

THE BAPTIST HERALD

MARCH 1,
1936



**Picturesque Canadian
Scene in Johnson's
Canyon,
Banff National Park**

By Courtesy of the
Canadian Pacific Railway

What's Happening

The Rev. G. H. Schneck, pastor of our church in Passaic, N. J., spent the latter part of January and the first few weeks of February in the hospital, recuperating from the effects of a severe illness. The prayers of his host of friends throughout the denomination are for his speedy recovery.

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On Sunday, Feb. 2, the Rev. John Schmidt, pastor of the First German Baptist Church of Union City, N. J., received three young women into the fellowship of the church. Two of these young women were recently baptized. Several others are ready for a baptismal service soon to be held at the church.

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In November of last year the Women's Missionary Society of our church in Aplington, Iowa, was reorganized. The programs which are held on the second Thursday of every month have been exceptionally fine. The following are serving as officers: Mrs. Lydia Lohr, president, and Mrs. Alice Huisinga, secretary-treasurer.

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The Rev. Philipp Lauer of Scottsbluff, Neb., spent ten days conducting evangelistic services in our church in La Salle, Colo., from Jan. 20 to 30. Nine persons responded to the invitation to give their hearts to Christ. The church, of which the Rev. Theodore Frey is pastor, was spiritually strengthened by the fine, uplifting services.

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Our church in Baileyville, Ill., is now being served regularly by its new pastor, the Rev. F. L. Prestidge, since the middle of February. Mr. Prestidge is a graduate of the Moody Bible Institute of Chicago, Ill. The Baileyville Church had been without a pastor since the resignation of the Rev. A. J. Harms, D. D., early in 1935, until the acceptance of the church's call by Mr. Prestidge.

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On Friday evening, Jan. 3, the B. Y. P. U. of Gatesville, Texas, delighted the young people of the Central Baptist Church of Waco, Texas, with an inspiring program. It was led by Mr. Curt Lengefeld, the general director of the Gatesville B. Y. P. U. A play written by the late Rev. A. P. Mihm was beautifully presented by a group of the young people. Among other fine numbers were several selections by the Gatesville quartette.

* * *

Mr. Fred W. Busch, formerly one of our pastors in the New York City area and at present the social secretary of the Bronx Y. M. C. A., was the guest speaker at the Men's Club breakfast of the Pilgrim Congregational Church of New York on Sunday, Jan. 5. Mr. Busch is quite active in a varied speaking pro-

gram, having given 9 talks on religious subjects in churches and religious institutions of New York City during the month of January.

* * *

The choir of the First German Baptist Church of Chicago, Ill., sponsored a memorial organ recital on Sunday afternoon, Jan. 12, in loving memory of the former organist of the church, Mr. Otto Albert, who died Dec. 30, 1927. The present church organist, Mr. Arthur Pankratz, furnished the music for this solemn but beautiful occasion in honor of one whose

BIBLE DAY, MARCH 15, 1936

Bible Day will be widely observed in our churches on Sunday, March 15. This is an annual festival on which the ministry of God's Word is stressed in the Sunday Schools and worship services of our churches. For this occasion the German Baptist Publication Society has published programs, separately in English and German, consisting of hymns, recitations, dialogues and a play appropriate for the observance. Two new hymns of Professor Herman von Berge's are included in the program, which was prepared jointly by him and the Rev. Willibald S. Argow. Programs may be secured in any number by addressing the German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio. The Bible Day Offerings are devoted to the co-portage work in the distribution of Bibles and Christian literature. Bible Day deserves to be a challenging, joyous observance in every church of our denomination!

fine Christian life will always be a cherished memory. Several of Mr. Albert's favorite selections were among the numbers played.

* * *

A B. Y. P. U. banquet was held on Tuesday evening, Feb. 11, in the First German Baptist Church of Brooklyn, N. Y., which was attended by a large group of members and friends. Chief White Feather, a full-blooded Indian Christian of the Sioux tribe, was the principal speaker. The new officers of the society are Alfred Toelle, president; William Strunk, vice-president; Helen Nestler, secretary; and Edith Steinhilber, treasurer.

* * *

At the Watchnight Service in our church at Grand Forks, No. Dak., the B. Y. P. U. presented the dialogue, "The

Months of Last Year." After a fine message by the pastor, the Rev. F. Balogh, an opportunity was given for testimonies, followed by the observance of the Lord's Supper. At the Christmas program, held on Dec. 24, three short plays were given besides other numbers, namely, "The Christmas Surprise" by the Juniors and "What to Do With Christmas Gifts" and "Getting a Home for Parentless Children" by Senior girls and boys.

* * *

A young people's rally was held on Friday evening, Jan. 31, at our church in Aplington, Iowa, attended by delegations from our churches in Steamboat Rock and Parkersburg as well as by a large attendance by members and friends of the Aplington Church. Mr. Harm Frey, president of the Iowa Y. P. and S. S. W. Union, was in charge of the service and suggested that such rallies be held regularly by these churches. The young people's secretary, Mr. M. L. Leuschner, was the speaker of the occasion and afterwards during a social period had the opportunity of meeting personally the young people from these Iowa churches.

* * *

The 55th anniversary services of the Second German Baptist Church of Brooklyn, N. Y., were held on Friday, Feb. 21, with a banquet for members of the church and on Sunday, Feb. 23, with the Rev. William Kuhn, D. D., our general missionary secretary, as guest-speaker. A large attendance of members and friends made the occasion especially festive. The Rev. Alfred R. Bernadt is the pastor whose ministry is increasing in effectiveness in the church and whose winsome personality is gaining for him the deepening love for the people with each new year of service.

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The B. Y. P. U. of the Oak Park German Baptist Church of Forest Park, Ill., presented the play, "Ordered South," at (Continued on Page 75)

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EDITORIAL

IN the Lenten season of the year leading up to Easter Sunday the evangelistic program of the Christian Church will be especially intense. A great deal of energy will be spent in order to produce results, membership increases, but the ultimate outcome will be the usual few who will be reached. A large part of the

Evangelism That Wins Men and Women for Christ

American people will continue their merry way, seemingly indifferent to the Church and to God.

The spirit of God is active in the hearts of men in our day, ready to convict them of their sins and evil ways. This is still the day of grace in which the gospel of Jesus Christ is "the power of God unto salvation to everyone that believeth." The message of God's truth is being proclaimed at present from pulpit and radio in a manner that penetrates into every nook and corner of American life. But the vexsome questions still remain: How can we win men and women for Christ? Can our evangelistic efforts become a spiritual revival that will sweep across the nation?

The weakness may lie in us as members of the Christian Church. There is so little about our faith that is suggestive of unlimited power whose source is in God. There is little that is winsome and magnetic about our Christian lives. We show little evidence of gifts in our possession which the world can never give. In other words, whenever we shall manifest to the people about us that we have a power in us that makes all of life a wondrous miracle, a spirit of "peace which passeth all understanding," a guidance which never fails, a wisdom which solves all problems, a love which enables us to forgive our enemies and to do good to them who hate us and a mind which is sweet-tempered and magnanimous, we shall soon discover that many other people will want to know the secret of our lives and to come into possession of the same treasures.

Evangelism becomes a mighty religious revival when people seek out the Christian Church and its message and truths which it is ready to impart. But today the church has to ferret out the individual and has to struggle with him before he opens his heart to Christ's redeeming spirit. People of the world are quite certain that church members have little or nothing which they would like to have for themselves. And still their lives are dimly poor in their spiritual pauperism!

Dr. Chappell tells us of an experience in his book, "Sermons from the Psalms," when he was called to Memphis to the funeral of a saint who in his closing days on earth had had to face bitter losses. But through it all there was a staunchness and a fine radiance about him that simply could not be accounted for except in terms of God. Multitudes came to the funeral, many of whom had been led to Christ by this man, because they had been brought under the spell of his radiant life. The author concludes by pointing out the lack of this winsomeness in our lives. "We are not the joyful, radiant saints that we ought to be. What a contrast between ourselves and those whom we meet upon the pages of the New Testament! How wonderfully these dwelt in the sunshine! No adversity had power to dim their quenchless joy."

We need to lay hold on the resources of God and to manifest his power in us until others will ask us about the secret of our new life and will be led thereby to seek "eternal life." We must be in earnest about living "the superior life," about which the Rev. F. A. Bloedow writes and which is beautifully illustrated in the current installment of the story, "Beauty for Ashes," in this issue of "The Baptist Herald," before others will consider seriously our invitation to know Jesus Christ. An approach to others which will be preceded by a Christian life that transcends in joy, power and loveliness lives round about us will be an evangelism which will always win men and women to Jesus Christ, the Savior of the world.

The Charm of Luke's Gospel

This article by one of our best known ministers, who is now living in retirement in Detroit, Mich., is especially timely and significant in view of the fact that the present International Sunday School lessons are focused on the life of Christ pictured by Luke in his gospel.

By the REV. C. A. DANIEL

THE gospel according to Luke has been pronounced the most beautiful book ever written.

Luke is called by the Apostle Paul "the beloved physician." He is the only one of the four gospel writers who was not a Jew. Paul expressly excludes him from those of the circumcision. (Colossians 4:10-14.) Undoubtedly he was a native Greek and perhaps a proselyte to the Jewish faith. His gospel was very carefully compiled from material which he had collected with painstaking service, and the result was one of the most charming and attractive narratives of the life of Christ. "A spirit of holy infancy, of joy, of fervor, the gospel feeling in its primitive freshness, diffuse all over the book an incomparable sweet coloring."

The Harvest of God's Purposes in Luke

Luke was the best writer of Greek among the evangelists. He used more than two hundred words which do not occur elsewhere in the New Testament. He was a layman with nothing ecclesiastic about him. There is a freedom of movement in his account which is not exhibited in any of the other gospels. His background as a physician is frequently seen in his words and style. His writings exhibit the modesty of true greatness, for at no time does he introduce his own name nor does he record an act performed or a word spoken by himself. He hides himself in Acts behind the pronouns "we" and "us."

We have been reminded that the gospel according to Matthew is the gospel to the Hebrews. It is the gospel of the Kingdom and of the heart. Matthew was wont to look backwards to see the fulfillment of the prophetic longings of the soul. His gospel might be called "the gospel of the past." The gospel according to Mark is the gospel of the will, of energy, of action, of triumph. It is the gospel of the all conquering Roman or "the gospel of the present." The gospel according to Luke is that of reason, full of presentiment of the coming good. Luke sees the harvest of God's purposes in what Jesus "began both to do and to teach." His book might be styled "the gospel of the future."

A Gospel of Worship and Prayer

The gospel according to Luke is certainly a gospel of worship. Luke gives prominence to praise, prayer and thanksgiving. Five great songs are recorded by him which form exquisite poetry, lofty in thought and deeply religious. These are the song of the angel's salutation of the virgin Mary, called "Ave Maria," (Luke 1:28-33); the song of Mary, called "the Magnificat," (Luke 1:46-55); the song of Zacharias, called "the Benedictus,"

(Luke 1:68-79); the song of the angels, called "Gloria in Excelsis," (Luke 2:14), and the Song of Simon, called "Nunc Dimittis," (Luke 2:29-43). These glorious lyrics in which the holiest of Israel have hymned the nativity of the Son of God have been given to us by the Gentile evangelist, Luke.

Seven Crises of Prayer

Luke also gives us many glimpses into the prayer life of Jesus. At least seven crises of prayer are alluded to by him. They are as follows: 1) "It came to pass, that Jesus also being baptized and praying, the heaven was opened" (Luke 3:22). 2) After having cleansed a leper and manifested his power Jesus withdrew himself into the wilderness and prayed. (Luke 15:16.) 3) Before the calling of the twelve disciples "he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). 4) While Jesus was praying, his inquiries as to what men were thinking of the Son of man met with the noble confession of Peter. (Luke 9:18-20.) 5) Luke alone informs us that the transfiguration scene occurred while Jesus was praying. (Luke 9:28, 29.) 6) Only Luke gives us that compassionate prayer of Jesus on the cross: "Father, forgive them, for they know not what they do" (Luke 23:34). 7) Luke is the only gospel writer who records the prayer which came from Jesus' lips as his last breath: "Father, into thy hands I commend my spirit" (Luke 23:46).

Since gratitude is a part of worship we can include in this article seven allusions which are related only by Luke to the glorifying of God. 1) "The shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2:20). 2) It is said of the healed man who was sick of the palsy that "immediately he rose before them . . . and departed to his own house, glorifying God" (Luke 5:25). 3) When Jesus raised the young man at Nain from the dead, we are told that "there came a fear on all; and they glorified God" (Luke 7:16). 4) The woman, whom Christ had healed of eighteen years of infirmity, "glorified God" (Luke 13:13). 5) One of the lepers, who had been healed, "turned back, and with a loud voice glorified God" (Luke 17:15). 6) Bartimaeus, upon receiving his sight, "followed him, glorifying God" (Luke 18:43). 7) The centurion at the foot of the cross is so overwhelmed by the humility, patience and majesty of the suffering Christ that "he glorified God." (Luke 23:47.)

A Gospel of Compassion

The gospel according to Luke is also the gospel

of sympathy and compassion. The keynote of his gospel is found in Christ's own words: "For the Son of man is come to seek and to save that which was lost." How vividly Luke depicts the humanity of Jesus, his tender mercy, his compassion and love! Jesus was in touch with humanity and with deity at all points.

This is the gospel of compassion and tenderness. This is seen and felt when Jesus met the mourning widow whose only son had died. It is deeply felt when he looks on the woman bent and stooped by eighteen years of sickness: "Ought not this woman, being a daughter of Abraham, . . . be loosed from this bond on the Sabbath day?" Compassion and tenderness are evident in the scenes when Jesus perceived that power had gone from him to heal the poor woman who had touched the hem of his garment or when Jairus was comforted by the words of Jesus: "Fear not, only believe and she shall be made whole."

This compassion and love of Jesus which regarded and saved the despised Samaritan, the harlot, the publican, the prodigal and the dying robber are characteristic of Luke's gospel. It is to Luke that we turn for illustrations of Jesus' love and tenderness to all. Luke is the poor man's friend.

A Gospel of Contrasts and Universality

The gospel according to Luke is also a gospel of contrasts. In this book we find the pictures of the doubting Zacharias and the trusting Mary; the churlish Simon and the loving, sinful woman; the bustling Martha and the quiet, admiring Mary; the proud Pharisee and the humble publican; the grateful Samaritan and the unthankful nine lepers; the selfish, rich man and the poor man, Lazarus; the penitent and the impenitent robbers; the obstinate, stubborn elder brother and his younger brother steeped in sin and shame; the beatitudes for the poor and the woes for the rich; the good Samaritan and the pious, self-possessed Levite and priest; the tears and the hosannas preceding the crucifixion. These contrasting incidents give a peculiar charm to this gospel.

The gospel according to Luke is also the gospel of universality. In Luke Jesus is considerate and tolerant towards every age and towards either sex. In this gospel we find Jesus' esteem for infancy and childhood and the ennoblement and transformation of womanhood enhanced. Christ is the Savior of all.

"Towards all nations and professions, towards men of every opinion and every shade of character our blessed Lord appears in Luke's gospel as the Christus Consultator, the Good Physician of bodies and souls, the Gospeller of the poor, the Brother who loves all his brethren in the great family of man, the unwearied healer and ennobler of the sick and suffering humanity, 'the Desire of All Nations,' the Savior of the world, 'who went about doing good!'" Such are some of the salient characteristics of one of the most beautiful books of the Bible, the gospel according to Luke!

The Superior Life

By the REV. F. A. BLOEDOW
of Winnipeg, Canada

A general leveling process has been in progress for a number of years among Christian denominations which has largely obliterated the distinctions among them in modes of operation and in their outward appearances.

There was a time when the formalistic churches had no Sunday Schools, young people's or women's missionary societies nor held social and mid-week gatherings. Today such churches have all of these activities and hardly differ from a well organized Baptist church. People are no longer attracted to a Baptist church because of its superior organization, and therefore, we as Baptists, have lost a large part of our appeal to the public.

Our only and most vital appeal must now be made by way of a superior life which we may and must live by the grace of God. But what manner of life is this superior life?

It is, first of all, the life of faith. The nominal Christian has beliefs and creeds in abundance. He has learned his catechism by heart. But he lacks a vital faith. That faith is to us a personal relationship to God by way of surrender to and acceptance of Jesus Christ as personal Savior and Lord. It is a continuous dependence on and trust in him and a constant obedience to his ways.

The superior life is, also, a life of love. To be sure, others revere and respect the Lord Jesus and his cause. But the superior life really loves him and his church. I honor and respect every woman but I love my wife because we have become one in life. Only the person who has been born of God knows of this personal love and vital attachment to Jesus Christ.

The superior life is a life of prayer. There is no scarcity in the world of the saying of prayers. Only real Christians pray, that is, have soul-fellowship with God through Jesus Christ in the Holy Spirit.

This real Christian life is also one of joyous sacrifice. By this is meant a cheerful and glad surrender of self and substance in the service of Christ and his Kingdom. Only the true Christian can bring this joyous sacrifice, for he has died unto self and has come to live for Christ. That is superior living in deed.

The superior life is one of witnessing for Christ. A Christian is a person with a story to tell. He feels impelled to proclaim it. It is the story of his experience with sin and of his Savior. Man can only testify to that which he has experienced.

Faith, love, prayer, sacrifice and testimony in the Christian's experience constitute a life superior to that of all others. Let us accept the challenge of the hour and live the superior life by the grace of God!

Two "Pikkin" Are Born In Africa

By the REV. PAUL GEBAUER, Cameroon Missionary

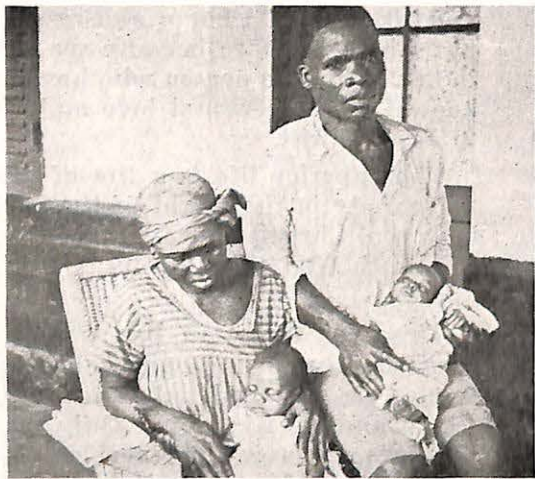
"My blother: dem two people who stay fo me, na him be blother for we. God done like 'em plenty too much. He done dash 'em two pikkin. You look 'em? You see 'em for hand? Fo dem day Sango Benda he done die, God he done dash 'em so-so man-pikkin. Dem man-pikkin he come befo', de call 'em Benda; dem odder pikkin he be Chi. De blother fo we bring 'em for chuch, so we fit look 'em. You fit player fo dem. You fit tank God fo dem pikkin. You fit dash 'em fo country fashion. My belly he be glad too much fo look dem two pikkin. We put 'em for God. Na God go bless 'em plenty. God go bless dem blother fo we..."

The above words were spoken in Pidgin English by the teacher of the Soppo Baptist Church to an assembly of the church. The speaker had a tall grass-country Negro and his wife standing before him. In their arms they held twins, six weeks old. The couple had come from an outstation to enable the Soppo church to share in their joy.

Before we tell you what the two Negroes had in mind we shall try to give you an interpretation of the above address. "My brethren, the two whom you see standing before me are fellow-Baptists. God must like them a great deal because he gave them twins. Do you see them? Do you see them in the arms of their father and mother? The same day on which Sango Bender died, God gave them two boys. The first-born was called 'Bender' and the other one 'Chi.' Our

For the sake of the foreigners present at the service the teacher had to use Pidgin English. What an imperfect language that is! How limited one's expression becomes with such a vehicle of speech! But Pidgin English is the trade language of West Africa. It is more at home in the Cameroons than in British Nigeria. Wherever assemblies of many tribes occur, it becomes the mode of speech. It is quite often impossible to secure all the interpreters in order to speak in each native's language. Many languages besides native ones have contributed much to the making of this English. "Pikkin" stands for "child" or "children;" "dash" is the general term for "gift" and "giving;" and "So-so man Pikkin" stands for "two boys."

You are probably wondering about the presenting of children to the members of the church and to God. Our grass country churches strongly insist upon the maintenance of that custom. At first, I held Lutheran ministers responsible for such an innovation in Baptist churches. But now I accept the explanation of native leaders that the New Testament account of the presentation of the child Jesus, began the custom. This practise of our grass-land Baptists does not replace baptism nor does it even carry the thought of such. Looking upon the church as the new clan, to which they as church members belong, they have the desire to share with it joys and sorrows according to the old clanish ideas. Such a concep-



The Twins or Two "Pikkin" of the Accompanying Article and Their Parents in Soppo, Africa

fellow-believers have brought them into the church, in order that we may see them, that we may pray for them, that we may thank God for them, that we may offer presents to the parents according to the customs of our country. My heart rejoices as I look at the boys. We, as a church, bring them now before God, in order that he may bless them abundantly and may bless the parents..."

tion of the functions of the church strengthens its position greatly. The church becomes among Africans the great family in which the members are united so strongly that all daily affairs are controlled by it.

Isn't it also striking to us of the West, how our Africans bring the living and the dead together? God took Brother Bender away from them and gave them

two new souls in his place. The day on which our missionary died, twins came to one of the couples to whom the departed had ministered. Bringing these two events together is more than a play of ideas for the Africans. We find the mysticism with which Africa surrounds her people hard to understand. We cannot appreciate the father's awe about the miracle of twins in his family. He comes from a tribe where such a blessing is highly esteemed. In line with the customs of his land he has placed a certain branch into the hands of his fortunate mate. She will not part with that branch and she will display it in public for a long time as a sign of God's favor.

Of the two boys "Bender" will have a great time. Already he is stronger than his brother. "Bender" is the first to be served at meal times. Whatever is left, goes to his brother. "First come, first served," our Negroes say and nothing can persuade them to change the ancient custom. We pointed out the weak condition of Chi to the father. We advised the mother to let Chi have the lead for a while. "Has not 'Bender' been born first?" she asked with scorn. "What do white folks know about African babies anyhow?" "Bender" came first and that is the God-given order for meals, opportunities and even gifts. "Bender" gets all the attention. The Soppo folks pushed each other hard to see "Bender" but had only passing glances for the other fellow. The same is true of gifts. If the fortunate father had been in his own land, he would have raced from house to house to make known the fact that his wife had become the mother of twins. With the same breath that brought the good news he would have reminded the listeners of the gifts to be given him at once or soon afterwards. You cannot listen to good news of that type without paying in cash for it. And the lion's share of the father's harvest would have gone to "Bender"!

Our Africans reckon time by outstanding events. The Hebrews of old did the same. "In the year that King Uzziah died I saw..." we read in Isaiah. "The day our great father Bender died" will go down into history. The boys will grow, if God is willing. They will enter school, if their parents remain at the coast. The teacher will ask for their day of birth for school records. Proudly the two will jump up and say: "The day Sango Bender died we were born." It will be unfortunate for the school master if that event is unknown to him. The two fellows will wonder about the limited knowledge of the teacher and silently they will score the first point against him. The father will be asked further by the puzzled teacher. He will answer like his boys: "The day God called our father Bender away from us he also comforted us greatly. He gave us two boys."

The Bible—the Word of God

By DR. AUSTIN K. de BLOIS, President of the Eastern Baptist Theological Seminary

(The following article by Dr. Austin K. de Blois, which was printed originally in "The Bulletin" of the Eastern Baptist Theological Seminary of Philadelphia, Pa., appears in this issue of "The Baptist Herald" by special permission of the author. Dr. de Blois is the author of several outstanding books, such as "Fighters for Freedom," "John Bunyan, the Man," "Evangelism in the New Age" and "The Church of Today and Tomorrow." As a noted Baptist preacher and author and as president of an influential Baptist seminary he enjoys a widespread fame in the United States and Great Britain. This article is being published in connection with the observance of B'e Day in our churches on Sunday, March 15th. EDITOR.)

What would we expect in a divine book? We would certainly expect that it would reveal a divine being. This the Bible does with startling clearness. It shows us God. It speaks plainly of his character, his attributes, and his attitude toward man.

It begins with God, not with man or the brute creation of the material world. Even in the first three chapters of the book of Genesis we find to our astonishment that we obtain a clearer, more comprehensive and more lofty conception of God than in the entire literature of any other religious faith. All of Buddhism gives us no such vision of his personality; all of Brahmanism no such view of his unity; all of Confucianism no such idea of his wisdom and power; all of Mohammedanism no such revelation of his love, the wisdom and love of a Supreme Being, living, personal holy. Such revelation we find in this record, as nowhere else, and we are satisfied.

We would expect also in a divine book a message of wisdom concerning man. It would exhibit exact and penetrating knowledge of the inmost workings of the human heart. It would reveal the infirmities, the range and scope, and the possibilities of the human soul. Further, it would make known the origin and destiny of man. Does the Bible do this? It does, and in explicit terms.

In these pages we see man under every conceivable condition, facing every variety of temptation, dealing with every sort of problem, challenged by every kind of difficulty, concerned with every possible combination of circumstances and courses of action. His opportunities, his successes and failures and the reason for each, his modes of thought and life, his choices and decisions are all set forth in graphic language. Man's origin, his kinship with God, and his place in the order of creation are all made known.

This brings us in a natural way to another question. We would expect that a divine book would reveal God in his strength, and man in his sinfulness and in his struggles toward God. It would

also, however, reveal some scheme or method by which man could be helped in his struggle and quickened in his purpose, so that he might conquer sin instead of being forever its victim. In other words, it would supply some plan of redemption.

It is this crucial point that the great religious books, the bibles of the great religions, meet their most utter failure. It is here that our religion, through its Bible, gains its most dazzling victory.

Our lives are transformed. So the riddle is solved. The way of life is open. Christ is our Savior. The way to God is clear.

Do the character and influence of the B'e justify the claim of a divine inspiration? They do. Take the ordinary, honest-minded man. He will tell you that when he has ordered his life according to the principles laid down in this Book he has been able to walk straight and live clean. Insofar as he has gone contrary to its teachings he has fallen



"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened and they knew him." Luke 24:30, 31.

Here is the keystone of the arch, the crowning glory of the Scriptures. Suppose that with intelligent mind and open heart we approach this Book. We trace through all the history of the old dispensation three facts: the yearning of the heart after God, the willingness of God to bless, and the chasm made by sin between God and man.

All this commends itself to our reason. It is consonant with universal experience. But we notice also the constant presence of the sacrificial note. All types, figures, prophecies, institutions, even, point forward to some supreme sacrifice, that is at last to bring God and man together. How or when this sacrifice is to be made we do not know. We can only trust God and look ahead as did the ancient Hebrew worthies.

Then we enter the portals of the New Testament. At once things begin to "come clear." The person of Jesus Christ is presented. The gospel is proclaimed. We ponder the life and teachings of the Nazarene. We follow the Master. We hear his words. We observe his mighty works. We study his holy character. We bow at his cross. We kneel at his tomb. We rejoice in his resurrection glory. Moved by these deep experiences we believe his message, we receive his Spirit.

into moral difficulties, and yielded to sin. That testimony may be multiplied ten thousand times in the experience of Christian believers. Of no other book could that be said, or imagined for a moment.

The Bible saved England for righteousness just as the Bible in the hands of the Colonists perpetuated the eternal principles of religion in America. When John Wesley rode his white horse from end to end of England he found that the people had become saturated with the spirit of the Book and were ripe for the evangelical appeal that he made. So is this sacred volume ever fresh and fair with the grace of an undying youth.

Critics come and go; the Bible stands. The sayings of the sages are forgotten; the voice of Holy Writ still thrills the hearts of men. Crowns fall, dynasties crumble, nations grow gray and feeble; but the Word of God is still glowing with the ardent fires of perpetual youth.

The Bible is the Word of God. The Bible is the revelation of the will of God. The Bible is the supreme guide for conduct and for character. The Bible is the agent of redemptive grace. This Holy Book must become the textbook of the nations, enthroned in the hearts of the people and illuminating the life of humanity.

BEAUTY for ASHES

by Grace Livingston Hill

SYNOPSIS

Gloria Sutherland's life was plunged into tragedy because of the death of her fiance. She tried to forget and to recover her poise in a quiet, country village to which her father had taken her. But after he had gone back to the city a terrible loneliness came over her. It seemed to be as if life were not worth living any longer. Then she met Murray MacRae, a handsome young man, who needed a partner for a set of tennis. To her great surprise she later learned that he led the village church service in the absence of the pastor. He talked to her about God and religion in a way which startled her, but she was always eager to hear more. Every day's joys seemed to depend on Murray. Even the arrival of relatives for an unexpected visit was an unwelcome interruption. As soon as they had left she seized her tennis racket and spoke to the lady of the house, Emily.

CHAPTER TEN

"I was supposed to go back and finish that set," she said, "but I guess it's almost supper time, isn't it?"

"No, run along, I haven't got the supper started yet. Besides tomorrow is Sunday and you can't finish it then."

Gloria gave her a quick astonished look but she said nothing. It hadn't occurred to her that Sunday would be any different from any other day as regarded tennis. But Emily didn't even see her surprise.

The twilight almost caught them before they had finished the set, for they both came to it with renewed vigor, and it stretched itself out with exciting fluctuations, till finally with one last smashing blow Murray landed the ball over the net close to Gloria's feet, and the set was won.

"I'd like to come over and talk a while tonight," said Murray as he escorted her across the road in response to the supper bell, "but I find I've got to do something else this evening. I wonder how about Monday evening?"

Gloria felt a little disappointment as she turned to go in. She had been meaning to ask him over tonight and answer her questions, and now she must wait until Monday night. A long dismal Sunday between! Sunday! Why couldn't they play tennis on Sunday? She began to perceive that standards were different, and she sighed as she vaguely visioned other equally perplexing questions that made a great wall of separation between her world and this one where she was staying for a little while. Why, at home, a

tennis tournament would have gone on with more vigor than ever on Sunday because the crowd of observers would be all the greater.

Well, there would be nothing to do but go to church probably and listen to that drone old preacher she heard last Sunday, unless she took a lonely walk in the woods, and she shrank from that. The last time she had attempted to walk by herself in the woods she had come upon a man who looked like an old tramp, with shaggy hair and ragged garments, sitting on a log cleaning up a fierce locking gun. She had been fairly petrified with fright, and had stolen back to the road in haste and run almost all the way home. She had not spoken to anybody about it, because of a secret fear that perhaps he wasn't a tramp at all, but a well known character in the neighborhood, even a fond relative of someone. She had discovered already that you could not always judge a man by his garments and haircut. But she did not care to take any more chances, so she went to church.

But there, to her surprise and relief was Murray MacRae again in the pulpit, and her heart was lifted up with hope. Now she could hear some more of his strange doctrines, and perhaps inadvertently some of her questions would be answered without her having to ask them. She dreaded asking any of her questions, lest her tragedy would be revealed and her heart laid bare. It seemed so dreadful to have him know what she had just been through.

The sermon was about the coming of the Lord Jesus for his church, a thing she had never even heard of before, and it filled her with a fine frenzy of fear. She watched the young preacher's face glow with joy over the thought that sometime, perhaps in the glow of early morning, or possibly in the solemn hush of night, Christ, his Christ, was coming, and it might be soon.

It might be all very beautiful for people like Murray MacRae to be glad over a catastrophe like that, but what of a poor, lost, unshriven soul like herself? There were not likely many people like himself in the world, perhaps a few more than she dreamed. She looked about speculatively on the quiet group of elderly people, interspersed with earnest young people, and wondered if they all knew and understood what the preacher was talking about, and if they believed it too, and were looking forward to a rapture in the air with Jesus Christ. But what would happen to a world left behind with all such true believers taken away? She

shuddered almost visibly and Emily looked over and offered her light shawl she had brought with her, thinking Gloria was cold. Gloria accepted it and threw it around her shoulders, but it did not warm her soul. That was still cold and lonely. Death and horror seemed imminent. Sin and darkness and curse all about! She hoped it was only the vision of a dreamer. It would be so much better to have a perfect earth and let it go at that. Why did anyone want anything better? The earth without pain and sorrow. She would ask him all about it tomorrow night. And she would not go to church any more and hear these unsettling things, things which spoke of another world, and made the death of Stan come back so vividly.

Yet when evening came and she heard the old church bell give the half hour warning for service she went upstairs and put on her hat and coat again. Just from very torture of her own thoughts she must go out and hear more. Perchance there would be something comforting, or clarifying tonight.

And there was. It was made quite plain. She was told that she was a sinner, with no hope throughout eternity, until God sent his own Son to bear the consequences of her sin and die on the cross in her stead. She learned about the shed blood so clearly that she would never be in doubt again what part it played in man's salvation, and she was made to see what was meant by eternal separation from God, the fate of the unbeliever.

Most unhappy she sat and found tears going down her cheeks. She had not cried a tear yet for all the tragedy through which she had passed, but now the tears were breaking through and she felt that they would soon be beyond her control.

They introduced her to Robert Carroll after church, and winking back the tears that still stood brightly on her lashes she looked into his clear true eyes and saw the radiance in his face that she had noticed in the face of Murray MacRae. Then there were two such men in the world! And if there were two, perhaps there were more! Why had she never met any of them before? Why had her world contained not even one who seemed to have found that look of peace? There were plenty who were hilariously gay, but none with the depth of peace in their eyes like these two.

She heard talk of the coming of Lindsey, references to her Sunday School class who were anxious to have her back again after her long absence, references

to the man she was to marry. Bright, eager interested talk. These people were not gloomy nor dull. They were as interested in their lives and church activities as ever her home group had been in parties and gaiety. They were not in the least discontented. What was the secret? The thing they spoke of as being saved? Was that it?

She felt exceedingly small and lonely and left out, and was glad when they went home. And that night she wept into her pillow, hot tears that had been rending her soul all these days, and wondered if the God of Murray MacRae had ever really thought about her, and knew what she was suffering.

And now the ice in her heart seemed to be melting and taking away some of the terrible cold and horror, and making her from a cold frozen girl who never could go on living again, into a warm human being once more, who was suffering keenly, and needed terribly to be comforted. She wished for her father and decided that if he telephoned the next day she would tell him she was coming home. At once. Only she would have to wait until after Monday night, for she must first have that talk with Murray MacRae. She knew that she would never forgive herself if she went away from here without understanding what he had meant that first day when he said that a time was coming when all the sin and pain and sorrow would be taken away from this earth and it was to be full of perfect joy that nothing could dim. She simply must know what he meant. If there was anything in it but a dream she must know and understand it.

Murray MacRae kept his promise Monday evening. He came breezing into the kitchen where Gloria was wiping the dishes, took another dish towel from the little line that hung behind the stove and went to work.

After the dishes were put away Murray took Gloria up the road a little way to a spot where the sunset could be better seen than anywhere else in the neighborhood, and they stood a long time watching the great ball of crimson slip down behind a purple mountain, then watching the tatters of crimson and gold it had left behind, till the crimson faded into coral, a pale clear green stole up and spread into the sky, and was met by a rosy glow above, turning the mountains and the hills below into deep dark greens and browns. They watched while the twilight dropped down, shutting them into a great world of wondrous color, and a single star shot out and twinkled at them.

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained," quoted Murray in a hushed voice, "what is man?"

"Yes, what is man?" broke in Gloria. "What are we here for? If there is a God that made us and put us here as you believe, why did he do it?"

"Thou madest him to have dominion over the works of thy hands," answered

Murray seriously. "Once when I was a little boy my father made a boat. He was wonderfully clever with his hands and it was like a real motorboat, every part perfect, and the marvelous thing about it was that it actually had a tiny motor in it and it would go! It was an exquisite bit of workmanship, even as a child I think I recognized that. I believe he could have sold it for an astonishing amount, but what do you suppose he did with it? He gave it to me! We had a good sized pool in the yard—you saw it beyond the tennis court—and the boat was mine to sail in the pool. I was delighted with it of course, but child-like, instead of letting my father show me how to run the boat, I deliberately disobeyed him and took it out myself. And in a very short time the whole thing was a wreck! I have it yet, I keep it to remind me."

He was still for a moment, a humble, wistful look upon his face that seemed beautiful to Gloria.

"God made the earth," went on Murray, indicating the sweep of horizon they had been watching, "and he gave it to man to rule. But instead of letting God direct him in everything man deliberately rebelled and disobeyed God. That was sin and it resulted in the wreckage of the earth,—pain, and sorrow, and hatred, and death ruled the world."

As he spoke it seemed as if all the unutterable anguish of the whole world of centuries was spread out before them in a ghastly panorama, and Gloria saw her own sorrow there as part of it.

"When my father came home and saw the boat wrecked, I think it nearly broke his heart, although I believe now that he knew it would surely happen," went on Murray. "I shall never forget his face as he looked at me and then looked back at the boat. He didn't scold me, but he took me up to my own room and without a word he cleared everything off the shelf at the foot of my bed and there he placed the wreck of the beautiful thing he had made. You can imagine how I felt. I knew he wanted me to have to see it every day. It is there yet," Murray said sadly.

"Then father turned to me and spoke very sternly. His disappointment in me and his love for me together made him say what he did. 'Son,' he said, 'you've ruined the boat, but I'm going to make another boat, it'll be a real boat,—this other was a little model of it. This one cost me something; my hands had to work hard to make it, but that one will cost much more—more than you can possibly understand now. And I'm going to give you a real one, but—that will be when you are a different boy!' My father said that with such a confident glad ring in his voice that I have never forgotten it. And friend,—my father did just that thing! May I tell you about it?"

Fascinated, Gloria nodded.

Murray was still again for a moment, as if the thing he was about to tell about his own life moved him deeply.

"I had a wonderful brother once," he said huskily. "He was a good deal older

than I. He went to work for my father when I was just a boy,—you know my father used to be a shipbuilder, and at one time he was pretty well-to-do. He made some of the finest ships that are afloat today. As he told me, it was his plan to build a yacht for me when I should grow old enough to use it. The men used to work on it when business was slack. It was my brother's dearest pleasure to go over the ways and work on it himself,—he and my father spent hours together doing actually hard labor on it. One night,—my brother was working there alone, and—he fell from a scaffolding! My father found him in the morning!" It was hard for Murray to speak. "He was—very dear—to us all—but that made me a different boy."

Gloria found the tears brimming over again as she looked with awe into the heart of this strange young man.

"You wonder, I suppose, why I've told you all this. It's not easy for me to talk about it. But I think it all happened for a very wonderful reason—that I might understand a little of what God did when he gave his beloved Son to die for me that I might become 'a different boy,' and that he might make a new heaven and a new earth for his 'new boy.' You may not understand how God can make you and me righteous because Christ died, nor how he is going to make a new happy earth because Christ died, but if you choose to believe it because God says it, you will have the truth of it proven over and over to your heart."

"That is all very beautiful," said Gloria after a moment's silence, "but I don't understand how you know that this is so." He looked at her with surprise but answered quickly:

"In the Word of God. It is all there, plainly told. God has not left us without knowledge. When he gave us the Bible he meant it to be a full revelation of himself and his works."

Gloria was silent, thoughtful, for some minutes as they walked along together in the twilight.

"I never knew anything about the Bible," she said with a sigh.

"There is a curious thing about the Bible," said Murray, "you have to enter it with belief. Belief is the only key that will unlock its wonders."

There was another long pause and their footsteps grew slower as they walked along in the twilight. Then Gloria spoke again.

"You make life a very solemn thing," she said gravely.

"Isn't it?" answered Murray.

"I suppose it is," she said with a sigh. "I would like to understand your Bible. I would like to see if it has a solution for my own personal difficulties."

"It certainly has," said Murray with a ring of delight to his voice. "There is a solution in the Bible for every human difficulty. I'd like to introduce you to the Bible if you will let me," he added eagerly.

"Will you?" she asked, giving him a wistful look. "I would be so grateful."

(To Be Continued)

Daily Meditations

By Professor Lewis Kaiser

Thursday, March 5

The Pure in Heart

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Read Matthew 5:3-12.

Inner purity is the source of both insight and power. It is the source of insight, because a restless conscience blurs the mind's vision. Truth cannot find its way to the soul. It is the source of power, because the soul cannot fling its full energy into the tasks of life, if there is shame in the breast. To the clean the vision of God is unobscured. The sun is brightest, when the air is purest.

Prayer: "Gracious Father, give to us in fuller measure the blessing of the pure heart. May we see the shining of thy face in our daily lives!"

Friday, March 6

Our Reasonable Service

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

Read 1 Samuel 15:16-26.

Since Jesus has revealed God to us as a spiritual God, who must be worshipped in spirit and truth, the idea of sacrificing animals has been outgrown. But the instinct of the Truth of sacrifice is present with us. Nothing less than the consecration of our bodies as a living sacrifice, holy and acceptable unto God is our reasonable service.

Prayer: "O Father, we know thou carest not for sacrifice of blood, but a broken heart, humble and obedient spirit, thou wilt not despise."

Saturday, March 7

Knowing Through Experience

"Whether he (Jesus) is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." John 9:25.

Read John 9:24-33.

How little do we know by mere reasoning as compared with what we learn in experience! Life overflows our tiny thought vessel. Reality is more than our philosophy of it. As in the case of the blind man healed, the power of Christ may heal and save even when we can give no rational explanation of it.

Prayer: "Good Father, thou hast in many ways confirmed our faith in Jesus; but in none more surely than through the witness of our own hearts and lives to his saving power."

Sunday, March 8

Reverence in God's House

"The Lord is in his holy temple: let all the earth keep silence before him." Habakkuk 2:20.

Read Habakkuk 2:1-4.

The Lord's Day (Sabbath) is one of God's most gracious gifts to mankind. It

should be treasured with love and safeguarded, not by laws and traditions alone, but by the respectful and grateful example of those who discern its value and who through its ministry have learned to enter more fully into the presence of God.

Prayer: "Help us, our Father, to enter thy sanctuary with reverence and gratitude and to find there the place of prayer, the gate of heaven."

Monday, March 9

Complete in Him

"And in him we are made full, who is the head of all principalities and power." Col. 2:10.

Read Colossians 2:4-10.

The Christian life is a call to largeness and completion of experience. It is not primarily self-denial but self-attainment. Christianity is not a religion of subtraction nor of negation. It is the abounding life, possessing all the wholesome things of this world of time and taking hold with joy upon the things of eternity.

Prayer: "We invoke thy blessing, O Lord, upon our efforts to attain to the ampler life. Thou art our only completion!"

Tuesday, March 10

True Manhood

"And a man shall be as a hiding-place from the wind, and a covert from the tempests, as streams of water in a dry place, as the shade of a great rock in a weary land." Isa. 32:2.

Read Isaiah 32:1-4.

There are two sides to the Christian life: service and character. It is not all "doing;" it is also "being." The best benefit we can confer upon others is our strength, our gentleness and calmness of soul. We know how natures of this sort inspire us, rebuke our pettiness and shame us in our unfaithfulness.

Prayer: "O God, help us to be the kind of persons whom thou wouldst have us be."

Wednesday, March 11

An Adequate Supply

"And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." 2 Cor. 12:9.

Read 2 Corinthians 12:7-10.

It is the essence of our Christian faith that God puts his strength and wisdom at our disposal in times of need. When there are problems to solve, burdens to bear, temptations to meet, we may and should through the prayer of faith open the way for God's strength to reinforce our human endeavor.

Prayer: "Father of mercies, help us, we pray thee to realize fully the resources we have in thy love and faithfulness."

Thursday, March 12

More Light!

"But the path of the righteous is as the dawning light, that shineth more and more unto to the perfect day." Prov. 4:18.

Read Proverbs 4:14-19.

In all the graces of spiritual character the way grows brighter and the landscape fairer as the Lord leads us on. If we follow the light he gives us through his revealed Word and through the promptings of his Spirit, he will lead us forth into increasing day and forward into new and fairer fields of experience.

Prayer: "May we in the light of thy Word come to a clearer apprehension of thy will!"

Friday, March 13

The Best Is Yet to Be

"Now that I am become a man, I have put away childish things." 1 Cor. 13:11.

Read 1 Corinthians 13:9-13.

There are some gifts which the years bring us, that we would fain decline: age, sorrow, disappointment. Some treasures are taken which we would keep forever: youth, beauty, innocence. But there are more precious values which time alone cannot supply nor the years remove: friendship, virtue, patience and love.

Prayer: "Give us faith, our Father to believe that the 'best is yet to be.' Help us to grow with dignity."

Saturday March 14

Forward!

"Speak unto the children of Israel, that they go forward." Exodus 14:15.

Read Exodus 14:13-18.

All life cries "Forward" to us. To stand still is to stagnate. Only running water remains fresh. To grow is the mark, yes, the very law of life. Every normal person wants to make progress in all the ways of growth.

Prayer: "Divine Master, lead us forward in all the pilgrim journey we are taking to the goal of thy promises."

Sunday, March 15

How to Worship

"God is a Spirit: and they that worship him must worship him in spirit and truth." John 4:24.

Read John 4:19-24.

Worship is an essential part of religion. Its purpose is more than mere adoration. It is fellowship with God. In public worship hearts are joined together in a community of fellowship with God. The important thing is the reverent, trustful attitude to God.

Prayer: "May our presence in the house of God grow more satisfying as we rise from faith to the vision of thyself, O God."

Monday, March 16

Lofty Thinking

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Read Philippians 4:4-9.

Is thinking a duty? Can we command our thoughts? I should say—yes! Thinking—especially on the deeper things of life—is a duty. It is an obligation and virtue for all souls who take life earnestly to fill the heart with noble and pure thoughts and to seek out the meanings of God's Word and of his providence.

Prayer: "Our Father, we bring our lives to thee today for fresh consecration to the high ends of thy Kingdom."

Tuesday, March 17

The Present Christ

"Lo, I am with you always, even unto the end of the world." Matt. 28:20.

Read Matthew 28:18-20.

The risen Christ has not left the world, although he is no longer visibly present. He is with us in the midst of the day's work and in all our personal experiences. He is leading, too, in the great enterprise of bringing the whole world in faith and obedience ever nearer to the feet of God.

Prayer: "Dear Master, may the consciousness of thy presence cheer our hearts and strengthen our hands both in serving and suffering for thy cause."

Wednesday, March 18

Unto the Uttermost

"Wherefore also he is able to save to the uttermost them that draw near unto God through him." Heb. 7:25.

Read Hebrews 7:24-28.

God's grace is boundless and unstinted. It reaches to the farthest soul. It reaches the deepest sin. There is none so good that he does not need to draw upon this overflow of God's love. And not one of us is so disobedient and wayward as to be shut out from God's saving power.

Prayer: "We thank thee for Christ, the Lamb of God, who bears away the sin of the world. We hide our failures and fears behind his cross."

Thursday, March 19

The Most Satisfying Gift

"As the hart panteth after the water brooks, so panteth my soul after the living God." Ps. 42:1, 2.

Read Psalm 42.

We are ever asking God for many gifts. And we do not pray in vain. But do we fully recognize that the most satisfying gifts is the Giver himself? Though we should possess a multitude of God's gifts and not know the intimacy of his gracious presence, we should be poor, indeed!

Prayer: "Thou hast made us for thyself, and we are unsatisfied without thee. We crave more than everything else the gift of thyself."

TO OUR CHOIR DIRECTORS AND SONG LEADERS

By Professor Herman von Berge

Those in our churches who have been entrusted with the responsibility of directing our choirs and leading our song services are generally not professional musicians. The urge of necessity has called them out of the rank and file of our membership, and they must get along with their task as best they can. That is not an easy matter. The fact is that song leading is quite an art, and only he can hope to be successful in it who has added conscientious training to natural ability. For we have to do here with things which are correct and, therefore, helpful, and with those which are wrong and, therefore, disturbing hindrances. These things must be learned.

For the learning of them most of our song leaders are thrown upon their own resources. Few can seek personal instruction from competent teachers; the others must get whatever help they can in some other way. Fortunately, there is some very fine literature available, most of it, however, rather technical and appealing more to the trained or professional musician. Probably the best book available for the needs of the amateur is that on "Choir Conducting" by Prof. J. B. Trowbridge of the Bible Institute in Los Angeles, Calif. While it has primarily the problems of the choir director in mind, it goes far beyond that and offers invaluable help in its nine chapters, illustrated by diagrams, to all who desire to make themselves efficient song leaders. The price of the booklet is 50 cents per copy and, it can be secured through our German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio.

WHAT'S HAPPENING

(Continued from Page 66)

The Aiken Institute of Chicago, Ill., on Sunday evening, Jan. 19. The play was repeated at another program held by the young people at Bellwood Mission. A five page monthly paper is published by the society, called "The Scroll." Those who are serving on the staff are Margaret Franz editor; Roy Anderson, associate editor; Alvin Giegler, business manager; Ella Franz, typist. Mr. Harold Johns is president of the society. He is also the council member in the National Y. P. and S. S. W. Union representing the Central Conference.

Mr. and Mrs. Jacob Rust, members of our church in Martin, No. Dak., celebrated their golden wedding anniversary on Sunday, Jan. 12. A dinner was held at the farm home of the Rusts with members of the family, some of their pioneer friends and the Rev. and Mrs. G. G. Rauser as guests. In the evening the church service was held in their honor, since Mr. and Mrs. Rust had helped to organize the church forty years previously and they have been faithful members of it ever since. All of the organizations of the church shared in the festivities. The Ladies' Aid Society presented the bride of fifty years ago with a large bouquet of flowers.

* * *

"The Church Messenger" of the First German Baptist Church of Harlem in New York City recently had a full report of the annual church night held on Friday, Jan. 24. The result of the election of church officers was as follows: Mr. A. Kosik, clerk; Mr. O. Siwera, assistant clerk; Miss S. Rued and Mr. A. Orthner, financial secretaries; Mr. F. J. Maeder, treasurer; Mr. A. Schairer, church repair fund treasurer; Mr. F. J. Maeder and Mr. A. Kosik, trustees; Messrs. A. Kosik, M. Yarker, Wm. Kosik and A. Orthner, ushers. Mention was made of the newly organized young people's choir which has been rendering several anthems in recent church services.

* * *

The Rev. Charles F. Zummach, pastor of the Oak Street Baptist Church of Burlington, Iowa, is preaching a series of ten sermons during February, March and April preceding Easter on the theme, "In the School of the Master." Some of the sermon topics of the series are "Teaching Religious Liberty," "The First Evangelistic Campaign," "The Galilean Crisis," "The First Lesson on the Cross," "Teaching Humility," "In Memoriam" or "The Meaning of His Death." Mr. Leuschner general secretary of the Y. P. and S. S. W. Union, spent five days from Sunday, Jan. 26, to Thursday, Jan. 30, in Burlington, conducting a retreat for Sunday School Teachers, officers and young people of the church.

* * *

The annual rabbit hunt conducted by members of the First Baptist Church of Wessington Springs, So. Dak., of which the Rev. Wilfred Helwig is minister, was held on Thursday, Jan. 2. The report by Mr. Helwig is exceedingly interesting in view of the variety of ways in which churches try to raise money in our day. "The young people of our Wessington Springs Church were determined to buy a piano and had no other means by which they could raise the necessary money. So the poor rabbits had to suffer for it. We spent the entire day with 40 men and 2 trucks covering a distance of 9 miles square picking up 270 rabbits selling at 11½ cents each. This gave us the necessary amount to purchase the piano, and I suppose by the time I get there on Sunday the piano will be in its place."

Young People's and Sunday School Workshop Page

The New Leadership Curriculum for Training Religious Leaders

BY MRS. EDITH TILLER OF PHILADELPHIA, PA.

A previous article on "A Teacher Training Course in Every Church," which appeared in the February 1st issue of "The Baptist Herald," was greeted by a considerable response on the part of pastors and superintendents of Sunday Schools for more information on this vital and important subject. In this "Workshop Page" we are happy to present a detailed description of "the New Leadership Curriculum," sponsored by the Northern Baptist Convention, which is one of three courses suggested by the National Y. P. and S. S. W. Union for use in our German Baptist churches. Further articles will shortly appear in this department concerning the Evangelical Teacher Training Course and the curriculum of the Southern Baptists.

Mrs. Edith F. Tiller is the secretary of the Rev. A. J. R. Shumaker, the director of Leadership Education for the Northern Baptist Convention. She is a member of the Fleischmann Memorial Baptist Church of Philadelphia, Pa., and she and her roommate, Miss Lenora Kruse, have rendered a commendable service in several activities in this church of ours in Philadelphia.

Any further inquiries concerning "The New Leadership Curriculum," as described in the following article, may be secured by addressing the Rev. A. J. R. Shumaker, 1701 Chestnut Street, Philadelphia, Pa., or M. L. Leuschner, Box 6, Forest Park, Ill. EDITOR.

You, as a reader of this article are undoubtedly a member and worker in the largest institution and the most important organization in the world—the Christian church. Certainly, it is true that the purposes which the church is striving to achieve will succeed only as your church succeeds.

If you were teaching in a grade school, normal training would be required; if in high school, college training. Is it not equally desirable to be trained for teaching in your church school? Lack of such training is often a large factor in the discouragement which a teacher so often experiences.

The Baptist denomination and some forty others, which comprise the International Council of Religious Education, have been working for a long time on plans by which the local church might count more in the work of Jesus Christ. Perhaps, you are familiar with the old Standard Leadership Training program, which has been in use for a number of years and which is now being supplanted by the New Leadership Curriculum, consisting of four series of courses, two of which are already in use. Whether or not you are acquainted with the past program, the plans outlined below will help you to become adequately equipped for your task.

THE FIRST SERIES

Are you in a church which has never had a leadership training program? Then, perhaps, you will want to start with "the First Series." In this group are thirty-seven courses of study which will meet the immediate needs of those who are beginning their leadership education.

There are courses on the Bible, the church, religion in personal and social life, the methods of teaching in the different departments of the church school, and parent and adult education.

"We can't get our teachers out for teachers' meeting," is the plaint in many a church—perhaps, in yours also. This may be the very way out of that difficulty. If they have something to study which will help them to become better teachers or if the leader is the kind of person to inspire confidence, they will come to learn. A course can be covered in five one hour sessions, with an hour of outside study for each hour in the meeting. If you do not care to take up this study in the regular teachers' meeting, workers' conference or board meeting, why not have a Teacher Training class?

But if all these plans present difficulties, if the workers in your church live too far apart in order to get together during the week, or if no one is interested in studying except yourself, you can complete these "First Series Courses," one at a time by individual study, under the supervision of the director of leadership education of our denomination.

The full story of "the First Series," including titles of the courses and the latest books, is found in Educational Bulletin No. 501, which may be purchased for ten cents from the general secretary of the Y. P. and S. S. W. Union, Martin L. Leuschner, Box 6, Forest Park, Ill.

THE SECOND SERIES

"The First Series" are the simplified, easier courses of training, designed to help persons who are just beginning to develop as leaders. If, however, you have been a leader in your church for some time and are ready for more intensive work, then your interest will be in "the Second Series" which parallel the old Standard Leadership Training courses in many ways.

Probably you realize that you are inadequately prepared for the great task and responsibility of the Christian nurture of children, young people and adults. You also realize that there are people in your church who are not now serving but who ought to be preparing to serve. You and your coworkers, as well as these

others, will enjoy and profit by "the Second Series" courses which meet a wide variety of needs.

As in "the First Series," this group covers courses on the Bible, the church, religion in personal and social life, psychology and methods for church leaders; courses for the children's division, young people's division, adult division; leadership development courses, administration courses, and field work courses.

Suppose, for instance, that you have a group which desires to study the Old Testament, because it wants to gain a clearer understanding, a deeper appreciation and a more effective use of the Old Testament as the progressive revelation of God to his people. There are a number of textbooks from which you may choose. Heckman's "The Teacher's Appreciation of the Old Testament" is a book which you will undoubtedly find acceptable. Nevius' "The Old Testament, Its Story and Religious Message" promises to be useful where a more thorough treatment is desired. Goodspeed's "The Story of the Old Testament" is one which holds its interest throughout.

Or you may want to understand more clearly what makes people act as they do, how persons learn in any situation, and the effect of this continual learning in their development. Then you will want the course, "How Christian Growth Takes Place."

"But I need something for myself, first," you say. "I want to know what habits of worship, prayer, meditation and other religious practices I should follow so as to live a Christian religious life." Then you will want to study "Personal Religious Living," which not only deals with the development of living fellowship with God and Christian conduct, but also our share in building a better world. Such books are used for this course as Page's, "Living Creatively" and Conde's, "A Way to Peace, Health and Power."

"The Second Series" courses require ten hours in class and ten hours of outside work which is double that of "the First Series." Assignments are based upon literary research, conference, observation and experimentation.

Some of the churches have for several years been offering the old Standard courses for credit in their summer conferences and assemblies. Why not offer some of the new "First and Second Series" in the assemblies next summer?

Or why not start a Leadership Education Class in your own church? Perhaps, you yourself could become an accredited teacher. We already have a number of German Baptist pastors and others who are reaping real benefits from leadership education in their churches.

Reports from the Field

Eastern Conference

Recent Events of Interest in the Folsomdale Baptist Church

The annual meeting of the Folsomdale Baptist Church was held on Saturday, Jan. 4. After a brief opening service the reports of the church, Sunday School and other organizations were read. They were all most encouraging. Every financial report showed a balance on hand with all bills paid. Much work has been accomplished in the past year. The members, under the guidance of the pastor, Mrs. Grace Domes, have worked together faithfully in supporting the church in every way. During the summer the appearance of the church was improved by a coat of paint and the planting of a number of shrubs.

The Sunday School is well attended and much interest is being shown. During the last quarter of 1935 a contest was held which aroused a great deal of enthusiasm. On Friday evening, Jan. 17 the losing side entertained the winners at a beautiful roast beef supper. The Cross and Crown system of attendance rewards has been in use for some time. A large number have received their gold wreath, thus completing two years of perfect attendance. This past year we have kept a birthday box. Almost every Sunday found at least one person "celebrating" by dropping their birthday money into the lighted cake. Thirteen dollars and fifty cents was realized and this amount was sent to our General Mission Society.

The Ladies' Aid deserve a great deal of credit for their splendid cooperation, particularly in a financial way, in helping to maintain the church. Various activities have been carried on in order to raise money, including the annual sauerkraut supper, piecing of quilts, crocheting rugs and the like.

Our church is very proud of its young people who are organized in two groups. The Girls' Club, known as "the Gleaner's Class," is under the direction of Mrs. Domes and the Boys' Club has Mr. Domes as its leader. Both organizations are active in the church work, giving generously whenever opportunity has been found. The Boys' Club have cut all the wood for use at the church for several years.

For the present the Sunday evening services of the church are being given over to Bible study. Mrs. Domes is introducing a comprehensive study of the New Testament. The study thus far has proven very helpful and is very well attended, especially by the young people.

We are grateful to God for his help and guidance in the past year and trust that he will open new doors in the future for even better things. Our prayer is that God will make us a shining light for him that the saints might be built up in the faith and many souls converted.

Seminary Gospel Team in the Hepburn Church, the Cradle of German Baptist Work

The Gospel team of the German Baptist Seminary, Rochester, N. Y., conducted a series of evangelistic services in the Hepburn Baptist Church, Cogan Station, Pa. The team consisted of John Mueller, Otto Patzia, Edgar Klatt and Otto Nallinger.

Hepburn Church has the distinction of being the cradle of the German Baptist work of North America. It is the first fruits of the labor of the Rev. Conrad Fle'schmann among the early German settlers of Lycoming County, Pennsylvania, in 1841. He was the first preacher to occupy the pulpit of the original church edifice. The Rev. Harry P. Fou'k is the present pastor of this church which now belongs to the Northern Baptist Convention.

Every member of the team is a firm believer of the Word of God and their message in song and word have left a deep impression on the people of Hepburn Church. Christ was presented as the divine personality, the Son of the living God. Their appeal was to accept him as the personal Savior to a lost world.

Southwestern Conference Activities in the Mt. Zion Church in Geary County, Kansas

The B. Y. P. U. of the Mt. Zion Baptist Church in Geary County, Kansas, is progressing splendidly. We hope to be even more successful this year and with the help of our heavenly Father we are striving to accomplish much in his service.

We have thirty-three members who are quite active, three of whom entered the society last year and one this year. Last year we presented two programs a month on the first and third Sundays, and we are following the same plan this year. Our programs are varied, among which are devotional, missionary, musical and miscellaneous programs. We have also had a question box, B'b'e baseball game and a debate on the question, "Resolved, that America Should Disarm."

Our society received the book "The Lure of the Old Homestead" by C. G. Jordan, as a prize for the poster contest at the General Conference in Milwaukee, Wis. Two of our members are officers of the Southwestern Conference of the Y. P. and S. S. Workers' Union. We also rendered two plays, "The Minister Calls on the Newlyweds" and "Soup, Sand and Sagebrush."

On Jan. 19 we had our annual business meeting. The following officers were elected: Alvin Zeckser, president; Harold Brenner, vice-president; Orpha Brenner, secretary; Charles Zoschke, treasurer; Emma Zeckser, pianist.

ORPHA BRENNER, Secretary.

Atlantic Conference

Teacher Training Class at the Second Church, Brooklyn, N. Y.

An exceptionally fine Teacher Training program was offered at the Second German Church in Brooklyn, N.Y., for the past four months. A number of the teachers of the Sunday School as well as others took advantage of the unusual opportunity that was offered. Two of the denominational leaders, Dr. E. C. Kunkle and Dr. R. Russell, who hold executive positions at Baptist headquarters located on Madison Avenue in New York City, were the teachers of the classes held at the church every Tuesday evening. Dr. Kunkle conducted a class on "Evangelism" and dealt with "The Worker and His Bible."

Those who attended the classes regularly in addition to the pastor and his wife, the Rev. and Mrs. Alfred R. Bernadt, were Miss Margaret Macosky, Miss Mabel Kalin, Mrs. E. Seltzer, Mr. John Venirga, Mr. Herman Bothner and Mr. William Koop.

Others who attended some of the sessions were Miss Phyllis Tipton, Miss Ruth Tipton, Miss Grace Kirsch, Miss Eleanore Seltzer, Miss Lillian Sturman, Miss Charlotte Hammer, Miss Juanita Hightower, Mr. Frank Veninga and Mr. Arthur Macosky.

A number of these people will receive points of credit as awarded by the International Sunday School Council at a regular graduation exercises to be held in connection with an evening's service in the very near future. Both teachers and students have enjoyed the studies and work together, and it is hoped that some things similar will be done each year to train our Sunday School teachers for the great responsibility which is theirs in the work of the Kingdom.

Northwestern Conference

Young People's Rally of Aplington, Steamboat Rock and Parkersburg Churches

A Baptist Young People's Rally was held at Aplington, Iowa, on Friday evening, Jan. 31. The churches at Steamboat Rock, Parkersburg and Aplington Iowa, were represented.

The meeting was opened by Mr. Harm Frey with a song service. We were privileged to have as our guest speaker the Rev. M. L. Leuschner, who delivered a very inspirational message. His theme was a challenge to young people concerning personal service.

His text was Philippians 2:30, "Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me." He stressed the life of Epaphroditus as an

example of the life to which Christ is calling each individual today. We should be willing to risk our very lives for the cause of Christ. Our life should be one of struggle through consecration, denying self and sacrifice for Christ. A challenge was brought to the church to scorn "safety first" in the great cause of the Kingdom of God. We see illustrated in the lives and experiences of our young missionaries what it means to risk everything for Christ's cause. Are we willing to catch the spirit of sacrifice that is manifest in the lives of these young people?

Special messages in song were brought to us by the girls' quartette from Steamboat Rock and also by the girls' quartette from Aplington. An offering was received for the B. Y. P. U. convention fund. The decision was made to have these rallies at stated intervals as decided by the different societies.

BERTHA SCHWITTERS, Reporter.

Central Conference News Flashes from the First Baptist Church, Saint Joseph, Mich.

Things are moving along very encouragingly in the Saint Joseph Church. Never before in our history has the future presented such a glorious outlook. There prevails a spirit of good will among the members, and everyone is anxious to do all within his power to advance the Kingdom of God.

We consider ourselves very fortunate in having a pastor, such as the Rev. L. H. Broeker who came to us last July and who is doing a splendid work among us. Because of his pleasing personality and friendliness he has endeared himself not only to the church members but to the entire community.

Our meetings are all very well attended, many strangers being present at each service. Indifferent Christians are taking a new stand toward Christ and sinners are being converted, which proves that the Word of God still has power and that people are still hungry for the fundamental truths which are very ably, earnestly and clearly presented.

Our mid-week prayer meetings are very gratifying, the room used for this purpose being practically filled each Wednesday evening. One half hour preceding this service the pastor conducts a pre-study of the Sunday School lesson for the coming Sunday, the primary purpose being to assist Sunday School teachers.

Our Sunday School is making good progress under the able leadership of Mr. Paul Schmanski. An orchestra, recently organized, adds greatly to the singing during the Sunday School hour. The work done by the Ladies' Missionary Society Senior and Junior Service Guild and Men's Brotherhood is very commendable. We are duly grateful to Miss Mae A. Morey, our church missionary, for the untiring interest in all branches of our church work.

A Memorial to "Hanover's Grand Old Man"

By the REV. JOHN LEYPOLDT of Cleveland, Ohio

The attractive town of Hanover, Ontario, Canada, lost its most prominent citizen and its greatest benefactor when Mr. Daniel Knechtel passed away suddenly in his 93rd year on Saturday morning, Jan. 18, in the office of Knechtels' Limited. Although a Canadian by birth he was of German descent. He came to Hanover in 1864 when it was a small village. Today it is a splendid industrial town of over 3000 population with various industries, beautiful homes and splendid churches. This is due primarily to "Hanover's Grand Old Man," as Mr. Knechtel was affectionately called. His name was known from coast to coast, being president of one of Canada's largest furniture concerns for many years.

At his funeral there were not only relatives but business associates, the mayor and town council, employees and citizens from all walks of life. The schools and all places of business were closed on the afternoon of the funeral. The impressive service was held in the Hanover Baptist Church. Nine ministers were on the platform and even the Catholic priest was in the audience. The Rev. T. E. Richards, present pastor, conducted the service. Two former pastors, the Rev. R. A. Schmidt of Buffalo, N. Y. and the Rev. J. Leyboldt of Cleveland, Ohio, brought the memorial addresses.

We do not wish, however to give an obituary but to draw some lessons from the long life of this pioneer industrialist, philanthropist and loyal Baptist.

One could not be in the presence of this man long without realizing that his whole life was characterized by one word, namely, simplicity. He was a man of simple habits. He did not believe in extravagance. He could have lived in a palatial residence but he dwelt in a modest home. He spent little on himself but a great deal for causes that were near and dear to his heart. He gave the site on which the Hanover Baptist Church now stands and also a large sum toward the erection of that splendid edifice. He donated the site on which the Hanover Carnegie Library and Town Hall now stand and also a park for recreational purposes. His most magnificent gift was the Hanover Memorial Hospital which

The blessings received during the holiday season will not so easily be forgotten by members and friends of our congregation. On Christmas Sunday our pastor delivered a very stirring message in harmony with the season of the year, and in the evening the choir rendered a very fitting musical program. On Christmas Eve the Sunday School presented a very fine program in the church auditorium. The pageant entitled "Miriam's Vision," was presented. The response to the call for Substance, Service and Self was most gratifying.

On Sunday evening, Dec. 30, the Senior Service Guild presented the pageant, "Life," portraying human life in the

was donated to the town by Mr. D. Knechtel and his son, Mr. J. S. Knechtel, vice-president of the Knechtels' Limited. He supported our German Baptist work with liberal gifts. The depression also affected him and he regretted that he was unable to give as in former years.

This grand old man had a family altar in his home for almost 70 years. He was converted when he was still a young man and soon afterwards established family worship. Bible reading and prayer were surely a great help to him who had his joys and sorrows, his encouragements and discouragements, his successes and failures.

Our brother not only read his Bible but various denominational papers. He was a loyal German Baptist until the close of his life. For many years he read "Der Sendbote." Even in his old age he secured subscribers for his favorite denominational weekly. He subscribed to "The Baptist Herald" for all of his grandchildren.

For years Mr. Knechtel was a tither. In 1922 I requested him to give me his testimony regarding tithing. He wrote it in German and sent it to me. A free translation follows: "One thing I have done for 31 years. I kept record of all my income every year in a certain book and also of my gifts for church, missions and benevolences. I increased my tenth in relation to my income, so that during the last three years I have given up to 50% of my income and during this year (1922) I shall give my entire income." Would churches and missionary societies be in debt today, if all members, both rich and poor, would have this spirit of liberality?

Surely we can learn some things from the long and busy life of our departed brother who will be greatly missed in his home, in his church and town and also in denominational circles. Some of us who no longer reside in Canada have lost a dear friend. Oh, Baptist young people! The pillars of our churches are falling to the right and left. What will become of the churches of tomorrow, if we do not manifest the same spirit of loyalty, liberality and sacrifice that characterized our spiritual forefathers?

four seasons of the year, and on New Year's Eve a Watchnight Service was conducted by the pastor. During the first hour a number followed Christ in baptism.

At our communion service on the first Sunday in January several persons were received into the fellowship of the church. A fitting climax to the holiday season was the encouraging response to the invitation given by the pastor at the close of the impressive service to those who desired to dedicate their lives to God. It, indeed, presented a beautiful picture and deeply touched the hearts of all Christians present in this large audience.

EDWARD S. DOESCHER, Clerk.

WHY I LIKE "THE BAPTIST HERALD"

By Martha M. B. Roberts of Mound City, So. Dak.

Essay Winning Third Place in Recent Contest

Daily the postman brings magazines, newspapers and periodicals to our house, but not one is as welcome as "The Baptist Herald" which arrives twice a month. It alone brings food for the soul and news of our churches, as well. As I browse over the various articles I feel an urge to carry on and do greater things for our Lord and Master. It also makes me realize that God needs help everywhere in the home, the school, the church and in the young people's society. Preaching helps but it takes consecrated men and women to hold the banner high in order to show Jesus to the world. The messages from the foreign fields are great challenges to every reader. Besides all that, the news and proceedings of the various churches are interesting and helpful. I especially enjoy the ideas conveyed in the "Contributor's Page." Many of them are so practical and encouraging. Then, too, it gives us an opportunity for self-expression.

It is self-evident that "The Baptist Herald" can not supply all the reading material to any individual but the "Daily Devotions" page and "A Chat About Books" are good guides in choosing our daily reading material, especially if we have access to a well stocked library. These suggestions help the aimless reader to look for something more definite.

The continued stories certainly add to the eager anticipation in receiving the paper, as they are very interesting as well as inspiring to the reader. The same must be said about the various covers of the "Herald." It at once arouses our curiosity and after we've opened the first page we are captivated for an entire setting as our soul hunger is equal to our physical hunger. The food of which we partake is so strengthening that we continue to devour it but not only in the paper but later with our Bible as a supplement. The Bible, of course, is the Book of books but the masses of people need a key to unlock the hidden nuggets and treasure. I find "The Baptist Herald" my favorite key.

"BAPTIST HERALD" DELAY

A delay of a few days in the publication of the current issue of "The Baptist Herald" was necessitated by unalterable circumstances. The editor's plans during an extended Canadian trip to go to Medicine Hat, Alberta, were changed at the last moment because of the severe cold and snow-drifts which caused the cancellation of one of our Bible Schools. In the meantime, the proofs for this issue had been mailed to Medicine Hat and had to be forwarded to another address with accompanying delay.

RESIGNATION AND NEW APPOINTMENT OF GENERAL TREASURER OF OUR DENOMINATION

It is with deep regret that the General Missionary Committee finds itself under necessity to announce the retirement of Mr. E. Elmer Staub as General Treasurer. It was only in order to make it possible for Brother Staub to recover his usual robust health as speedily as possible that the General Missionary Committee could consent to release him from his responsible office. Long before Brother Staub had ever assumed the office of General Treasurer he had proved himself to be a most invaluable servant of the Lord in the affairs of our denomination. He gave willingly and most generously, both of his time and of his money. Because of his professional knowledge and experience he was in a position to render the denomination an exceptional service. The denomination will never know what Brother Staub has done because of the very nature of the work. However, we rejoice to know that our Father who sees in secret will reward him openly. The General Missionary Committee wishes to express its sincerest appreciation for the service rendered by Mr. E. Elmer Staub and at the same time to wish him a speedy recovery.

We are happy to announce that Mr. H. Theodore Sorg has been appointed by the General Missionary Committee as the new General Treasurer. During many years Mr. Sorg has served the General Missionary Society as legal counselor without remuneration. He is well qualified to assume the obligations and responsibilities of the office of General Treasurer. We are assured that Mr. Sorg will enjoy the confidence of our entire membership as General Treasurer. He can be addressed at our Missionary Bureau, Post Office Box 6, Forest Park, Illinois.

WILLIAM KUHN, General Secretary.

Kagawa OF JAPAN

This indefatigable preacher, author and slum-worker is making a whirlwind tour of our country at this time. He is heralded as one of the outstanding world personalities of our generation. It is his life of selfabnegation that astonishes the world and compels highest admiration.

His books about himself and his teaching are in great demand.

Note the following list:

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By Helen Topping
A 33 page pamphlet. 15 cts.

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By Wm. Axling
A complete biography. \$1.00

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One of Kagawa's stirring novels.
Over 200 editions sold in Japan.
168 pages. \$1.00

Songs from the Slums

Kagawa's own experience in the slums of Japan.
96 pages. \$1.00

Christ and Japan

A popular mission book on Japan.
141 pages. \$1.00

The Religion of Jesus

A testimony of his belief.
123 pages. \$1.25

New Life Through God

Interpretation of his faith in God.
210 pages. \$1.50

Meditations on The Cross

Kagawa's latest book.
211 pages. \$1.50

Love the Law of Life

Kagawa's philosophy of love in action in all spheres of life.
313 pages. \$2.00

Order your books from your supply house in Cleveland.

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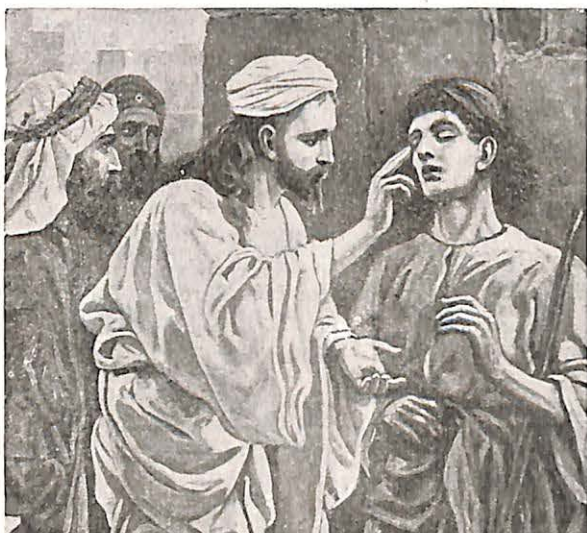
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BRINGING OUR GIFTS TO THE RISEN CHRIST

DURING the earthly life of our Lord many persons, who had been touched by the Spirit, honored him with their gifts. In Bethlehem at the time of his birth the Magi brought to the *Incarinate Christ* gold, frankincense and myrrh. As he went about the land of Palestine many such who felt the healing touch brought their gifts to the *Ministering Christ*. Even the *Dead Christ* was not forgotten. Joseph of Arimathea provided the newly hewn grave to receive his body. Nicodemus and the women provided the costly ointment to embalm his body.

Since the early Easter morning until the present day the redeemed of the Lord have been bringing their gifts to the *Risen Christ*. We bring him our *adoration*. Like Mary on that first Easter morning we fall at his feet and worship him. We bring our *love*. Notwithstanding our many shortcomings, we humbly confess: "Lord,



In Return for Invaluable Blessings, We Bring Our Humble Gifts of Love to the Risen Christ.

thou knowest all things; thou knowest that we love thee." We bring him our implicit *faith*. When he burst open the grave and came forth victor, he proved the credibility of every promise. We bring to him our *life-service*. Like Mary we will gladly run his errands and be his messengers. We bring him our *testimony*. At all times we will boldly declare: "Now is Christ risen from the dead, and become the first fruits of them that slept." We bring him our *money*. With our money we can serve Christ as Joseph of Arimathea did, when he provided the last resting place for his body during the three days after the crucifixion.

Although Jesus Christ is no longer with us in bodily form, we can even today place our gifts into his nail-

scarred hand by supporting our own denominational enterprise. Here there is open to us a wide field making a strong appeal to every member of our churches. In our *Missionary Work* we are carrying out the Lord's great commission and finding God's Own in the fields assigned to us, both at home and abroad. In our *Educational Work* we are training our ministers at Rochester, our youth in Sunday Schools and Young People's Societies and our membership generally through the publication of Christian and denominational literature. In our *Benevolent Work* we are helping the needy in their own homes, the Aged in our three Old People's Homes and the girls needing temporary homes in the Girls' Homes of New York and Chicago. Beside these, there are many other unnamed activities which will be greatly blessed through our *Easter Offering*.

A comparison of our budget receipts during the year 1934 and 1935 is enlightening and encouraging.

	During 1934	During 1935
January	\$ 9,036 38	\$ 9,268 11
February	4,181 98	6,849.26
March	2 324.12	4,920.16
April	14,191.12	7,240 84
May	5 659.37	13,474.79
June	5,209.42	4,805.79
July	6,500.72	7,377.71
August	2,733.69	4,478.99
September	3,219.77	3,666.46
October ..	4 980.00	11,799.32
November	9,138 64	8,611.04
December	9 712 86	18,826.04
	<hr/>	<hr/>
	\$76,887.97	\$101,318.51

The budget receipts for 1935 exceed those for 1934 by \$24,430.54. The benefits accruing from the annual *Easter Offering* are reflected in the increased income during April, 1934, and May, 1935. Our annual *Easter Offering* provides a very wholesome and often much needed stimulus for the redeemed of the Lord to bring their gifts of money to the *Risen Christ*.

With our *Easter Offering* we can at this time bring our gifts to the *Risen Christ*. The love in our own hearts will prompt the measure of this gift. At the same time the gifts that we bring will be an expression of our appreciation of the redemption received through Jesus Christ. It is as true today as it was when Jesus spoke to the sinful woman in the house of Simon, the Pharisee: "Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

THE GENERAL COUNCIL
WILLIAM KUHN, Executive Secretary.

OUR EASTER OFFERING
DURING PASSION WEEK, APRIL 5-12, 1936