleased with this plan and endorsed her daughter from the bottom of her great, loving heart, and immediately the two began planning and listing great possibilities.

(To Be Continued)