

THE BAPTIST HERALD



Courtesy, Missouri Pacific Lines

The Towers of Tepozotlan, Mexico

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May 15, 1935

What's Happening

On Easter Sunday the Rev. C. E. Schoenleber, pastor of our church in Odessa, Wash., baptized 5 young women. They were young people who had been converted as a result of a series of evangelistic services conducted by the Rev. George A. Lang of Tacoma, Wash.

The Rev. Eckhard Umbach, pastor of the First Baptist Church in St. Joseph, Mich., has resigned and will retire from the active ministry in July of this year. He had the great joy of leading the church in its celebration of its 75th anniversary recently, a full report of which appears in this issue.

On Easter Monday, April 22, a group of young people from the Nokomis and Lockwood churches in Saskatchewan, Canada, drove to the church at Esk in 4 or 5 cars and presented a program of musical numbers and recitations. The Rev. G. Schroeder is pastor of the churches at Nokomis and Lockwood.

The Rev. E. S. Fenske, pastor of our church in Herreid, S. Dak., extended the right hand of fellowship on Easter Sunday to 22 persons, 20 of whom came into the church by baptism. The church is rejoicing at the spiritual harvest. More than 700 people crowded into the church for the evening baptismal service.

The Kansas Institute of young people will be held at Stafford, Kansas, from June 3 to 6. An unusually fine program has been arranged. Lodging will be provided without charge and meals served at nominal rates. Address all communications and registrations to Miss Hilda Hildebrand, Stafford, Kansas, without delay.

Mr. W. W. Knauf, a member of the Oak Park Baptist Church, will receive the Th. B. degree at the graduation exercises of the Northern Baptist Theological Seminary, Chicago, Ill., on May 23. He has been quite active ministering to churches in and about Chicago as well as in the Cicero Mission of our Oak Park Church.

The editorial entitled, "The Power of His Resurrection," appearing in "The Baptist Herald" for April 15, 1935, was reprinted in full in the "Weekly Sales Bulletin" of John Rudin and Company, religious publishers of Chicago, Ill. Mr. John Rudin, president of the company, was happy to send the message to the salespeople of the concern.

Mrs. William Brenner of Woodbine, Kans., a member of the Mt. Zion Baptist Church at Junction City, Kans., recently won the first prize of \$25 in a contest of the Lorenz Publishing Company of Dayton, Ohio, as to the selection of the best fifteen anthems published in "The Volunteer Choir" during the past year. Mrs.

Brenner voted for 11 of the 15 anthems which were finally selected as the best.

During Passion Week the North Avenue Church in Milwaukee, Wis., held three special services. On Thursday evening a communion service was held. The Rev. R. A. MacMullen of the Grace Baptist Church was the Good Friday evening speaker. The young people conducted an Easter sunrise service at Lake Park. On Easter Sunday morning the pastor of the church, the Rev. Louis B. Holzer, baptized 11 persons.

The three German Baptist churches of Cleveland, Ohio, held a Union service on Good Friday evening in the White Avenue Baptist Church. Selections from Stainer's "Crucifixion" were rendered by the choir. The Rev. John Leyoldt of the Erin Avenue Church brought the message. The communion service conducted by the Rev's. William L. Schoeffel, John Leyoldt and S. Blum brought the service to an inspiring climax.

Several baptismal services have been recently held in the Andrews Street Church, Rochester, N. Y. On Easter Sunday the Rev. D. Hamel baptized Miss Sarah Schade, youngest daughter of Prof. and Mrs. A. A. Schade, and Arnold Gietz, son of Mr. L. Gietz, Sunday School superintendent. Recent Wednesday evening services have been in charge of the Women's Missionary Society, board of deacons and other church groups.

The Young People's Society of Goodrich, N. Dak., rendered a program on March 31 at the high school auditorium with the McClusky young people as guests. Mrs. H. P. Kayser, president of the local society, presided. Two dialogues, "The Challenge of the Cross" and the "Mock Trial," were given and several musical selections rendered. Refreshments were served in the basement of the McClusky church afterwards.

The First German Baptist Church of Jamesburg, N. J., will celebrate its 50th anniversary from May 26 to 29. The church sends a cordial invitation to all those who have been connected with it at any time to attend the exercises. Should it be impossible for any of the former members to be present at this celebration, it would be appreciated very highly if such would send their greetings to the minister of the church, the Rev. C. Peters, Box 355, Jamesburg, N. J.

The Grace Baptist Church of Racine, Wis., recently enjoyed an ingathering of 18 new members. The Rev. Paul F. Zoschke baptized four persons in January who were received with eight others at the communion service on Feb. 3. Later in February another baptismal service was held and six Sunday School scholars made public declaration of their faith.

Mr. Zoschke preached in the Racine Church until Easter Sunday, postponing his departure for Elgin, Iowa, because of a death in his family.

On Palm Sunday, April 14, eleven persons were baptized in the Clay Street Baptist Church of Benton Harbor, Mich. Since the first of the year there has been an addition of 18 members to the church. Evangelistic services were conducted by the pastor, the Rev. Leo F. Gassner, during a full week in January and on Sunday and Wednesday evenings during the Lenten season. At the baptismal service the Rev. Paul Zoschke of Elgin, Iowa, brought the message on "Things That Cannot Be Shaken."

At the Beginners' Department in the Fleischmann Memorial Sunday School in Philadelphia, Pa., every boy and girl recently received a small dish filled with brightly colored pebbles under which a small narcissus bulb was planted. The pupils had instructions to care for the bulbs until Easter when the flowers were in full bloom. They were then brought to church and given to sick children in a nearby hospital. The children were delighted with the loving service which they could render to others in this manner at Easter time.

At the annual election of the Detroit Four-Church Union on April 8 the following officers were chosen for the coming year: Gordon Ernst of the Burns Avenue Church, president; George Knack of the Ebenezer Church, first vice-president; Alice Bourziel of the Bethel Church, second vice-president; Helen Kliese of the Second Church, secretary; and Arnold Koppin of the Ebenezer Church, treasurer. On Thursday evening, April 25, the annual banquet was held in the Bethel Church, which was attended by a large and enthusiastic group of young people. Mr. M. L. Leuschner, the young people's secretary, addressed the gathering.

The Atlantic Conference of the Young People's and Sunday School Workers' Union will be held from May 17 to 19 at the Fleischmann Memorial Church, Philadelphia, Pa. Among the speakers will be the Rev. E. J. Baumgartner of Dayton, Ohio, the Rev. M. J. Twomey, D. D., of the Baptist Temple, Philadelphia, and the Rev. James H. Franklin, D. D., president of Crozer Theological Seminary. The biblical drama, "The Rock," will be presented by the Brooklyn young people on Saturday evening. The following item has been received from Mr. Harold Kruger, "Baptist Herald" reporter: "Our Atlantic Conference Union has made great strides this year under the able leadership of Adam Yung of Philadelphia. From all sides come favorable comments testifying to the executive ability and energetic spirit of our president. We are certainly proud of him."

The Baptist Herald

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Number Ten

EDITORIAL

A Neglected Opportunity

ONE of the most tragic facts of life is our frequent neglect of marvelous opportunities which are always close at hand. Dr. Russell H. Conwell pictured this truth vividly in his famous sermon, "Acres of Diamonds." It is almost commonplace to find people who have lived for decades near some natural sight of great beauty but who have never gazed with their own eyes upon it. If we were aroused to the point of using the larger part of the opportunities which knock daily at the door of life, our days would be transformed into adventures of joy and pilgrimages of achievement.

One of our greatest privileges of life is that of acquaintance with several languages. New vistas of understanding are opened to one. A new world of literature becomes one's possession. Words and phrases take on added meaning in the interpretations which are given them in another language. The boundaries of one's social, mental and religious life are enlarged in significance and happiness.

Almost every student who graduates from high school or college in our day is required to meet certain language requirements. The young man or woman who is well-versed in several languages besides his mother tongue is honored by our educational institutions. It is a mark of distinction to be skilled in the reading and writing of French, German or Spanish in scholastic circles.

It has been an inexplicable enigma to me that just the opposite should be the attitude of many of the young people in our churches. Some scorn the use of the German language in their homes. They

stay away from the German services of worship even though they can understand what is transpiring. They remain aloof from everything about them which is German. They refuse to use the opportunity immediately at hand.

To be sure, the future has regrets in store for them. While grinding away in the language classroom, the student from our churches frequently regrets that he didn't pay more attention to the acquiring of a vocabulary in childhood days. In this age of international current events, the person with only one language at his command regrets his inability to read books and publications of other countries in the original in order to gain their point of view, their "Weltanschauung." As the marvels of radio bring us the programs of almost every country in the world, it is more important than ever that we be able to understand several languages, in order to enjoy these broadcasts to the utmost.

In most of our churches there are some or all of the services which are still conducted in the German language. In many of our homes German is the vernacular in conversation, at least on the part of the older members of the family. The young people of such churches and homes who refuse to attend the German services, refuse to converse in German with their elders or refuse to read the German publications in their homes are neglecting one of the greatest opportunities which they will ever have. Prize the opportunity highly and as American young people of our churches acquire every possible skill in the use of the picturesque German language!

The Religious Situation in Mexico

By DONATO RUIZ RAMIREZ

"IN order to interpret foreign news," said a recent lecturer, "we must have a knowledge of the history of the nation that is in question." During the past six months news concerning Mexico has frequently been on the front pages of the newspapers. In almost every issue of the leading magazines you will find an article or two on some problem of Mexico. The most important problem seems to be that of the struggle between the church and the government.

The latest developments of the church and government struggle have become material for the spectacular places in the newspapers. The mass of American people have formed their opinion of that country from the front page reports of the periodicals. But how much does the general public know of the history of Mexico? Are the American people sufficiently acquainted so as to have a background for the correct interpretation of the latest developments? As a result of the ignorance concerning Mexican history, much misunderstanding has been occurring. The Mexican government has been pictured as a red force destroying religious freedom. What fundamental and historical reasons does anyone have that he should stamp the government as such? Who is it that has threatened religious freedom in Mexico?

The History of the Church in Mexico

If the suggestion for the study of the history of the Roman Catholic Church in Mexico was made and carried out, it would certainly be the destroying of any claim that its clergy might be making today. If the slightest study is made, the terrible and shameful past of that institution might cause some unfavorable results. The truth is that Mexican leaders have taken account of its past and are trying to prevent the Catholic Church from returning to the powerful position which it once held.

In studying the history of the Roman Catholic Church in Mexico, it is almost impossible to separate it from other institutions. The church had so blended itself into the government and its branches, that it cannot be looked upon as a separate institution following its respective functions. The church had been such a powerful force in the nation, that not until the rise of the present government was the clerical party defeated. It is for this reason that much of the retrogression of the country is connected with the church. To get a small glimpse of what the church group has meant to the Mexican people as far as politics is concerned, you need not go very far back into its history. About the time of the War of the Reform, 1850 to 1861, the function

of Mr. Ramirez, a native of Mexico, is a graduate of William Jewell College and a student in the Colgate-Rochester Divinity School where he is preparing himself for the Baptist ministry. Besides having access to Mexican newspapers, he has several relatives and friends who are religious leaders in Mexico and is therefore well qualified to write this informative article concerning the misunderstood religious situation in the country to the south of us.

of the clerical party can be clearly seen. The foreign intervention of 1862 with the view to the establishment of a monarchy was largely due to the influence of the Roman Catholic clergy. The clerical party considered that a monarchy would be a protection to the church, united as the two institutions were in their interests.

I might say at this time that the term, "church," must be taken to mean the leaders of the church or the clergy. It is essential to make this distinction. In all of the church and government conflicts, it is not the church, meaning the mass of religious worshippers, which is attacked, but the leaders and the clergy. It is the latter who hold the power in the church, and it is the clergy who have been greatly restricted in the recent religious situation.

As we shall later look into the conflict of 1857, you will see that this same restriction was attempted but failed. Time and again the present government has made the statement that it is not carrying on a religious persecution and is not taking religion away from the people, but merely placing limitations on the power of the clergy in politics. The tragedy is that so many people let propaganda form their opinion and fail to consider the facts for the formation of their own judgment.

The Religious Views of Calles

Most of the attack which the Roman Catholics are waging on the present government has been directed at a former president of Mexico. Let us look at the religious views of this man. This is an extract from the speech of General Calles in the Theatre Ocampo, Morelia, in 1924, when he became president. "My enemies say that I am an enemy of religion and of divine worship, and that I have no respect for religious creeds. The fact is that I am a liberal of such ample spirit that my intellect inclines me to accept all creeds and to grant them justice, for I consider them good because of the moral program contained in them. I am an enemy of the priest cast which regards its position as a privileged one and not as an evangelical mission. I am an enemy of the priest politician, of the priest intriguer, of the priest exploiter, of the priest who seeks to keep our people in ignorance, of the priest who is allied with 'the hacendado' to prey upon the laborer, of the priest who joins with the industrial proprietor to exploit the worker. I declare that I respect all religions and all religious persons and laws by meddling in our political contests, or serve as instruments to the powerful to exploit the weak." Not only do the government leaders state their pol-

icies as such, but the government can be seen carrying out its aim as to the awakening and uplift of the people and the prevention of the oppression of the masses.

The Historical Background of the Present Struggle

A great mistake is made when it is thought that this religious struggle had its beginning in the present government. One need only notice the events which followed the adoption of the constitution of 1857 to see this fallacy. Though the country had won its independence from Spain in 1821, the steps of a free nation were not taken until 1857, when the constitution was promulgated. Though the Mexicans in 1821 had won their freedom from Spain, there remained the group in power within the coun-

lation that all public officers serving under it must take public oath of allegiance to it. This was the acid test. The church early voiced vehement disapproval of the constitution. The archbishop of Mexico, Lazaro de la Garza, sent out a circular to all the bishops, declaring that Articles, 3, 5, 7, 12, 27, and 123, which curtailed the power and economic influence of the church, were of such character that no faithful Catholics who had taken the oath should present themselves thereafter for administration of the sacraments. They must first be obliged to make a retraction of their oaths to support the national constitution. This they must do publicly or else send notice of their retraction to the government." The result was that the constitu-



Courtesy of "Missions"

Famous Pyramid of the Sun in San Juan Zeotihuacan, Mexico

try which continued the subjugation, oppression and slavery of the people. The power of the clergy could not be shaken and freedom of the people was therefore not possible.

Following the Revolution of Ayutla, which was the struggle of the people to win their freedom from clerical domination, there began the movement for the re-establishment of representative, republican and popular government. This constitution which the liberal group, led by Benito Juarez, set up, was to free the country from clerical and military domination. This was the great "Constitution of 1857." The clerical party naturally began to voice opposition to the constitution, for if it had been adopted and carried out, the clerical power would have been ended. It was then that the most bitter church and state struggle was waged. The United States took very little account of it, since the Civil War was giving them plenty to worry about.

Priestley in his book, "The Mexican Nation," tells us that "one of the provisions accompanying the adoption of the constitution was of course the regu-

tion was declared set aside as not in conformity with Mexican customs. Things continued to go on in very much the same way as before, with very little being done for the suppressed indigenous group. With the regime of Porfirio Diaz from 1884 to 1911 the nation became somewhat settled, though conditions were not particularly beneficial for the great peon group which became very large during those years.

The New Era in Mexico

With the breaking of the Revolution of 1910 and the overthrow of the Diaz regime in 1911, "the New Era" of Mexico began. With the success of the revolution, the political party, which is representative of the people, developed. The last twenty-four years of Mexican history have been years of bitter conflict and struggle between the old system and the rising element of the once oppressed people. Such men as Madero, Villa, Carranza, Obregon, Rodriguez and Cardenas have been and are the great leaders of "the New Era." They are "the

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Reflections Upon Retirement

By PROFESSOR ALBERT J. RAMAKER, D. D.

THE subject treated in this article has been assigned to me by the genial young editor of "The Baptist Herald." His mental picture of me is evidently that of "a Nestor," a wise man who, by reason of a somewhat lengthy service in the denomination as pastor, teacher, preacher and general handyman in the external and internal affairs of our seminary at Rochester, ought to have a lot of wisdom stored up to dispense to those of younger years who have joined our ranks. I am exceedingly doubtful about "the wisdom" in my mental make-up, nor do I have any marked ability to dispense that desirable article



to others. Still I like to be obedient to every call and shall let others be my judge.

A German Denomination of Regular Baptists

We are Baptists, to be sure. We are not ashamed to acknowledge our close affiliation with that great body of evangelical Christians. We are "regular," too, in contradistinction to "the Hardshells," "Anti-mission," "Seven Day," "Six Principles," and other types of fellow passengers sailing the troubled seas of religious life in our good Baptist craft. But why do we call ourselves a "German Baptist denomination"? Does that mean another separate body in our larger fraternity? Decidedly not. That name merely denotes the fact that our historical background has been German in speech, in conception of Christian truth and in church customs peculiar to German church life.

The use of the German vernacular in our denominational life has not been confined to our immediate ancestors who established German speaking churches, Sunday Schools and mission centers in this land of ours. It is rather the inevitable result of a religious movement due to the successive waves of German immigration to our country and Canada, beginning in the 17th century and growing in numbers for about two hundred years. Exact statistics of these German newcomers are difficult to obtain, for that bureau of our national government did not function effectively before 1850. A conservative estimate places the number of the first and second

generations of Germans to America at twenty millions. Among them were adherents of the Roman Catholic church, an even greater number of Protestants from the state churches of Germany, and not a few of those who for various reasons had abandoned the Christian religion and had chosen to call themselves "Free Thinkers."

Our Denomination Began in a Period of Revivals

At the time when these immigrations were in progress the religious life among the older inhabitants in the churches of the eastern states and the middle west was of the aggressive, evangelical, missionary type. Providentially it was the period of many revivals which covered vast sections of our country, changing completely the customary formal type of preaching into one of personal appeals for a personal, experiential faith in the Savior. For many German immigrants, although largely Protestant, this was "a new religion," and they could not withstand the impact of this new vitalizing religious movement. Among German immigrants their appearance during those years, such as the Methodists, United Brethren in Christ, Evangelical Association and others.

In this religious atmosphere we shall have to place the beginnings of our own denomination which transpired in the third and fourth decades of the 19th century. In its earliest stages that was not a movement in the least. Nor was there one among the men whom we rightly call, "our pioneers," who originated the denomination. The spiritual background of a number of these men was an inheritance from earlier surroundings in Germany and German Switzerland. A larger number came into personal possession of a living faith in this country during the period of revivalism. This aggressive, personal type of preaching on the part of our ministers and missionaries has been the chief source of our later successes. It was also a happy coincidence that the immigration of Baptists from Germany, where Baptist beginnings had taken place about the same time, added to the membership of our American churches thousands of persons of similar convictions.

The Need for a Continued Emphasis on Personal Faith

But I must remain true to my subject and the editor's dictum and pass on to a "reflection." Let it be this. Let us not "forget the pit from which we have been dug." No greater evil can befall a body of evangelical Christians like ours than to offer our constituencies in an extended work-field a deluted gospel that omits repentance for the evils we our-

selves have done and which places emphasis on the betterment of society to the exclusion of a personal faith in the Savior and the willingness to go all the way with the Lord Christ.

Is there real danger from such a trend in the religious life of today? There surely is, in my judgment. May our present leaders be characterized by the balanced judgment which our older leaders showed in their day! The language problem is not of transcendent importance in our churches of today, but rather the type of preaching which makes for a life radiant in personal experience and fruitful in the lives of others.

Perhaps the word, "machinery," as commonly applied to committees and boards, has been somewhat overworked. It does not necessarily mean shattering noises and little progress. That is machinery out of intelligent control. In our use of the word we have in mind primarily those agencies which have arisen in the denomination as necessary aids in carrying forward to a desirable completion the specific work which the denomination has set itself to accomplish. We are thinking now in the order in which they have been called into being. Our seminary heads the list followed by the Publication Society and missionary agencies.

Reflection on Our Ministers' Training School

The seminary at Rochester, N. Y., was not founded by our German churches, strange as that may seem. If our churches had wanted to create such an institution in the early fifties, their small number and meager resources would have made that impossible. The seminary was founded in 1852 by Baptists of English speech living in Rochester, and their declared purpose was that of aiding the missionary interests among German people in a few eastern centers and the middle west. That was 82 years ago, and their foundation is still functioning. At present, to be sure, the number of students is very much reduced, but the school still adheres firmly to its earliest missionary aims.

Glancing back over its past history we may confidently affirm that the seminary has fulfilled its mission creditably, making the best possible use of the student material sent to it year after year by the German churches and increasing the facilities in building and teaching forces provided by generous and interested friends. In the course of the years 611 students have received training in its classrooms. Some of these men have gone as missionaries to India, Burma, China, the Philippines and the Cameroons in Africa. Others have assumed charge in our populous centers. But the greater number have found their sphere of labor in villages and towns, in growing communities and on the wide frontiers of our western states and Canada.

The seminary in its regular work has never aimed to produce men of extensive learning, since its equipment did not lend itself to this phase of theological training. It has rather aimed to produce preachers and pastors, and in this sphere it has succeeded admirably. It has had among its students men of superior native endowments. These men

have furnished the denomination with its teachers, editors, columnists, and hymn authors and composers. These men have created the literature which is now in extensive use in the denominational periodicals in church and home, Sunday Schools and young people's societies. They have produced our missionary tracts, books of history and Bible interpretations both in the German and English languages.

Of course there have been shortcomings and greater and better ideals which have not been realized. No one is readier to acknowledge this fact than those who know the seminary best. May this institution, the only one which German Baptists of America possess, ever keep rigidly to the aim set for it at its founding! God will take care of any future developments!

The Story of Our Publication Aids

Our efforts to centralize and unify our publication interests by means of one central denominational printing establishment which should produce and disseminate all our periodicals dates from 1865. This, however, was not the beginning of our efforts to make use of the printed page. In the early days there was a distinct East and West until a great Baptist love-feast in Wilmot, Ontario, in 1865 obliterated the dividing boundary. The demand for a monthly denominational paper was issued as early as 1851, but there were no funds to make a beginning, nor was there a reasonable assurance that the paper would find a paying subscription list.

However, in August, 1853, the "Sendbote," our first denominational paper, made its appearance in Philadelphia, Pa. This old messenger of ours has lived through many changes and hard times and depressions and is with us yet. In the years before the great love-feast in 1865, it had a sturdy competitor in "Die Biene," whose able editor was Dr. Philip Bickel, and whose constituency was found largely among our western churches from 1859 to 1865.

The unity of our publications has paved the way for the unlooked for success in the unifying of our churches. It has done more than can be deduced from balance sheets and subscription lists. It has created the conviction among our people that in the periodicals emanating from denominational headquarters they are part-owners. It has also furnished proof that a numerically small group can sustain its papers for a long time when other ventures, boasting a membership of a hundred times larger size, have gone into bankruptcy. In unity and fidelity lies the strength to carry on successfully.

The Interests of the General Mission Society

The general missionary society of our denomination, while the youngest in point of a more complete unification, is the most influential of the triumvirate, which we have mentioned. In the early years the missionary convictions of our fathers, which were as scattered as the interests they superintended, could not wait for an organization like the present. During most of their active lives the outlook for any future development of German Baptists was

necessarily hazy and incomplete. They lived in the days of small things and gladly accepted the generous aid which came to them through the American Baptist Home Mission Society. For about thirty years this society enabled the numerically weak but growing German churches to keep from extinction by supplying them with the necessary funds to build chapels and paying the salaries of pastors and missionaries when the different conference missionary societies could not carry the load.

The separation from the large parent body and the founding of our own general missionary society occurred in 1883. It was an undertaking which involved a tremendous risk and needed herculean faith for its accomplishment. It has been likened to a process known in family life, when the small children are anxiously but willingly learning to stand and walk alone.

This society did learn to walk and to walk alone in a short time. In this development it acquired a sturdy pair of legs and arms and a busy brain. Then there fell to its lot, thanks to its liberal charter, the enterprise of gathering under its direction and protection the most varied denominational interests. These interests vary all the way from paying a retiring allowance to ministers to that of establishing a mission station in the interior of Nigeria. In my judgment this society of ours is a good example of the triumph of mind over matter in the affairs of the Kingdom of God on earth. Long may it live and merit the success of our churches!

There are denominational interests which have not been touched upon in the article because of lack of space and not because they are so entirely secondary that they do not merit any comment. All of these, although they are not under one central direction, are nevertheless several varied outlets for the Spirit of Christ to manifest itself through our people.

The Song of Faith

By Ethel L. Rennison of Elgin, Iowa

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Alas! what bitter bondage am I in,
Bound by this chain, unbreakable, of sin;
That which a harmless habit first appeared
Now fetters me with shackles, hated, feared.

To look for help from others is in vain;
They also wear, or have once worn, this chain.
To rally all the forces of my will
Is but to fall defeated, bond-man still.
And when to God I raise an anguished prayer,
No answer seems to come; Oh, deep despair!

Or comes deliverance thus? By faith I see
A vision of the One who died for me,
The strong and sinless Christ. I hear him plead:
"Wilt thou not trust me to deliver thee?"
And as I yield to him in all my need,
His touch sin's bondage breaks and sets me free!

The Religious Situation in Mexico

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Fathers of the Awakening." The first four men, as mentioned above, have been martyrs. Each was killed by an assassin, and with each of these assassinated former presidents have gone thousands of lives of those who have died fighting for freedom. The most progressive and peaceful time in the history of Mexico has been from the year 1928, when the last presidential assassination occurred, up to the present time.

From the time of the outbreak of the Revolution of 1910 the clerical political power has been gradually defeated, and the political party of the people, the organization of which was attempted in 1857, has been gaining strength. The present revolutionary party is that government which was promulgated by the liberal group of 1857 with its principles in the constitution of that year. From time to time the old regime has attempted to return to power, and this is revealed by the many bloody struggles of contemporary history in Mexico.

The present government may be characterized as a marked step toward the victory for which the indigenous people of Mexico have been fighting from the time of the conquest of the country by the wealth seekers, the conquerors and the clergy over four hundred years ago. It is true that, as never before, the government is really doing something for the people. It is carrying on a program of education that is nation-wide in scope, so as to purge the country of the evils of illiteracy. In the social and economic program it is aiming to raise the living conditions of the masses. Its purpose is to develop an ideal democracy. The present government is a definite step toward the development of the free, republican, democratic nation, for which the War of Independence was won in 1821 and for which the constitution was formed in 1857.

Religious Freedom Still in Mexico

In no section of the constitution nor in the policies of the government do you find that religious freedom is threatened. The unsettledness of the present religious situation is perhaps and, as we hope, the last conflict between the Roman Catholic clergy and the government. If the clergy had acted wisely and had taken their places as leaders of religion and not of politics, instead of tenaciously attempting to overthrow all movements of the government, their defeat would not have gone as far as they compelled it to go.

The gravest error is made by the Christian people of America when they believe that the Mexican government is destroying religion. The real truth is that, when the awakening of the nation is an established fact as the government purposes to do, Mexico will be the best prepared field for the vital, evangelical religion, which is purged of superstition, greed and fear, and which is a friend to the Mexican people.

Religious News of the World

Religious Books Published in 1934

New York, N. Y. The official statistics of the production of books for 1934 have recently been released by "The Publishers' Weekly." During the past year 6,788 new books were published in the U. S. alone. The largest proportion of them, 1,356 in number, were fiction. A very interesting fact is that religious books numbered 579 and were surpassed only by the 622 books on sociology and economics in the non-fiction field. Those who claim that religion is a matter of waning interest in the modern world will have to take these facts into account.

Evangelistic Services During the Pacific International Fair

San Diego, Calif. During the Pacific International Fair which opens in San Diego, Calif., on May 29th, the First Baptist Church of the city will conduct evangelistic services. These revival meetings will be held for 179 days throughout the entire season of the fair and will be conducted by the most outstanding evangelists of the country. All of the Baptist churches of the San Diego association are cooperating with the First Baptist Church and its pastor, Dr. John Bunyan Smith. The world-renowned evangelist, Gypsy Smith, will conduct services in August. Harry O. Anderson, Dr. Martin Charles, a converted atheist, and Harold Alexander are others who will assist in this evangelistic movement.

20th Anniversary of Ginling College

Nanking, China. The April issue of "The Missionary Review of the World" published an article about Ginling College at Nanking, China, which is one of the leading Christian colleges for Chinese women. Ginling College recently celebrated its 20th anniversary on Founder's Day and the opening of the new Library-Administration Building and the Chapel-Music Hall.

In 1915 Ginling College opened with a class of 9 girls; in 1934 there were 213 students. The faculty has increased from 8 to 50; the courses in the curriculum from 8 to 90; the college budget from \$10,000 (American) to \$150,000. The library opened with one set of encyclopedias and it now has over 23,000 volumes. Over 300 women have gone out from the college and are working in 14 provinces; sixty per cent of the students are engaged in educational work; the second largest group is doing social and religious work; medical work is third, and public service fourth. The able president is Dr. Yi-fang Wu, a graduate of the first class of Ginling in 1919. A few years ago Miss Wu traveled extensively through the United States in the interest of Christian missions.

A Call to Youth by Evangeline Booth

London, England. Miss Evangeline Booth, General of the Salvation Army, recently appealed to the young people throughout the world, especially to the youth of America, to lead in a new service to humanity against the evils of alcoholic beverages. Her challenging appeal deserves earnest and careful study by the Christian people of America.

"It is in the blood of youth to fight. Youth has always been ready to respond to do battle for the highest ideals and noblest causes. The call now made is to a form of service than which none is more important to the temporal well-being and happiness of our fellow creatures. When oppression has had to be met by freedom's challenge; when conscience has had to be obeyed at cost of martyrdom; when progress has demanded pioneers who would face opposition, ridicule and calumny, youth has not been wanting. In the name of God and under his banner, for the sake of 'others' and for the love of country, nay, for the love of the whole world of our fellows and their spiritual as well as material progress, take not only a definite stand against the use of intoxicating liquor for yourself, but marshal and lead against it all the forces you can raise and wage unrelenting war upon it wherever it raises its evil head."

Bible Anniversaries and Translations

New York, N. Y. The year 1935 marks the four hundredth anniversary of the printed English Bible. It was in 1535 that Miles Coverdale's translation was published—the first printed English Bible. The American Bible Society proposes to celebrate this event in a worthy way. At intervals during the spring and early summer, the society expects to issue pamphlets and articles on various subjects related to the anniversary. The celebration will terminate on December 8 when the churches of America, individually and in their customary manner, will observe Universal Bible Sunday with this anniversary as the recommended theme.

The American Bible Society recently announced the appearance of the first complete New Testament in the language spoken by the Cheyenne Indians of Montana and Oklahoma. The credit for the painstakingly careful translation of this new New Testament belongs to Rev. Rudolphe Peter, who has spent more than four decades in ministry to the Cheyenne Indians. The publication of the Cheyenne New Testament brings the total number of languages in which the entire New Testament has appeared up to 199, while the grand total of languages in which Scripture translation has occurred is now 954.

Religions of the World

New York, N. Y. The Columbia University Press has recently published an estimate which will be of widespread interest to religious people. If the population of the world, which is estimated to be approximately 2,000,000,000 people, were reduced proportionately, there would be thirty-eight Christians, nineteen Confucianists and Taoists, twelve Hindus, eleven Mohammedans, ten Animists, eight Buddhists, one Shintoist and one Jew.

A Preacher Presides Over New Jersey Assembly

Trenton, New Jersey. Of unusual interest to the church people of America is the unique service of the Rev. Lester H. Clee of Newark, N. J., as the new Speaker of the New Jersey Assembly. On May 15, 1934, one of the major upsets of recent political history occurred when this preacher, Dr. Clee, crushingly defeated Jesse Salmon, the political boss of a great metropolitan district. Last November this Republican minister was elected to office as state representative at a time when Democrats were landslideing into office. Shortly afterwards the caucus of the State House did the unprecedented and almost unbelievable thing by choosing this preacher at its Speaker.

"The Christian Herald" recently featured an article about Dr. Clee, from which the following quotations are made: "A preacher, courage in every inch of his stocky frame, now presides over the New Jersey Assembly. There is in prospect a display of political fireworks at the Trenton State House. Who is the Rev. Lester H. Clee? In Newark you can ask almost anyone about him within a radius of ten miles of Broad and Market, bank president or bootblack, and they will tell you that Clee is minister of the Second Presbyterian Church, that he has a famous Bible Class, that he preaches to 5,000 people of a Sunday, and that no less than 12,000 people go in and out of church with its multitude of activities every week. Just how he is going to manage a great church and the State Assembly at the same time may seem like a labor of Hercules, but probably not to Clee, for literally he is a Hercules, a young man of tremendous energy. When Clee makes a speech, especially when he is fighting for a moral issue, you are reminded of a battleship, a huge dreadnought, going into action with all its heavy guns belching forth fire and steel. A criterion of what may be expected of his policies as a speaker is his belief that legislation must be a definite means for restoring government into the hands of the people, and only as we make Americans realize their independence are we going to maintain what we call democracy."

Beginning the Day

A Scripture Passage and Meditation for Spiritual Progress

By the REV. AUGUST FRANCIS RUNTZ

of PEORIA, ILLINOIS

Monday, May 20

The Gospel in Miniature

"And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39.

(Read Acts 13:14-43)

The Apostle Paul had one central truth about which his whole theology was grouped, and that was the doctrine of justification by faith alone. Here we have the first clear announcement of that truth by him. Verse 39, like John 3:16, is a veritable gospel in itself. By believing in Christ—and that does not mean in the intellectual sense, but rather trusting in the mercy of God as revealed in Christ—our sins are remitted, not simply forgiven, but put away. We may then stand before God as those against whom no sentence of condemnation has been pronounced. So our whole redemption is not based upon personal merit or righteousness, but is a matter of the free and sufficient grace of God which we must accept.

Tuesday, May 21

When God Came to Town

"And when the people saw what Paul had done, they lifted up their voices, saying . . . The gods are come down to us in the likeness of men." Acts 14:11.

(Read Acts 14:8-19)

Through divine power the Apostle Paul had just healed a man who had been lame from birth; and of course, this caused a great stir. It was a common belief among the ancients that the gods occasionally visited the earth in the form of men, and so when this mighty miracle was performed, they were sure that the gods had visited their city. And of course, there must be sacrifice. But in a real sense was it not true that God had come to town? Paul and Barnabas so represented God there that sinners were saved and lives were changed.

Wednesday, May 22

The Magna Charta of Our Christian Liberty (1)

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11.

(Read Acts 15:1-21)

We as Baptists should be forever grateful for that meeting held in Jerusalem about the year 51 and for the decisions reached there. A terrific storm was brewing within the church whether the letter or the spirit should be supreme in the Christian religion. The question involved the relation of rites and foods to the religion of Jesus Christ. The immediate bone of contention was whether or not circumcision was necessary to salvation.

The sticklers for the letter said: "Except ye be circumcised . . . ye cannot be saved" (v. 1). Didn't these people have authority on their side? "Circumcision was ordained by God in the days of Abraham." It was a covenant token. To be uncircumcised was to be a heathen, a stranger from the commonwealth of Israel. It was as important as any ceremony ever is, or ever can be. It was no small thing to set it aside. Yet it was done, and the results have been far reaching.

Tuesday, May 23

The Magna Charta of Our Christian Liberty (2)

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal 6:15. "The letter killeth, but the spirit giveth life." 2 Cor. 3:6.

(Read Acts 15:22-35)

Circumcision was an ancient and sacred rite, as sacred as baptism is to us, and deemed as essential as baptism to a Roman Catholic. How was it set aside? Can we apply the same principle to the entire Christian faith as was applied there? Jesus Christ did not repeal it nor set it aside. He himself had been circumcised. The apostles, although Christ had conferred upon them an authority, had been silent on the subject. There was no appeal to Scripture. Paul came to Jerusalem when directed by a special divine revelation, and there told what God had done. He found the door of salvation open to all men. Peter told how the Holy Spirit had fallen upon Cornelius, who was uncircumcised and unbaptized, even as he had fallen upon them at Pentecost. So they simply appealed to the ways of God, realizing that faith is the only ground of salvation.

Friday, May 24

The Man Who Got Cold Feet

"And John departing from them returned to Jerusalem." Acts 13:13. "Take Mark and bring him with thee: for he is profitable to me for the ministry." 2 Tim. 4:11.

(Read Acts 15:36-41)

Barnabas and Paul had taken John Mark with them on the first missionary journey to be their assistant. After the party left Cyprus and reached Asia Minor he seems to have taken fright and returned to Antioch. On the second journey Barnabas wanted to take him again, but Paul refused. So they parted and Barnabas took John Mark and sailed for Cyprus. It is interesting to note how the man who once so miserably failed in the hour of crisis came back. Years later Paul himself regarded him with the high-

est esteem. Where will you find among literature anything so exquisitely written and beautifully stated as the gospel which he wrote? Barnabas deserves a share of the credit for his come-back, for it was he, who through his fine encouragement, saved this young man from utter defeat.

Saturday, May 25

Doors Closed and Doors Opened

"They assayed to go into Bithynia; but the Spirit suffered them not." Acts 16:7. "There stood a man . . . saying, Come over into Macedonia, and help us." Acts 16:9.

(Read Acts 16:1-15)

One decision may change the destiny of a life, of a nation, yes, of the entire world. Paul and his helpers were headed north into Asia Minor, and were turning east when the Holy Spirit did not permit them to go farther. The door was shut. What if Paul had gone east? Christianity might have been carried into those old, encrusted civilizations like China and India. But God closed that door and turned the Apostle west. There he saw a vision of a man of Macedonia calling for help. So Christianity was carried into Europe, where the first convert was a woman named Lydia. This was not mere chance. It was divine wisdom and foreknowledge, for here was a young civilization with hearts ready to receive the gospel. So all the blessings of the gospel have come to us of the west because a certain door was shut. "God moves in a mysterious way his wonders to perform."

Sunday, May 26

Turning the World Upside Down

"These that have turned the world upside down are come hither also." Acts 17:6.

(Read Acts 17:1-12)

Unconsciously these men gave a true characterization of the office of Christianity. Our Lord started turning the world upside down, which really means, right side up. No one will venture to say that the world ever was as it ought to be. The apostles went from place to place preaching the message that alone is able to turn the world right side up. A long list of followers have been at it ever since. How hard the struggle and how slow the progress history amply illustrates. "Let us alone" was the plea of the demons. And the demons and the whole brood still want to be let alone. Every major victory of Christianity has been won at great cost. The world will never right itself, neither will the kingdom of God come of its own accord. In what way are you helping the Master to turn the world right side up?

Monday, May 27

Very Religious

"Ye men of Athens, in all things I perceive that ye are very religious." Acts 17:22 (Revised Version).

(Read Acts 17:16-34)

"While Paul was waiting in Athens his soul was irritated at the sight of the idols that filled the city," and in looking about he came upon an altar dedicated to an unknown God. The people were so religious that they did not want to insult any deity by omitting sacrifices to him. Paul used that inscription as a text to preach a sermon on Mars' hill to the philosophers on the living God and his Son, Jesus Christ. These people were very religious, yet they lived in darkness and superstition and fear. Being religious is not enough. Religion may be a curse. It may become a burden with a catalog of "don'ts," when it is really meant to become a help. Is your religion a load or a lift to you?

Tuesday, May 28

The Vision in the Night

"Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." Acts 18:9, 10.

(Read Acts 18:1-11)

Paul had come to Corinth, a city that was known preeminently for its licentiousness, and soon found himself surrounded by hostile elements. Perhaps when he saw the situation he lost heart. It is then that the Lord spoke to him by a vision in the night, and encouraged him to speak and not to be afraid, for he, the Lord, was with him. This was not the only time that the Lord had come to his own in some dark night of trouble and anxiety to comfort and encourage them, pledging them his divine presence, which ought to dispel all fear. Even so he has promised to be with us.

Wednesday, May 29

Did You Receive the Holy Ghost?

"Did you receive the Holy Ghost when you believed? . . . We did not so much as hear whether the Holy Ghost was given." Acts 19:2 (Revised Version).

(Read Acts 19:1-7)

Before his crucifixion and after his resurrection, our Lord said that he would send another comforter. That promise was kept. Over in Ephesus there was a group of people who believed on Jesus Christ as their Savior, and had been baptized, but when Paul asked them about the Holy Spirit, they didn't even know that there was any such being. We sometimes wonder if there are not a lot of people in our churches who do not even know about a Holy Spirit. And yet the entire joy and usefulness of our lives hinges upon our having received him.

Thursday, May 30

When Life Is Valuable

"But none of these things move me, neither count I my life dear unto myself,

so that I might finish my course." Acts 20:24.

(Read Acts 20:17-28)

As Paul said farewell to the elders of Ephesus he told them that he was going "bound in the spirit" to Jerusalem, that is, under obligation to God. His friends saw the danger, as he did also, and they pled with him not to go, but he answered that his first consideration was not his own life. He does not say that he esteemed life as of no value, but of no value to himself. He measured it wholly by its value to Christ, by whom and for whom he lived. His one passion was to complete his life's task. "As the object of the race is the goal, so the object of this earthly life is the completion of the work assigned us by God, and it is of no value except for that purpose." Each one of us has been given a task to perform. Are we ever anxious about completing the job assigned us?

Friday, May 31

The Blindness of Prejudice

"Whom (Trophymus) they supposed that Paul had brought into the temple." Acts 21:29. "Art thou not that Egyptian which . . . leddest out into the wilderness four thousand men that were murderers?" Acts 21:38.

(Read Acts 21:26-39)

When the great Apostle came to Jerusalem some of the zealous Jews saw him on the street with a Greek friend; later they saw him in the temple with some strangers. So they took it for granted, without making any inquiry whether they might be Jews engaged in orderly worship, that he had taken this Greek into the temple in order wilfully to pollute it. So they set about to kill him. A little later Paul stood before the captain, who was surprised to find in him a law-abiding Roman citizen, and not an Egyptian resurrectionist. How blind prejudice and malice are! What wrong conclusions people draw because of them!

Saturday, June 1

When Blind Eyes Will Not Open

"Take heed, brethren, lest there be in any of you an evil heart of unbelief." Heb. 3:12.

(Read Acts 22:1-22)

God has given man a will. He can choose to do a thing or not to do it, but the consequences of that choice must eternally rest upon his own shoulders. The leaders of the Jews were about to make a decision that would settle the eternal destiny of millions of souls. As Paul stood before that throng of leaders and people, we believe that he virtually preached his heart out in order to win them for Christ. He had been as zealous as they, but now he was persuaded that Jesus was the Messiah. He knew that he lived, for he had heard his voice and seen him in a vision. But they would not listen to reason, and so they deliberately closed their minds to the claims of Christ. What a sad story their subsequent history is!

Sunday, June 2

The Season That Never Came

"Felix trembled, and answered, Go thy way for this time; when I have a convenient time I will call for thee." Acts 24:25.

(Read Acts 24:10-27)

Life's big moment often presents itself suddenly and unannounced. Little did Felix dream that the supreme opportunity of his life would be presented to him that day when a man whose wrists were bound with chains stood before him. Suddenly the prisoner forgot to plead his own cause and pled with him to surrender his life to Christ. He reasoned with him about rectitude of conduct and character, about self-control in regard to all the animal appetites and passions, and about a future judgment. Felix, remembering his own past, became alarmed, but he loved his sin too well to give it up. So he sent away, not the sin, but the preacher, saying that perhaps at a more convenient opportunity he would go farther into the matter. But so far as we know that season never came, and Felix died in his sins, without hope and without God. "My spirit shall not always strive with men."

Monday, June 3

One Man and God

"For there stood by me this night the angel of God, whose I am, and whom I serve." Acts 27:23.

(Read Acts 27:21-36)

What an experience that must have been for those passengers of that boat that was carrying Paul as a prisoner to Rome! Note the situation: a terrible darkness, when neither sun, moon, nor stars appeared for days, and a tempest driving them on, all hope of being saved gone. Amidst this confusion, anguish and fear one man comes forth. Long ago he had surrendered his life into the hands of the Master of waves and seas. Now he confidently tells those distressed people to be of good cheer, and he gives his reason for his optimism, for God had sent a reassuring message. Then he encourages them to eat. He himself takes food, and in the midst of that heathen group he looks up to God and gives thanks. Soon all are eating, and a new spirit of hope comes over them. One man and God have wrought miracles. Does confidence in God make a difference?

Tuesday, June 4

Rome at Last

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Romans 1:11.

(Read Acts 28:15-23)

How strangely God sometimes answers our prayers! For many years the great Apostle had longed to go to Rome and preach the gospel right at the very heart of the Roman Empire. He was not ashamed of the gospel for it was the

power of God unto salvation. But somehow he was never able to get to Rome. And now he was being carried there as a prisoner and would appear before Caesar. If it had not been for the fact that he was a prisoner he never would have had the opportunity of telling king Agrippa and the Emperor, Nero, about Jesus Christ. His chains were his permit. How he must have rejoiced as they neared the Imperial city! His prayers were being answered, not in the way he had expected, but in a more marvelous way, for now the gospel would sound in the very halls of Caesar. "God moves in a mysterious way his wonders to perform."

PRAYER HELPERS

"Take it to the Lord in Prayer"

Thoughts on Prayer

Satan trembles when he sees the weakest Christian on his knees.

*

Daily prayer and Bible reading are a combination which the devil will have a hard time to beat.

*

True prayer cannot fall into a void. There is no void. It falls into the ear and memory of God—a loving ear and an eternal memory. It will effect that for which the Holy Spirit caused it to be.

*

If you are too busy to pray, you are busier than God wants you to be.

*

Prayer is the key that unlocks every door of difficulty, but the key is not used only once a day. It is used every time you come to a locked door.

*

Prayer does not change God's purpose; it releases it.

*

From one of our own pastors: "Above the restlessness of time and governments and churches our risen Lord stands. Above the failures of human friends and above disappointments inexplicable we see him. It comforts me in these days to know that my life and my all has been turned over to him for complete control. In these days of heart-breaking disappointments I have found new strength in Jesus. May he also comfort you. In time wrong will be turned into right and failure into victory. With you and with many others I am praying for all who need him most. To me it appears as if Satan at present is busiest among church people and among leaders of his flock. How quickly and thoroughly our people can be disturbed by satanic powers is amazing."

"If we ask anything according to his will, he heareth us. And if we know what he hears us in whatsoever we ask, we know that we have the petition that we desire of him."

PRAYER-HELPERS,

P. O. Box 6,
Forest Park, Ill.

Eastern Conference

GOLDEN WEDDING BELLS RING
FOR PROFESSOR AND MRS.
LEWIS KAISER

On Palm Sunday evening, April 14, as Professor and Mrs. Lewis Kaiser entered the Andrews Street Church, Rochester, N. Y., they were greeted with the organ's pealing forth "The Wedding March." A large congregation had gathered in a festive mood to celebrate their fiftieth wedding anniversary. After the hearty singing of the hymn, "Now thank we all our God," the pastor, the Rev. David Hamel, brought the greetings and congratulations of the church and presented the honored couple with a gorgeous floral bouquet.

Brief expressions of love and esteem were brought by Mrs. H. Dymmel on behalf of the Women's Mission Society, presenting Mrs. Kaiser with a beautiful gold pin, Professor A. J. Ramaker on behalf of the faculty and Mr. Arthur Kamwischer of the student body. The greetings of the Sunday School were presented by the superintendent, Mr. L. Gietz, along with a box of candy. Miss Clara Hamel decorated the professor and "the happy bride" with a corsage and rose bud in the name of the Amity Class. Professor A. A. Schade brought hearty congratulations from the Men's Bible Class. A poem for the occasion was written and presented by Professor F. W. C. Meyer. The musical numbers by the church choir, the students' chorus and the student quartet, as well as a recitation by Mr. Otto Patzia, helped to grace the happy occasion with beauty, exultation and mirth. A reception with light refreshments served by the young ladies in the Bible School room brought this most memorable evening to a close with a time of delightful fellowship.

Professor and Mrs. Kaiser have enjoyed the love, confidence and esteem of young and old all through these forty-six years of their membership in the Andrews Street Church. We as a church count it a great privilege and high honor to have these beloved and devoted servants of Christ as a continued blessing and benediction in our midst. We know that our whole denomination and a large host of friends join us when we say and pray, "May heaven's blessing abide with our honored professor and his devoted wife, and may the evening stretch of their earthly pilgrimage be crowned with grace and glory!"

REV. DAVID HAMEL,

Texas and Louisiana Conference

NEWS EVENTS FROM CHAWFORD,
TEXAS

Although it has been a long time since "The Baptist Herald" has had a report about our young people's society in Crawford, Texas, nevertheless we are still active. We have 35 members in our so-

ciety and hold our meetings regularly on Sunday evenings.

We have just completed a very successful Bible Class, which met for Bible study once a week. We plan to continue this study again next fall. It was conducted by our pastor, the Rev. C. C. Gossen, who is always ready to help in any phase of the work of our society.

During the latter part of February Dr. Held, who is working among the foreign-speaking groups in Texas, spent a week in our church with pictures and accompanying lectures on the Holy Land and other places. Our aim and prayer are that in the years to come we may grow to be more efficient workers in the Kingdom of God.

ONA JAECKLE, Secretary.

SPRING ASSEMBLY OF SO. TEXAS AND LOUISIANA

The spring assembly of South Texas and Louisiana was recently held at Mowata, Louisiana. The weather was ideal and all who attended were conscious of the Lord's blessing.

The young people's program, which was presented on Saturday evening, fully merited the praise bestowed on it by the audience. The "Jugendverein" of the local church was in charge of the program. The Rev. W. H. Buening of Gatesville, Texas, and Mr. Stoppe of Waco, Texas, assisted in the service. A poem by Louise Schwandt beautifully illustrated the admonition of Christ in reference to "that which we have done to the least of these." An appropriate poem on the faithfulness of the Christian life was brought by Mrs. C. H. Loewer. Musical selections were rendered by a quartet composed of Otilie Casselman, Clara Loewer, Edgar Bieber and Adolf Heiman, and by a trio which included Mrs. C. H. Loewer, Louise Schwandt and Mrs. F. D. Loewer. At the close of the play a duet was sung by Hedwig and Ernst Bieber. A dialogue entitled "Das Scherflein" ("The Widow's Mite"), was the feature of the program and was presented by Louise Schwandt, Hedwig Bieber, Mrs. F. D. Loewer, Ludwig Casselman, Heinrich Bieber and Katie Lafrantz. The Rev. A. Becker of Waco, Texas, brought the eventful evening to a close by pronouncing the benediction.

Dakota Conference

INSTITUTE OF THE WESTERN
DAKOTAS AND MONTANA

The Sunday School Institute of the Western Dakotas and Montana held its spring session at the First Baptist Church in McIntosh, S. Dak., on March 19 and 20. The weather was favorable and the roads were fine for a successful conference. A large number of delegates and visitors attended and received a blessing from the messages.

On the opening night the Rev. J. R. Matz of New Leipzig, N. Dak., brought a message on the text, "If any man thirst, let him come unto me and drink" (John

7:37). The Rev. Philip Geiter, who was holding revival meetings in the McIntosh church at the time, followed with a message in the English language.

On the following morning the election of officers was held after the devotional service, led by Mr. Gottfried Kollis. The Rev. A. Stelter of Plevna, Mont., was elected chairman, the Rev. J. R. Matz, vice-president, and the Rev. F. Trautner of Hettinger, N. Dak., secretary-treasurer. The Rev. O. Lohse of McLaughlin, S. Dak., asked to be relieved of the office of secretary-treasurer after eight years of faithful service.

The subjects of the institute were ably treated by the teachers and discussed by the classes. They were as follows: "Should children be taught the German A B C's in the Sunday School?" by the Rev. J. R. Matz; "How can a teacher find more pleasure in Sunday School work?" by the Rev. O. Lohse; "A teacher's goal in and with his class," by the Rev. A. Stelter; and "Spiritual atmosphere in the Sunday School," by the Rev. F. Trautner.

The sessions came to a close at the evening service with the Rev. O. Lohse and P. Geiter bringing the messages. The McIntosh choir and other talented persons did much to make the meetings an inspiration and a blessing to all.

J. R. MATZ, Reporter.

Atlantic Conference

THE YOUNG PEOPLE'S SOCIETY IN
BETHLEHEM, PA.

Although this is the first time we have a report of any kind in "The Baptist Herald," we have followed with great interest the activities of other societies. Our membership totals 36. We meet each Sunday night from 7 to 7:30. For the past several months we have been using the group system, and we find it very interesting.

On Sunday, March 31, the entire evening service was in charge of the young people. Two of our group gave very inspiring talks, one of which was in English and the other in German. Helen Stangl brought a message on "Duty." Bruno Schreiber spoke on "Zurück and Bruno Schreiber spoke on "Zurück zu Bethel." Esther Arthofer and Joseph Kray each gave a recitation. The musical part of the program consisted of a vocal solo by Helmut Schreiber, a corvocal solo by Albert Schuster, a piano solo net solo by Albert Schuster, a guitar solo by Irma Lehman, a double quartette contrade Eggert and a double quartette composed of Bruno Schreiber, Rudolph Arthofer, Albert Schuster, Albert Arthofer, Peter Lovric, Helmut Schreiber, Robert Schreiber and David Stangl. The roll call was taken by the secretary at which time each member responded with a Bible verse. The special offering received at this service was devoted to missions.

The officers of this year are: Bruno Schreiber, president; Rudolph Arthofer, vice-president; Ruth Sintay, secretary; and Helen Stangl, treasurer. The Lord has blessed us richly and we thank him.

RUTH SINTAY, Secretary.

Northern Conference

THE ALBERTA ASSOCIATION
MEETS AT THE CAMROSE CHURCH

In spite of the almost impassible highways, the delegates from our German Baptist churches to the Alberta Conference met in the newly remodeled edifice of our Camrose Church, near Camrose, Alberta, Canada, from March 21 to 24. Many had to leave their cars at Wetaskiwin and board the only train going east about midnight. By Friday morning, however, nearly all the delegates had arrived and our program could proceed.

There was a certain optimism and joy in the reports from the churches. Approximately 45 conversions were reported from the seven churches, which had held special services. The other ten churches were planning to conduct revival meetings after the convention or after seeding time. The subjects of the program were ably discussed by the various pastors. The evening services were evangelistic in nature and very uplifting.

The Camrose Church and its pastor, the Rev. H. Schatz, are to be congratulated on their splendid hospitality. The Christian fellowship and devotional blessings we received during those days amply repaid any inconvenience we experienced in getting there.

C. B. THOLE, Reporter.

Northwestern Conference

FAREWELL SERVICE FOR THE
REV. AND MRS. PHIL. LAUER

March 31 was a sad day for us, as the Rev. and Mrs. Phil. Lauer closed their faithful and blessed service during 14 years in our church at Elgin, Iowa. During this extended ministry Brother Lauer served his Master and the church faithfully, endeavoring to bring the lost into the fold of Jesus Christ. His messages were grounded in the fundamentals of the gospel. Sincerity and loyalty to Christ were practised in all of his life. God has blessed his service wonderfully. More than 100 persons were baptized by him during his ministry in Elgin.

Mrs. Lauer stood at the side of her husband, working in God's vineyard. She did a wonderful work as president of the Ladies' Missionary Society and leader of the Junior B. Y. P. U. The son, Frederick, was active as organist of the choir, a member of the orchestra, and in other ways.

In recognition of the many fine services of the departing family, the church arranged a program on March 29 after the prayermeeting. Mr. Carl Hackmann led the meeting and was followed by several who spoke sincere words of appreciation. During the time of refreshments many of the members and friends of the church were able to voice their regrets to Mr. and Mrs. Lauer because of their departure. For the present they will reside in Burlington, Iowa, waiting for the guidance of God. May the Lord soon open a door of service and grant them the

opportunity for continued work in his Kingdom!

HANS KEISER, Reporter.

Southwestern Conference

OKLAHOMA Y. P. AND S. S. W. CON-
VENTION

MAY 27 TO 30

The annual convention of the Oklahoma Young People's and Sunday School Workers' Union will be held from May 27 to 30 at the Bethel Baptist Church in Ingersoll, Okla. The general theme of the conference will be "The Road to Victory" and the motto to be stressed, "On to Victory!"

The program which has been arranged will undoubtedly attract many young people from the various Oklahoma churches to the convention. The opening service will consist of a welcome and response by the respective presidents of the local society and Oklahoma Union and an address on the theme "A Victorious Faith" by the Rev. Martin L. Leuschner, the general secretary of the Young People's and Sunday School Workers' Union and editor of "The Baptist Herald." Mr. Leuschner will also speak at the Wednesday evening service on "A Conquering Faith." The Rev. R. A. Klein of Loyal, Okla., will address the Tuesday evening gathering.

Classes for the young people will be held every morning and almost every afternoon. They will be ably conducted by the Rev's. R. C. Klein and F. W. Socolofsky on "German Baptist Missions," by the Rev. M. L. Leuschner on "Young People and Their Work in the B. Y. P. U. and Sunday School." There will be afternoons reserved for programs of recreation and other features which will be of interest to all young people.

The B. Y. P. U. and Sunday School of the Bethel Church in Ingersoll extend a hearty and cordial invitation to all who can attend. Please make your reservations immediately by writing to the Rev. A. Knopf, Rt. 2, Kiowa, Kansas.

Central Conference

WORLD WIDE GUILD RALLY AT
KANKAKEE

The World Wide Guild of the Immanuel Baptist Church, Kankakee, Ill., sponsored a Guild rally at the church parlors on March 26. Two Guilds of the First Baptist Church of the city and several Sunday School classes of our own church were invited as guests. The tables were decorated with the Guild colors, blue and white, set in the shape of a star, the Guild emblem.

After a delicious picnic luncheon the girls of our Guild presented an interesting program including special musical numbers, a missionary play and a candle light service.

We trust that the rally encouraged the other Guilds and interested the girls of our church who are not members, that they may join with us in the service of our Master, Jesus Christ. REPORTER.

75th Church Anniversary in St. Joseph, Mich.

The First Baptist Church in St. Joseph, Mich., celebrated its seventy-fifth anniversary from April 7 to 9. The observance had all the color of a gala festivity. Visitors came from far and near to attend the sessions. The church auditorium and Sunday School room were filled to capacity at the services. Former members were represented by letter. The two former pastors who are still living, the Rev. G. E. Lohr of Lodi, Calif., and the Rev. Thomas Stoeri of St. Louis, Mo., took part in the services. The Rev. Eckhard Umbach, the beloved pastor of the church, who will retire from active service in July of this year, led the celebrations with fitting grace and dignity.

Sunday, April 7, witnessed a succession of glorious services. The Rev. G. E. Lohr brought the morning message. Four great grandchildren of the founder, the Rev. W. F. Grimm, sang several selections at the service. The Ewald family, all of whom are directly or indirectly related to the founder of the church, found the church anniversary to be "a family reunion" for them. Mr. Charles Ewald, for many years active in the international work of the Y. M. C. A., also spoke briefly at the morning service.

On Sunday evening the Rev. Thomas Stoeri addressed the large gathering. Mr. Ben Ewald of Sunnyvale, Calif., also brought a brief message. He had brought with him the original charter of the church, which was believed lost, and presented it to the church. Miss Carrie Stoeri of Kalamazoo, Mich., was also present and rendered an organ solo. For several years, while resident with her parents in St. Joseph, she was organist of the church.

The banquet on Monday evening was limited to 200 persons and therefore confined to the members and visiting friends of the church. Mr. Paul Schmansk served as toastmaster. Telegrams and letters of congratulation and remembrance from former members were read. The oldest living members of the church were remembered with flowers, and Mrs. Emma Habel, who holds the record in this group, responded with well chosen words. Messrs. Walter and Milton Marquardt, sons of a former minister, the Rev. C. L. Marquardt, sang a duet. The Rev. L. H. Broeker, pastor of the Albany Park Baptist Church, Chicago, Ill., brought the address on the theme, "The Church for an Hour Like This."

The service on Tuesday evening was a community celebration. The Rev. Hans Steiger of our Children's Home was in charge of the meeting. The neighboring pastors, the Rev. G. Freeman Travers of St. Paul's Episcopal Church, the Rev. E. A. Kuhn of St. Peter's Evangelical Church, the Rev. L. W. Burgess of the First Evangelical Church and the Rev. G. W. Switzer, D. D., of the First Methodist Church spoke briefly. Indeed, these sessions were inspiring and happy days for the church.

The church was organized in St. Joseph on Jan. 30, 1860. Four years previous to that date, the missionary work had been begun by Messrs. Henry and Karl Mollhagen, William Schmidt, Emil Mueller and their families, who had come from Milwaukee. God blessed their informal house services with material and spiritual blessings.

Soon after the organization of the church, plans went ahead to build a church. On May 6, 1860, a small meeting house was dedicated without any debt. The Rev. W. F. Grimm served faithfully as the church's first pastor. He was followed by eleven others, whose ministry has always been noteworthy, and whose names are the Rev's. David Zwink, A. Freitag, J. A. Weimar, H. W. Nagel, H. Schulz, H. Schwendener, C. L. Marquardt, O. E. Schulz, G. E. Lohr, Thomas Stoeri, and Eckhard Umbach.

None of the charter members are still among the living. Several, who have held their membership since the early history of the church, are as follows: Mrs. Emma Habel (1868), Mrs. Augusta Benning (1869), Mrs. Emma Bunks (1871), Mrs. Sarah and Amelia Mollhagen, Mr. Charles Mollhagen, Mrs. Anna Freitag, Mr. Henry Lessing (1877), Mrs. Mary Griffendorf (1878), Mrs. Bertha Mollhagen (1880), Mrs. Hattie Mollhagen, Mrs. Martha Herold (1882), Mr. Louis Mollhagen, Mr. Fred Bartz, Mrs. Emma Herring (1883), and Mrs. Max W. Stock.

For more than 55 years the services of the church were conducted in the German language. Five years ago the first English morning service was introduced, and since 1933 all the services of the church have been conducted in English. The name of the church was changed in the recent new charter to "The First Baptist Church of St. Joseph, Mich." Thirty-four new members have been added to the church during the past two years.

One of the greatest services which the church has rendered the denomination has been the strengthening of other churches. In 1909 it dismissed 113 members to organize the Clay Street Church in Benton Harbor. The church building in Benton Harbor was also constructed with the assistance of the St. Joseph Church. In 1933 a group of 73 members was also dismissed to the Benton Harbor church. Many other former members are active in German and English speaking churches throughout the country.

The hearts of the present members of the church are filled with boundless gratitude. During the past five years they have passed through the most critical crisis in the history of the church. The clouds which hung over them have shown their silver lining. The church is not only united more strongly than ever before but it is aroused to a high pitch of enthusiasm. The future is no longer a grave problem but presents to the eyes of the church members a wonderful and glorious opportunity.

The St. Joseph Church

By MISS RUTH C. DOESCHER

(The following poem was read at the banquet gathering. Numerous requests have been received for its publication. Miss Doescher, the author, was baptized in the St. Joseph Church by the Rev. Otto Schulz and dearly loves the church and its members. She is at present the missionary of the Fleischmann Memorial Church in Philadelphia, Pa.)

Hitherto hath God Jehovah
Shaped your destiny aright,
Led you ever to green pastures,
Strengthened you in every plight.

When of old those hearty fishers
Sought a place to worship God,
They had little of this world's goods
But were with the Gospel shod.

First they met in humble homesteads;
Then a modest chapel hall
Housed this earnest group of Christians,
Human "fishers" one and all.

Thus they grew in strength and numbers
Winning souls for whom Christ died,
Telling forth the blessed story
Of the Savior crucified.

And God sent them pious leaders,
Brothers Grimm and Schulz and Lohr,
Rev. Schwendener and Marquardt;
Each found here an open door.

Pastors Nagel, Stoeri, Umbach,
Otto Schultz and perhaps more
Labored here in dear St. Joseph
High above Lake Michigan's shore.

And the congregation prospered,
Built a brick church by and by,
Plain, substantial and commodious,
Sanctified by God on high.

Testing times and storms and trials
Visited this faithful flock
But no tempest could destroy it;
It was founded on the "Rock."

Once when fierce flames brought destruction,
Burned the building to the sod,
Vision, faith and self-denial
Built the present "House of God."

Christian friendship here cemented
Time and distance cannot break,
For we all are one in spirit,
One in mind for Jesus sake.

Thus through three-score years and fifteen
God has shaped your destiny;
Thus his love and grace have brought you
To your Diamond Jubilee.

May God's richest grace attend you
In the work which lies ahead,
And may hearts from sin be lightened
Through the radiance you shall shed!

A CHAT ABOUT BOOKS BY THE EDITOR

We are living in an age of social revolutions and political experiments. Tons of books are being rushed through the printing presses interpreting Mussolini and Italian Fascism, the nationalist struggles of India, the kaleidoscopic changes in the Orient, the New Deal in the United States, Russia's communistic experiment and Hitler and Nazi policies of Germany. All of them have a definite bearing on the religious thought and life of the Christian people of the respective nations as well as of the entire world.

Two books have recently been published, which, I am sure, will become widely discussed, dealing with the religious issues raised by the new social experiments in Germany and Russia. Any minister or layman or young person who is keenly interested in Christianity as "the power of God unto salvation" and as a leavening influence in society cannot afford to neglect a diligent study of these books.

GOD AND THE GERMANS

The first of these books, "God and the Germans" by Paul F. Douglass (University of Pennsylvania Press—1935—325 pages—\$3.00), is by far the most detailed and the clearest interpretation of the religious situation in Germany's Third Reich which has appeared in the English language. Mr. Douglass is chairman of the department of economics and political science at Green Mountain Junior College in Vermont and also pastor of a Methodist church in Poulney of that state. His book was written after two years of resident study in Germany and after careful collaboration with religious leaders of Germany.

In contrast to other books and articles on Germany appearing in the U. S. it is a sympathetic account of the religious events transpiring since the rise of Hitler to political power. The author admonishes the reader to have patience concerning religious developments in Germany and to refrain from hasty comments, "thus," in the words of Bishop Nuelsen, "endangering the apple-cart, or in biblical language, the Ark of the Covenant."

The purpose of the book is to present an historical sketch of recent religious developments in Germany growing out of the political movement of the Third Reich and to interpret those events from the German point of view. This is done with masterful precision and vivid lucidity in compact sentences and clear outlines. A significant final chapter of the implications of Germany's struggle between church and state is reserved for the author's personal reflections in which he raises the issue which will be of critical importance for the Christian church everywhere.

The book opens with a chapter devoted to the folk foundations underlying the National Socialistic state of

Germany. "To solidify the convictions of millions of human beings into a racial organism of German culture, to awaken the folk into self-consciousness (das freudige Mitgehen der Nation) was the mission of National Socialism, and to create human institutions from its contagious and vital spirit was its dream." The theological currents in the pre-war Germany from Schleiermacher to Har-nack and Troetsch are reviewed. The racial mysticism of Alfred Rosenberg and the folkic religions which have assumed proportionate significance in some circles in Germany and which can be summarized by their emphasis on "Christ-like kindness of soul" as the principal motive of Christianity, are critically analyzed.

The chapter on "The Christian Jew in the Third Reich" is one of the most invaluable portions of the book. The facts and arguments concerning the Aryan paragraph, the attitudes of Hitler, of the reactionary forces and of the moderate German Christian group toward the Jew and the issues arising from the reformation of Germany according to Aryan doctrines are presented with balanced judgment. The chapter on "Youth in the Third Reich" was particularly interesting and revealing to me, since it presents the story of Germany's Youth Movement, the marvelous organization of the Hitler youth and the amalgamation with it of the Evangelical youth, of the romantic life of von Schirach and the critical crisis of the present day.

The largest portion of the book is given over to a study of the National German Evangelical Church. The struggle of the German Christians in the organization of that united church with Mueller as Bishop, opposed courageously by varied groups within the church is graphically portrayed.

This is a noteworthy book. It will interpret the German Christians to the church people of America. It will clarify many issues, which have been misunderstood. It will serve as a religious encyclopedia of facts and data for this significant period in German history. It is a book which you can well afford to buy and to mark heavily as you read it!

CHRIST'S ALTERNATIVE TO COMMUNISM

A new book by E. Stanley Jones, the renowned missionary to India, is heralded as a significant religious event. His most recent book, "Christ's Alternative to Communism" (Abingdon Press—302 pages—\$2.00) is already one of the most talked of books of the year. Whether you agree with his conclusions or not, you will not be able to evade the startling issues which he raises.

E. Stanley Jones has spent much of his life in India and has recently seen many of India's youth captivated by the ideals of the Russian experiment. He has traveled and spoken extensively in

China and knows the gains which the communists have made in the Orient. He observed at first hand how communism is working out in Russia. For a year or more he and about a hundred Indian friends assembled at his Ashram in the Himalayas have discussed a Christian alternative to the communistic system.

The book is far from a comforting treatise. It stabs one awake into startling awareness of present world conditions. It disturbs the quiet processes of one's accustomed ways of thought and life. It is the language of the prophets of old, fearlessly spoken with the Spirit of God animating him in the proclamation of "terrible truth."

The author does not mince words that capitalism as a system has been found wanting. He states emphatically that Christianity can never blossom nor grow fruitfully in its arid atmosphere. "Christianity is not at home in an order where the weakest go to the wall and the devil takes the hindmost. In such a society Christianity is gasping for breath."

E. Stanley Jones continues to express the belief that we are facing the most momentous crisis which the world has ever known in which the choice will be between Jesus Christ and Karl Marx. Such words as "supreme crisis," "world decision," "hour of terrible sifting," repeatedly occur. Such a world decision according to Dr. Jones will have to be made during the next 25 years.

This brings us to the issue of the book which is announced with fiery fervor and hammered relentlessly into its pages. "We must provide something better than Marxian Communism or succumb to it. The issue will not be settled by argument but by the actual production of a better order. The only way to beat them is to beat them to it." That which Christianity must strive to achieve by the power of God is his Kingdom, "a cooperative commonwealth," a "classless society," "a Kingdom of contributors."

E. Stanley Jones bases all his convictions on scriptural grounds which he interprets at great length. He is warmly evangelical in his religious faith that the dynamic of Christ's spirit must provide the motivating power in these changes. He disowns any association with the socialistic and communistic parties of America. He lays down principles which must serve as the Christian foundations of society and challenges the Christian people of the world, if they are aware of the critical times, to take definite action. "The foundations of the Christian Way have been laid in the world mind—it is latent, awaiting the touch of Christian daring."

The book illuminates the cross of Christ against the darkness of our modern pagan world. It calls the church to an aggressive program of spiritual leadership in the present chaos. It shows us what the cost of Christian discipleship may be!

The Baptist Herald

Must Have More Readers!
Its Circle of Influence must increase!!
An Advance Movement must be undertaken!!!

This is a call to a renewed effort to win subscribers. That is the final test of progress. We dare not rest on our oars but must push ahead to greater achievement.

Those engaged in the publishing of this denominational paper are highly pleased over the success that attended our efforts during the fall of the year which added several hundred names to the regular mailing list. Our field has, however, not been exhausted. Several hundred more should still be secured. This is the objective now before us and to it we must strain every nerve.

Pastors, Agents, Boosters, Sunday School Workers and Young People's Leaders are summoned to the task.

Let us tell you how you can help!

Before this announcement reaches your eye the Publication House will be busy sending out letters to its representatives in the churches asking for a list of names of such persons who might reasonably be expected to take the "Herald," with a view to mailing out sample copies and otherwise soliciting their subscription. We are going to make to them the

Generous Offer

of furnishing the "Herald" for the remainder of this year for

50 cts.

This is a real inducement to such prospects to get acquainted with the publication and we are sanguine enough to believe that after they have come under the spell of its fascination they will become permanent members of the "Herald" reading circle.

Please lend your help.

A Strong Editorial Policy is Assured!

Note some of the coming features in "The Baptist Herald" as envisioned by its progressive editor:

Colorful sketches of the lives of great religious personalities of today such as Wilfred T. Grenfell, Will H. Houghton, Robert R. Moton, Grace Noll Crowell and George W. Truett.

A fascinating story, "Life Supreme," by Miss Grace Schilling of Gladwin, Mich., based on actual incidents in German Baptist churches.

Special "Summer Vacation," "Thanksgiving," "Christmas" and "Roger Williams Tercentenary" issues, which you will not want to miss.

An article on "Sports and Religion" which will be illuminating to our young readers.

Our regular departments on "Religious News of the World," "Book Chats," "Beginning the Day," "Contributor's Page" and "Editorial," which have aroused enthusiastic comments, will be continued.

Beginning January 1, 1936, the latest novel by Grace Livingston Hill, entitled "Beauty For Ashes," will be published in "The Baptist Herald." We are exceedingly happy to make this announcement for our many readers who are deeply interested in her books.

This makes for anticipation.

This generous offer is immediately available to anyone.

We hope many will respond right away.