

THE BAPTIST HERALD

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MISS EDITH A. KOPPIN
OF THE EBENEZER BAPTIST CHURCH, DETROIT,
MICHIGAN, OUR MISSIONARY APPOINTEE TO THE
KAKA-FIELD IN THE CAMEROONS, AFRICA.

What's Happening

The Zion station of our church in Freudental, Alberta, Canada, is planning on building a church which will be just as large as that at Freudental. For the present the basement will be built, and the rest of the church will be completed as soon as feasible. The Rev. A. Ittermann is pastor of the church.

* * *

The 78 young women living in the Girls' Home in New York City were pleasantly surprised on Christmas Day by individual gifts at their places at the tables. Everyone joined heartily in a program of carol singing. Miss M. Malsch, the matron, manages "the Home" with admirable efficiency.

* * *

Miss Hulda Brueckmann discontinued her services as missionary of the Humboldt Park Baptist Church of Chicago, Ill., with the close of the year after spending 11 happy years in this ministry. Her resignation was necessitated by ill health and accepted regretfully by the church. She will change her residence to Kansas City.

* * *

On Sunday evening, Dec. 22, a Christmas play entitled, "The Empty Room," was presented to a large audience in the Second German Baptist Church of Philadelphia. A baptismal service was held on Sunday morning, Jan. 5, at which several persons were baptized by the Rev. A. Husmann. The splendid "Baptist Herald" goal set by the young people's society is 100 subscribers for the church!

* * *

On New Year's day the B. Y. P. U. of the First German Baptist Church of Los Angeles, Calif., held a hike to Fish Canyon. About 25 young people enjoyed the hike, and they were joined by others at the canyon for the picnic lunch. The reporter, Miss Florence Eisele, in typical California style said that "the day was warm and spicy and a good time was had by all."

* * *

From Jan. 6 to 10 the Rev. Theodore Koester, pastor of the Temple Baptist Church of Pittsburgh, Pa., led the church in "the week of prayer" services for the purpose of deepening the spiritual life of the members. On the preceding Sunday, Jan. 5, the Rev. Martin L. Leuschner was the guest-speaker at both services. "The Father and Son banquet" which was held on Dec. 17 under the sponsorship of the Men's Brotherhood Class was a most encouraging success.

* * *

The Rev. Fred Trautner, pastor of the Gnadenfeld Church with stations in Bison, So. Dak., and Hettinger, No. Dak., held evangelistic meetings in a nearby German Lutheran settlement at the be-

ginning of 1936. The auditorium of the school was crowded for the services and on the third evening six persons testified to their faith in Christ as their personal Savior. Mr. Trautner hopes to continue to minister to this settlement for as he writes, "a real work of grace is going on here."

WANTED A Dramatic Sketch Featuring Our Denominational Enterprise!

We are living in a day, when the dramatic sketch or so-called "play" has become exceedingly popular, even in our own churches. For a long while we have felt the need of having some dramatic sketches featuring our own denominational enterprise. The sketch which we need could hardly undertake to feature our entire work. Some one phase must be emphasized, but there should be some definite relationship to the whole. The play should not be didactic, but dramatic, stressing the human element. The time for the rendering of this sketch should not exceed forty-five minutes.

In order to stimulate interest among our talented members in this matter, two prizes for the best production will be offered. For the first prize we shall give \$15 and \$10 for the second prize. We will also pay \$5 for every manuscript which we use. We promise to return to the writers all unused manuscripts. The following will act as judges in this contest: chairman of the General Council, editor of "The Baptist Herald," manager of the Publication Society and general missionary secretary. The decision of the judges will be final. English and German manuscripts will be accepted.

THE GENERAL COUNCIL,
WILLIAM KUHN,
Executive Secretary.

Our church in Marion, Kansas, shared in the work and blessings of a Union Revival of four weeks recently conducted by the evangelist, the Rev. Jim Rayburn. Nine converts were baptized by the Rev. Otto Roth and the hand of fellowship was extended to 14 persons. The pastor reports that "this spiritual uplift shows itself in every branch of the church, as well as in the treasury." The pastor's salary was raised \$150, the debt on the parsonage was reduced by \$700, all bills were paid a splendid missionary offering was received on Christmas and more than \$100 remain in the treasury.

A Watchnight Service was held in the Immanuel Baptist Church near Loyal, Okla., with quite a number of members of the nearby Zion Baptist Church of Okeene also in attendance. The Rev. Charles Wagner of Okeene brought the message on "the Rules of a Christian Life." The pastor of the Immanuel Church, the Rev. R. A. Klein, baptized a young man and afterwards received him and another person by confession into the fellowship of the church at the communion and consecration service. The Immanuel Church has set a good example for other churches of our denomination by raising the minister's salary to the extent of \$200.

* * *

Our church in Wasco, Calif., of which the Rev. F. E. Klein is minister, participated with two other churches of the city in evangelistic meetings which were conducted by the Vom Bruch evangelistic party from Oct. 27 to Nov. 17. It was a time of spiritual awakening for our church as well as the community. On Sunday, Jan. 5, the Rev. F. E. Klein baptized 17 persons on profession of their faith in Christ. The right hand of fellowship was also extended to three others. Further baptismal services will be held at a later date. All the services of the church are now held in the English language, and the work is going steadily forward.

* * *

The annual Christmas program of the Clay Street Baptist Church, Benton Harbor, Mich., was held on Sunday, Dec. 29. The musical numbers consisted of an organ solo by Mr. Kenneth Sommerfeld, a bass solo by Mr. John Mueller, a student from our seminary in Rochester, N. Y., who was visiting his relatives over the holidays, choir anthems, and selections by male quartettes, duets, soloists and instrumentalists. An encouraging address was brought by the pastor of the

(Continued on Page 43)

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EDITORIAL

CHRISTIAN conversation is a lost art in our day. By such conversation we mean more than the public testimony offered in a religious

church service. Nor do we mean the disputations over religious issues which usually lead to dissensions within churches and rancor among individuals. Christian conversation is, rather,

the expression in warm words and friendly exchange with others of spiritual events and personal reflections, overflowing one's heart as naturally as the rose gives forth its sweet fragrance.

An observer of the things about which people talk at the close of a worship service in the period of friendly fellowship would seldom be led thereby to the conclusion that these people had just worshipped God in the sanctuary of holiness. We prattle about everything from the weather to the baby's new tooth and are silent about the all important conversational topic concerning God's truths which have just been expounded to us. The spirit of reverence will be deepened in the house of God, if we focus our attention after the sermon in our conversation on the story of God's dealings with us, the account of his wonders of love and grace and the unfolding of his truths in our hearts. The spiritual impression of the sermon will go with us into our homes and through the week, if we reflect its inspiration in the conversation of our lips. Try it next Sunday morning and learn the spiritual adventure which awaits you thereby!

Evangelism is, in reality, the introducing of men and women to Jesus Christ, their Savior. It is most effective when it is carried on in the quiet, natural intercourse of conversation. Jesus laid great emphasis on this, for he conversed with the Samaritan woman about the water of everlasting life and with Nicodemus on the new spiritual birth and with children about him on God's love. We need to intensify the program of personal evangelism in our day, in which we shall be eager to tell others of God's redeeming love and keeping power which

have become our possession by faith in Jesus Christ. We talk about everything except about what Christ means to us. Let's tell them about those things which eternally abide and reveal him in our conversation "whom having not seen, we love."

Such Christian conversation should elevate the tone of life in our homes, our offices and in all the relationships in which we engage. Do you prepare yourself for the worship service by Christian conversation on the way to church? Do business associates really know about your Christian faith? Are you willing to put first things first even in the words which fall from your lips?

In John Bunyan's autobiography, "Grace Abounding," he tells us of his going to Bedford and passing by a house on the porch of which sat three or four women engrossed in conversation, talking about the things of God. "I heard," he wrote, "but understood not, for they were far above out of my reach. Their talk was about a new birth, the work of God in their hearts; how God had visited their souls with his love in Jesus Christ and with what bonds and promises he had refreshed, comforted and supported them." But that conversation of the Bedford women, which John Bunyan overheard, was a guiding factor in opening his life to the light of God's spirit.

A certain religious movement in America and England has laid great stress on a natural, friendly, conversational expression of personal religious experience, and young people in colleges and cities, who otherwise were antagonistic to the church, have responded hungrily to the message. Anyone who has experienced God in his life and without pretense or pious phrases converses to others about these things which have happened to him will find an eager and welcome hearing.

Our conversation reveals in words that which means most to us in our hearts. If our Christian faith is life's greatest treasure, then in God's name let us bring it to the light of day in the words of our mouths and the conversation of our lips!

Germany Embraces Hitlerism

The author, a resident of Forest Park, Ill., and a member of our Oak Park Baptist Church, was an exchange student in law at the University of Leipzig and the University of Koenigsberg in Germany from 1934-5, spending a month of that time in a German Labor Camp and afterwards traveling extensively throughout Europe.

By MR. WILLIAM H. MAXANT

ALMOST immediately upon entering Germany, I felt engulfed in an atmosphere of exultation. The widespread display of flags and the many marching groups of men were responsible for this, but the eagerness with which people talked to me in favor of Nazi-ism as soon as they learned that I was a foreigner convinced me that the display was not entirely superficial. Furthermore, I thought that I discerned a distinct improvement in order and morals. When I visited Berlin in 1931 I was dismayed to see women on the streets apparently uncontrolled by any standards of decency. In 1934 and 1935 the picture was a different one. Immoral trades were, at least, no longer practiced openly. People on the streets appeared to have some business there. Why the change?

Morals and the Christian Church

Let us touch, first, upon questions which are nearest to readers of "The Baptist Herald" as devout Christians. Our papers have charged Nazi-ism with an attempt to destroy everything that is good in religion. My experiences in Berlin alone convinced me that the new Germany has very definite moral principles, and that these are guarded by a much more jealous governmental eye than was ever the case before. Hitler's ideals of a strong and pure race, it is clear, could never be achieved in disregard of the common laws of men, and he knows it. Campaigns are everywhere made against immorality, and propaganda definitely discourages smoking, excessive drinking and the like. The Christian ideals of charity and brotherly love are being given practical effect in the powerful drives for contributions to the "Winter Hilfswerk" and in the attempts being made in the schools and the work camps to educate the people to a feeling of brotherhood. The party name, "National-Socialism," is no mere accident. Hitler seems to define socialism as a brotherhood whose laws should work the greatest good to the greatest number, and whose members should sacrifice individual gain to the common welfare. This is practical religion: ideals brought to the plane of reality.

Is everything spiritual taken from religion by the Nazis? On Christmas Eve I watched the gigantic distribution of gifts which took place on the square in Leipzig directly across from my home. Before one of those poor persons was allowed to share in the blessings of that huge table, all sang in communion such hallowed hymns, as "Vom Himmel Hoch, O Engeln Komm." To

be sure, Alfred Rosenberg, the man accused of idolizing again the mythical gods of the ancient German paganism, is only a free thinker, like many of our university professors. Far from believing the childish myths of a by-gone age, Rosenberg believes that religion is a growing thing which must represent the best ideals of a race. Therefore, he places the emphasis on the study of German racial history, for such a study should reveal a continuous evolution to a more perfect conception of religion and "the Unknown God." He would strip Christ of his divinity and strip Christianity of everything foreign. Whether his or another school of thought will finally conquer in Germany remains something for the future to settle. For the present, I am sure that by far the majority of German people cling to orthodox Christian concepts, and that such is much more the case in Germany than in these liberal United States.

Freedom of Speech and Press

The traditional and historical ideals of liberty as found among the American people have no counterpart in Germany. Individual freedom never did command the attention in Germany that it does here. Instead, conceptions of liberty and freedom are rather identified with the freedom and strength of the nation as a whole. The Germans are happy if Germany is recognized among the great powers of the world and if it represents their ideas of a great nation. Hence, the jubilation when Hitler finally scrapped the Versailles armaments conditions and announced that Germany would build up her army. It was the signal announcing to all Germans that their country had freed herself of the foreign yoke. For membership in a great nation the people are willing to forego the right to utter their opinions freely.

There can hardly be a doubt regarding the fact that "the state" overshadows everything else in importance in Germany. This does not mean that everyone in the country is entirely satisfied with the strict censorship of the press, and I have seen many who were secretly indignant at the mendacious tales sometimes produced in the Nazi press. Most people, however, are apt to take the falsehoods of the press for truths, just as they do in America, or, if they recognize the misstatements, they justify them as good propaganda in the service of a good cause. In other words, the Germans conclude that the end, if important and fine enough, justifies the means. In this case, the end is a great Fatherland!

Laboring Conditions in Germany

What is the German government doing affirmatively to help its citizenry? We have mentioned the winter relief campaigns. Let us turn now to laborers' organizations. Hitler's death blow to the labor unions has been cited by many as evidence that his appeal to the "Forgotten Man" before he came to power was merely political strategy. As a matter of fact, Hitler justifies his action on the ground that unions are seldom run for the benefit of the workers who are members of them, and that by their use of the strike weapon the unions are destructive. The interests of the laboring class are henceforth to be protected by the government through its "Arbeitsfront." This organization sees to it that workers are not discharged without reason nor made to work under poor conditions or for unreasonably low wages.

I spent a month in one of the "Arbeitsdienst-lager" or work camps. That was before Germany had openly demanded an army, and France declared that the work camps were military affairs to get around the Versailles Treaty. Never in the camp in which I worked with the others, nor in ten or twelve other camps which I visited, did I discover anything more militaristic than a few hours of drill of the American Boy Scout caliber. These camps serve several fine purposes. People are taken from idle hours in the street and thus from temptation. They are given food and clothing; they are taught cleanliness and order about their persons; and they are put to work doing



Nazi Work Camp Banner with "Spade and Ear"

things which will eventually prove of great benefit to the state by building roads, draining swamps, improving poor soil areas.

The Magnetic Leadership of Hitler

Everywhere in Germany is enthusiasm for Hitler, yes, even adoration. It is not particularly hard to find persons who will criticize some of the other men in the government—the "Little Hitlers"—but one almost never, even in the greatest privacy, hears a word against Hitler. Partly, this is

due to the fact that the German people are sentimentally idealistic. As they want their state to be the best state in the world, so they want to have the best leader in the world. Of course, their imaginations supply whatever he may lack to be perfect.

Nevertheless, there is really much about Hitler that recommends him to the public. His dynamic leadership, shown by the force of his will in overcoming gigantic obstacles in his drive toward the key position in the German nation, is magnetic. The flow of his oratory is logical and impressive.



Foreign Student Volunteers on Tag Day at Leipzig (Mr. Maxant is Fifth from Left)

Moreover, it is claimed that Hitler neither smokes, drinks, nor indulges in anything else from which he asks that Germany's youth should abstain. What money he has is apparently used for charitable purposes. Simplicity marks his dress wherever he appears. His time is devoted to the duties of his office. For these things he is idolized.

In regards to the Jews, Hitler will admit of no change in the conclusions he reached long ago. He ardently believes the Jew to be an element foreign to German and kindred European stems, and he intends to make the Jew's position in Germany so unbearable that he will have to leave. Strong campaigns are being made against purchasing goods at Jewish stores. Whether he is right in the theory that Jewish blood carries a heritage of undesirable traits to all of progeny, one may have cause to doubt. But I do not believe that his decision will waver.

In some other matters I believe that Germany is headed for a more balanced position. Moderation tends to establish itself everywhere and I think it will establish itself in Germany. In the meantime, there are certainly a number of things in the Nazi program which represent the most scientific theory. Its program to prevent the foreclosure of farm properties by keeping farms in the hands of the most qualified members of a family is evidence of this. As with every great historical change, the Nazi Revolution has brought its good and its bad effects. Which will be perpetuated no one can foretell, but let us hope that the sound judgment, generally so inherent in the German race, will prevail.

A Song in the Night

This unusual depiction of a deeply mystical experience by the general treasurer of our denomination during an extended illness from which he is only now recovering at his home in Detroit, Mich., will be read with intense interest and profitable benefit by all "Baptist Herald" friends.

By MR. E. ELMER STAUB

IT was the nineteenth night after an acute heart attack had laid me on my back. I had not left my bed since the day on which I had faced the possibility of closing my earthly career. While not fearing death, I did want to have the personal assurance that the hand of Jesus was guiding me through the uncertain hours. I prayed earnestly and often, but the heavens seemed to be closed and my shortcomings in the Christian life rose up before me as an insurmountable barrier to peace.

How often during those days had I repeated one Bible verse after another in the effort to reassure myself that God's Word was safer to trust than my feelings! But I still wanted above everything else that "peace which passeth all understanding." How true it is that the flesh and the spirit war with each other, especially in the hour of physical weakness!

Although I was out of danger a week before, a real spiritual experience came to me on that nineteenth night. It was a Sunday night, following the hearing of very helpful pastoral addresses over the radio. I slept, but during the night I determined to test my returning physical strength, notwithstanding the doctor's repeated statement that to get out of bed for any reason within six weeks would be most dangerous. It was after midnight when, clad only in a nightgown, I quietly slipped out of bed, made my way alone downstairs and out through the first door of the house. It was cold and a drizzle of rain was falling. The pitch darkness was punctured by the faint glow of occasional street lamps. I walked swiftly up the street, now certain that the doctor was wrong and that I was again strong—yes, physically strong.

Suddenly I collapsed, falling just off the sidewalk. Oh, how complete was that collapse! How weak and helpless I suddenly became—I was through! I needed help, but there was no one to help me. I tried to call, but my voice would not function. Suddenly a figure came down the sidewalk—a woman—; surely, she would see me and help. As she neared me I summoned all my strength to call "Help! help!" Scarcely a sound came. She did not see me, and passed by. In utter despair, my head fell backwards as I gasped a final "help." All became black before me, as I realized that my last ounce of strength was gone and that I was lost.

In that instant I awoke. It was 3:30 A. M. and I had had a horrible dream! My heart was thumping wildly, as if it wanted to break. How thankful I was to find myself in bed and to realize that in the next room slept my wife who had been ten-

derly nursing me during my illness! At that moment my heart looked up as prayer and thanksgiving ascended to the Father in heaven.

Then, even as the surf quickly covers all holes in the ocean's beach, leaving it even and peaceful, God's Word came like a flood into my soul leveling out all uncertainties. First, there came the words, "My strength is made perfect in weakness." I had to realize that, regardless of all works and all sin, I was still only the weak sinner for whom Christ died. I had to let go of all other thoughts and to let the power of Jesus' blood cover everything and the strength of his peace fill my soul.

But why this delay of nineteen days in answered prayer for peace? Then there came to me the German words of the Psalmist in Psalm 127:2, "Denn seinen Freunden gibt er's schlafend"—literally translated, "But his friends does he answer in their sleep." How eagerly I accepted the welcome explanation which came into my soul! "I wanted you to have a personal experience which you would never forget, and so I chose to reveal to you in your sleep that you of yourself have no physical and no spiritual strength. You are my child, and you must let go of everything and trust me. Then I shall make real unto you the words of the Psalmist—I shall be with you in trouble."

My heart became quiet. My soul rejoiced and there came to my mind the words of a hymn which I had not heard for many years:

"I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting place
And he has made me glad."

I resolved then and there never again to question the nearness of my Savior, no matter how black the night, for he had given me a song in the night. I resolved that for me the future should hold more faithfulness to my high calling of God in Christ Jesus than in the past. For me from now on there will be no question as to whether any action or place is right or wrong for a Christian. If it is not constructively Christ-like and definitely beneficial to his cause on earth, then for me it will be wrong.

I would that I could communicate the depths of this spiritual experience to my friends and to all standing of it would change the outlook and the future life-objectives of many. It would bring a realization of the importance of complete surrender to Jesus Christ in all details of life and of the reality of God's definite support in an especial way in the hour of need.

A Little Bit of Love

Miss Koppin will leave New York City for Germany and the Cameroons, Africa, on Feb. 13th as the most recent representative of our German Baptist churches on the foreign field. She will join the Gebauers in the Kakaland area where she will be in charge of a small dispensary for ministering to the physical needs of the natives.

By MISS EDITH A. KOPPIN OF DETROIT, MICHIGAN

"THE world is dying for a little bit of love." The first time that I heard these words in song resulted in "Decision Day" for me. They were sung at the close of one of the most impressive missionary meetings which I ever attended. A medical missionary and his wife presented in dialogue form a realistic and poignant picture of the needs of the untouched foreign fields.

This was the culmination of my experiences. Often my heart had been touched; many times I had felt the tug at my heart strings. Deep impressions had been made after hearing the needs of the foreign field presented, often bearing down upon me for days afterwards. Repeatedly I had heard the call of that inner voice spoken by Christ, who bids all to follow him, but always I had let these calls pass by with excuses, being uncertain and unwilling to decide.

But that night all these "tuggings," impressions, uncertainties and unwillingness crystallized into a decision. I could not put it off any longer! Christ had claimed me for his service and I recognized and responded to that claim!

After decision comes action, and in preparation for my future work another dream materialized, namely that of being a nurse. It was while studying at the Moody Bible Institute in Chicago that I was led to take up nursing as a long cherished ambition. My call to nursing was as definite as that to the field. God knows our talents, our personalities, our abilities and knows in what capacity we can best serve him. He chose rightly for me as I would not have been usable in any other way. "The world is dying for a little bit of love"—and my "little bit of love" was to be shown through nursing. The battle of love against selfishness; kindness against cruelty; knowledge against ignorance; health against disease and sickness; life against death has always captivated me and has always thrilled me! And such I found life on the mission field of Africa.

It is now over eight years ago. I first sailed to Africa as a missionary nurse. The Ebenezer Church of Detroit, of which I am a member, caught the vision and sent me to Africa as its representative, assuming all financial responsibility and support in prayer.

The work under our own denomination was not opened at that time, and I was accepted by the Sudan Interior Mission for service in Northern Nigeria, West Africa, called to pioneer in new untouched fields.

The truth of the song, "The world is dying for a little bit of love," was confirmed when I be-

gan my work. It would take volumes to tell you of the sickness and disease and tragedy that exist because of ignorance, of cruelty, of superstition, of customs and of traditions of the natives, all because they know not of the love of God.

The work of the medical missionary is a happy task, and a most gratifying and blessed one. She experiences the blessings and anointing of God in her care of the sick ones. There are times when the timely care which has been given has saved lives. Some have been saved from being cripples, from blindness, from deafness. It is her joy to give relief where otherwise they would have to endure pain. To her is given the privilege of seeing the smiles of babies when suffering is alleviated, when the lives of babies are saved from the customs of ignorance which results in an infant mortality of 75% to 95%; to hear the grateful words of a mother when she sees her baby returned to her in life, in health, because she dared to break a custom, that gives the babe such a bare chance to live.

True, there is much with which to contend. You also make enemies, especially those who are the witch doctors, the sorcerers, the elders of pagan worship, and we struggle against the powers of darkness in high and low places. But the joy and blessing of God far exceed any so-called hardships that people at home think missionaries endure. The privilege of seeing the Kingdom of God come into the lives of men and women, of standing back to see the power of God working in the souls of men, makes it all worthwhile.

I am happy at the thought of returning to Africa, and this joy is greatly enhanced because I am returning under the care and leadership of our own German Baptist denomination. I am honored that they have accepted me to be one of those who will pioneer in that great new field in the Cameroons with its manifold opportunities. It is like coming back home to be one of our own missionaries to help in the responsibilities assumed by our own denomination. I know our people, and I know that what they have undertaken they will carry out. I know that you have awakened to a great interest in the work, that you are praying for that work, that you are supporting that work, and I am happy to be one of you therein. My part is small, for I can do little, but God has given me that little to do.

Will you who read this not pray for us? Will you rejoice with us that other mission fields, which until now have not been touched, will hear of God and his love in Christ?

BEAUTY *for* ASHES

by Grace Livingston Hill

SYNOPSIS

Gloria Sutherland, one of two daughters in the fashionable Sutherland home, received the tragic message of her fiancé's death just as she was finishing all preparations for her wedding. Her father prevailed on her to motor with him into the country and took her to the scene of his birthplace which she had never seen before. After several days of inexpressible enjoyment with her father in the quiet beauty of the country, he had to return to the city, leaving her with relatives. With his departure the old feeling of loneliness and dreariness came over her. It wasn't for long, however, for a handsome young man, Murray MacRae, asked her to play tennis with him and the afternoon hours flew swiftly. Before they parted he told her some things about his faith in life and God, and Gloria was intensely interested. She wanted to hear more. She wanted a grip on life such as he had in his faith. Eagerly he asked if he might not come over sometime and tell her all about it.

CHAPTER EIGHT

"I'd be very glad to hear it," she said. "It sounds like a fairy tale."

"But that's the beauty of it, it isn't a fairy tale, it's true." He gave her a rare smile and she wondered at the light in his eyes. Was this one of those people you called a dreamer? He didn't look fanatical. She had never seen a young man with a look like that in his face.

But just then the side door was opened by a pleasant-faced woman with gray hair. She carried a plate of something in her hand and she had a smile like the young man.

"Here are some cookies just out of the oven, Murray. I thought you might like to nibble at them while you are playing."

"That's great!" said the young man. "And, Mother, let me introduce Miss Sutherland. She's been good enough to take pity on me."

The mother gave a quick keen glance at the beautiful girl and looked apprehensively at her boy, but she gave Gloria a warm welcome and Gloria liked her at once. It amazed her how friendly and homelike these country people were. She felt at home with them at once.

The cookies were delicious and the two young people began their tennis without any feeling that they were strangers.

They were both good players, and Gloria who had in her possession at home a row of silver cups that she had taken in various club tournaments, found that she had an opponent who called forth all her

skill and energy. Therefore it was no tame amateurish game but a close quick intensive one, employing not only muscles but brains. Gloria's cheeks began to glow and her gold curls were in lovely confusion. The mother watching occasionally from her kitchen window admired even while she feared for her cherished son. He couldn't help but admire this beautiful girl! And she was no girl for him to become interested in. She was the daughter of an multi-millionaire! She was accustomed to every luxury that money could buy! She was the petted idol of society! And what she was doing up here buried in the country the mother could not understand. She knew enough of the Sutherland family to be sure that this girl was out of her environment, and there must be some unusual reason for it.

She looked at her Murray, tall and straight and fine, and so far as she knew at present heart free, and sighed. Had her boy to go through the fires of falling in love hopelessly? Those two out there on the tennis court made a wonderful couple as they played together, fine and strong and well matched, but as entirely apart both as concerned wealth, social position and upbringing, as the poles. Why had she been so impulsive and lacking in foresight as to suggest to Murray that he ask the lonesome looking girl on the porch over there to try out his newly finished court with him? If she had had a closer view of her beauty she never would have done it.

They played until supertime, and John Hastings came over to say that Emily had sent word there was potpie for supper and it must be eaten right away before it fell, so Gloria must come at once.

There was no opportunity for further talk. Gloria was sorry about that. She wanted to ask this strange young man what he meant by his talk about a Utopian earth. But she gladly promised to play again the next day, and hurried away with John Hastings to discover what "potpie" might be. It was a dish unknown to the Sutherland cook at Roselands.

Gloria's cheeks were glowing and her eyes were bright. There were not more dark circles under them, and she realized that she hadn't thought of her own sorrows once all the afternoon. Suddenly, as she sat down at the table, it came to her that there was a long empty evening ahead of her. She supposed she would have to hunt up another book to read.

But old Mrs. Weatherby surprisingly provided another entertainment. Of

course she had no idea what an utterly strange thing she was asking this daughter of the world to do. It seemed to her a small thing and quite a natural thing to ask.

"I've been wondering, Gloria," she said toward the close of the meal, "if you would mind going over to prayer meeting with me tonight? Emily and John have to go see one of the men that worked on the farm last summer. He's been in an automobile accident. He's in the hospital and may die, and he's sent for them. I do hate to miss my prayer meeting, especially now when our minister's away. Every one counts you know, and it's so discouraging to any leader to have only a handful."

Gloria gasped inwardly. What might a prayer meeting be? Would it be something embarrassing? Would they perhaps expect her to pray? But of course she couldn't refuse an old lady a request like that. So she smiled and said sweetly that she would love to go with her, and hadn't they better go in the car, that would be so much easier for her? And so it was arranged.

Gloria had no idea what sort of costume one was supposed to wear to prayer meeting, but she changed from the gay little sport dress with a warm white coat and a white beret on her gold head. Old Mrs. Weatherby eyed her approvingly and went off proudly in the five thousand dollar car without an idea what a costly outfit was at her service for the evening.

They were early. There were only five people in the room when they arrived. Gloria had a passing wish that she could stay outside the church and watch the sunset, for it seemed stuffy inside the building and she shrank inexpressibly from the solemn stillness that pervaded the dimly lighted prayer meeting room, where those five people sat with bowed heads. It filled her with an uncomfortable awe, and made her think of Stan's funeral, and his white, handsome face with his selfish lips. Her bridegroom! The knife was in her soul once more turning with a twisted wrench, and she wished she had not come.

She sat down in the wooden chair and bent her head respectfully, her eyes in her lap and her tragedy gripping her by the throat while old Mrs. Weatherby bowed her head in prayer. Here she was in the hands of her life horror again, and here she must remain for at least an hour, or probably more. An hour of horror! Oh, life, life! Why did one ever have to be born into a world like this full of trouble?

Then the big bell in the steeple began to toll, reverberating through the room, and echoing outside and down the street. People came in, by twos and threes. There seemed to be quite a lot of people coming in. Why did they come if they didn't have to? Gloria wondered.

Then suddenly some one walked straight up the middle aisle past her, with quick, purposeful steps, and as he passed her she looked up and recognized the back of the young man she had been playing tennis with that afternoon. So he had come too! Well, he would, perhaps, a man who had a hope in him that this old world was ever going to be rid of its curse. A dreamer, a hoper. A man like that might even be able to go into dreary places like prayer meeting rooms and feel them to be bearable. But somehow the room seemed to be more endurable to her since he entered.

And why was he going away up front? Why! He was even stepping up on the platform and sitting down behind the table that was there. She watched him startled. He had a soft Bible in his hand, and as he laid it on the table and sat down he put his hand up to his eyes and was praying also. She watched him covertly, noted the fine outline of his head, the thick brown hair that waved away from his forehead, the strength and firmness of the hand that covered his eyes. And his head wasn't bent in prayer as if it were a formality, either. There was a reverence about him that showed he was in earnest.

So this was then the explanation! He was a preacher! What a pity to waste a young man like that! How well he played tennis! And there wasn't a thing about him to suggest the smugness that she had always connected in her mind with the clergy. He was gay and bright and interesting. But he was different from any of the young men she knew. She recalled at the moment the question she had asked her father on their ride, and it came to her that here was a young man one could be sure of; he would not have been killed in the night club on the eve of his marriage, would not have been the object of a lover's jealous shot!

Sadly she turned her eyes away and caught her breath with a sharp quick wish that Stan, her Stan, might have been a young man like this one, a young man in whom she could have trusted. A wistful yearning came into her heart that even if he had to die and leave her, he might have left her trusting in him, believing in his love. Even if she had had to go lonely all her days it would have been something to remember, to hold as her own, to be glad in.

But the meeting began at once with a hymn, and the young man's voice led off in a strong, clear baritone, sweet and full of resonance. She recognized that it was an unusual voice. It was an old hymn that congregations are used to droning out very often, in the tone a dying swan might use, but it was new to Gloria and it was not droned. The

vital young voice that led made sure of the night before.

"Sweet hour of prayer, sweet hour of prayer,

That calls me from a world of care,
And bids me, at my Father's throne,
Make all my wants and wishes
known!"

And he sang it as if the hour were sweet to him. He was not here merely because he had to lead this meeting, merely because his profession obliged him to come and go through certain forms and ceremonies. He was here because he wanted to be. He was here to worship, to meet a God who was in this church, this little old-fashioned country church, with an ingrain carpet, and a cabinet organ, and hard wooden chairs. He looked as if he were glad to be here, and were enjoying it.

And the prayer that followed kept up that impression. He began to talk to God as if he knew him, as if he were a personal friend.

The subject was prayer. The Scripture reading was on prayer. Murray MacRae's talk was on the conditions of prayer which ensure answer. Gloria had never prayed in her life! She had never thought about prayer. The whole matter was a revelation to her. The hour sped away on winged feet, the hour that she had been dreading. She had been interested every minute!

"Isn't he wonderful?" she heard the people about her saying to one another after the meeting was over.

"It was nice to have you here," said Murray MacRae as he came down the aisle and passed near her at the end of the row of seats where she waited for Mrs. Weatherby to speak to a woman about the missionary society.

His eyes had a smile in them as he passed on to speak to others, men and women who had known him all his life, and who were waiting to tell him how they had enjoyed his talk.

Her eyes followed him down to the door. What an extraordinary young man! What kind of expression would he make among her crowd of intimates at home? Would they respect him, or would they laugh at him? They would stare, surely. But they wouldn't understand either. He was a phenomenon.

Yet when she got back to the house that night and answered her father's nightly telephone call her voice was much more cheerful than it had been other evenings when he called. He recognized it at once. He had been greatly troubled that he still had to put her off. But he was reassured when she told him that she had been playing tennis that afternoon. She left it exceedingly vague who she had played with, and he didn't think to wonder about that until afterward, but she made him understand that she was all right and didn't want to come home yet.

She was still wondering about Murray MacRae when she fell asleep that night, and the morrow didn't seem, in prospect,

nearly so drab and monotonous as it had the night before.

Murray MacRae was suddenly called away the next morning on business he said, stopping a moment at the Sutherland house to explain, and he put off the tennis until Saturday afternoon when he expected to be back. Gloria as she turned back to the breakfast felt the day go black again. She had been looking forward to the exercise, and most of all to asking that strange young man a lot of questions, and now they would have to wait. She was disappointed.

"Has Mr. MacRae a church somewhere?" she asked as she sat down again to her interrupted breakfast.

"A church?" said Emily Hastings, pouring more cream into her coffee. "Why no, he isn't a minister. He's just a young business man. They say he has a very fine business opening offered him and I suppose he has had to go to New York and look after something, although he isn't going to start in regularly until fall I believe."

"Why, I thought he was a minister of course. He had charge of the meeting last night."

"Oh, did Murray lead the meeting? My, I'm sorry I had to miss it. We got in so late last night Mother didn't have a chance to tell me yet. He's fine, isn't he? No, he isn't a minister, but he might as well have been, only he thinks we need more Christian business men who understand the Bible. You know he is just graduated from some kind of theological college down south somewhere. He went down there and took a regular ministerial course just as if he had been going to preach. He said he thought it was up to all Christians to-day to understand their Bibles, and if they were going to be business men they needed it all the more."

"He's—" Gloria hesitated for a word, "different, isn't he?" she finished lamely. "At least he's different from any young man I know."

"Yes, I suppose he would be," said Emily thoughtfully, "but I like to hear him. He had the Sunday night services all last summer when he was home on vacation, and the church was just packed. People came from over the other side of the state line after it got known he was to speak. They say he is a smart business fellow too. They say it's a wonderful position he's going into this fall. I don't know just what the business is. I haven't heard his mother say. His sister Lindsey will be home next week."

"Her brother spoke of her," said Gloria politely.

"We have several nice young people around here you would enjoy knowing," said Emily. "There's Bob Carroll down beyond Ripley. He's Murray's friend. Everybody thought he was going to be a college professor, but instead he surprised his friends by taking a course in agriculture, and now he's gone in for intensive farming, developing some land his uncle left him."

"How interesting!" said Gloria wonderingly. (To Be Continued)

Daily Meditations

By Professor Lewis Kaiser

Tuesday, February 4

The Lord's Confidants

"Surely, the Lord will do nothing, but he revealeth his secret unto his servants—the prophets." Amos 3:7.

Read Amos 3:1-8.

God draws men into his confidence and makes them his co-partners. "The secret of the Lord is with them that fear him; and he will show them his covenant." Confide in God and he will make you his confidant.

Prayer: "Speak, for thy servant heareth."

Wednesday, February 5

The Great Partnership

"For we are laborers together with God." 1 Cor. 3:9.

Read 1 Cor. 3:5-11.

Pettiness, sordiness and defeatism are taken out of life by the consciousness that we are accredited and commissioned associates of the Almighty. We are doing business for him, in his name and by his authority. No matter how lowly our lot or how small our tasks, we are workers together with him.

Prayer: "By thy word, O Lord, we know ourselves called and empowered to represent thee and to work with thee."

Thursday, February 6

Along With the Lot

"All these things shall be added unto you." Luke 12:31.

Read Luke 12:21-31.

The greater includes the lesser. We seek the Kingdom of God and we find immeasurably more: *all* these things! Salvation, after all, does not mean subtraction, but addition. He who accepts God finds that he is the inheritor of treasures beyond imagination.

Prayer: "Our Father, the riches of grace in Christ Jesus surpass all our dreams."

Friday, February 7

A Compelling Vision

"For mine eyes have seen the King the Lord of Hosts." Isa. 6:5.

Read Isaiah 6:1-13.

I am no longer the same, since mine eyes have seen the King. There is a new aspiration, a new consciousness of duty, a new passion to serve. My eyes have been opened, my heart touched, my will taken captive. Lord, here am I, send me!

Prayer: "Use me, my Lord and my King!"

Saturday, February 8

Look Up!

"I will lift up mine eyes unto the hills." Psalm 121:1.

Read Psalm 121:1-8.

How to keep high places in the landscape of everyday life is one of the prob-

lems of living! The tug of routine tends to bring us to the lowlands of the commonplace. Look up! It is by vision that the soul is saved from sordidness. A book, a meditation, a prayer or the touch of an inspiring life may be your "Inspiration Point."

Prayer: "O Master, share with us the serenity of soul and strength of purpose which thou didst gain on the heights."

Sunday, February 9

At Home in God

"Lord, thou has been our dwelling place in all generations." Psalm 90:1.

Read Psalm 90.

Moffatt translates this verse: "Age after age, Lord, thou hast been our home." As the home is the center of activity, of pure joy, love and liberty, so the Christian finds all these sufficiencies in the heavenly Father. The deepest satisfactions of life come with the consciousness that "our lives are hid with Christ, in God."

Prayer: "Lord, in thee we live and move and to thee our spirits turn in homesickness."

Monday, February 10

Go!

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

Read Mark 16:14-20.

Do we sense the spiritual need of the world? Do we grasp the full meaning of the gospel? Is our ear open to the divine call? Do we delight in doing God's will? Then we are impelled to go, to go, wherever a needy heart beats—to go in the name of the living Christ and with his saving gospel.

Prayer: "Make me a willing envoy of thy saving love to many dying souls."

Tuesday, February 11

This Turbulent World

"Why do nations rage and the people imagine a vain thing?" Psalm 2:1.

Read Psalm 2.

Economic, social and political convulsions are today literally worldwide. What does it mean? Death-pangs or birth-throes? We will take the hopeful view that spells progress and not destruction. Something new and better will after a time emerge for humanity.

Prayer: "Thou art working out thy mysterious will with us, O Lord, and though we suffer, we still say: 'Thy will be done.'"

Wednesday, February 12

A Miniature of Christ

"To be conformed to the image of his son, that he might be the firstborn among many brethren." Romans 8:29.

Read Romans 8:29-39.

We cannot be a Christ, but we may

become so like him, that in the miniature production of him the world will catch a glimpse of his loveliness. What shall it be? Your character, your life? A miniature of Christ with fidelity to the characteristics of the Original—or a shamming caricature?

Prayer: "O Lord, let the beauty of Jesus shine through me."

Thursday, February 13

Tested and True

"Prove me now herewith, saith the Lord of Hosts." Mal. 3:10.

Read Malachi 3:7-10.

To prove means to test. Do we honor God by asking him to prove his promises? Is not this doubt and disloyalty? Not necessarily. It may be the language of confiding faith. In his word God frequently invites his children to put him to the test. Real faith offers its prayers as conditioned by the divine will.

Prayer: "We praise thee, O Father of mercies, that thou art always true to thy promises."

Friday, February 14

Be Real

"Every man's work will be made manifest." 1 Cor. 3:13.

Read 1 Cor. 3:10-15.

"Never construct ornament," said an architect, "but ornament construction." That hits the miserable business of seeming without being, of pretense and bluff, of affection and assumed virtues. Reality must be the basis of attractiveness. False fronts ultimately deceive nobody. Be real!

Prayer: "O Lord, may inner solidarity rather than outer appearance be our aim."

Saturday, February 15

Stubborn and Stupid

"Come now and let us reason together." Isaiah 1:18.

Read Isaiah 1:10-20.

Stubbornness is stupidity. The mind is closed to reason. Hence, arguments cannot prevail with it. Some persons boast of their so-called "firm convictions," who simply shut their minds to truth and have locked the doors of prejudice. They stubbornly refuse "to reason together."

Prayer: "O Lord, give us open minds and let us not be wise in our own conceit."

Sunday, February 16

Keeping On

"He that endureth to the end shall be saved." Matthew 10:22.

Read Matthew 10:16-23.

I am thinking of my veteran fellow-Christians who have been loyal to the cause of the Master for many years. The lamp of their devotion has not grown dim with the years. No spurters or

jerkers, they; no fitful enthusiasts, but men and women, who having long ago put their hand to the plow have not turned back. They have enlisted for life and have never left the ranks.

Prayer: "We are thankful, O Lord, for the fellowship of so many who keep on in unswerving service to thee."

Monday, February 17

Heart Ill

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

Read Proverbs 4:20-27.

"My patients whom I examine," said a physician, "have nothing the matter with them physically. Their ills are mental, spiritual and social." So, also, what is mostly the matter with ourselves and the world around us roots down into the human soul. Mankind is suffering from heart-trouble.

Prayer: "Great Physician, healer of human hearts and of the world's ills, we look to thee to cure us from all that ails us and our day."

Tuesday, February 18

Tuning Up

"In the morning will I direct my prayer unto thee and will look up." Psalm 5:3.

Read Psalm 5:1-7.

Lives like musical instruments need tuning up. Days passed in common tasks and common talks with newspapers, magazines and secular books tend to lower one's spiritual tone. We need therefore to restate the pitch of the soul by communion with God in prayer and with the Book of books. Why not take the upward look each morning before starting on the day's journey?

Prayer: "Help us, dear Lord, to keep keen our taste for spiritual things."

Wednesday, February 19

The Uselessness of Worry

"Which of you by being anxious can add a cubit unto the measure of his life?" Luke 12:25.

Read Luke 12:22-31.

The Greek word for "be not anxious" means to be divided, distracted and, hence, to be troubled with disastrous worry. Work invigorates, but worry kills. Wise forethought and care add to the days of one's life but worry lowers vitality and shortens life. Fear and worry are two of our greatest enemies, weakening our wills and causing much unhappiness.

Prayer: "Dear Father, keep my soul calm and peaceful through simple trust in thee."

MY PRAYER

Dear Lord who sought at dawn of day
The solitary woods to pray,
In quietness we come to ask
Thy presence for the daily task.
—Hary Webb Farrington.

PLEGDED-PARTNERS AND PRAYER-HELPERS

Waco, Texas.
Dec. 9, 1935.

"Pledged Partners,"
Forest Park, Ill.

Our dear Brother Kuhn:

As young people and as "Pledged Partners" we were deeply impressed with the power of prayer during our recent Fall Assembly which met here in Waco during the Thanksgiving holidays.

When the matter of inviting the assembly was first brought up for consideration there were doubts and fears, for we realized that such a thing was a great undertaking for a small church. But believing that we can do all things through Christ who gives us strength, we took our problems to the Lord in prayer and were rewarded by the disappearing of every doubt, fear and obstacle.

We believe that it is in answer to our prayers that we can now thank our heavenly Father for the glorious weather which he gave us, for the sweet Christian fellowship, for the harmony among officers and committees, and last but not least, for the inspiration brought to us by our young people's secretary, the Rev. Martin L. Leuschner, in his vibrant, deeply spiritual messages, and by our association with him. The impression received will surely be lasting. "Thanks be to God who giveth us the victory through Jesus Christ, our Lord."

Our prayer is now that we might live the inspirations thus received.

Your co-workers in Christ,

Mrs. A. Becker
Margaret Kittlitz
Walter S. Schaible
Adeline Brenner
Helen Marie Stotbe
A. Becker
Beny Spross
Mr. and Mrs. R. E. Engebrecht
Martha Scherwitz
W. J. Hirsch
Gracelia Brenner
Elizabeth Stobbe
Ella Stoermer
Mathilda Hirsch
Carl Stoermer
Edna Stobbe
Rudolf Kittlitz
Mrs. Rudolf Kittlitz
Grace Kittlitz
Carl Stobbe

It is a wonderful experience, when young people have real prayer-experiences in their own lives. Then God becomes very real to them and they have learned one of the most helpful secrets in the Christian life. When young people like our friends in Waco can see God's hand moving and directing in every department of life, then they step up to the high plateau of Christian thinking and living.

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

WHAT'S HAPPENING

(Continued from Page 34)

church, the Rev. L. Gassner. The reporter, G. Goltz, added the church's prayer "for strength continue the work for the Master that we may serve him better in the New Year."

* * *

A very effective missionary work is being conducted in the city of Vernon, British Columbia, Canada, in the fruitful Okanagan Valley by Miss Mildred Hiller, a sister of the Rev. Herbert Hiller of Milwaukee, Wis. Although there is no organized German Baptist Church there, she reports that a Sunday School which began with 3 children in her home has grown to 27 children which meets in a rented hall. Worship services are being held, a choir of 13 voices has been organized and a visitation program is being carried on in the community. Miss Hiller is faithfully engaging in this service in addition to her regular work as a seamstress.

* * *

On Saturday evening, Jan. 18, the two German Baptist churches of Union City, N. J., and our churches of Hoboken, Passaic, Ebenezer of West New York, and Jersey City, N. J., and the Immanuel Church of New York City participated in a young people's rally at the Pilgrim Baptist Church of Jersey City. The officers of the Atlantic Y. P. and S. S. W. Union were in charge of the program for the purpose of strengthening the conference activities. A play was presented in which the following took part: Ed Marklein of Brooklyn, Reuben Blessing and Otto Draeger of Philadelphia, Alice Kaaz of New Haven, Virginia Lee of Newark and Ruth Schmidt of Union City. Mr. Leuschner, the general young people's secretary, was an interested visitor and also brought a brief message.

* * *

The 81st anniversary of the First German Baptist Church of Brooklyn, N. Y., was held on Sunday afternoon, Jan. 12. Mr. John C. Lotz was in charge of the program. The choir rendered "the Hallelujah Chorus" and a lovely variation of "Faith of Our Fathers." Reports were heard from Mr. Edward Poppe, representing the trustees, Mr. George Kris, financial secretary; Mr. Emil Lepke, Sunday School superintendent; Mr. George Brenneisen, who is 86 years of age, representing the deacons; Mrs. Emil Zeidler of the Women's Missionary Society; Mrs. O. L. Schwenn, president of the Willing Workers; Mr. Alfred Toelle, president of the B. Y. P. U.; Miss Helen Nestler, leader of the Intermediate B. Y. P. U.; and Mr. Hilmar Ross, president of the choir. The Rev. William A. Mueller, former pastor, and the Rev. M. L. Leuschner, young people's secretary, also spoke briefly at the anniversary service.

Young People's and Sunday School Workshop Page

A Teacher Training Class in Every Sunday School

By MARTIN L. LEUSCHNER, General Secretary of the Y. P. and S. S. W. Union

The teaching ministry needs to receive particular emphasis in our churches. We are living in a day when the educational standards of our schools, both rural and urban, are being constantly raised. The boys and girls of eight years of age are far advanced beyond those of the same age ten years ago. Their standards of judgment are higher; their thinking is keener; they require alert and trained teachers to catch and hold their interest.

It is therefore, no wonder that the Sunday Schools of many of our churches are making little impression even on the children who attend. We are satisfied with the practise prevalent for many decades of using as a Sunday School teacher anyone who wants to teach a class. We expect little in training and make few requirements of such a person, even though the times demand unusually trained teachers if the half hour of Sunday School instruction is to leave abiding impressions.

Jesus wanted his discip'les to be trained men and women in their ministry. They were to be "fishers of men" skilled in all the arts of such a religious profession. The teaching emphasis is characteristic of the Bible message, for as someone has pointed out, "while the word 'preach' is found 143 times in the Bible, the word 'teach' is used 217 times." It is certainly imperative for the Christian Church of today to present the gospel of "Jesus Christ, the same yesterday, and today and forever" by means of the most effective, winsome and successful methods of the present time.

The need of trained Sunday School or Bible School teachers has created a new department in our church activities called "Teacher Training Courses" or "Leadership Training Courses." Such a curriculum for prospective Sunday School teachers can be arranged easily in every church, however small or large it may be, if the pastor and Sunday School officers are willing to put time and effort into the plan. The present article is being written to give the impetus for such courses in every church and Sunday School of our General Conference.

The recent questionnaires which were sent to our churches revealed the tragic fact that only about 28 churches from among almost 300 have any regularly conducted "Teacher Training Courses." The executive committee of the National Young People's and Sunday School Workers' Union, of which Mr. Norman J. Boehm is president, voted unanimously at its fall meeting to set as one of the important goals for 1936 "a Teacher Training Course in every Sunday School of our denomination."

These types of courses are being recommended to churches which are interested. The selection of the course will depend on the predominant types of young people in the church as well as the location of the church. Each of these courses is described in a prospectus or outline with complete directions for the teaching of the classes which may be secured free of charge by addressing the Rev. M. L. Leuschner, Box 6, Forest Park, Illinois.

The Evangelical Teacher Training Association, of which Professor Clarence H. Benson of the Moody Bible Institute is secretary, is especially well adapted to our churches which desire a conservative and Scripturally sound course, easily intelligible to young people without a college education. It is composed of 64 Bible institutes, colleges and seminaries and is now offering this Standard Training Course which in quantity and quality of its work is rapidly winning many friends. This course contains seven times as much Bible material as required by the highest existing standards, and it provides a training for the Christian teacher that approximates that of the public instructor. Graduates receive the teachers' diploma of the Evangelical Teacher Training Association. It stresses Bible study, evangelism and missions. Its conservative position is stated in a small brochure that "only instructors whose orthodoxy is unquestioned are approved as teachers and only such textbooks are recommended as are in full accord with the teaching of the Bible. The names of the evangelical schools associated with this organization are a sufficient guarantee that there will be a strict adherence to the fundamentals of Christian teaching."

The Standard Leadership Course approved by the Northern Baptist Convention can be used with great success by such churches in which high school and college trained young people predominate and which desire a more intellectually stimulating type of course. An introductory leaflet with the most essential facts can be secured free of charge, but for the leaders and teachers there are available the "Educational Bulletin, No. 501" (10 cents), presenting the outline of the new First Series courses, and "Educational Bulletin, No. 502" (20 cents), giving the course in detail of the Second Series in the New Leadership Curriculum, now widely used by most of the above leaflets may be secured from Mr. Leuschner, the general young people's secretary. Credit cards and diplomas are awarded for all work completed.

The Teacher Training Course of the Southern Baptists is also strongly recommended by the executive committee of the National Y. P. and S. S. W. Union of our denomination. Its courses overlap considerably with both of those of the Evangelical Teacher Training Association and the New Leadership Curriculum, but it has further distinctive features which recommend it especially to our churches in or near the South. The outlines of the Southern Baptist courses may also be secured by writing to Box 6, Forest Park, Illinois.

Our Sunday Schools and churches must first be aroused to the need of trained teachers. They should have a detailed knowledge of the Bible which is often lacking even in our church young people; they must know the fundamental characteristics of child psychology as to the natural reactions of children at various ages; they ought to be trained in story telling and the most effective ways of presenting the lessons; they need to be guided into an evangelistic ministry; they must be acquainted with the problems of the Sunday School as an organization.

Where this interest in trained Sunday School teachers has been awakened, the pastor, Sunday School superintendent or some leader in the church will assume the position of responsibility in directing the course. One of the above described courses will be selected. The curriculum will be studied. One or several courses will be chosen with which to begin the school. Young people will be enlisted in the course. The time for the meetings will be arranged according to the problems of the local group, as for example, one night or Sunday a week for ten successive weeks or each evening for ten days, making a total of ten class sessions of fifty minutes each. If several classes are held more than one teacher can be used for the courses.

"Where there's a will, there's a way." A Teacher Training Course is within the possibility of every church of our conference. Young people are eager to render the most effective service with the greatest possible returns. Sunday School teaching should be no exception to this general principle. The material adapted for all kinds of churches and groups is easily available with little outlay of money. Are you concerned deeply enough about the future success and effectiveness of the Sunday Schools of our churches to do something about the present need for trained teachers? Do not delay! Strike now while the iron is hot! Keep your church in the front ranks of our work by having "a Teacher Training Class" which will produce sixty and one hundred fold in the fields of God's Kingdom.

Christmas in the Children's Home

Who could ask for a more perfect Christmas setting than the one we had in St. Joseph, Mich., on Christmas Day? The grounds were covered with a thick blanket of snow and the atmosphere was enhanced by the falling of large white flakes which were blown into a sort of frenzy by a strong wind.

Indoors we were aware of the "intangible something" which can't be expressed but which all of us feel so deeply as Christmas approaches. There was a large tree in the corner of the dining room which had been set up and trimmed by the older boys, after they had made sure that the little ones were out of sight. All morning long the air was filled with a combination of delicious cooking odors and at noon we had a perfect Christmas dinner, the substance for which had been provided by our friends from different parts of the country. We had roast chicken and gravy, sweet potatoes, cranberry sauce, celery; and this splendid meal was topped off by ice-cream provided by our local Ladies' Society.

Our family circle, however, was not complete this year for the first time in many years. Two weeks ago the oldest member of our family became ill with scarlet fever and had to be isolated from the other children. Doctor's orders make it necessary for him to stay in the "isolated ward" for another two weeks. Under ordinary circumstances it would have been a dreary existence, but "Erv" does not mind it much because he has a small radio by his bed which one of our board members was kind enough to provide. After dinner was over the boys and girls stood outside below his window and sang Christmas carols.

As usual, no one was permitted to come upstairs until four o'clock when our Christmas celebration begins. This gives Santa Claus, who does not always have time to stay, a chance to come and leave his gifts at the children's places in the dining room. Our "service" this year was an unusually interesting one and lasted just long enough. This year we were glad to have Mr. Netting, president of our general board, and the chairman of our local board, Mr. Stock and his wife, with us. Nine of our "alumni" from Detroit, Pittsburgh, Benton Harbor and St. Joseph had come "home" for the Christmas celebration. The program consisted of the following: Christmas carols followed by a reading of the Christmas story; three songs, sung in harmony by "Pa" Steiger and four of the "alumni," (one of these songs, "Home, Sweet Home," was sung after "Pa" had welcomed all the "old timers"); after which several letters were read to the children so that they might understand the spirit which prompted our many friends to remember them so

generously this year. Last but not least, we heard brief messages by Mr. Netting and Mr. Stock, which appropriately gave expression to the genuine interest they have in the Home and in all of the children. With a verse of "Jingle Bells" led by a former member of the family, the meeting came to a close.

Before anyone could wink an eye, the living room was empty and glad shouts could be heard coming from the dining room. The constant chatter and the rustling of papers were interrupted every once in a while by the popping of a toy gun, the humming of a large top and the rapid chugging of a mechanical train or car. Santa Claus was a very real person to the children this year, and the happiness he brought with him was far too great to be expressed on paper.

Besides the very much appreciated gifts of chicken, sausage, cookies, candy, oranges, nuts and raisins for the children, we were, indeed, thankful to receive a large number of cash contributions from Sunday Schools, Young People's Societies, individual friends and others. To show such a spirit of giving in these times of depression is, indeed, truly Christian. Friends from 21 states, as far west as Oregon and California, as far east as New Jersey, and as far north as Montana and Minnesota and as far south as Florida—to say nothing of a gift from Ontario, Canada—had the happiness of our children at heart. To all of them we wish to say a very happy "Thank-You."

REPORTER.

Seminary Students Visit Our Churches During Christmas Holidays

Vacation time at the German Baptist Seminary in Rochester, N. Y., is always considered very beneficial to the students. Those who remain in Rochester have a chance to become better acquainted with the people in the city by being invited to the various homes. Several of the students always manage to make contacts with our churches in the East and spent their vacations with them. During the past Christmas vacation ten of the students were out and worked in different churches. Those who spent their vacation with the people of the Beaver church in Michigan were Frank Armbruster, Edgar Klatt and J. C. Gunst. The Rev. Henry Pfeiffer is the minister of the church. He is a very capable and hard working young man. He had arranged an excellent program in which all three of the students took part in such activities as preaching, giving addresses and helping along with two fine and inspiring programs which were presented by the Young People and Sunday School. A fine banquet arranged by the pastor and the young people proved to be one of the "high lights" of the events.

The students who had the privilege of

participating in that choice program, and who were heartily received into the homes of the pastor and members of the Beaver Church, came back with grateful hearts for the many blessings they received by working with our people.

We, as students of the seminary, would like to have those churches with whom we worked know that we are grateful to them for inviting us, and in that way give us a chance to do some practical work which is so essential in the preparation for our future work. We who have had the privilege of working in the different churches during our student days want to thank you and have you know that we appreciated working with you. It means very much to us!

J. C. GUNST, Reporter.

Dakota Conference

In Loving Memory of Mrs. Rena Brandt

On December 13, 1935, Mrs. Rena Brandt, a faithful member and willing worker of our German Baptist Church at Avon, So. Dakota, was taken home to her eternal reward. She was born on April 21, 1882, near Avon. On December 5, 1895, she accepted Jesus as her personal Savior and was baptized by the Rev. Edward Wolf. She was a sincere Christian and a faithful member of our church for 40 years. It was in her church that Mrs. Brandt found many opportunities to employ her talents effectively in the service of the Lord. She was privileged to serve for 22 years as the church organist and pianist, and for many years was a faithful member of the church choir. She also served faithfully for 22 years as the treasurer of the Women's Missionary Society and for 29 years as a teacher in the Sunday School. Thus Mrs. Brandt rendered a truly distinguished service in the work of the Kingdom, and she remains in tender and honorary memory.

On December 25, 1902 she was united in marriage to Mr. Bernard Brandt, with whom she lived in a happy union until she was summoned to her home above. Suffering ill health for several years, a little over a year ago her condition became more serious. She bore her affliction with patience and cheerfulness. She attained the age of 53 years, 7 months and 22 days. Besides her sorrowing husband, she is survived by 2 sisters and 3 brothers and a host of friends.

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15), because it means release from all bodily suffering, a homegoing to the prepared mansions above, a promotion from a walk by faith to full spiritual vision in the presence of Christ in glory, and a call to a sure and glorious reward.

REV. F. W. BARTEL, Reporter.

Reception at Madison, So. Dak.

The reception for our new pastor and his family took place at a rather unique time; namely, New Year's Eve going from the old year into the new. At first, a Watchnight Service had been planned. But when it became known that our new pastor and his family, the Rev. and Mrs. H. R. Schroeder and daughter, Dorothy, would arrive on the last day of the old year, the two events—Watch-night observance and the reception for the new ministerial family—were blended into one.

The Rev. G. W. Pust, the temporary pastor, led the service. When the Schroeders entered the church, the congregation arose and sang, "Happy Welcome to You," while the ushers escorted them to the front of the church. Mr. Schroeder had hardly sat down when he was asked to mount the platform, for he was to preach the sermon of the evening. His timely subject was "The Midnight Cry."

After this the representatives of the various departments of the church were given the opportunity of speaking words of welcome as well as pledging their loyalty and support to the new minister. Robert Heinold spoke in behalf of the church; Will Helling, Jr., represented the Sunday School; Miss Eunice Kolashinsky spoke for the B. Y. P. U.; Mrs. Paul Krug for the Ladies' Missionary Society; Fred Schrepel for the Mens' Fellowship and Mrs. Robert Backhaus for the Ann of Ava Guild. A representative from the Ministerial Association of the city voiced the sentiment of that body and Mr. Pust advised us "to love our pastor up, to praise him up, to pray him up and to pay him up." But he added that if his experience in the Madison church was its normal attitude, we hardly needed that advice.

Then our new pastor, the Rev. H. R. Schroeder, was given an opportunity to respond. He did so with much humor which was full of serious meaning and purpose. Mrs. Schroeder and Dorothy also responded very ably and fittingly.

The program was not over, however. In the basement tables laden with good things to eat were waiting for us. It was between courses that Mr. Fred Schrepel called for attention. At first, the purpose of his speech seemed rather obscure, but gradually it resolved itself into a eulogy for our interim-pastor, the Rev. K. W. Pust, whose sermons and other services were greatly appreciated. We are grateful to have had Mr. Pust's services and we shall always hold Mr. and Mrs. Pust in high esteem.

A stanza of the hymn, "Blessed be the Tie That Binds" and a prayer by Mr. Pust, in which he commended the new pastor and the church to God, brought the festive occasion to a close just as the new year began. All lingered much longer, though, to greet the new pastor and family and to say "Farewell" to the Pusts.

EMIL KOLASHESKY, Reporter.

Central Conference

In Loving Memory of Miss Alyda Zimmerman of Pekin, Ill.

Miss Alyda E. Zimmerman, a beloved member of our Calvary Baptist Church in Pekin, Ill., died on December 9 at the Methodist Hospital in Peoria.

Few residents of the community were more highly esteemed or had more sincere friends. For 33 years she had been a teacher in the public schools of Pekin and her interest in the pupils was outstanding. She was an active worker in our Sunday School and church in Pekin for which she will always be remembered.

She was a daughter of Nicholas and Lubina Zimmerman and was born in Pekin, Dec. 5, 1883. She is survived by her father, five brothers and sisters, Lubena, Franklin, Nicholas, Robert and Henry Zimmerman, all of Pekin, and friends limited only to those who knew and esteemed her for her true womanly worth, her Christian character, her charity and benevolence, the good life she lived, her influence upon those about her, and a rich heritage she leaves to those bereaved.

The funeral service were held at the church with the former pastor, the Rev. Ralph P. Blatt, now of Berlin, Ill., in charge.

Southwestern Conference Reviewing 1935 in Our Church at Lorraine, Kansas

The Rev. Pieter Smit has been with us as a church in Lorraine, Kansas, for just a year. The church attendance is good and quite a number of strangers are present in our services.

The Kansas Association held in our church last October was a joyful and blessed occasion. The Bible Conference under the leadership of the Rev. V. C. Kelford will be remembered for a long time. On Sunday evening, Dec. 22, a Christmas program was rendered under the auspices of the Philathea Sunday School class. The missionary offering at that program amounted to \$226.24. On Christmas Eve the Junior Department rendered a Christmas program. The total Sunday School offerings as "White Gifts for the King" for different missionary purposes amounted to \$428.20.

Our annual business meeting on January 1 revealed the spirit of liberality in the church during the year 1935. The treasurer's report showed that the current expenses of the church during the past year were \$3,216 and that a cash balance of \$863.20 remained in the treasury. The offerings for missions during the year amounted to \$13,284.54.

On Sunday, January 5, the hand of fellowship was extended to seven new members, who came into the church by letter and on confession of faith. Our prayer is that the Holy Spirit may abide upon our church during 1936.

H. A. SCHACHT, Reporter.

Bible Day is Coming!

It falls on
Sunday, March 15

This is one of
our great
Denominational Days

Programs will be furnished free by the Publication House either English or German according to the requirements of the individual school as indicated at the time the questionnaire was submitted.

New material, new songs especially prepared for this program.

Collection envelopes are being sent to all schools desiring them.

The Baptist Herald Renewals Must not be Overlooked!

All mailings will be discontinued during February to former subscribers who neglect to renew their subscriptions in the mean time.

May this reminder lead to action on the part of those who delay matters of this kind. They of course will want the "Herald" because it's too good to do without.

This is a friendly warning.

The Management.

A Chat About Books

By the Editor

No event of recent years in this country has captivated the widespread attention of the Christian Church and aroused the interest of the American people so much as the coming of Toyohiko Kagawa, a Japanese Christian, to these shores late in December, 1935, for a six months' speaking tour. His entry into the U. S. was made possible by the personal intervention of President Franklin D. Roosevelt after it was learned that the man was afflicted with trachoma. His addresses at the Student Volunteer Convention in Indianapolis were reported by the Associated Press throughout the country. In the Greater New York area he delivered 19 addresses in less than four days. His meetings in Philadelphia were held in the large Baptist Temple and all tickets of admission were distributed ten days before they began. Everywhere people are asking: Who is Kagawa? Why this excitement over a sickly-appearing Japanese with a broken accent and lack of oratorical display? How can we learn more about him as to his life and writings?

At a later date "The Baptist Herald" will feature an article on the story of Kagawa's life. In this "Book Chat" we shall limit ourselves to a hasty review of all the books and pamphlets by Kagawa and concerning him which are available in the English language.

INTRODUCING KAGAWA

Miss Helen Topping, who has translated some of Kagawa's books, has written a pamphlet of 33 pages, "Introducing Kagawa," (Order from German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio—15 cents), which devotes the first section to a very interesting account of Kagawa's life and the second section to an evaluation and interpretation of "the cooperative movement," about which Kagawa is largely speaking on his American tour. "To preach the gospel and to abolish poverty was Kagawa's concept of his Christian duty at 19," she writes. "Today he calls all Christians to a similar program and defines its methods as three-fold. Evangelism comes first and foremost with him; education is a close second; social organization, in which the organizing of the cooperatives is the chief feature, completes the trio." Everyone who hopes to hear or learn more about "the most Christ-like Christian of today" will want to read this brochure and to pass it on to others.

MEDITATIONS ON THE CROSS

Kagawa's latest book is "Meditations on the Cross" (Willett, Clark and Co.—1935—\$1.50—211 pages) which is a warm, heart-searching depiction of his conservative interpretation of the atoning death of Jesus Christ on the cross and a clarion call for social righteousness and justice to be brought about by those who will bear that cross of self-

denial in their lives. No book which I have read has delved so deeply into the meaning of the cross of Christ and of his redemption on Calvary for all mankind than the glowing chapters of this volume. "Through the blood-stained love which gave up life itself, we must receive the forgiveness of all our past sins and the healing of all the wounds of our hearts."

As we understand the personal, redemptive power of the cross, "Christianity means the dedication of ourselves to others even unto death." The last ten chapters of the book are an irrefutable challenge of what it means to take Christ's cross on ourselves. The chapter on "Those Who Take Up the Cross" will strike deeply into the reader's heart. "I say of myself that I must be a gambler for God." The prayer at the close of each chapter is like a solemn "Amen" at the close of an inspiring sermon. Laying aside the book after having read it, one cannot evade the living of Kagawa's challenging thesis. "The moment we ourselves are saved, we must set ourselves to save others." This is Kagawa's best book for it harmonizes his evangelical fervor with his keen, untiring social spirit centered in "God's love in Christ, reconciling the world unto himself."

SONGS FROM THE SLUMS

Shortly after Kagawa's conversion he was led of God's spirit to live in the Shinkawa slums sharing his life with others amidst the ghastly conditions of filth and evil in which these people had to live. During those years in which he suffered privation and hunger with the slum dwellers he wrote many poems which are now published for the first time in English in a beautifully bound and illustrated book, "Songs from the Slums," (Cokesbury Press—1935—\$1.00—96 pages).

In these pages one catches a vision of "the sacramental significance of common things." In the hideousness of the sin-infested slums there shine the bright rays of hope in the transforming touch of God's spirit. These poems are windows which enable us to look into the heart of this Japanese Christian, imparting to us a new evaluation of his greatness. These are pictures of the gospel of Christ in action and of the beauty of Jesus reflected in the service of a God-possessed individual. This book of poems written by the youthful Kagawa with his inexhaustible faith and his suffering love amidst the stench of the slums has already become one of the most treasured volumes of my library to which I turn again and again for "a closer walk with God."

BIOGRAPHIES OF KAGAWA

The finest and most complete biography of Kagawa is by William Axling (Harpers—1932—\$1.00—205 pages), and is already in its tenth edition and now

selling at half its original price. Axling, a Baptist missionary in Japan, sketches in strong and colorful strokes the life of Kagawa. He pictures him as "a Healer in the Slums," "a Fighting Pacifist," "a Crusader," "a Modern Mystic," and "an Evangelist." Some 35 pages are devoted at the close of the book to "Kagawagraphs," selected quotations from his writings. The book will undoubtedly become one of the great Christian biographies of the 20th century and therefore should be read without fail by every reader of "The Baptist Herald."

If your library has Kagawa's novel, "Before the Dawn," (Doran Co.—1914—\$2.50—398 pages), by all means read it. The story of Eiichi Niimi is really his own autobiography until the time of imprisonment for assisting the labor movement in Japan. This is the book which has sold more than 200,000 copies in the Orient, and is widely regarded as Kagawa's greatest book. It deserves a far wider hearing in America than it has had heretofore.

KAGAWA'S OTHER BOOKS

The other books by Toyohiko Kagawa can receive only brief treatment. In "Love, the Law of Life," (Winston Co.—1929—\$2.00—313 pages), Kagawa presents a Christian philosophy of love in action in marital relations, economics, education, art and science. This is a profound book which reveals the author embodying a strong Christian faith with a sane, scientific outlook on the problems of society.

The two books, "New Life Through God," (Revell Co.—1931—\$1.50—210 pages), and "The Religion of Jesus," (Winston Co.—1930—\$1.25—123 pages), are detailed interpretations of his personal faith in God and Jesus Christ. Kagawa is a conservative at heart who with Oriental imagery and prophetic illumination always challenges the reader by every testimony of his faith.

"A Grain of Wheat," one of Kagawa's stirring novels about social conditions in Japan, will soon be published in America. The story is full of human interest and portrays a side of Japanese life which is not so well known.

Another book of timely significance is Kagawa's "Christ and Japan," (Friendship Press—1934—\$1.00—141 pages), translated by William Axling and written in response to a request for a popular missionary book on Japan. The closing chapters on "Japan Needs Christ" and "Give Christ a Chance" reveal the crusading ambassador and winsome evangelist of Jesus Christ who Kagawa always will be. "O Japan! Eternal love keeps calling! Petulant Japan! Isolated Japan! Abandon your sulky mood and kneel before the God of infinite love. In your effort to rid yourself of sin and to sanctify your soul, you, too, must go by the way of the cross."

BULGARIA — A LAND OF STRANGE CUSTOMS AND SPIRITUAL PROMISE



A Typical Church Gathering of the Gypsies of Bulgaria with the Rev. Carl Fuellbrandt the General Representative of our Danubian Mission, the Rev. P. Mischkoff, President of the Bulgarian Baptist Union, and our Missionary to the Gypsies in the center of the group.

SISTER LYDIA DOELLEFELD, a deaconess of the Bethel Deaconess Home in Berlin, Germany, began her work some months ago as a missionary among the



Sister Lydia,
Our Missionary to
the Gypsies

Gypsies of Bulgaria. She is a representative of our foreign missionary work since her salary is paid by our General Missionary Society. She lives in Lom, Bulgaria, but she also works among the Gypsies of Golirzi. She is a member of the church of which Brother Mchailoff is minister which is regarded as the best built Baptist church in Bulgaria which was built by funds contributed generously by a few of our American laymen. The following paragraphs are citations from a letter of hers in which she portrays a few interesting side-lights of Bulgaria.

Bulgaria is a fascinating country in which to live because of the strange customs and peculiarities of its people. Most Bulgarians only have one clock which is usually late. If a service is set

for 10 o'clock a church service can hardly begin until an hour later because of this habit of the people. The churches have bells, and when they ring the people begin to make their preparations for church attendance.

In this country of Bulgaria the men are the ones who go to market for the purchase of all household goods. But it is also customary for the husband of the family to

ride to town on his mule while his wife walks alongside and, which is even worse, carries all the luggage.

The Bulgarian language has its peculiarities. Whenever a Bulgarian wants to say "Yes," he shakes his head, and in order to say "No," he nods over and over again. I found it very strange, at first, to understand what they meant. But gradually I have accustomed myself to this elegant negative expression for "Yes" and can converse with people in their own way.

A Turkish funeral procession, of which we see many in this country, is intensely interesting. The corpse is sewn up in a shroud and placed on a wide board and in this fashion it is carried on the shoulders of several men who run with it through the streets. The Turkish women never go to the cemetery. If another Turk meets the procession he relieves one of the carriers and takes it a considerable distance. At the cemetery the body is lowered into the grave with all haste through a hole at one side of the grotto. After a definite number of days a plate of food is brought to the grave for the dead person which, however, is eaten by those who served as carriers of the body. The Gypsies take full advantage of this to get a little extra to eat. If someone refuses to eat this proffered food, he would insult the family of the dead person.

The curiosity of the people is beyond description. After I had opened my suit-case at the customs toll house in coming from Germany and every piece of clothing and personal articles had to be inspected by the officials, there were at least fourteen inquisitive Bulgarians, all eagerly trying to see what was going on.

But this curiosity enables us to make contacts with them and to present the gospel of Jesus Christ to their hearts. Pray for us that we may be bearers of the light of God's truth and love to the people of Bulgaria!

OUR FOREIGN WORK NEEDS PRAYER HELPERS AND FINANCIAL SUPPORTERS