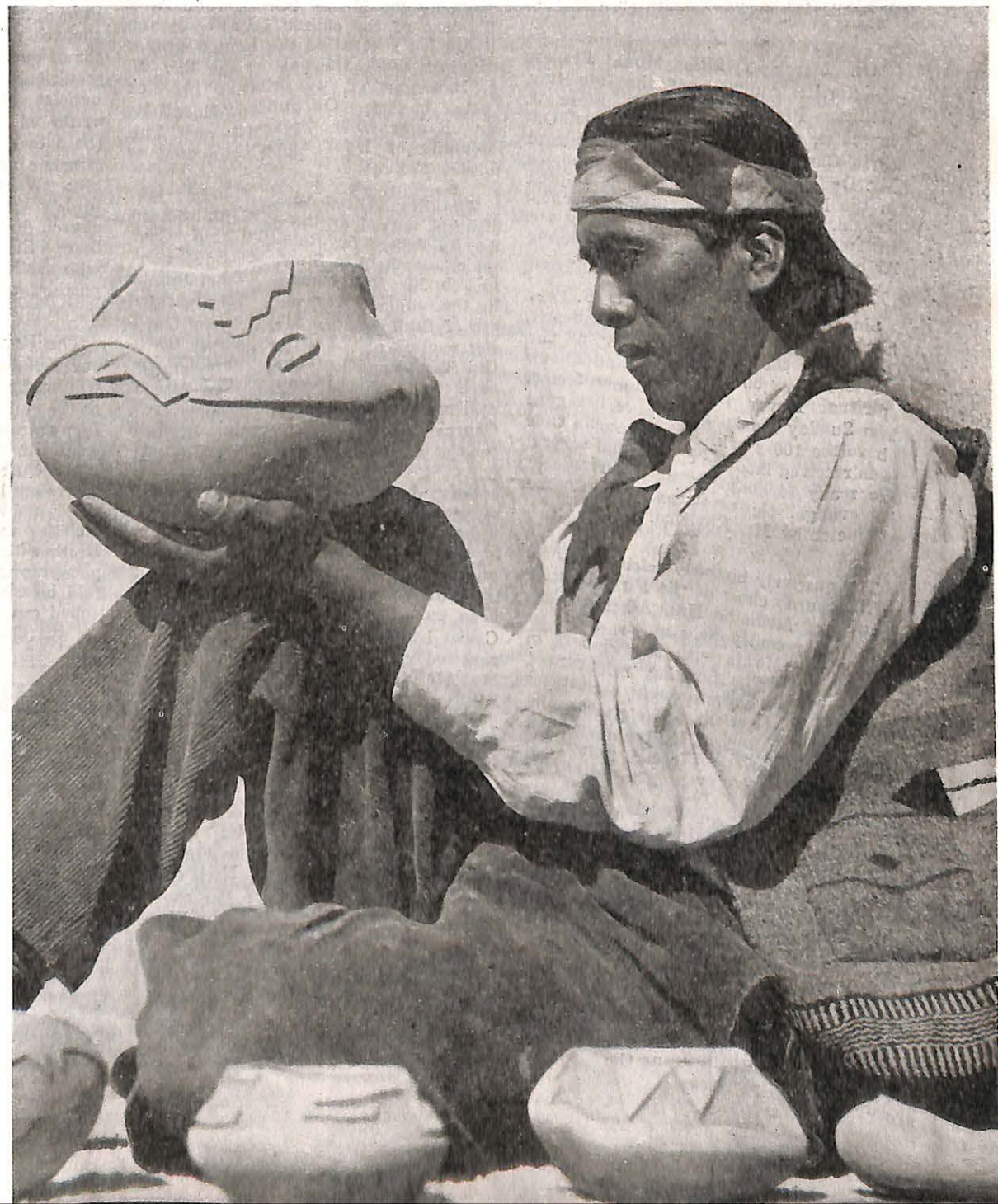


THE BAPTIST HERALD

APRIL 15,
1936

The Vanishing American

Courtesy of the Southern Baptist
Sunday School Board



What's Happening

The Rev. G. E. Lohr of Lodi, Calif., recently baptized 9 boys and girls from the Sunday School in Lodi and 4 persons from the nearby church at Franklin. Several of these converts were the fruit of effective evangelistic services conducted in our Lodi Church by the Rev. E. Umbach.

* * *

The Rev. H. C. Baum conducted evangelistic services in the Englewood Baptist Church of Chicago, Ill., from March 1 to 13. The meetings were very successful with 16 persons confessing faith in Christ as Savior. The Rev. E. R. Lengefeld, the pastor, stated that a baptismal service will soon be held when most of the converts of the meetings will be baptized.

* * *

On March 3 Miss Mona Frances Pfeiffer, a daughter of the late Rev. William Pfeiffer and Mrs. Flora J. Knechtel, passed away in Hanover, Ontario, Canada, shortly after the death of Mr. Daniel Knechtel which was reported in the March 1st issue of "The Baptist Herald." The memorial service was held in Toledo, Ohio, and conducted by Dr. Arthur T. Fowler, pastor of the Ashland Avenue Baptist Church of that city.

* * *

Since the arrival of the Rev. G. F. Ehrhorn as pastor of our church in Bessie, Okla., with the first of the year, all the services have been resumed and a new spiritual fervor has been manifested. The Sunday School attendance has gone above the 100 mark. Four persons have been received into the church and several are ready for baptism as the result of the evangelistic meetings which were conducted by Mr. Ehrhorn.

* * *

The quarterly birthday celebration held by the church choir of the First Baptist Church of Medicine Hat, Alberta, Canada, was recently held at the home of Mrs. E. A. Mantz with 29 members in attendance. "The birthday celebrants" of the past 3 months brought recitations and musical selections. The pastor, the Rev. Niels Christensen, led the devotional service. A period of social fellowship brought the festive evening to an enjoyable close.

* * *

Evangelistic services were held in the First German Baptist Church of Portland, Ore., from March 2 to 15 by the Rev. George Lang of Tacoma, Wash. The attendance at all the services was very encouraging and Mr. Lang "won the hearts of both young and old by his inspirational and very interesting messages" in the words of the reporter. There were 11 persons who made their confession of faith in Jesus Christ as a result of these services.

Two new members were received into the fellowship of our church in Elgin, Iowa, on Sunday, March 1, by the pastor, the Rev. Paul Zoschke. On Thursday evening, March 12, the men of the church prepared and served a banquet for the women of the Tabitha Society under the direction of their experienced cook, Mr. Mattie Zurbruggen. A program of toasts, musical numbers and humorous anecdotes was held. Dr. Arthur E. Bennett, president of the Upper Iowa University, brought a deeply spiritual message.

* * *

Several interesting posters concerning the Easter offering were exhibited during the Lenten season in the Fourth Street Church of Dayton, Ohio. They were made by the Misses Dorothy and Alice Reinicke of the church. Professor von Berge led several of the Lenten prayer meetings while the pastor, the Rev. E. J. Baumgartner, was visiting his sick father in Erie. On Sunday, March 15, Mr. Baumgartner preached on "The Meaning of Life" and "Gain that is Lost."

* * *

The Rev. Alfred Weisser of Stafford, Kansas, served as the dean of a "Community School for Religious Education" which was held in Stafford from Jan. 22 to Feb. 26. Nine courses were presented by the ministers and public school teachers of Stafford with Mr. Weisser teaching a class on "A Brief Survey of the Old Testament." The average attendance of the school in spite of the severe cold weather was 150. Our Stafford Church has recently increased its pastor's salary by \$150.

* * *

Since the Rev. Frederick Alf began his ministry last year at Linton, No. Dak., he has held 10 weeks of revival meetings at the three stations, Hazelton, Temvik and Linton. Services are to be held at the fourth station next fall. There have been 29 persons who have been led to Christ besides others who have made a renewed confession of faith in Christ. Mr. Alf visits two of the stations every Sunday. There are many young people attending the services, and another great harvest of conversions is anticipated in the near future.

* * *

An effective missionary service is being rendered in Medicine Hat, Alberta, Canada, known popularly as "the Natural Gas City," by the Rev. Niels Christensen and the members of our church. The Sunday School with Mr. John Weiss, superintendent, recently numbered 96 persons. The church choir of 27 members is directed by Mrs. Christensen. The B. Y. P. U. led by Mrs. E. A. Mantz holds its regular service and program on the second Sunday evening of each month.

The Rev. R. Luchs of Bremerton, Wash., has been serving a number of our churches during the past few months. He preached in Cathay, No. Dak., on March 1, in Goodrich, No. Dak., on March 8, in the First German Baptist Church of St. Paul, Minn., on March 15, in Kenosha, Wis., on March 22, and in Lansing, Mich., on March 29. He will be available for further engagements in our churches. All correspondence may be addressed to him during the next few weeks c/o Rev. Wm. Kuhn, Box 6, Forest Park, Ill.

* * *

"The Wisconsin News," one of Wisconsin's best newspapers, in its issue of Saturday, March 14, carried a two column article about Mrs. Gertrude Holzer, the wife of the Rev. Louis B. Holzer, pastor of our North Avenue Church in Milwaukee, as the 14th in a series of such articles about ministers' wives. The writer of the interview after reviewing the data concerning her life and her interests concluded with this beautiful tribute: "We always remembered the smile in her eyes as she greeted us at the church door after a social function held there. She is a devoted mother and one who easily fits into her life role of the pastor's wife."

* * *

The Rev. William G. Jaster, pastor of our Killaloe Church for almost 7 years, will bring his ministry there to a close at the end of April, as he wrote, "with a forward look." During the years of his pastorate 44 new members were added to the church by baptism and numerous others entered the church's fellowship by letter and experience. Two B. Y. P. U. societies were organized in that period. Brother Jaster closed his letter with this paragraph: "We thank God for his manifold blessings and we pray for his continued guidance in years to come. It is (Continued on Page 124)"

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The BAPTIST HERALD

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Number Eight

EDITORIAL

THE Indian is America's only "native son." He was the original settler of this continent who made his home among the roaming buffalo of the

The Vanishing American

plains and among the deer and the antelope of the wooded hills.

All others have been aliens and strangers from distant lands whose early name, "conquistadores," vividly portrays the manner of their immigration. It should be a matter of much concern to us that the Indian, the original American, is rapidly disappearing from the face of the globe. He has rightly been called "the Vanishing American." Only a small remnant of the early hosts of Indians remains, to which the Christian people of America owe a definite and imperative ministry.

The Indian race is dying out largely because of the sins of the white conquerors seeking fame and fortune who took possession of the new lands by means of vastly superior weapons in the name of their king and Christ. "The white man" introduced the Indian to "the fire-water" with its ravaging effects and placed the blight of certain devastating diseases upon the otherwise strong and healthy race. By cunning and stealth "the white man" took advantage of every opening, revealing his own greed and crowding the Indian more and more into the barren waste lands of the continent.

The Christian people of America need to atone for the sins of their forefathers to the Indians. The obligation is theirs to manifest a spirit, truly reflective of Christ, which is different from that of the pagan spirit of greed and selfishness that motivated the men who followed Columbus across the Atlantic. If there had been more men like William Penn and Roger Williams and Junipero Serra in those early days, the record of the actual treatment accorded the Indian, often hypocritically in the name of Christ, might not have darkened the pages of American history. We ought to be genuine interpreters of the way of Christ to the Indian, as even David Livingstone was and Albert Schweitzer is to the black man of Africa. Here is

a field, close at hand, which is a mission field as truly as any in the whole, wide world.

Understanding must lead the way to a real Christian ministry to the Indian. Many people have mistaken notions about the character of the Indian, thinking him to be lazy, shiftless and filthy. A certain writer, speaking in Vermont and showing lantern slides of Indians, was approached by a dear lady afterwards. "Why, they are almost human!" she said in all earnestness. We have to transcend "the Wild West" stories, which give a distorted picture of the Indians, to an intelligent, sympathetic, penetrating knowledge of the life and ways of "the vanishing American" in our midst.

We also need to minister in a practical, helpful manner to the Indian of today. Baptists may well be proud of Bacone College at Muskogee, Oklahoma, where for almost fifty years Indian boys and girls have received the finest advantages of an education. It has just been reported that as a result of special services conducted in the college by its president, Dr. B. D. Weeks, twenty-four Indians were baptized and ten others received into the church that is entirely composed of students and members of the faculty. And the most amazing part of all is that every student in the school is now a professed Christian. Does it ever occur to us to remember this missionary work in our prayers that God might use us in opening the doors of salvation and of the abundant life for the Indian of America?

The Indians should certainly not be "the vanishing Americans" in our Christian ministry. As we become intelligently acquainted with their history and life, make friends among them, share in the opportunities of life accorded to them, remember them in the ministry of our prayers, and present Christ as Savior with eager friendliness to them, we shall find ourselves embarked upon one of the most joyous and rewarding ventures of Christian service.

A Century of Missions in South China

This comprehensive and challenging article on the occasion of a century of Baptist missions in South China, where several of our German Baptists have gone as missionaries and are still rendering unique service, is written by one who has spent many years on that same field and is now in the U. S. on furlough. He and his family are members of the Andrews St. Church in Rochester, N. Y., and are widely known and highly esteemed in our churches.

By the REV. E. H. GIEDT of Kityang, China

IN 1936 Baptist missions and conventions throughout China will be celebrating the centennial of the beginning of Baptist mission work in that great empire. It is, therefore, most fitting that we should pause briefly to review those romantic and heroic early beginnings of what has become a vast Christian enterprise in China.

The Period of Pioneers, 1835-1860

The honor of being the first Baptist missionary to be sent out definitely for work among the Chinese belongs to the Rev. William Dean who was appointed by the American Baptist Board of Foreign Missions, later better known as the Baptist Missionary Union, for service among the large Chinese population of Bangkok, the capital of Siam. Until 1845 the Foreign Board represented both Northern and Southern Baptists of the United States. Mr. and Mrs. Dean sailed in 1834 in company with other missionaries for the Burma Mission via the African Cape of Good Hope and after one hundred and fifty-six days "with almost daily symptoms of sea-sickness" they reached the Burman coast. Another week and four days brought them finally to Singapore where, a few weeks after landing, Mrs. Dean died on March 5, 1835, leaving an infant daughter.

At Moulmein, Burma, Mrs. Sarah B. Judson (formerly Mrs. Boardman) had entrusted to them her six year old son, George Boardman, to be taken by their ship, "Cashmere," first to Bangkok and thence home to America. Soon after the death of Mrs. Dean her bereaved husband, in company with the Rev. J. Taylor Jones, a Baptist missionary to the Siamese, took little George and a box of letters and journals of their voyage in a small row boat out seven or eight miles to the former anchorage of the "Cashmere." But in the course several weeks the ship had moved to the other side of the straits and was out of sight. While resting for a short time a boat-load of Malays, at least one of whom could speak broken English, approached and offered to pilot them to the ship. This offer being declined, one of the Malays boarded the missionary's boat, pushed Mr. Jones overboard, and then turned upon Mr. Dean with the same intention. But the young missionary succeeded in throwing his assailant overboard. The latter swam to his boat and then his comrades began throwing pronged fishing-spears like pitchforks into the foreigner's boat. Jones was still in the water, but there were two Chinese boatmen

with Dean. The latter ordered little George to hide under the seat in the stern of the boat and tried to protect himself with a piece of six-inch board. Being thus partly exposed, he received one spear in his side, one in his shoulder and a third in his wrist, where it remained anchored by its barb, so that the unfortunate victim had to break off the handle and leave the rusty iron in his wrist. Several spears also hit the Chinese boatmen.

The Malays' weapons being spent and the two boats drifted apart by the tide. Dean was able to pull Jones back into the boat and the latter cut the iron spears out of Dean's flesh with his pocket knife! Meanwhile the pirates returned for a renewed attack and one of them brandishing a sword said, "You no give me that box, I kill you." Now the missionaries first realized that the pirates were after the box containing the letters and journals, which they had seen in the boat and had mistaken for a chest of money. Unfortunately, they had lost the key in the water and could not persuade the pirates that the box contained nothing of value to them. So they agreed to throw the box overboard if the pirates would fall back and pick it up. "And over it went, with all the letters of friendship and journals written by about twenty persons, during a voyage of a hundred and fifty days, and containing their first impressions of the heathen world." Little George had been forgotten till he stuck his head out and plaintively asked, "Mr. Dean, may I come out?"

The First Fruits of Baptist Missions in China

Having recovered from his wounds at Singapore, Mr. Dean finally reached Bangkok in the spring of 1835. Mr. and Mrs. Jones had settled there in March, 1833, and although they were designated to the Siamese work their first converts were four Chinese who were baptized on December 8 of the same year, and they appear to have been the first-fruits of American Baptist work for China. But these were all dead or had backslidden when in December, 1835, Mr. Dean baptized his first three Chinese converts, Pe Ete, Chek Chun and Chek Ho, and organized them into what appears to have been the first Protestant church of Chinese converts. Others followed, three in July of 1838, three more in October of 1839, and a few more later so that the church had grown to thirteen members by 1841. A school had been opened but in 1839 the enrollment was only thirteen. The attendance at Sunday worship averaged twenty to

fifty. Those were the days of small things. We may note in passing a second early Baptist casualty when cholera swept away Mrs. Jones on March 28, 1838, after only five years on the field.

Next to be sent out to this mission among the Chinese in Bangkok were the Rev. and Mrs. Alanson Reed who arrived in July, 1836. They were still engaged in language study when dysentery claimed Mr. Reed on August 29, 1837, a third victim of death. Mrs. Reed tried to save the life of a little sick son by returning to America, but the child died at sea.

A Memorable Missionary Gift

The honor of having been the first American missionaries on Chinese soil falls to the Rev. and Mrs. John Lewis Shuck. The following incident was related by Mr. Shuck soon after his conversion. "A missionary meeting was held, and a contribution was called for. The boxes were returned and the contents counted over; bank notes, silver, and even gold. 'There is a card—who put it in?' 'A young man back in the congregation.' 'What is written on it?' 'Myself.' This was Mr. Shuck's offering.

They were appointed by the Foreign Mission Board and sailed in the ship, "Louvre," on September 22, 1835. After a four months' stop at Singapore they arrived at Macao, the Portuguese settlement on the mainland forty miles west of Hongkong, just one year after their departure from America. Mrs. Shuck was the first American women missionary in China, as she was a few years later the only white lady in the colony of Hongkong. It was at Macao that Mr. Shuck baptized his first Chinese convert, Ah Loo, in 1837, but the record says that in the following year "he forsook us, having loved the present world."

Then came the opium troubles, culminating in the first war between Great Britain and China and the signing of the Treaty of Nanking on August 29, 1842. By this treaty the island of Hongkong was ceded to the British, and five ports—Canton, Amoy, Foochow, Ningpo, and Shanghai—were opened to British residence and trade. Soon after, these privileges were granted to all other nations.

Baptist Missions in the Metropolis, Canton

Another conspicuous contribution of American Baptists to the China mission was the Rev. Issachar J. Roberts, who was born in Tennessee, educated in Kentucky and South Carolina, joined a church in Massachusetts, ordained in South Carolina, married in Georgia and preached in Mississippi where he owned property said to have been worth \$30,000. With this he organized the "Roberts Fund China Mission Society," under which he went out as an independent missionary in October, 1836. He arrived at Macao in 1837 and lived with the Shucks, his wife having died in 1831. For five years he worked at Macao with a congregation of lepers. He later died of leprosy in 1866. In February and March, 1842, we find him in Hongkong co-operating with Mr. Shuck in establishing the mission there. By this time his so-

ciety had apparently failed and he had become a regular missionary of the Baptist Foreign Mission Board. In May, 1844, he moved to Canton and started a mission there, thus being the first Baptist missionary in that great city.

When in May, 1845, the Southern Baptist Convention was organized the southern missionaries, Roberts and Shuck, joined their new mission society, and Canton was adopted by the Southern Board as their territory, while the mission at Hongkong was left to what now became the Baptist Missionary Union of the Triennial (Northern) Convention. Meanwhile, the Rev. Josiah Goddard had arrived at Bangkok in 1839 to assist Mr. Dean in the mission to the Chinese. Being of a scholarly mind he gave himself largely to the translation of the Scriptures, and his translation of the New Testament, "one of the very best of the earlier translations," was a favorite text among the Baptist missions even to the beginning of the twentieth century. In 1848 he joined the Ningpo mission where he labored to the end of his life.

New Mission Fields and Continued Victories

Mr. Dean, who in 1838 had married again, was the first of the Baptist missionaries to leave Bangkok and arrived at Hongkong in February, 1842, about the same time that Roberts and Shuck began work there. The latter labored among the Cantonese, while Dean's work had been among the Tie Chiu or Swatow Chinese in Bangkok, the two dialects being entirely dissimilar. Hence, on May 28, 1843, Mr. Dean organized the Tie Chiu Baptist Church of Hongkong with Hok Heng of Bangkok and Tang Tui and Koe Bak, who had been recently baptized at Hongkong as charter members. In 1844 the Rev. and Mrs. T. T. Devan, M. D., arrived at Hongkong "just in time to witness the death of Mrs. Shuck and take the guardianship of her motherless children." The following year they accompanied Mr. Shuck to Canton, "taking with them the Canton department of the mission." When in 1845 the Northern and Southern Convention separated, Dr. Devan was preparing to return to Hongkong but "his highly accomplished and eminently Christian companion was removed to her home on high" October 18, 1846, the sixth victim of death.

The Hongkong mission was strengthened by the arrival on January 5, 1848, of the Rev. and Mrs. J. W. Johnson. Because Mrs. Johnson was musically gifted "the old mud cottage which had so long been the abode of silence and solitude, was made to echo with songs of joy and the voice of gladness." But their joy was to be short-lived for five months after their landing at Hongkong death laid its cold hand on Mrs. Johnson on June 9, 1848, the eighth casualty within fourteen years among eighteen missionaries.

What tremendous difficulties and what cost in human lives in starting the glorious enterprise in China! But God has blessed the sacrificial ministry of these pioneers with a hundred-fold harvest after this memorable century of missionary history.

Kagawa, the Zealot of God

By MISS F. LENORE KRUSE of Philadelphia, Pa.

"The Baptist Herald," in response to many requests by its readers, is happy to publish the following articles by prominent young people in our churches, presenting both favorable and critical reactions to the widely heralded addresses of Toyohiko Kagawa in the United States. Both sides of a vigorously debated subject are hereby made available to "The Baptist Herald" constituency. Miss Kruse, the daughter of the Rev. F. P. Kruse, is a member of our Fleischmann Memorial Church of Philadelphia; the Rev. John Warning is the young pastor of the Bellwood Mission of our Oak Park Church; and Mr. Harold Gieseke is the vice-president of the Y. P. and S. S. W. Union of the Central Conference. Editor.

With a gusty sigh, I jerked a final page of copy from my typewriter. Mus- ing for a moment with elbows resting on the carriage, I visualized the accumulation of letters, telegrams, notices and schedules which had gone through our hands since last August concerning Kagawa's January visit to Philadelphia and his tour through Pennsylvania in April. If I could stand on top the pile, I should have a fine view of him in any crowd!

For weeks and months, since the head of our office had been chosen general chairman of arrangements, the focus of our interest and activity had been the coming of Kagawa. As the time drew near, much other work was re-routed or side-tracked to clear the way for this supremely important business. Streams of people flowed in and out of the office, some asking for information, others coming to borrow his books from our library, and many more than we could supply requesting admission tickets for one or more of the six scheduled meetings. Countless, endless, seemed the clerical tasks set in motion by the coming of this one man.

Would it be worth it? Was he really so important that everything else for the time should become of secondary importance? I answered the question for myself by summarizing what I had gleaned from the reams of words concerning him which I had read or spun from my typewriter ribbon. The essential things were these:

Kagawa is alive and forceful where many in the Christian world are choking in the smother of timidity. He has cut through the strings of custom and precedent to an interpretation of the meaning of the Christian life which demands new action.

Kagawa's hunger to win men to Christ has made him one of the world's greatest evangelists, and through his great "Kingdom of God" movement, thousands are still being won.

Kagawa has turned the world upside down by actually living out Christ's definition of Christian brotherhood, which is



Toyohiko Kagawa

none other than "Love thy neighbor as thyself." To him it means that cooperation must supplant competition, not only among close friends, but in the midst of business and industry where it has been commonly accepted that religion is out of place, and between nations, who will thereby lay hold of a new kind of balance of power. In his own country he has shown how this kind of brotherhood works.

Kagawa does not tell people to follow his example. He tells us to give ourselves to the transforming power of Christ's love—and accept the consequences! His life story shows what the consequences were for him. What would they be for you and me? Does any man live whose message goes more closely home to a young person who thinks seriously about his share in the total Christian life of the world?

Jealously, therefore, I guarded the one lone ticket I had been able to keep for myself in the last minute flood of requests, for without it the prospect of seeing and hearing Kagawa was slim indeed. The evening meeting on the first day of his visit was given over to youth. My companion and I arrived three-quarters of an hour early, expecting to be among the first to arrive at the great church whose auditorium seated three thousand people. To our amazement, the front section was already well filled with young people, whiling away the time with newspapers and books. Many had been there before the doors were open! We found a place among them, and settled down to wait. I gazed about the

crowded room. It was a fine cross-cut of Christian youth, clean, intelligent, purposeful. Were they, like me, wondering what it would do to them if they followed Kagawa, not necessarily in the particular things he does, but in recognition and acceptance of the principle that Christian life must be love in action, cost what it might?

My musings were cut short by the hush which fell over the packed auditorium as a little file of men stepped through a door and onto the platform. The second in line was Kagawa, and as my eyes took in his short, stocky figure, the phrase leaped into my mind—"Not by might, nor by power, but by my Spirit, saith the Lord." He was so like his pictures that he had no need to be pointed out. There was nothing grandiloquent about him, nothing of the orator. There was in his person the simplicity and confidence of one who could say "I know" by virtue of having done.

His address that night was the story of his life told with a lilt of humor amazing to one who had read his story and been wrung by the awfulness of some of his experiences encountered while mingling with the dregs of life to bring Christ's sweetness there. He told of his unhappy childhood, his conversion and his descent while still a youth into the slums of Shinkawa to share with the worst of men the love of Christ which had so transformed life for him. He told of his realization after years of effort, that another way must be found, and of his coming to America to study and prepare for his wider work. But he was not merely telling us about himself. He was pleading with us to take Christ seriously. He was exerting all the might of the spirit flaming within him to bring us to see what he saw, and to act upon it, as he had, at any price.

Two days later I thoughtfully turned a sheet of paper into my typewriter. Was it over now? Kagawa had been here, the people had heard him, and he was gone. Our office was peaceful and quiet. We could shift once more into our regular routine. But it is not over. It will never be over. Spread over our city are individuals who are pondering the call of Christ with a new understanding as to its meaning in terms of our responsibility to our neighbor. And down in the middle of some hearts is growing a desire, which pray God will become an unswerving determination, to grasp the tool called Love, and with it to begin the building of the new world.

As our office settles back into its particular task of guiding the Christian growth of the youth of our state, it will see, in youth made different, in youth beginning to wield that invincible tool in its building of a new life, a new world, what God has wrought during Kagawa's brief stay.

The Misdirected Zeal of Kagawa

By the REV. JOHN WARNING of Chicago, Ill.

Being thrilled by the biographical accounts of Kagawa's life, I looked forward with anticipation to seeing the man lauded as the modern Paul in person. I did see and hear Kagawa but I could not help but feel the similarity was to a Paul who had not as yet met the risen Christ. I felt that I was witnessing another illustration of the fact that it is possible to "have a zeal of God, but not according to knowledge." I admire Kagawa's heroic struggle with the forces of evil, but it is the admiration of the struggle made by a man swept overboard at sea. There is the realization that the opponent is too strong for him and that the tragic consequences will be futility, despair and defeat.

I do not question for a moment the sincerity of the man, but I do doubt the practicability of achieving a world controlled by the law of love. Kagawa's program assumes the willingness of man to sacrifice for the good of the community. But the realistic fact is that the observation of experience corroborates Scripture when it says: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. Man, as we find him, is not predisposed to practice love and coopera-

tion and cannot be expected to live the principle of the cross apart from the grace of God which comes by personal faith in Christ, the Savior. For Kagawa, "the reconstruction of human nature depends upon the power of evolution." (Page 245, "The Law of Life.") But my Bible says: "Except a man be born again, he cannot see the kingdom of God." John 3:3.

I think I can appreciate Kagawa's point of view and I am afraid that if there is any criticism regarding the direction of Kagawa's efforts the brunt of it belongs on those responsible for the training of our missionaries. Kagawa took the Christian program to be that laid down by the missionaries, and he was right when he observed that it amounted to little more than idealistic preaching. Communism, on the other hand, was calling for loyalty to a well defined program and a definite technique. There was an urgent desire on the part of Kagawa and his followers for a tangible program as a channel for their zeal. Finding none offered by the existing church, Kagawa turned to the specific task of economic reconstruction. Kagawa's misdirected zeal is a reflection on the type of missionaries now so predom-

inant. They have failed not only in preaching the gospel themselves but have failed to impress those who would follow Christ with the program which he himself outlined and expressed in his last command: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

But what about "the great commission"? Has it been retracted? Has a commission to establish cooperatives been substituted? Is Kagawa's gospel of collective capital to work for the common good more definite than the great commission? Will such efforts bring more lasting results than evangelical evangelism by the use of which Kagawa himself led well over fifty thousand to personal acceptance of Jesus Christ? Shall economic reformers take the place of David Livingstone, Hudson Taylor, William Carey and usurp the calling of the apostle Paul himself as well as the last command of our Lord? Shall we abandon the great commission in an effort to change the existing social order? Has the gospel lost its power? If you so choose you may give your energy to reconstructing the present economic system, but I prefer to preach "Christ and him crucified."

I, Too, Saw Kagawa

By MR. HAROLD W. GIESEKE of Trenton, Ill.

A little man from across the Pacific was telling the thrilling story of Christianity at work in Japan. The throng which thronged the Field House of Washington University in St. Louis, Mo., on that Sunday afternoon in February listened intently as he quoted from his text those incredible words of Paul: "As deceivers, and yet true; as unknown, yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." "That," he said, "is a portrait, of the followers of Jesus in my own land; of men and women who, in their changed lives, are demonstrating that the gospel of Christ has lost none of its power."

What is the secret of the influence of this remarkable man? What do we see in Kagawa that attracts us? What are the reasons for his greatness?

He is, first of all, a marvelous testimony of the power of Christ in human life. Of all the miracles which he relates, Toyohiko Kagawa himself is the greatest. An orphan boy at four years, growing up unloved and mistreated, he might have been, as Dr. Beaven suggests, "the world's worst bundle of resentment and bitterness." But some-

where along that trail Jesus Christ entered into his life, and that has made all the difference! Small wonder, then, that his passionate longing is to bring this Savior to the millions of his countrymen who so desperately need him!

In Kagawa, moreover, we catch a new vision of what a cross-centered life means. As a young man of twenty-one, suffering from tuberculosis and thinking that he had only a short time to live, he plunged into the terrible Shinkawa slums of Kobe. Valiantly, with all the strength he had, he fought filth, disease and sin. He shared his lodging, his food, his clothing with others and when brutally attacked, he never fought back. The little hut six feet square in which he lived was very convenient for him, as he told us with a smile, because he could take the mail from the postman without even arising from his cot! It was here in the slums that he contracted the eye disease from which he suffers, and which has nearly taken his sight. His sacrifice did not stop, however, when he left the slums. Today with an income of \$10,000 a year in royalties from his books, he uses a small part for himself and his family. With the rest Kagawa supports fifty other full-time religious workers.

He is an adventurer for God in the

building of a Christ-like world. Kagawa believes that Jesus' good news applies to every relationship of life, and with daring faith he sets out to prove that the way of love and cooperation works. He hates war and injustice, and is trying to attack poverty by setting up Christian cooperatives. "He would build a new social order the world over," some one has said, "but in bold letters on the cornerstone of the structure he would chisel the words, 'The Love of Christ.'"

Finally, Toyohiko Kagawa is a glorious result of our sharing the gospel with those across the sea. For years our missionaries have carried "the Word of Life" to the East, and now in Kagawa the East sends an ambassador back to us. His visit calls to mind the host of our fellow-Christians in eastern Asia, who make us feel in a new sense that we are part of that "fellowship of love" which extends "throughout the whole wide earth."

I, too, saw Kagawa, along with countless American Christians. The question which he asks of you and of me—a question in which his life and words combine—is, "Shall we take Christ seriously?" May our answers be a ringing "Yes" and a deep desire, like Kagawa's, to live out our Master's law of love!

and saying, Repent ye; for the Kingdom of heaven is at hand." Matt. 3: 1, 2.

Read Matthew 3:1-10.

To repent is not simply to be sorry for our wrongdoing, though sorrow and regret are elements in repentance. Repentance implies a changed mind, a right-about-face for our souls, a new outlook. Nor is it an act that we accomplish once for all at the beginning of our Christian lives. It is, rather a spiritual attitude, that we carry continually with us as a habit of the soul.

Prayer: "Thou holy One, purge us from all hypocrisy and self-deceit. Make us truly penitent and forgive us our sins, for Jesus' sake."

Friday, May 1

What a Friend We Have in Jesus!

"Henceforth I call you not servants; ... but I have called you friends." John 15:15.

Read John 15:9-17.

How desolate life is without friends! True friendship is a stimulant to noble living. Our discipleship with Jesus is inspiring because he terms us "friends," not servants. The service we render to him is sweet, because it is the service of friendship, of partnership, of love.

Prayer: "We thank thee, our Father, for our friends, who have added to our happiness. But most of all, we rejoice in thy continued friendship."

Saturday, May 2

Do Not Resent, But Resist

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

Read James 1:12-18.

We should not resent temptation. Let us, rather, stand with our Lord who willingly met the tempter and resisted him. If we resent temptation, we lose the glory and strength of character that can come only through such testing. By resisting temptation we grow in grace and character.

Prayer: "Make us conscious of thy personal presence and power, O Lord, through which we may be enabled to resist all appeals to sin."

Sunday, May 3

The Great Comforter

"When the Spirit of truth is come, he will guide you into all truth." John 16: 13.

Read John 16:1-14.

The Spirit is the Comforter. There is, indeed, inexpressible comfort in the thought that this heavenly guide will go with us through all of life, if we submit ourselves to his leading. He will guide us in sorrow and joy, in defeat and success, in the sunshine and in the shadows. He comforts, helps, restrains and heals us.

Prayer: "May we be cheerfully responsive to the promptings of the Holy Spirit and loyalty follow the way of his guidance!"

WHAT'S HAPPENING

(Continued from Page 114)

our desire to be a blessing to our denomination and God's Kingdom. May he open the door and the way for us to serve him!"

* * *

Mrs. Samuel Mueller, a beloved member of the Clinton Hill Baptist Church of Newark, N. J., passed away on March 13. Mrs. Mueller was president of the Women's Missionary Society and a leader of extraordinary grace and effectiveness in the church. The Rev. Chas. W. Koller, the pastor of the church, wrote that "no greater bereavement has befallen this church family than in the loss of this gracious and consecrated personality." She leaves, besides her husband, a son, Wesley, two daughters, Mrs. George Schneider and Mrs. George Freeman; and three sisters, Dr. Lydia Hauck, Mrs. Chas. Klausmann and Mrs. Mattie Teufel.

* * *

Mr. M. L. Leuschner participated in the services of the First Baptist Church of Watertown, Wis., on Sunday, March 15. The Rev. G. Wetter is minister of the church. On Sunday evening the members and pastor, the Rev. V. Wolff, of the nearby Lebanon Church, also attended the service. On the following Sunday, March 22 he was the guest of the Bethany Baptist Church of Milwaukee, Wis., where the Rev. Herbert Hiller is pastor. On Palm Sunday, April 5, he spoke at the Sunday services of the First Baptist Church of Wausau, Wis., addressing the minister's conference on Monday morning and the women of the missionary societies of the church in the evening. The Rev. John Webig is pastor of our Wausau Church.

* * *

A Good Friday service for three hours was held in our Immanuel Baptist Church of Milwaukee, Wis., under the auspices of the Milwaukee County Council of Churches. The Rev. Herbert Hiller, pastor of the Bethany Church, was the first speaker of the service. The Ladies Quartet of the same church rendered several selections. On Easter Sunday morning the Sunday School of the Bethany Church held a special program featuring a play, "He is Risen," given by the Misses Sophie Belbot and Louise Borenitz and Messrs. Adolf Baudisch, Wallace Kehrein and Donald Froeming. Mr. August Giesecke is superintendent of the Sunday School. At the evening service the Easter cantata, "The King Triumphant," was rendered by a mixed chorus of 25 voices before a large audience.

* * *

The 7th annual institute of the Y. P. and S. S. W. Union of Detroit, Mich., convened with the Ebenezer Baptist Church from March 23 to 27. Three courses of study were held simultaneously on "Evangelism" by the Rev. O. Stucky, a Detroit evangelist, "The Bible

Reports from the Field

OUR SEMINARY

"The Lord Requireth Laborers in His Vineyard."

The time is rapidly drawing near when another class of young men will be leaving the sacred halls of their seminary in Rochester to take up the active work of the ministry. They are looking forward eagerly to the tasks that lie before them. The Lord has given them a message which they yearn to tell. A number of them are already happy in the prospect of a church where they may preach the unsearchable riches of Christ. The others are waiting for our pastorless churches to make their wishes known. No doubt these churches will soon be able to make a choice from the young men recommended to them. May God guide them in their choice!

While we are very much concerned that these young men of the graduating class should soon find churches, we are even more concerned that some of the finest young men in our denomination should hear the call of Christ to enter the ministry and should decide to go to Rochester to prepare themselves for their task. Never has the church of Christ needed strong, virile men more than today. Never before have our churches been so exacting in the demands which they are making with respect to their future ministers. They want young men who are not only carefully prepared and religiously grounded but who also have a zeal for righteousness as well as a passion for winning men to Christ and the Christian way of life. Our churches are crying for such men. To such a high task and ministry God is calling the young men in our churches. Will you heed this call? The Lord is saying today what he said long ago to the prophet: "Whom shall I send and who will go for us?" Will you say, "Here am I, send me?" If so, make your decision known to your pastor and your church, and write to the dean that he may give you further particulars with regard to opportunities at Rochester.

ALBERT BRETSCHEIDER, Dean,
246 Alexander Street,
Rochester, New York.

Dakota Conference

Reception to New Pastor in Hebron, No. Dak.

The members of the German Baptist churches in Hebron, No. Dak., and in the country held a reception for the Rev. and Mrs. C. M. Knapp at the Hebron church on Wednesday evening, March 11. Mr. Knapp has recently accepted the call of the churches to become their pastor.

The program consisted of short messages of welcome by the representatives of the various departments of both

churches. Henry Schmidt spoke in behalf of the two churches. Jacob Fehr brought a recitation, "To the New Minister." Louis Magstadt and Adam Fehr represented the Sunday Schools of the two churches in welcoming the pastor and his wife; Mrs. Magdalena Schneider and Mrs. Henry Schmidt the Ladies' Missionary societies; Mrs. William Frey and Emanuel Staiger the Young People's Unions. The Rev. and Mrs. C. M. Knapp responded to these many greetings with warm words of appreciation. Musical numbers were furnished by a trio consisting of Adam Fehr, Theophil Frey and William Frey and by a male quartet composed of Henry Eder, William Frey, Charles Heiner and Jake Vietz. After the program a social hour with refreshments was enjoyed in the basement of the church.

MRS. WILLIAM FREY, Reporter.

Atlantic Conference

News From the Girls' Home in New York City

The Society of the Girls' Home (Mädchenheim-Verein) of New York City recently held its 41st annual meeting, which was very well attended. The reports were encouraging as to the finances and occupancy of the Home. It was stated that 1375 girls lodged in the home in 17,498 days of which 611 were permanent guests while 764 remained with us in 3,963 single days or nights. Of this number 492 were Protestants, 240 Catholics and 29 Baptists. The others did not register any religious preference. The treasurer reported a balance of \$6,593.18 on Feb. 1, 1936. There still remains a mortgage of \$15,000 on the property while the same amount was paid off in June, 1935, through the sale of the former property.

The guest speaker was the Rev. J. Schmidt, pastor of the First German Baptist Church of Union City, N. J., who chose as his theme, "The Influence of a Women," based on Nehemiah 2:6, which the Revised Version gives as "the Queen also sitting by him."

Mr. F. A. Wurzbach, president of the Society of Prevention of Cruelty to Children in the Bronx, congratulated most heartily on the success of the work, and the following pastors, F. W. Becker, J. Grygo, R. Schade, J. F. Niebuhr and A. Bernadt spoke words of commendation, encouragement and appreciation. Mrs. J. P. Gerbei who has been actively interested in the Home since its opening in 1895 brought some reminiscences which were appreciated. A telegram of congratulations was also received from the Rev. G. H. Schneck and his wife, who could not be present due to Brother Schneck's illness.

MRS. R. E. HOEFFLIN,
Secretary and Treasurer.

Central Conference Christian Fellowship Conference in Chicago

A new innovation at the First German Baptist Church, Chicago, Ill., was a Christian Fellowship Conference which was held on March 28 and 29. The object of this conference was to "win our friends for Christ." There is a great field before us, here in this great city, with thousands of young people who have no church home. Our aim was that each member of our B. Y. P. U. was to invite his or her friends to this conference and to the meetings of our society. When these nearly-won friends, in turn, bring their friends and the news goes 'round and 'round—well, the possibilities are really unlimited! A number of our members have testified to the fact that "fellowship and a friendly spirit" were largely instrumental in their being won for Christ.

On Saturday evening, March 28, a fellowship banquet was held, with the Rev. Walter J. Feeley, director of the Scripture League of Evanston, Ill., the principal speaker. J. Stratton Shufelt, director of music at Moody Church, was the song leader.

The regular Sunday morning service of the church followed along the lines of the conference theme. At 3 o'clock a great mass meeting was held, which was addressed by the Rev. Chas. W. Koller of Newark, N. J.

The fellowship luncheon on Sunday evening began at 5 o'clock with a program which was carried out at the tables. Our B. Y. P. U. has these luncheons every Sunday and they have proved to be a real time of blessing as well as a social "get-together."

To climax the conference Mr. L. A. Crittenton of Chicago closed with an evangelistic message in the evening service. We as young people of the church with our friends received a great blessing from this series of meetings. Victor Loewen is the president of our society.

At a pre-conference rally held on Feb. 27, about 40 young people gathered to discuss plans and to arouse enthusiasm for the conference. An interesting program was also enjoyed, as were the refreshments which followed.

ARTHUR PANKRATZ, Reporter.

Northern Conference A Happy Bible School at Camrose, Alberta

Time passes very quickly, but the days of Jan. 27 to Feb. 7 are still fresh in our memory. It was the occasion for a so-called Bible School which was held at the German Baptist Church of Camrose, Alberta, Canada, but which I would rather call "A Course in Religious Education."

Due to arrangements of our beloved pastor, the Rev. H. Schatz, we were favored to secure the assistance of the Rev. B. Jacksteit of the Second Church in Leduc who proved himself to be the master of the task. Four courses were given daily at 10:30 A. M. and closing at 2:30 P. M. with an hour for lunch and a short devotion led by one of the students.

The first period was devoted to the course on "Religious Education" conducted in English by the Rev. B. Jacksteit. In this class we were given much material as to the best methods to be



Bible School
at Camrose,
Alberta

used in our Sunday Schools and young people's societies. Mr. Jacksteit also taught us "Church History," leading us into the work of the church from the days of the forerunners and pioneers to the present time. Mr. Schatz expounded Paul's letter to the Philippians to us, and by this study we were drawn closer to God. The last period was devoted to music and singing led by Mr. Schatz in an able manner.

It was intended that the evenings should be devoted to revival meetings. Mr. Jacksteit delivered stirring messages during the first week, but the services had to be discontinued at that time due to the very cold weather. Nothing, however, could keep us from a grand closing night when a special program was held before a well filled church. Miss Mary Schmitke conveyed the heartfelt thoughts of the women and Mr. Neski nobly represented the men. Miss Schmitke also presented our teachers with small tokens of appreciation on behalf of the young people.

Mothers brought their children to the school and some of the older members attended as visitors. The meetings were enjoyed by old and young alike, for we were one big happy family as can be seen by the accompanying picture.

The following are on the picture. From left to right on the back row: R. Neski, G. F. Schmitke Elmer Link, Sam Miller, Ed. Schmitke, B. Weisser, E. Weisser. Second row: P. Weisser, A. Gerber, A. Schultz, B. Link. Third row: Mary Schmitke, Mrs. Traster, Mrs. Stark, Mrs. P. Weisser, Mrs. B. Weisser, Mrs. Gerber, Mrs. B. Link, Mrs. E. Weisser. Front row: Jeannett Weisser, Hazel Traster, Rev. H. Schatz, Rev. B. Jacksteit, Esther Weisser, Martha Link.

BEN LINK, Reporter.

The Ebenezer East Church Celebrates Its 25th Anniversary

The 4th of March was a day of rejoicing for the German Baptist Church of Ebenezer East, Saskatchewan, Canada. On that day the church celebrated its 25th anniversary. Early in the morning many visitors and guests from the neighboring churches arrived to join in the festival, which began at 10 A. M. The Rev. E. Wuerch of Fenwood delivered the Jubilee sermon and the Rev. A. Reeh of Yorkton also brought a suitable message. At noon and evening luncheons

were served in church for all members and guests present, which numbered about 400.

The afternoon was devoted to a program by the various organizations of the church. Letters of congratulations from former pastors were read by the church clerk, Mr. O. A. Fandrey, who has served in this office for the past 25 years. He also gave a comprehensive report of the work which has been done in the past. In 1911 the church started with 90 members. The present membership numbers 170, of which there are quite a large number, who have been members for 25 years. The following ministers have served the church during the quarter century; O. Pioch, Chas. F. Zummach, E. Wolf, F. Orthner, G. W. Rutsch (who was ordained in the church), J. Luebeck, S. J. Fuxa, O. Ratschkowsky, A. Bandzmer, G. Schroeder, and since 1934 A. Rosner.

The different organizations of the church, such as Sunday School, Junior Society, Young People's Society, Choir and Ladies' Aid, gave their reports and rendered a general program, consisting of tableau, dialogues, recitations and songs, which held the audience's attention until late in the afternoon.

In the evening the church was again filled and the Rev. G. Schroeder of Nokomis, a former pastor of the church, brought a message, and also representatives of the neighboring churches extended their heartiest congratulations. A choir, consisting of all the past choir members, also rendered several songs. The church looks hopefully into the future and is desirous of being trustworthy so that the Lord may be able to achieve greater advancement of his Kingdom through the members in the coming 25 years.

A. ROSNER, Pastor.

Pacific Conference

Washington and Lincoln Banquet Held By the B. Y. P. U. of Los Angeles

The 21st of February was another festive occasion for the young people of the First German Baptist Church of Los Angeles, California. The birthdays of the two greatest Americans, Washington and Lincoln, were celebrated by a very enjoyable banquet.

An interesting program was offered during and after the delicious meal. Our young men's quartet, which is always willing to serve, offered several selections during the evening. Also a duet was rendered by Florence and Margaret Wessel. Miss Esther Leuschner and Mr. H. Reemtsma commented on the interesting human traits and characteristics of the lives of the two men whom we were honoring.

The climax and main feature of the program was "a Major Bowes Amateur Hour." This proved to be as interesting as the real radio program. Among our midst there was discovered an imitator of bird songs and animal sounds of real talent. Instrumental and vocal numbers of all kinds offered by the young people from every walk of life (at least so the applications stated) comprised the Amateur Hour.

May we, the Baptist young people of Los Angeles, always continue to grow in Christian love and fellowship!

ALICE STABBERT, Reporter.

Texas and Louisiana Conference

News Report from the B. Y. P. U. in Donna, Texas, "The Garden of Eden" of America

Greetings to all co-workers and friends from the members of the B. Y. P. U. of the German Baptist Church of Donna, Texas. It is through God's love and mercy that we have launched out into another year.

Our membership roll now has about 25 to 30 members. At the beginning of every quarter this list is divided into two groups with a leader for each group. Our programs have consisted of prayer meetings, Bible studies, sword drills, "Baptist Herald" evenings, musical and volunteer programs and occasional socials.

In place of monthly dues we are now holding an offering at every meeting. At Christmas our B. Y. P. U. sent \$40 to our missionary headquarters which were divided among our General Missionary fund, Paul Gebauer and our Cameroon field, the Children's Home in St. Joseph and the Buckner's Orphans' Home in Dallas.

We deeply regret the loss of the Rev. H. G. Ekruat and his family in our Union,

(Continued on Page 128)

A Chat About Books

By the Editor

Christian faith for the home amidst the changing conditions in which we live.

I have made considerable use of three of his more recent books, which have been a veritable gold mine for me of reading enjoyment and spiritual inspiration. In the book, "Sermons from the Psalms" (\$1.75), he takes 16 texts from the Psalms and builds masterfully upon them with Biblical exposition, pictorial illustrations, practical application and penetrating insight. Such sermons with the accompanying texts as "Capitalizing our Calamities," ("It is good for one to have been in trouble"); "A Radiant Certainty," ("This I know, that God is for me"); and "Made for Mastery" ("Thou madest him to have dominion") are characteristic of the high religious and literary note upon which the sermons are maintained. In this book the abiding truths of the gospel are interpreted with delightful freshness and personal warmth, so that the Psalms become more precious than ever before to the reader.

Two of Dr. Chappell's finest books are "The Sermon on the Mount" (\$1.00) and "Sermons on the Lord's Prayer" (\$1.75). Hundreds of personal, Biblical and literary illustrations are woven into these books which illumine every thought of the Sermon on the Mount and every portion of "The Lord's Prayer." No written sermons have ever moved me more profoundly than these by Dr. Chappell, and though I have not had the joy of hearing him preach, I have found myself repeatedly under the spell of his preaching.

In a foreword to one of his books, Dr. Chappell's sermons are aptly described in these picturesque words which are not exaggerated in the least. "His sermons are characterized by simplicity of style, earnestness of expression, beauty of diction and strength of thought; they are marked by evangelical spirit and Scriptural soundness. Science, logic, rhetoric, poetry, illustration and flights of fancy are woven into sermonic structures that convince the intellect, profoundly stir the emotions and move the will to action. These sermons are on living themes and throb in sympathy with the angelic minstrelsy of the skies."

SERMONS BY CLARENCE E. MACARTNEY

One of America's most conspicuous conservative preachers is Dr. Clarence E. Macartney, pastor of the First Presbyterian Church of Pittsburgh, Pa., who has fought valiantly for "the faith of the fathers" and has always stimulated people to action by his stirring messages. Many of his books have been published by the Cokesbury Press, bound in attractive covers and with exceptionally fine print.

In the book, "Sermons from Life" (\$1.50), Dr. Macartney deals with the

problems and temptations faced in modern life, introducing many illustrations from his rich pastoral service and Scriptural knowledge. "Things Most Surely Believed" (\$1.25) deals with the historic and fundamental tenets of the Christian faith. In "Ancient Wives and Modern Husbands" (\$1.25) the author selects several Biblical characters and dwells upon the negative and positive values of their marital experiences, embodying practical admonitions to his hearers or readers. A book for young people is "The Way of a Man With a Maid" (\$1.00) in which the author states with convincing fervor "the unchanging conditions of happiness and honor between the sexes."

Dr. Macartney's most recent book is "Sermons on Old Testament Heroes" (Cokesbury Press—1935—\$1.50—47 pages). In 18 sermons, all of which were preached from his Pittsburgh pulpit, the author studies the major characters of the Old Testament, depicting the peaks of courage and faith which they achieved as well as the abyss of sin and deception into which some of them descended. There is not a single paragraph in any one of Dr. Macartney's sermons in which he does not weave with skillful artistry the contemporary message of the story. The Old Testament for Dr. Macartney speaks directly to men and women of today; the life of Christ is patterned in its characters; it is God's divinely inspired Word challenging youth and age to know his truth. The following sentences from a sermon on Abraham are typical of almost every page of this book. "But do not waste any wonder on Abraham. Be amazed rather at your own heart, its strange inconsistencies, its oft rebellious, its contrary movements; yes, deceitful above all else is the human heart, and he that trusts in it is just what the Bible calls him—a fool."

Joseph is described as "the most Christ-like man in the Old Testament," Elijah as "the loneliest and grandest man," Jacob as "the worst and best man," Hezekiah as "Israel's greatest king," Nehemiah as "the bravest man," and David as "the greatest sinner and the greatest saint." The chapter on Moses deals with "the man whose body heaven and hell fought." "To tell the story of Moses is to tell the story of divine revelation, of the redeeming purpose, and the history of a race."

This is an outstanding volume for those to whom the Old Testament is a closed book. "The great and deep music of human life" sounds mightily through these sermons. In this remarkable book Dr. Macartney is not only the artist delineating with consummate skill the characters of the Old Testament, but also the prophet of God battling for his truth with the two-edged sword of his spoken Word.

News Report From Donna

(Continued from Page 126)

who have moved to another section of the state where Brother Ekrut is pastor of the Cottonwood Church. Our loss is another's gain!

Miss Bertha Brown is serving her first term as president of our B. Y. P. U. She is proving to be a worthy successor to others and is filling the position most satisfactorily.

A few words in closing about our beautiful valley in Southern Texas. We are now basking in God's wonderful spring sunshine enjoying the fragrant orange and grapefruit blossoms. Some of the luscious fruit is still on the trees. Spring flowers are everywhere in evidence, and the trees have donned their bright foliage. All kinds of vegetables are being shipped at present to various parts of the United States, and cotton, one of the chief summer crops, is now being planted.

We pray that the consciousness of God's presence may cheer our hearts and strengthen our hands, both in serving and suffering for his cause.

LENA B. SCHROEDER, Secretary.

BEAUTY FOR ASHES

(Continued from Page 121)

Gloria took up the instrument and touched it tenderly.

"It looks like a very fine one," she said looking carefully at it. "It looks—why it looks like a Stradivarius!"

"Yes, it's a Strad," said Murray coming over to point out an inscription inside, which could be dimly read if turned a certain way.

Gloria drew her fingers over it softly. "But I'm not a great enough player to play on an instrument like this!" she said softly, bending her head over it and touching the strings.

"The G string is broken," she said regretfully.

"I think there are some strings," said the mother. "The case is on the chair in the hall, Murray."

Presently they had the violin supplied with strings, and Gloria tuned it and playing a chord or two.

"Ah!" said Murray, drawing in a breath of pleasure as he realized that Gloria was bringing a great tone from the old instrument.

A STAHNKE
1410 PAYNE AVE
ST PAUL MINN

ii

Then together the girls played snatches of old masters they had learned when they were studying intensively, and the mother sat and wiped a furtive tear away now and then and thought of how her boy used to play for her.

After they had played for some time Gloria laid the violin down and turned to Murray.

"Now, you will please sing! It's quite your turn to perform, and I've been telling Vanna about your voices."

"Voice, you mean," said Murray. "I'm not much of a singer."

"Now, just for that we'll make you sing first!" said Carroll.

But it finally ended in Murray selecting some music from the music cabinet and making his friend singing it alone.

Vanna was thrilled to find such a voice, just as she had been astonished to find such a man so far from sophistication. She accompanied him as one who recognizes a truly good singer, and his voice rang out deep and true until it filled the big parlor.

(To Be Continued)

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