

# THE BAPTIST HERALD

April 15,  
1938

## The Birth of the Flowers

God spoke! and from  
the arid scene

Sprang rich and ver-  
dant bowers,

Till all the earth was  
soft with green—

He smiled — and  
there were flowers.

—Mary M. Fenollosa.





## What's Happening

✽ On Sunday, March 6, the Rev. John Borchers, pastor of the German Baptist Church of Chancellor, So. Dak., baptized 11 persons on confession of their faith. The attendance of members and friends of the church for this service was unusually large.

✽ The Rev. A. W. Lang of Parkston, So. Dak., has resigned his charge and has accepted the call extended to him by the Emanuels Creek Church near Tyndall, So. Dak. Mr. Lang formerly served as the pastor of the Emanuels Creek Church. He will begin his service on the new field on June 1 and will succeed the Rev. E. Brockel, who is now minister of the German Baptist Church in Lehr, No. Dak.

✽ On Tuesday evening, March 22, the annual Mothers'-Daughters' banquet was held in the First Baptist Church of Arnprior, Ontario, Canada. Mrs. A. A. McLean was the guest speaker for the occasion, which was well attended by the women and girls of the church. The bulletins of the Arnprior church call attention to special articles and unusual items in "The Baptist Herald" for the benefit of their members. Such a plan is most commendable!

✽ On Sunday evening, March 6, the Rev. Emanuel Wolff of Bethlehem, Pa., baptized 4 young people from the Sunday School on the confession of their faith in Christ. These were received into the church at the communion service that followed. Toward the close of March the Rev. and Mrs. E. Wolff and their family changed their residence to St. Paul, Minn., where, on April 1, Mr. Wolff began his ministry as pastor of the First German Baptist Church of St. Paul.

✽ On Tuesday evening, March 8, the B. Y. P. U. of the German-American Baptist Church of Lansing, Mich., held its monthly business meeting in the church basement, after which the young people surprised their pastor, the Rev. J. J. Abel, on the occasion of his birthday. Congratulations were extended by the president of the B. Y. P. U., Mr. Harold Pletz. A gift was also presented to Mr. Abel. The remainder of the evening was spent in a period of recreation and social fellowship.

✽ On Friday evening, Feb. 18, the B. Y. P. U. of the German Baptist Church of Tacoma, Wash., held their annual George Washington and Abraham Lincoln banquet in the brightly decorated basement of the church. A fine program of musical numbers, humorous skits and brief addresses was rendered. The Rev. M. Judson, pastor of the Grace Baptist Church of the city spoke on "Getting the Most Out of Religion." Mr. Marvin Dingfield

served as the reporter. The Rev. George A. Lang is the pastor of the church.

✽ On Sunday, Feb. 20, the choir of the German Baptist Church of Morris, Manitoba, Canada rendered another special concert before a large audience. The pastor of the church, the Rev. E. Mittelstedt, is the director of the choir. In view of the lack of library facilities in the town, a fine library is being started in the church. It consists already of 125 books with about \$50 available for new books. From March 7 to 20 the Rev. F. W. Bartel of Avon, So. Dak., served as the evangelist in the church with well attended meetings and a number of conversions.

✽ The Rev. W. S. Argow closed his interim pastorate in the Oak Street Baptist Church of Burlington, Iowa on Sunday, March 27. For more than a year he served the church most commendably, prior to the coming of the new pastor, the Rev. Alfred R. Bernadt, on April 1st. On a recent Sunday he preached a sermon on "A Day With Christ," which was very well received. During the months of May, June and July Mr. Argow will serve as the denomination's "field man," visiting churches, conferences and young people's institutes in the promotional interest of the denomination.

✽ Evangelistic services were conducted in the Oak Park German Baptist Church of Forest Park, Ill., from March 13 to 20 with the Rev. Harry O. Anderson, D. D., the newly elected vice-president of the Northern Baptist Seminary in Chicago, serving as evangelist. Dr. Anderson, whose family is still residing in Los Angeles is well known in some of our German Baptist churches. His ministry was deeply appreciated by the large congregations and 12 persons confessed their faith in Christ as Savior as a result of the meetings. From April 3 to 8 the Rev. Theo. W. Dons, pastor of the church, served as evangelist for the Second German Church of Brooklyn, N. Y.

✽ The Dorcas Guild Ladies' Chorus of the First German Baptist Church of Chicago, Ill., rendered a concert on Monday evening, March 21. The chorus of 20 women is directed by Mrs. Minnie S. Pankratz. Most of the numbers were sung a capella by the chorus. Miss Mary Hansen Rasmussen, violinist, and Miss Ella Steele, soprano soloist, assisted the chorus. Floral pieces were presented to the guest artists and the director afterwards, and a piono scarf was also given to the director as a token of love by the chorus. The officers of the Dorcas Guild are as follows: Mrs. Minnie Pankratz, president; Miss Ruth Futterer, vice-president; Miss Beth Richardson, secretary; and Miss Hildegard Wuttke, treasurer.

✽ On Saturday and Sunday, March 12 and 13, the Rock Hill Baptist Church of Boston, Mass., enjoyed a visitation group from the Y. P. and S. S. W. Union of the Atlantic Conference. The members of the visitation group were Miss Margaret Macoskey of Brooklyn, N. Y., and the Misses Alice Kaaz and Clara Berger and Messrs. John Luebeck and Vincent Nold of Connecticut. On Saturday evening they brought brief messages at the monthly meeting of the Fireside Group meeting in the home of Mr. and Mrs. John McDonald. They also participated in the Sunday School and morning service on the following day. The Rock Hill Church will serve as host to the New England Association in July.

✽ Evangelistic services were conducted in the First German Baptist Church of Edmonton, Alberta, Canada during the first two weeks in March, closing on Sunday, March 13. The Rev. E. P. Wahl, the director of the Bible Schools in the Northern Conference, was the evangelist, assisted by the pastor, the Rev. A. Kraemer. A splendid group of 39 persons of all ages responded to the invitation and confessed their faith in Christ. The Rev. A. Kraemer visited his friends and relatives in Philadelphia, Pa., and spoke in the Fleischmann Memorial Church of that City on Sunday, April 3 prior to the meeting of the General Missionary Committee in Forest Park, Ill.

✽ The B. Y. P. U. of the German Baptist Church in Bismarck, No. Dak., recently enjoyed the denominational films, "Seeing God's Glory" and "New Frontiers." The B. Y. P. U. is divided into 2 groups, with a leader for each group, which alternate in taking charge of the Sunday evening programs. The last Thursday of each month is set aside for the young people as "Work Night" for the preparation.

(Continued on Page 159)

### The Baptist Herald

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# The BAPTIST HERALD

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## EDITORIAL

THE first Easter dawn changed the course of human history. It made "all things new." Its soft golden glow, followed by the dazzling brightness of this new morning, marked a new chapter in the lives of Christ's disciples and a new era in mankind.

How gloriously the resurrection story begins! "As it began to dawn toward the first day of the week." What wondrous events were to transpire on that new day, which was being announced silently by the Great Artist with the brushing of heavenly colors across the eastern horizon! Christ was to break the bonds of death and to rise victoriously from the grave as "the first fruits of them that slept." Mary Magdalene was to be changed from a weeping, sorrowing woman to a jubilant handmaiden of the Lord. The disciples were to be aroused from a cowering, deadening fright to a divine courage and holy zeal, the flame of which no adversity nor persecution could extinguish.

What newness of life has been brought to all the world by that song of the first Easter dawn—"Christ is risen! He is not here in the tomb!" Men and women have walked in a new power, which was not of themselves but of God, and have gained victories, altogether new for them, through Christ who loved them and gave himself for them. New commanding orders were given to conquer the world for the gospel. A new gift of God in the Holy Spirit was bestowed upon his children. A new church was begun which was "to turn the world upside down" with the message of the Savior. A new day of worship and praise was set aside. It was as if the first trumpet note of God's promise could now be sounded by the risen Christ—"Behold, I make all things new!"

That lustrous message is repeated with resplendent beauty by every new Easter dawn.

The landscape, clothing itself anew in the raiment of springtime's most gorgeous colors, seems to echo that refrain. Even the people of the world, for whom Easter has no spiritual message, bedeck themselves in new Easter clothes and bonnets. But the Easter dawn strikes a deeper tone in the song of life. At the empty tomb and in the realization that Christ has risen from the dead to become our ever-present companion of life, we receive new strength for the day's task, new courage for its battles, new comfort in the midst of its sorrows, new grace for the purifying of our souls. Every step of the way with Christ makes us more like him. Every Easter dawn, faced joyously and expectantly, bestows a new measure of God's grace and power upon us.

The Easter dawn should be the portal into the happiest day of the year for us. We can draw again on "the power of his resurrection." We can rise from our failures to new victories in his might. We can pass through the waters of adversity with an abiding peace in our hearts. We can know what the Apostle Paul experienced when he wrote that "the grace of our Lord flooded my life along with the faith and love that Christ Jesus inspires."

Only the living Christ, risen from the dead, can impart this power and inspire this faith. Only the resurrection of Christ could transform the Easter dawn with a glory and significance that have transcended the beauty of every other dawn. "If Christ be not risen, then . . . your faith is also vain." But every fact of history and Christian experience shouts back the cry, "But now is Christ risen from the dead and become the firstfruits of them that slept." May the Easter dawn of this year bestow its hallowed benediction upon your life even as it did for the disciples nineteen centuries ago!



# The Place of Victory

"The Baptist Herald" is delighted to introduce to its readers the Rev. C. B. Nordland, the assistant business manager in public relations for the Moody Bible Institute of Chicago, Ill., who is also a member of the Oak Park German Baptist Church where he serves as the teacher of the large Men's Baraca Class. His inspiring Easter sermon has abundant blessings for all readers.

By the REV. CHAUNCEY B. NORDLAND of Chicago, Illinois

THERE never was an undertaking in all of the world which seemed to be so completely at an end as did the enterprise that Jesus had begun. The disciples watched from afar off the figure of their leader as he hung on the cross on the eve of the last Old Testament Sabbath. Death and defeat seemed to be associated together in that moment. With the death of the Lord Jesus Christ every hope and aspiration of those who had followed him during those altogether too brief years seemed to die. In very truth, Christianity seemed to have



Rev. Chauncey B. Nordland

died with Christ and to have been buried with him in the tomb. And, so far as we know, there was not a single person in all the world who believed that he, whom they had seen die, would ever live again. Night was never so dark before or since that event! Hearts were never more sad than then! Dare we, then call the cross and the tomb the place of victory?

## The Risen, Victorious Christ

Yes, indeed, viewing those momentous events from this distant vantage point, we see an empty tomb and a risen, victorious Christ. But those, who gently laid away the body of the One, whom they had so deeply loved, in a tomb borrowed for that special purpose, could not see through their tear-dimmed eyes that which we now know to be a reality.

It is true that when the Sabbath had passed these humble disciples saw an empty tomb, but it did not spell victory to them. It meant an-

other heartache. To them it signified that those who had so bitterly hated their loved one and now probably desecrated that place of burial had put him to death because of their hatred and had removed the still form, which they had come to prepare for a permanent burial.

Their grief was real. "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away." They wanted nothing more than this, to be left alone with their sorrow.

Their very sorrow and suffering prove that they were not deceptionists seeking to exploit the death of a leader to make for themselves preeminent places. Nothing would have given them more satisfaction at that moment than to have been able to have found the body and to have carried it away with them. But God had ordered it otherwise. When they thought they were speaking to men, they discovered that those whom they beheld were messengers from God who declared, "He is not here; he is risen."

Here at last was a ray of hope. The dawn of a new day had brought them comfort.

## The Faithfulness of God

Today the empty tomb is still a place of comfort and hope. Long ago the location of that sacred place has been lost. Whether or not we can make our way to the sacred place where Jesus lay is immaterial. What that place represents is all that matters. It is the place of victory.

The empty tomb is a witness to the faithfulness of God. Among the people of God, the Messianic hope had characterized each succeeding generation. In a world of chaos and turmoil, the one thing that had buoyed up the spirit of an oppressed people was the deep conviction that God, who had promised a deliverer, would some day make good that promise. Because their thinking had been colored by their materialistic viewpoint, they failed to see that God's plan called, not for an earthly kingdom, but rather for a spiritual one. That would be made possible when and as the root evil of sin for all time had been dealt with and the partition, that effectively kept man from God, was forever re-

moved. But because man did not understand God's program, that did not prevent him from carrying it through.

We would not minimize the importance of the life of Christ. No one could who has given careful thought to the study of that life which occupied so short a period on the earth but which was so filled that it left its impress forever upon the pages of history. No one ever lived as Christ lived. Never had a man dared to declare without challenge that he was without sin until Christ came. No sublimer teachings ever fell from the lips of man than those which came from his lips. Wrecked lives and broken hearts found in him one who was, not only aware of their need, but was abundantly able to meet the need. In all history his life is without parallel.

## Christ's Vicarious Death

But the primary significance of Christ is not seen in his life but in his death. In this he is essentially unique. It was not simply a life passing from a body, when he died, although he died a physical death. His was also a death at the hand of sin. It was a spiritual conflict in which God was giving himself, in order that the problem of sin might be dealt with forever. Christ's vicarious soul must bear the whole weight of the whole of human sin, and it was this crushing weight that took his life, not the nails nor the spear thrust into his side.

Not to live, but to die! This was the eternal necessity, and the nearer Christ came to the event itself, the greater the emphasis he laid upon it. It was the divine imperative that required Christ's death. The sin of man must be dealt with. The wrath of God must be appeased. The love of God must be demonstrated. The gates of heaven must be opened for all eternity. The power of Satan must be defeated. Death must lose its sting. The grave must relinquish its standard of victory. Christ must die and be raised again. The kingdom over which he was to reign must be established.

## The Demonstration of God's Love

The cross spoke in unanswerable eloquence of the love of God. No mightier demonstration of love had ever been witnessed than that supreme sacrifice made by God himself in the person of his Son. This was the great purpose of his coming, and God would prove his faithfulness in Christ's death on the cross. Through his glorious resurrection man received an irrefutable witness to the completion of the redemptive program of God through which men might be saved and made the sons of God.

So, we call the tomb the place of victory, for it was here that death lost its sting.

## The Entrance to Eternal Blessedness

Death has a sting. No one can stand by the new-turned grave and watch the body of a loved

one lowered into its depths and later hear the hollow thud of falling dirt without being pierced to the very heart. But the sting of death is not found in the heart-pangs, but in that which brings about death to the human body. The sting of death is sin, and we are not to confuse this with the sorrow that is felt, as the earthly habitation of a loved one is committed to the ground.

The consciousness that sin has been dealt with in the vicarious death of Christ on the Cross and that he arose from the grave victoriously to become the "first-fruits of them that slept," makes it possible for us to look now through tear-dimmed eyes and declare, "to depart is better." To the child of God, whose faith is firmly implanted in a living Lord, death has become the door of entrance through which we enter into an eternal existence of blessedness to be "forever with the Lord."

## Christ, Our Living Hope

The empty tomb is the place of victory, because here despair gave way to hope. What is despair? Is it not the opposite of hope? When hope departs, there is utter collapse, and with it comes despair. No more tragic figure can be found than that of the man who has no hope. While there is yet the faintest hope, how tenaciously we cling! To what length we go while hope lasts, and we do not cease our effort until we have exhausted every possibility. Our human best leaves us in the end weary, disillusioned, sad. Then, we take our eyes off circumstance and surroundings. We lift them to the One, seated on the right hand of God, our living Christ, and we find peace, hope, and comfort. Because "he lives, we too shall live."

In a day fraught with perils due to our gross materialism and humanistic philosophy, we turn again to the place where Jesus once lay, and we say with Paul: "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." Such is our confidence! What the world called defeat has, indeed, become the place of victory and life.

"That Easter-tide with joy was bright,  
The sun shone out a fairer light,  
When to their longing eyes restored,  
The apostles saw their risen Lord.

"He bade them see his hands, his side,  
Where yet the glorious wounds abide:  
O tokens true, which made it plain  
Their Lord, indeed was risen again.

"Jesus, the King of righteousness,  
Do thou thyself our hearts possess  
That we may give thee all our days  
The tributes of our grateful praise."



# Recognizing the Soul in Daily Life

By the REV. A. G. RIETDORF of Beatrice, Nebraska

How regularly we hear the things of the soul expounded in church on Sunday, but how seldom we hear it out on the street on Monday? How foreign any discussion of the soul must be to those who never attend religious services! But is it not true that souls live and move every day? Do they not carry on all manner of activity and business? Is not everything that is done by this world of people planned and ordered by souls? Sure! then, it must be known and named in secular life.

The fact is that the word, "soul," along with many other words, has become specialized for religious use. It ought to describe the whole life-principle of man with his power to feel and think and act. But, instead, we have this word that has come to mean for most people some mystic, other-worldly part or quality of the human body that is supposed somehow to escape at death with the last breath. As to its fate afterwards, all kinds of ideas are held ranging from the highest possible distinction in the glory land to complete and final extinction, or absorption in the expanses of Nirvana.

But to get back to our topic. What interest does the world show in this which we call "the soul"? All philosophy tries to fathom it. All education aims at developing it. All science works to benefit it. The whole world is concerned about it. Christ came and labored and died to save it. His churches exist to continue that same work. Thus, all secular and all religious effort is directed toward the same end, namely, the finding or the achieving of a worthwhile life. However mutually exclusive the direction taken may be, (Matt. 10:39), however impossible some of the means may be, (Luke 12:19), however inadequate the estimate of life might be, (John 6:26), it is, nevertheless, the same thing that is being sought, a life that is worth having.

If all this is true, then the world must be thoroughly familiar and immensely concerned about this which we call "the soul." The every-day world has dressed it in every-day clothes and is using it and developing it with telling, although not always with happy, results. So it happens that when this idea of the soul is presented to a worldly company in its Sunday suit, it gets a gold reception, if not open ridicule, and is hustled out as quickly as possible. On the other hand, when it happens to come into church in its every-day clothes, it has often been assigned the probation seat for further observation, being mistaken for an all too needy and worldly stranger. Perhaps, we should not expect too much of worldly people since they seek other things than truth and the higher values of life. But Chris-

tians should be most alert to recognize every power that moves in this world, whether for good or evil, no matter in what dress or under what name it appears. "Know ye not that the saints are to judge this world?"

Then, what is the soul? For the answer to this question, there is no better way than to go back and to stand with the disciples while they listened to the Supreme Teacher and to try to find, if possible, what they understood him to say when he spoke to them about the soul. They quoted him as using the Greek word, "psuche," meaning "life, animation, the whole life-principle." Whether Christ taught the disciples in Greek or in Aramaic doesn't matter, since they quote his lessons in Greek. The fact that this same word is also used to describe animal life need cause no confusion, since it describes the whole life-principle and therefore includes all the powers that life produces from that of motion and growth in animals to the farthest reaches of the intellect and immortality in man. It is therefore translated "life" about as often in the New Testament as "soul," the translators using "life," when life here on earth is meant, (Matt. 6:25), and "soul" when the eternal phase is included (Matt. 10:28).

But this same word is also used to mean "persons," as, "threescore and ten souls," and the King James version quotes Paul as saying, "I will gladly spend and be spent for you," when he said, literally, ". . . be spent for your souls." Several times it is translated "mind," (Heb. 12:3), and once "heart" (Eph. 6:6). We can easily see from these examples how small a part of the wide meaning of "psuche" the word "soul" covers. So when Jesus said, "What will a man give in exchange for his soul," he was understood to mean all of that person's life and being, both present and future. When John saw "the souls of them that were slain for the word of God," according to the Greek word, he saw, not phantom parts of them, but they themselves, in all the development to which the resurrection from death and sin and growth in the new life had brought them. These instances should furnish a good general idea of what the original New Testament word meant.

And now to find the every-day word! What do we say on Monday when we mean "soul"? Let's look in on a college classroom. A group of students are seated. They are discussing psychology (psuche-ology!), which is the study of the mind. We may have to visit many times before the word, "soul," is ever mentioned. If it should be, it would soon be dismissed as something too mystic to learn anything about.

We might call this group "pupils," "people," "folk," "individuals," or "persons," but none of the words convey the power quality that causes them to think and act. What are they here for? To develop. To develop what? Their personality. But the mind, the will and the emotions are the personality. It is the personality that controls the body. It even projects a power (spirit), that we can feel but not touch. And this is exactly what "psuche" means and "soul" should mean if it is to convey the whole reach of its meaning. So there we have it. On Sunday it is "the soul;" on Monday "the personality."

To those for whom one day of religion a week is enough, all this discussion may seem useless. But to those who are really trying to bring the impact of the gospel upon the life of men seven days of the week, it will be of more than passing interest. It should make a tremendous difference in our Christian attitudes to realize that the soul is, not only affected in church, but daily by everything that claims the attention of the mind. Does this not mould character and make the personality what it is? It might help us to understand better and to apply with more spiritual results "the social gospel" idea. It might help to explain the reach of Kagawa's Christianity into secular life which actually shocks many of us. It might make indifferent parents concerned about shielding their children from the salacious and the vile which are so freely displayed before them. This ought to happen when they realize that all this evil is making an impact which will in time, in some measure, become a part of their child's soul.

If we have been taught of Christ, we should be "soul experts." We should not be confused as to what Christ came to do. He came to make men good at the core of life with a real goodness that is God-like, that guides their thinking, their choosing and their feeling in all that they do. Have we as Christians been deceiving ourselves into believing that salvation meant any less? There should be no mystery about what salvation means as far as the present life is concerned. The mystery is in the nature and extent of "the Power" that can change this animal-natured (fleshly minded) being into one that resembles God, that is really kin to God, that may call him, "Father," and be called by him, "My Child."

May we recognize the soul, then, no matter by what word it happens to be called! May we ever remind ourselves that each one we meet is a soul, a personality that Christ came to save from death to a manner of life of such a quality that it shall be worth saving and worth keeping eternally!

# B. Y. P. U. Topics and Programs

Edited by the REV. WILLIBALD S. ARGOW of Erie, Pennsylvania

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Sunday, May 15th, 1938

## KEEPING OUR FRIENDSHIPS CHRISTIAN

Scripture Reference: Romans 12:10-18.

Paul was writing to the church in Rome in the first century in the Scripture passage. His message was a timely and appropriate one. The question is often asked: "What did Paul, a missionary to the Gentiles, know about our present day affairs? Did he understand the age in which we live? He lived in an entirely different world, ruled over by Rome. He was not a political leader, nor a government official, neither was he a scientist, nor an economist. What did he know about the present day problems and difficulties of our social and religious obligations? What can he advise the present generation? Can his teachings be held up today as examples of life and thought? Has he a solution for our problems?"

### 1. The Bible the Most Up-To-Date Book in Print!

Read the above passage over and over and let its message grip your heart and mind. What a changed world this would be if everyone attempted to carry out verse 10. No, that was not only expected of those first century Christians! You cannot be a very good Christian all by yourself. God saw in the garden of Eden "that it was not good for man to be alone, so he gave him a help-meet" and you and I need friends to make life worth living. If a person is known by the company in which he moves, then all should endeavor to be in the company of Christ. Fellowship of young people may result in either ruin or salvation of human life through the influences exerted in times of crisis, either ennobling or degrading it. It was Jesus way of living that kept him in constant contact with God. Anybody who has the companionship of the Christ can live the Jesus' way of life. Then he will be able to cooperate with others in carrying out Christ's program.

### 2. Introducing Jesus!

How glad we are to introduce a good friend to others. A friendship that is Christian has Christ in it. In the "Hoosier Schoolmaster," Edward Eggleston tells of a poor orphan boy who had been in the service of a severe master. The new master was very kind and gentle, who warmed and inspired the boy's heart. On evening when the teacher was at his desk, thinking he was alone, he looked up and saw the little fellow sitting in front of him and said to him: "Why, Shockey, haven't you gone home?" Trembling the boy answered: "Oh, Mr. Ralph, I wanted to stay and talk with

you for a moment. I thought then perhaps God would not seem so far away from me. He didn't after we talked together the other day." Does your conversation reveal a friendship and make Christ real to others?

### 3. The Art of Living.

Dr. Kagawa has this to say about the art of living and, if we discover it, our friendship will be Christian. He says: "Does the flower at the tip of a branch complain at being forced to bloom under such limitations? Does it say, 'Who could put petals out here on the end of this tiny branch?' and does it suffer agonies on that account? Of course not. No matter what the branch may be like, it is the flower's business to do its best. To make no complaint, but to produce the most perfect flower possible, no matter what the circumstances, is the art of living." Working with God is a job big enough for any man. Advertise the virtues of others, forget your own. Your religion must be everything, or it will be nothing.

### 4. Christ-Likeness Our Goal.

A pastor who had just buried his father, a minister, was to preach the following Sunday in the pulpit vacated by his father. As he and his mother were going to church, she asked him not to refer to his father in the sermon. The son promised. But during the sermon the tears were streaming down her cheeks. On the way home he said: "Mother, I did not mention father this morning. Why did you cry?" "You did not need to," she replied, "every action of yours spoke of father." Do our actions speak of our heavenly Father? They will, if our friendships are Christian.

Sunday, May 22nd, 1938

## BEING POPULAR WITHOUT SACRIFICING HIGH IDEALS

Scripture References: 1 Cor. 13:4-7; John 8:29; 2 Tim. 2:22-25.

As boys we played a game called "Follow the Leader." It was not such a bad game to play, providing the leader was not too daring. But sometimes we regretted following some of the more adventurous ones. It is characteristic of youth to want to follow, to be one of the crowd, to "be in the swim." And some are willing to do almost anything to win the applause of their companions. Is it wrong to desire to be popular?

### 1. "Hitch Your Wagon to a Star."

Was the pret right when he said: "Not failure, but low aim is crime"? If a candidate for the presidency of the United States in years past dared to say: "I would rather be right than president," how much more should a Christian strive to maintain high

ideals! As the artist keeps a "lode stone" near by when painting that he may always have the exact shade, so the followers of Christ must keep the words of Paul in 1 Cor. 13 in mind. Too many people prefer to follow the crowd. But you can climb higher, when you are tired of the crowd.

### 2. Convictions or Opinions?

Both conscience and reputation need care. The total of your affection gives you character. Good resolutions perish quickly unless used. Why fear shame more than being guilty? The trouble with many people is that their wish-bone is where their backbone ought to be. It is for you to say whether you will live upward on a high plane or downward with low ideals. There is always more room on the top than on the bottom. As one said: "If I can put one touch of rosy sunset into the life of any man or woman, I shall feel that I have worked with God."

### 3. The Ten Commandments.

If a choice lies between two evils—choose neither! According to Paul's advice in 2 Tim. 2:22-25 young people were always more or less surrounded by temptation. He gave good advice which we would do well to heed. Modesty will never cease to be a virtue. Applying the Golden Rule will usher in the golden age. Our desires as Christian young people should always be to so live that we can be sure the smile of the Master will be on us. Surely, that is what he meant in John 8:29.

### 4. Ten "New" Commandments for Boy and Girl Friendships.

1. Thou shalt live such a life of varied and wholesome interests that thou wilt not become "boy crazy" or "girl crazy."
2. Thou shalt not, therefore, make thy boy friendships or thy girl friendships the one and only thing in thy life.
3. Thou shalt so live that when thou faltest in love it will be with some one's soul, and not with a bewitching curl or smile.
4. Thou shalt choose as thy friend the one whose presence will cause thee to be bigger and better than thou art.
5. Thou shalt choose some one who looks upon the most important issues of life with somewhat the same slant as thyself.
6. Thou shalt cultivate diligently the gracious art of being able to enjoy the company of thy friend, not only when thou two art alone, but also when in the company of other folks.
7. Thou shalt share a broad variety of wholesome interests with this thy friend.



8. Thou shalt measure up thyself to every ideal that thou requirest in thy friend.

9. When thou and thy friend become engaged, thou shalt look well unto the practice of physical caresses, lest this usurp the place of many other mutual concerns.

10. Thou shalt mark well thy friendships today, for in it thou art laying the foundation for the kind of life that is to be thine in thy home-that-is-to-be. (Percy R. Hayward, "Epworth Herald," Aug. 1, 1931.)

Sunday, May 27th, 1938

## YOUTH AND THE HOMES OF TOMORROW

Scripture References: 1 John 4:19; Deut. 6:6-9.

### 1. Introduction.

Is it true today: "As go the homes, so goes the nation?" History records that where the sanctity of the home was preserved, the nation prospered and endured, but where it was lost sight of, the nation was endangered. Therefore, in order to endure, the home must be Christian. Youth has a great responsibility in a "time like this."

At this moment we are standing on the surface of a spinning ball called the earth, which is turning on its own axis at the rate of 1000 miles an hour and swinging through space at many times that speed. Yet our buildings and our streets seem as solid as Gibraltar, for the elements of our earth are held firmly in the grip of gravity. Is there such a force holding human nature and circumstance together? The apostles found such a secret power in the Man of Nazareth.

### 2. Cooperation of Youth in the Home.

A modern writer has said: "The emotion of love is not self-sustaining; it endures only when the lovers love many things together and not merely one another." How true that is of the home! Sharing is the secret key to unlock home happiness. The loyalties of the home are beautiful at their best. But how easily the purity of love can become tainted with a selfish possessive spirit. A Christian home is a place where love is charitable and not possessive. When we see the strength of certain Christian homes and when we think how the whirling force of our swift modern life tends to tear our families apart, we feel justified in saying that in Christ's spirit the domestic loyalties at least are held together. Sacrifice alone points to love and happiness. Is it not true, that the happiest lives are home-made? For it is certain that heads will never get together until hearts do. Our home as well as our religion is worthless unless it is joyful. Real prayer makes a beautiful face. We will discover our biggest adventures are in the heart. And that will prevent us from losing our temper.

### 3. "Thy Word Have I Hid in My Heart."

Read the passage in Deuteronomy (Continued on Page 159)

## Workshop for Church Leaders

### PLANNING FOR A VACATION BIBLE SCHOOL

By MARTIN L. LEUSCHNER, Young People's Secretary

It is not too early to plan for your Vacation Bible School to be held this summer! The best schools are those for which definite plans have been made months in advance. For those ministers and Sunday School leaders, who do not have access to the available literature on Vacation Church Schools, the following helpful suggestions can be made.

Profound changes are being made from year to year in the methods of approach and in the textbook material for such summer schools. One ought to keep in touch with the most recent developments and the most up-to-date literature on this subject. A Vacation Bible School, which is as efficiently conducted as a nearby public school might be with the added emphasis on the religious message, can accomplish as much in four weeks as the Sunday School might in an entire year.

The most complete and one of the best guides in the promotion of a Vacation School is the booklet, "How to Plan and Conduct a Vacation Church School," prepared by the educational commission of the International Council of Religious Education. It will be sent to anyone requesting it of the editor on receipt of 25 cents. After a brief introduction concerning the "what" and the "why" of a Vacation Church School, it outlines the steps of procedure in planning for the program and publicity for the school, arranging for the faculty and the worship and handwork activities, organizing the time for the classes and activities, and financing the school. A section on "the Vacation Church School in the Small Church" is especially helpful for the rural and village churches of our denomination.

A packet with considerable Vacation Bible School literature published by the Southern Baptist Sunday School board will be sent free to those requesting it. It contains many practical suggestions as to how such a summer school can be set up and conducted with the greatest possible spiritual effectiveness. Most of the more difficult and frequent questions regarding Vacation Schools are answered in these pamphlets. "The Vacation Bible School Guide" by Homer L. Grice should supplement the reading of this brief material. It is a book of more than 100 pages, written by the Southern Baptist secretary in charge of this department, which sells for forty cents. Several copies are in the Braese Loan Library, which will be loaned for a limited period to those who make their requests early. It discusses the work and program of a Vacation Church School from every possible angle.

One of the most recent discussions of Vacation Church School plans,

brought in a concise and simple manner, is the March, 1938 issue of "The Children's Leader" published by the American Baptist Publication Society. Those who have not seen this number may order it from the editor, sending ten cents in stamps for it. Mrs. Elizabeth M. Finn, the society's director of these schools, has condensed a great deal of important material into two pages. The new course and textbooks for 1938 are announced. Other articles on "Vacation Church School Projects," "the Rural Vacation Schools" and "Shall We Have a Vacation School?" contribute their part in making this issue of "The Children's Leader" of special importance.

The Braese Loan Library has a limited number of the Vacation Bible School textbooks of former years, which will be loaned to such persons who pay the postage for mailing them. All of the Vacation School books of the Southern Baptist Board are available. A complete set of the teachers' and pupils' manuals of the American Sunday School Union (reviewed in "the Baptist Herald" for June 1, 1937, page 175) is in the library. Such books as "The Kingdom of Love," and "Building a Christian Character" by Blanche Carrier "Knights of Service" by E. O. Bradshaw, "Handicraft for Boys" by A. Neely Hall, and "Animal Kingdom" by Willard Colcord can be secured from the library. As the new textbooks for 1938 are published, single copies will be added to the library.

### —AND SPRING WILL COME AGAIN

By JUANITA BITTER  
of Milwaukee, Wisconsin

My world is like the blackness of the night,  
A hundred years of winter in each day,  
Yet there is that in me which waits for light,  
Assurance that this too must pass away.  
For other days when I was grey with rain,  
When in my soul the high winds of despair,  
Howled out like ghosts of human things in pain,  
And misery stalked in and rested there,  
Then morning dawned and truth to set me free.  
Along with spring come pushing through the earth,  
A resurrection glory stirred in me,  
And hope and joy came quietly to birth.  
So, now I know that on some silver morn  
Young spring will blow his alabaster horn.

Tuesday, April 19

### Earthen Jars

"But we have this treasure in earthen vessels that the exceeding greatness of the power may be of God, and not from ourselves."—2 Corinthians 4:7.

Read 2 Corinthians 4:5-10.

Paul is thinking about himself—his shipwrecks, his stonings and his scourgings. He knew that he carried his spiritual passion in a mere earthen jar of a body. He was conscious of a strange combination of weakness and strength. But he claims that this saves him from pride and teaches him to hold all that he has from the hand and to the glory of God.

Prayer: May we, too, dear Master, be filled, each one, according to his own measure, with those graces which are our true inheritance.

Wednesday, April 20

### Opened Eyes

"And Elijah prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings 6:17.

Read 2 Kings 6:15-20.

This visible world with its material forces is enveloped and interwoven with an invisible world of spiritual forces. To live in communion with these unseen realities is life, indeed. It is in the unseen that all our problems are solved for us and momentous issues decided.

Prayer: "Silently now I wait for thee, Ready, my God, thy will to see;  
Open my eyes, illumine me,  
Spirit divine!"

Thursday, April 21

### Fixing Our Destiny

"Judas by transgression fell, that he might go to his own place." (King James Version.)—Acts 1:25.

Read Acts 1:15-26.

Our soul itself is the unfulfilling index of its own destiny. We carry within ourselves the prophecy of our future, either for evil or good. If we live in nearness to God, we are already living the heavenly life which needs only the expansion of eternity to be complete. If we live in selfishness and perversity, we are already kindling the fires of hell for ourselves.

Prayer: Dear Savior, save us, we beseech thee, from the tragic mistake of choosing the wrong course in life.

Friday, April 22

### The Transforming Power of the Gospel

"The wilderness and the dry land

## Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

shall be glad; and the desert shall rejoice and blossom as the rose."—Isaiah 35:1.

Read Isaiah 35.

Wherever the gospel of Christ exerts its power, whether in the life of an individual or among a people, it works a marvelous change for good. It transforms the wilderness into a place of beauty through the radiance of God's presence. It dispels the darkness through the shining of heaven's brightness.

Prayer: Holy God, may thy gospel have free course throughout all lands to bring truth and life to all men.

Saturday, April 23

### Daily Refreshment

"For they drank of a spiritual rock that followed them: and that rock was Christ."—1 Corinthians 10:4.

Read 1 Corinthians 10:1-12.

Like pilgrims in the desert we must have water or we perish. Refreshment from the living Rock is a daily necessity. Only for the asking, the outflow of his grace may be drunk in by every thirsty soul.

Prayer: Lord, we often thirst in a dry and barren land, where there is no water. All our springs are in thee. Lead us to the rock that is higher than we.

Sunday, April 24

### Hearing God's Call

"And the Lord came and stood, and called, as at other times, Samuel, Samuel. Then Samuel said, Speak, for thy servant heareth."—1 Samuel 3:10.

Read 1 Samuel 3:1-10.

God is evermore seeking a way of communication with our souls. He has a blessing to give, or a warning to send, or a work to be done. He uses various means to get our attention. Well for us, if we know his voice and have grace to respond with sensitive intelligence to his will.

Prayer: May we ever hear thy voice, O God, calling us to better things—to holiness, to consecrated service, to eternal life.

Monday, April 25

### Faithful in Humble Tasks

"For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."—Luke 14:11.

Read Luke 14:7-14.

The estimate that God puts upon our work is not determined by its outer dignity and prominence, but by the faithfulness with which it is performed.

God who sees life whole, sees how essential are those tasks which men count humble and lowly. He exalts those who have been "faithful in a few things."

Prayer: Among the very many who must labor at quiet and obscure duties give us a useful and contented part. Help us to be faithful in humble tasks.

Tuesday, April 26

### Each at His Own Spot

"Above the horse gate repaired the priests, every one over against his own house."—Nehemiah 3:28.

Read Nehemiah 3:27-32.

Building the walls of the city of God is God's task, 'tis true, but it is also ours! God does not work without us; he cooperates with us. We build—"every one over against his own house." That is, each one of us works at the spot where his life is set.

Prayer: May we, dear Father, in the upbuilding of thy Kingdom, be one with thee in purpose and deed, faithful in the place in which thou hast put us.

Wednesday, April 27

### Still in the Making

"Till we all come . . . unto a perfect man unto the measure of the stature of the fulness of Christ." (King James Version.)—Ephesians 4:13.

Read Ephesians 4:7-16.

God's creative task is not yet done. In whatever degree we may conceive of physical nature as a finished thing, it is clear that man is still in the making. With the personality and character of Jesus as the ideal, toward which the creative God is fashioning his children, what possibilities are yet to be realized!

Prayer: Lord, save us from being satisfied with our present attainments. May we press on to the better things ahead!

Thursday, April 28

### He Forgives and Blots Out

"I, even I, am he that blotteth out thy transgressions, for mine own sake; and I will not remember thy sins."—Isaiah 43:25.

Read Isaiah 43:21-28.

God abhors sin. He would put it out of sight, blot it out completely, and give us a clean slate. And his forgiveness is not mere forgetfulness; it is his restoring grace. "For I have redeemed thee, I have called thee by thy name; thou art mine."

Prayer: Our loving Father, we thank thee for thy forgiving power and thy redeeming grace.

(Continued on Page 152)



# Sunrise

By Mrs. Grace Lionigston Hill

### SYNOPSIS

Jason Whitney's speedy departure from town, after he had been fired from the bank, and the robbery of the bank, including the wounding of the night watchman, occurred within twenty-four hours of each other. Many people of the town besides the sheriff had suspicions that Jason was involved in the robbery in order to get his revenge. Rowan Parsons, a friend of his, had different conclusions and went in search of Jason. Rose Allison, the minister's daughter, told her father an interesting story how Corey Watson, also a bank employee, had always blamed everything wrong that he had done in school on Jason. It was evident that she was deeply interested in Jason. The revealing story was overheard by Rose's brother, Bob, who wrote a letter to the bank president, Mr. Goodright, cautioning him to watch the remaining bank employees. The president did not know whether to take the contents of the letter seriously or not.

### CHAPTER TEN

Two hours later word came flashing over the wires that one of the Rowley gang had been shot down by police in a western city and killed, and a second Rowley had been captured and taken to the police station, while several others who had been a part of the outfit at Rowley's Road House, had escaped westward.

The town and countryside held its breath for a few hours and looked at one another with horror in their eyes. They had never supposed that stark things like robbery and shootings would come to their quiet town. They gave pause to think of the dark-browed man who had presided over the gas station and over the Road House, and who had gone in and out among them hostilely, having little to say to anyone. It was easy to think of him as a gangster, a public enemy, but it was appalling to think they had harbored him quietly now for nearly two years and not known a peril in their midst. And now he had met his end, ignominiously, as should be, in an alley, with his feet lying pitifully straight on the cobble stones as the evening papers pictured him. What a leveler death was! How it suddenly took the power from villains and brought their evil machinations to an end!

And the other Rowley brother captured! They drew a breath of relief, and then turned to face the rest of the story. "The others had escaped." *Who were the others?*

A later edition of the paper stated that one of those who had been with the Rowleys where taken was Pete Bundon, a notorious escaped convict. They thought of him, a thickset, ugly jowled man, uncouth, and with a beetling brow and cruel eyes. But somehow by this time it did not seem so important to the town as the question, Who were the others who had escaped? The paper narrowed it down to three in all who had been in the gang when discovered. Pete Bundon and two others, not as yet identified.

Wild, fearful eyes looked into one another and dared not ask that question, "Who?" Two fathers lay wide eyed and stared at the dark all night, saw that question in unfriendly eyes and trembled for the future. A mother, and a tender sister lay and waited for the morning, with tears upon their lashes and firm quivering lips that prayed. And a girl lay all alone in a little cottage bed in the parsonage room, and cried her heart out into her pillow, setting her lips in a firm believing line. Never! Never would she believe such a thing! Never though the whole world said he was a criminal. She *knew!* And if necessary she would tell what she knew!

But no one dared to voice the question yet. The slaying of Rowley was too new. The capture of the other ought to reveal something—though that kind never told on each other!

And then the morning came, and a nasty little reporter who had come down to the scene of the burglary the night before and sneaked around among certain towns-people, came out with a story that froze the hearts of all who knew and loved either Jason Whitney or Rowan Parsons.

"It is said," the scathing paragraph read, "that Jason Whitney had long been in partnership with the Rowley brothers, having spent much time in their Road House, supposedly playing pool and dancing with the kind of women who infest such places, and that his job in the bank which dated back several months had made it easy for the thieves to effect an entrance. In fact it is pretty well established now that young Whitney was inside the bank at the time of the robbery, though he had that day been dismissed from employment there. A notebook of his had been dropped in front of the broken safe and gave ample proof of his presence at the time of the robbery.

"Closely connected with young Whitney was his intimate friend, Rowan Parsons, who is supposed to have spent

the day of the robbery in Bainbridge making preparations for a good getaway for all concerned. Both Parsons and Whitney disappeared the night of the robbery and have not been heard from since. It is supposed that these two accomplices were with the gang when it was first sighted in the alley, when Pete Bundon was recognized by an old prison pal of his who had been pardoned out for good conduct, and that they made good their escape during the shooting. It is confidently expected that all three will be captured within the next twenty-four hours, as word has gone out with warning in every direction and a cordon of police is drawn about the whole area, so that final escape is practically cut off."

The people of the town read the paragraphs aghast and terror filled their eyes. Even the worst gossip of the town had not dreamed of anything so crude and bald and blatant as these printed words. Those who had harbored the worst thoughts concerning the two young men, were somehow shamefaced and guilty that such things should really be printed against one who belonged among them.

Joyce Whitney read the paper first, white-lipped and trembling, and hid it before her father should come down and her bitter tongued stepmother, and then she crept through the morning sunlight, shivering, and hurried across the meadows to the Parsons' house to knock timidly at the door.

Hannah opened the door and her face was grave and sad, but not stricken.

"Oh, you've seen the paper?" whispered Joyce, and then saw that Rowan's father was reading it.

"Oh, what shall we do?" she cried in a despairing voice as she dropped into a chair, too weak to stand.

"Do?" said Hannah Parsons. "Do? We're going to trust and not be afraid!"

"Do, dear child?" said Charles, lifting his eyes with a look of triumph. "Don't you know what our God has said? 'No weapon that is formed against thee shall prosper; and every tongue that shall rise against these in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.' What we are going to do, child, is just to wait God's time and he will set all right again. This is for some good purpose, and we are just going to trust him!"

\* \* \* \* \*

Rose Allison went to the village store for more sugar. Her mother was putting up the peaches that grew on the old gnarled bitter peach tree in the parsonage back yard, and they always took a lot of sugar to make them taste like peaches. Some years they seemed worse than others, and had to be pickled to make them edible at all.

While she waited for sugar and cinnamon she could not help overhearing the talk around her. It was mid-morning and many of the housewives of the town and countryside were in the store. The spaces in front of the counter were pretty well filled. Women with big market baskets were poking around among the piles of cereals and crackers, looking at lists, and gazing up to the shelves behind the counters.

Close beside Rose, Mrs. Alcott and Mrs. Brisbane were standing, awaiting their turns. Rose gazed around the store and sighed. It would be a long time before her turn came, there were so many ahead of her. Her head ached and her feet were tired too, for she had been standing up by the sink peeling peaches all the morning. Then she heard her name spoken just behind her. That was Mrs. Baker and Miss Ginny Hollis. No need to turn around to see. Their voices were unmistakable.

"Have you heard how Joyce Whitney is?"

That was Miss Hollis.

"Why, no. Is she sick? I hadn't heard, but I'm not surprised. I should think she'd hide her head somewhere and never come out again! What an awful thing it is to have a scapegrace brother!"

Mrs. Baker's voice was raucous and penetrating. She was slightly deaf and talked louder because she seemed to feel that all womankind had a like affliction. Several people turned quickly to listen, and stopped their own conversation as they looked towards Mrs. Baker.

"Oh, well, I don't know that she's sick, I just saw the doctor stop there as I was coming by just now, and I figured it out that she must be. There wasn't anybody else to be sick. I had just been talking with Mrs. Whitney over the telephone and she seemed all right, so I supposed it must be Joyce. Her father never calls Dr. Babb. He always gets Dr. Fulton. Besides, Joyce looked awfully peaked at the card party, didn't you think so?"

Her voice was necessarily raised to accommodate Mrs. Baker's dull ears, but she compromised by husking it into a resonant whisper, which the whole store could hear. And suddenly the store became very quiet, with only now and then a question from a purchaser. "How much is that a pound," or "You can give me half of one of those watermelons. Oh, you don't cut them? Well, I don't want any then. Only half of our family eats watermelon anyway."

"Well, yes," said Mrs. Baker, "now

you speak of it, I remember she did look peaked. But then who wouldn't with a gangster for a brother? I declare I think that Jason Whitney ought to be strung up, disgracing a decent family the way he's done. A pity he hadn't died when his poor mother did, I say! There might have been some chance for him then, or for the rest of the family anyway. So you think Joyce is sick? Well, I must tell Mrs. Petrie. She was a friend of the first Mrs. Whitney, you know, and she's always interested to know about the family. Now that she can't get out any more she sort of depends upon me for the news. By the way, did you take notice to Mr. Whitney stealing around the back door before the party broke up and then stamping up the back stairs?"

"Yes, I did!" said Miss Ginny. "He slipped in behind the syringa bushes and went past the window where I sat. Pitiful, isn't it, how hard his poor wife has to work to have a little pleasure? Other men come in when they get home while we're breaking up, and pass the time of day and all that, have their little joke, and flatter the ladies. But not Nathan Whitney! He skulks into the house and stamps around upstairs. Makes everybody know he's come home and wants his house to himself. I certainly am glad I never married!" and Miss Ginny tossed her head independently.

"Well, I didn't think so much of it that day," said Mrs. Baker. "Of course he must have been terribly worked up and all. When one has a son like that—you know—"

Mrs. Baker shook her head ominously.

"Oh, what do they think about Jason now?" asked Miss Ginny avidly. "Have they found anything more?"

"Well, not definitely. But I heard Cal Green say that he thought they had the shooting pretty well tied up to Jason. You see they're about certain he did the most of the planning, though they do say—" her voice lowered into a sepulchral whisper—"that Rowan Parsons was really at the bottom of it all. He furnished the brains I guess. But Jason did the actual deed, they seem pretty sure. At least Cal Green said so, and his wife's cousin is living over at Talbuts, right across the corner from the bank, and if anybody would know they would."

"Rowan Parsons! Oh, what a pity! And he's so well educated! And so good looking; it really doesn't pay to educate children, does it? You never know how they're going to turn out. That's what I always say, it's a risk having children! But Rowan Parsons! Who would ever have thought it! What makes them think so? Did they have evidence?"

"Well, I really don't know. But they all seem to think so! I guess because he and Jason Whitney went off together early that morning. That is, they say Rowan was waiting at Row-

ley's, just think of it, of all places! Poor Hannah Parsons! Her only son! And now they're telling that Rowan was in Bainbridge getting a car ready for them all to get away in."

"But I thought Jason was in the bank until half past ten that morning. How could he go to Bainbridge if he was in the bank?"

"Well, that's so, it must be that Rowan was waiting for him in Rowley's all that time."

"Well, but Rowan didn't know that Jason was going to be dismissed, surely?"

Mrs. Baker turned puzzled eyes on her inquisitor and looked annoyed.

"Oh, well, I don't know just how it was, but I know that Jason Whitney was in the thick of it all day, for everybody says so, and not a soul has heard or seen a hide of him since he marched out of that bank since ten-thirty on Wednesday morning! Not even his poor sick sister! No, Mr. Prentiss! Not that end of the steak. I want the little end. At the prices you charge I can't afford the big end of the sirloin."

Rose had turned sharply around and almost cried out when Mrs. Baker said that no one had heard from Jason since he walked out of the bank at ten-thirty! Just in time she remembered and closed her lips, but she gave the woman an indignant look before she turned away, and drew a sharp breath. What cats these women were! To think they would talk that way about Jason!

But Miss Ginny was not through with the conversation yet. Mrs. Baker had turned away to follow the butcher till he cut her steak to fit her pocket-book, so Miss Ginny turned to the other women beside Rose, Mrs. Alcott and Mrs. Brisbane.

"Such a pity, isn't it?" she said with sympathy in her voice. "Poor Joyce Whitney! First to lose her mother, and then to have a brother like that! Did you hear Mrs. Baker say just now that Jason hasn't sent Joyce any word since he was dismissed from the bank?"

"Oh, yes, she was there, that is, she took us upstairs to lay off our things, Brisbane. 'One couldn't very well miss hearing it,' and she gave a sly wink at Mrs. Alcott. 'But what I want to know is, where did she find out all these details? Do the police report to her? However, I suppose it's all more or less true. Everybody seems to think so, anyway. Yes, poor Joyce! She hasn't a very pleasant life. I understand she and Mrs. Whitney don't get on so well together.'

"Well, look at the way she does," said Miss Ginny. "Mrs. Whitney had the loveliest card party on Wednesday and Joyce wouldn't play at all. She never will. She won't even learn. And Mrs. Whitney had to invite an extra to make out all the tables because Mrs. Pettibone was sick."

"Wasn't Joyce at the party at all?" asked Mrs. Alcott curiously.

"Oh, yes, she was there, that is, she



took us upstairs to lay off our things, and she helped pass and pour at the end when the refreshments came on. But she didn't really enter into things the way Mrs. Baker's daughters do."

"Well, I think Joyce is to be pitied!" said Mrs. Brisbane. "She's like her mother, quiet and retiring, and her mother never went out to parties much. She was just a sweet homebody, and Joyce is going to be another one if they let her alone. I don't know but it's a relief. No lipstick and permanent waves on her!"

"She doesn't need any!" said Mrs. Alcott. "Her hair was born permanent, and looks wonderful, and as for lipstick, her lips are red enough by nature!"

"Not now," said Miss Ginny primly. "You ought to have seen her Wednesday. She was white as a sheet!"

"Well, she had a right to be if all you say is true!" said Mrs. Alcott. "Her only brother lost his job, and you know what her father is, worse than a northeast storm if anything goes wrong. And if she hadn't heard from her brother that made it that much worse. Though I doubt myself whether that is true. He probably phoned them!"

"No!" said Miss Ginny sharply, "I had it from the best of sources that he did not, and I for one am sorry for Joyce, even if she is so sort of hold-offish. She really can't expect much in the future if her brother is found guilty, and this should turn out to be a murder case as they are afraid now it will. You know nobody would marry a girl whose brother was a murderer, or a robber."

Rose's package was brought just then and she turned swiftly away. She felt that if she stayed another minute she would surely burst forth with indignant remonstrance, minister's daughter though she was. Those horrid women! She had never known how cruel they could be until now that they had turned their tongues on people that she liked. And to think they would talk that way about Jason's sweet sister Joyce! It was unthinkable! How she would like to be free just for once to stand out there in the middle of the store and tell them just what she thought of them, just what they were, and then tell them that they were all mistaken. That she knew that Jason had not been at Bainbridge, nor even with Rowan, anywhere. She was sure he had been alone when he telephoned her in the first despair of his dismissal. She was not quite sure how it was that she knew that, but somehow the conviction was strong and deep in her.

She tried to reason it out now as she walked slowly toward the parsonage. Well, it had been his tone. He had been confiding in her. He had needed sympathy. If Rowan had been with him and they had been engaged in the devilish things the town seemed to

think, Jason would have had no time to turn back and telephone to a girl to whom he had given but a casual promise that she had never really expected him to keep. He would have been too busy to think of her.

And then she fell to wondering if Joyce had something like that to comfort her. Could it be true that Jason had not telephoned his sister? She wished she knew. If he hadn't perhaps it would help if she told Joyce what Jason had said to her about leaving town. Would Father object to her doing that?

She thought about it all the morning while she helped her mother to finish the peaches, and when her father was sitting on the porch after lunch she slipped out beside him.

"Father," she said, sitting down on the arm of a big porch rocker, "they say that Joyce Whitney is sick, and they say she hasn't had any word from Jason at all."

"It probably isn't true. They are saying all sorts of things. Who told you she was sick?"

"Nobody told me. The women in the store were talking about it this morning. But I was thinking if it was true that she had not had any word from him maybe I ought to tell her what he phoned me."

"No!" said her father sharply, "I don't see that that's necessary. Besides, she might resent your speaking about it."

"She wouldn't," said Rose. "She's sweet. I thought I'd take some flowers and go over and say I heard she was sick, and then if she said anything maybe I could just tell her about Jason. I wouldn't, of course, if the way didn't open."

The minister looked at his sweet earnest young daughter yearningly.

"Take her the flowers if you like, child, but don't talk about Jason. I wouldn't like to have that old bear of a father of hers know that his scallawag of a son had even spoken to my girl!"

She was very still and serious for several minutes, rocking slowly back and forth and staring off at the clouds in a lazy blue sky. Then she said:

"Father, it wouldn't be anything like that. Mr. Whitney would not know. But, I thought perhaps the Lord would like me to tell Joyce!"

The father was very still now, his elbow on the chair arm, his head resting against his hand, his eyes looking down, then he said gravely:

"If that's the case, Rose, go. But go in the strength of the Lord, not in your own strength."

"All right," she breathed softly.

She kissed him gravely and went away. He could hear her up in her room getting ready to go out, but it was a long time before she came down. The sun had gone lower in the west, and her father had gone out to make parishional calls.

(To Be Continued)

## DAILY MEDITATIONS

(Continued from Page 149)

Friday, April 29

## As Life Matures

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

Read 1 Corinthians 13.

The years bring some gifts which we would fain decline,—age, sorrow, disappointment. They take some treasures, which we would keep forever—youth, beauty, innocence. But there are more precious values, which time alone can supply and the years cannot remove—friendship, virtue, faith, love.

Prayer: We bless thee, Lord of our life, that as our years go on, our pathway grows brighter and that we may believe, the best is yet to be.

Saturday, April 30

## The Brooding Spirit of God

"And the Spirit of God moved upon the face of the waters."—Genesis 1:2.

Read Genesis 1:1-8.

This picture of the Spirit of God brooding over the primeval chaos and bringing out of it vitality and order is beautifully symbolic of the generating power of the Holy Spirit amid the chaos of human sin and woe. The Spirit's gracious influence and healing power complete in us the ministry of creation and redemption.

Prayer: Merciful Father, may the sanctifying power of thy Spirit bring order, purity and peace into the confusion of our lives.

Sunday, May 1

## Pass It On

"Even as the Lord forgave you, so also do you (forgive)."—Colossians 3:13.

Read Colossians 3:12-17.

Pass on to others the grace that has been shown to you! It is difficult for the world to believe in God's forgiveness, unless they see it manifest in the Church. Unhealed dissension and bitterness in the Church weaken the appeal of the gospel to the unconverted.

Prayer: Gracious Lord, grant us grace to be patient, forbearing, forgiving and loving.

Monday, May 2

## The Inner Self

"For as (a man) thinketh in his heart, so is he." (King James Version.)—Proverbs 23:7.

Read Proverbs 23:1-8.

It is possible, not only to deceive others for a time as to our inner character, but to deceive our own heart as well. Such self-deception is a tragedy, for then the soul loses its inner critic and, therefore, its power of self-renewal. Only God's gracious intervention can recall such a soul to reality.

Prayer: Divine Master, guard us against a false profession of goodness.

## Children's Page

Edited by ALICE and DOROTHY REINICKE of Dayton, Ohio

## At Easter Time

By LAURA E. RICHARDS

The little flowers came through the ground,  
At Easter time at Easter time:  
They raised their heads and looked around,  
At Easter time.  
And every pretty bulb did say,  
"Good people, bless this holy day,  
For Christ is risen, the angels say  
At Happy Easter time."

## Mother Hubbard's Easter Lily

"WHY doesn't Mary Contrary plant me, I wonder?" said a lily bulb, one cold, drizzly day. "Last year I had such beautiful blossoms, and I should like so much to have them ready again by Easter. Surely she has not forgotten me."

"Stop fretting and go to sleep," said a blade of grass near by. "Do you not know that lily bulbs never bloom well the second year? I heard Mary Contrary say so. That's why you were thrown away. So go to sleep and keep quiet."

"Dear me," said the lily bulb, "that is too bad. I'm sure I could grow if some one would only plant me. I shall send out my rootlets anyway, and maybe when Mary Contrary sees how hard I try she will plant me."

And so she tried her very best. But just then Old Mother Hubbard's dog Fido came scampering through the grass, his cold, black nose sniffing the ground as he ran. He was hunting a bone, you know, and when he saw the fresh lily bulb, he stopped right still and wagged his tail. Fido looked at it very hard, turning it over and over with his shaggy paw. Then he tossed his head and said: "A potato, a potato. I have found a fine fat potato. Mother Hubbard likes potatoes, so I'll just carry her this one."

And before the lily bulb could say a word, she was galloping down the street in Fido's mouth, frightened almost to death. At last he dropped her at Mother Hubbard's feet, wagged his tail and barked with joy. He knew how much she liked potatoes.

"Where did you get that lily bulb, Fido?" said Mother Hubbard. "I hope you haven't been scratching up Mary Contrary's garden. Where did you get it, sir?"

Fido only wagged his tail more quickly, sat on his hind legs and crossed his front paws.

That mean, "Upon my word and honor I have been good. Please give me a bone."

So Mother Hubbard patted Fido on the head and went to the cupboard to get him a bone, but there wasn't any, so the poor dog had none.

And Mother Hubbard went back and picked up the lily bulb, looking at it closely to see if Fido's sharp teeth had hurt it.

"No," she said, shaking her head, "it is all right. Poor little thing, it is trying its best to grow. I shall plant it and have it for my Easter Lily. Maybe it will bloom."

Trotting off to the cupboard again she got a gretty glass bowl and placed a handful of sand and rocks in the bottom. Then she planted the bulb carefully on them, covering it with fresh water, and placing it on the sunny window-seat to grow. And now the lily bulb was very very happy.



Wouldn't You Like to Play in This Lovely Garden?

I only wish you could have seen her grow. Even Fido was surprised. He thought that a very queer way for Mother Hubbard to bake a potato. He wanted it covered in the ashes, and when done to have it for supper.

So every time Mother Hubbard brought fresh water to the lily bulb, Fido would catch her by the apron, bark and pull. Then he would run to the fireplace and scratch in the ashes, trying his best to say, "Cook it, cook it." But Mother Hubbard would only laugh and say, "Down sir. Fido, you haven't any sense. This is no potato."

When Easter morning came, the first thing Mother Hubbard did was to open her eyes. The next thing she did was to look at her bulb, and the next thing she did was to smile and smile.

Of course, you know the reason why. Peeping from the rich, green leaves of the lily bulb was a most beautiful Easter Lily.

And that is what made Mother Hubbard smile.

(Used by permission of The Bible House, in the book called "Easter," edited by Robert Haven Schauflier, Moffat, Yard & Co., New York, N. Y., 1927.)



# Reports from the Field

## Northern Conference

### Revival Meetings in the Springside Church

Looking back upon the past year we of the Springside Church in Saskatchewan, Canada really feel that we must thank our Lord and Master for all he has done for us. Although our membership is not large, all the organizations of the church are at work.

From January 31 to February 6 we held revival meetings. We had the pleasure of having the Rev. E. P. Wahl with us as evangelist who was assisted by our minister, the Rev. John Kuehn. We received a great blessing from those meetings, for which we thank our heavenly Father. In spite of the cold weather and bad roads, the meetings were well attended. On Thursday and Friday, Feb. 3 and 4, our little church was fairly crowded and all felt the Spirit of God in our midst. About 16 persons confessed to have found peace in the Savior.

We thank our Lord for the rich blessings he has bestowed upon us. We also thank the Rev. E. P. Wahl for his services which he so willingly gave us, and pray that God will bless him in his work as director of the Bible Schools in the Northern Conference.

MRS. J. BREITKREUZ, Reporter.

"The Mission Work North America." Mr. C. Rempel of Fenwood taught "The Religious Life of Israel." Miss Ella Katzberg of Ebenezer taught "Child Psychology." The devotional periods were in charge of different students.

On the closing evening a most interesting program was rendered by the student body and faculty under the leadership of the Rev. J. Kuehn. The speakers on the different subjects, which had been taught, were the Misses Julia Gabert, Ruby Schindler, and Edith Dohmes, and the Messrs. Charles Fleck, Alfred Wilkie and Irving Hoffman.

May God lay his blessing on the seeds sown during this time.

ADELINE LANDGRAFF, Reporter.

### B. Y. P. U. Activities and Anniversary in Nokomis

Although readers of the "BAPTIST HERALD" have not heard from the B. Y. P. U. of the German Baptist church of Nokomis, Saskatchewan, Canada for a long time, our society has been active in the work of the Lord.

During a part of the last year our church was without a minister, which greatly hindered our work in the society. Now we have a true servant of God in the Rev. N. A. Christensen,

sen, H. Fenske, W. Lach and Ewald Wolter sang a selection.

The dialogue, "How Christ Came to the Old First Church," was well received. A double duet number by Mrs. Christensen, Misses Ruby Aebig, Ruth Aebig and Lydia Penner was followed by a piano duet by Mrs. Christensen and Reuben Zepik. Addresses were given by the Rev. N. A. Christensen and the Rev. T. Fee of Lockwood. Mr. Zepik, our society's oldest member, congratulated the retiring president, Mr. Ewald Wolter, on his work and welcomed the new president, Mr. Alex Richter.

BERTHA KRANCIH, Reporter.

### Southwestern Conference Church and Community Fellowship Dinner at Lorraine

The deacons of the First Baptist Church of Lorraine, Kansas, sponsored a Community-Church Fellowship dinner on Tuesday evening, March 1, in the basement of our new church. It was the first church social to be held in the new building.

Thirty tables with a seating capacity of 280 were arranged on the main floor of the basement, with a speaker's table for 16 persons on the platform. Tables for the children were in the assembly room and seated 54, making a total of 350 who attended the dinner. Pink roses in bud vases were the table decorations.

Dr. Pieter Smit, pastor of the church, acted as toastmaster of the program. He led the group in the singing of songs between courses and following the dinner. He introduced the following numbers on the program: reading by Mrs. George Henry; vocal and instrumental numbers by the Heitschmidt trio; the missionary societies by Mrs. Pieter Smit; two numbers by the ladies' double quartet; B. Y. P. U. by Miss Ruth Schlick; clarinet duet by Opal Schroeder and Earl Splitter; Sunday School by Mrs. Clarence Peters; vocal solo by Emory McKenzie; trustees by Paul Peters, Sr.; cornet duet by Lloyd Wilkens and Joe Schmidt; community by Ralph Pickett, worker in the Carter Oil field; vocal duet by Mrs. Wilbert Janzen and Alfred Schacht; deacons by Henry A. Schacht; string quartet by Donna Mae Harder, Marjorie Rolfs, Twila Kruse and Lois Strassen.

Mr. Henry A. Schacht introduced a number which did not appear on the printed programs when he asked Mr. Harry Mollhagen to come to the platform and speak. After a few remarks Mr. Mollhagen presented to our pastor and his wife a vertical grand Gulbransen piano as a gift of appreciation and respect from the church and community. Dr. and Mrs. Smit responded and a closing message on cooperation was brought by our pastor.

## Southern Conference A Wood-Cutting Picnic at Crawford, Texas

Daniel Webster said in a speech on Bunker Hill during the Revolutionary War in 1775: "There is nothing impossible on Bunker Hill." And that holds true for the young people of the German Baptist Church at Crawford, Texas!

Not long ago someone conceived the idea that we should go on a wood-cutting picnic since we would need some wood for our church stoves for the next winter. This idea took hold of the people, and especially of the young people. So it was agreed to go on February 16. Quite a number of men, women, and young people with axes, saws and boxes full of good things to eat, went to the woodland which was given to the church by Grandfather Engelbrecht some years ago.

The ladies prepared dinner and got the coffee ready while the men enthusiastically cut down one tree after another. After a few hours of strenuous work, there came a call for dinner made up of sandwiches, pies, salads, cookies, fruits, coffee and the like.

But our joy could not last long. Soon after dinner we were forced to leave our place of work and fun because of rain. But everyone there greatly enjoyed the picnic. The following took part in the picnic:

Mr. and Mrs. Alfred Hoppe and two children, Mr. and Mrs. Louis Spross, Mr. and Mrs. Walter Gauer, Mr. and Mrs. Bennie Engelbrecht, Jake Hodel, H. T. Engelbrecht William Spross, Erwin, Ella and Edna Fryer, Marvin and Marie Engelbrecht, Ona and Edna Jacckle, Alma and Meta Gauer, Rev. and Mrs. C. C. Gossen and son.

REV. C. C. GOSSEN, Reporter.

## Northwestern Conference The Annual Report of the Junior Aid Society of the First Church in St. Paul

The Junior Aid Society of the First German Baptist Church of St. Paul, Minn., has again come to the end of another successful year. Our meetings, which are held once a month, are the source of strength and inspiration to us. Our coming together unites us in prayer and Christian fellowship.

Since February is our anniversary month, we had a "Measuring Party," the proceeds from which were \$19.37. In May, with the help of the Sunshine Circle, we had a Mother's Day banquet in honor of all the mothers of our church. Miss M. Plummer was the speaker on this occasion.

At our April meeting Mrs. Art Irestone and Mrs. W. Richter were appointed to make inquiries regarding new hymnals for our church. In October our church purchased 132 "Service Hymnals" of which 75 were paid for by our group. A dedication service for the new hymnals was held in November, 1937 at which time we also presented the church with a pulpit light.

During the year our group made six

"sunshine calls" on the sick or shut-ins. We also tried our hands at some White Cross work. The ways and means committee was very active in suggesting and arranging for different methods of raising money to help swell our treasury. We donated money for a number of worth-while causes at home and abroad.

Last, but not least, we can boast of a Junior Aid chorus which sings occasionally and which everyone greatly enjoys.

MRS. RUDOLPH BENERT, Secretary.

## Anniversary Wedding Bells in the Bethany Church of Milwaukee

In recent months we of the Bethany Church in Milwaukee, Wis., have enjoyed the melodious sounds of anniversary wedding bells. With the ringing in of the new year, we were reminded that just 40 years ago on January 1, 1898, Mr. Robert and Anna Kilinski were joined in wedlock, and so on the evening of their 40th anniversary the members of the German male chorus and their wives pleasantly surprised them at their home and presented them with gifts commemorating their "ruby anniversary." Mr. Kilinski is one of the faithful members of our male chorus.

On the following evening they were again pleasantly surprised when the church held an informal meeting in their honor. Our pastor, the Rev. Herbert Hiller, spoke appreciative words to them and encouraged them to continue in their faithfulness, devotion, love and loyalty to the church. An opportunity was given the couple to respond to the many wishes, and Mr. Kilinski then presented a box containing forty silver dollars as a gift to the church building fund.

On Feb. 15 we again heard the chimes ringing out. These, however, were silver bells, proclaiming the 25th anniversary of Mr. and Mrs. Albert Schielke.

Musical selections were given by the Ladies' Quartet, the Young People's Choir and the German Male Chorus. The Ladies' Missionary Society, through its president, Mrs. A. Kehrein, presented the bride with a basket of beautiful flowers, while Mr. M. Erbach, our moderator, presented the couple with a gift in behalf of the church. Mr. and Mrs. Schielke responded in a very interesting way, telling of some of their experiences and incidents in their twenty-five years of wedded life. Those present were pleasantly surprised when Mrs. Schielke concluded her talk by presenting 100 copies of "The Service Hymnal," a splendid song book adapted for church worship, to the church.

A. W. GIESECKE, Reporter.

## The Thrilling Play "I Will Not Leave You Orphans"

On Sunday evening, Feb. 27 before a capacity audience in the North Avenue Baptist Church of Milwaukee, Wis., a group of 35 young people presented the missionary play, "I Will

Not Leave You Orphans." This dramatization of German Baptist missionary history in the Cameroons of Africa had been written especially for the occasion by the Rev. E. J. Baumgartner of the North Avenue Church after careful research and prayerful study.

It was a memorable evening! The Union rally brought members and the pastors of our three Milwaukee churches together for the occasion. Distinguished guests in the audience were the Rev. and Mrs. Wm. Appel of Milwaukee, Dr. and Mrs. F. W. Meyer of the Philippine Islands, and the Rev. and Mrs. V. Wolff of Watertown, Wis., formerly our missionaries in the Cameroons, and a number of Negroes of nearby Baptist churches.

The dramatization, which required an hour and a half to present, was deeply moving until tears came to one's eyes. It was breath-taking in the strikingly realistic Cameroons scene, and thrillingly inspiring as one climax after another was reached. The central figure in the play was the "Spirit of Missions," beautifully and reverently depicted by Dorothy Perrine, who in the prologue proclaimed: "My greatest joy comes when a Christian is ready to follow me, even unto the end of the world, in a life of loving kindness and unselfish services." The story of Africa's call as it came to young seminary students in Rochester, N. Y. and to young people of the denomination was graphically depicted in the scenes that followed.

The young people who took part are members of the Bethany, Immanuel and North Avenue churches and a group of Negroes from the Mt. Zion and Calvary Baptist churches of the city. The play was ably directed by Mrs. J. Mavis of the North Avenue Church. The Messrs. Wm. Leber and Bernhard Wenzel were in charge of the colorful scenery that transported the audience into the Cameroon hinterlands. Mr. Alex Elssesser was responsible for the splendid lighting effects. The program, prepared by Mr. and Mrs. B. Wenzel, mentioned approximately 60 names of those who assisted in the preparation or presentation of the play.

A devotional worship service preceded the play, led by Robert Kehrein. The Scripture passage was read by Ruth Siefert and prayer offered by the Rev. V. Wolff. A trio of the Misses Marie Widder, Dorothy Specht and Henrietta Wedel sang the hymn, "Ich bete an die Macht der Liebe," in one of the African dialects as translated by Paul Gebauer. The offerings of \$55 was devoted to missions after the defrayal of the expenses.

The play was presented a second time in response to a widespread demand on Sunday evening, March 27. Dr. William Kuhn of Chicago was one of several distinguished guests at this service.

MARTIN L. LEUSCHNER, Reporter.



Students and Faculty in the Recent Bible School at Yorkton, Saskatchewan.

## The Successful Bible School at Yorkton, Saskatchewan

The 15th to the 25th of February were special days of opportunity and blessing for the young people of Yorkton and surrounding districts at the Bible School held at Yorkton, Saskatchewan, Canada. Thirty-two students attended, who represented the German Baptist churches of Yorkton West and East Ebenezer, Springside, Homestead, and Fenwood.

The Rev. E. P. Wahl had charge of three classes, which were "Glimpses of the Life of Christ," "Personal Evangelism," and "Music." The Rev. A. Rosner of East Ebenezer taught "Baptist Principles." The Rev. J. Kuehn of West Ebenezer taught a class on

who helps our society greatly in many ways. Every Sunday evening in the month we, as the young people's society, take charge of the service. We give a short program, after which Mr. Christensen speaks on the "Journeys of Paul" in a continued series of interesting messages.

On Tuesday, March 8, our B. Y. P. U. celebrated its 26th anniversary, with our retiring president, Ewald Wolter, in charge. Addresses of welcome were given by Ewald Wolter in German and by Reuben Zink, our present vice-president, in English. A recitation was brought by Bertha Kranich, followed by a selection by the choir. The annual report was given by Mrs. Alex Richter. A male quartet composed of the Messrs. N. A. Christen-





Ministers at the Oregon and Washington Retreat Recently Held at Salem.

and attendance. Two new classes were started the first of the year, making a total of ten fine classes in the school. The young people's class has an enrollment of 35 members.

Bi-monthly meetings of officers and teachers prove very helpful. A pot luck fellowship dinner after the morning worship service is followed by a business session at which time the problems of the Sunday School are discussed. The substitute teachers are in attendance as well as the regular teachers. Altogether, these meetings are very interesting and tend to unite the work and workers.

It had long been the wish of the church to have a Sunday School library. After considerable planning and work a storeroom was remodeled into an attractive little library, which was dedicated last September. About 100 good books are now in circulation.

Plans are now under way for the second Daily Vacation Bible School to be conducted by our church this summer.

EMMA M. SCHIFFERER, Reporter.

**Neighborhood Canvass by the S. S. Teachers of the Portland First Church**

The Sunday School teachers and workers of the First German Baptist Church of Portland, Oregon, recently divided into groups of 2 or 3 members and made a canvass of the church neighborhood. An invitation was extended to our neighboring friends, who do not have any church affiliation, to come to our church services and Sunday School. Christian literature was left at every home visited. We were able to make about 850 calls.

The Sunday School is divided into four groups: Primary, Junior, and Senior Departments and a large Bible

main Sunday School auditorium, when he greeted the school and gave the hand of fellowship to all the officers.

The new officers are as follows: superintendent Harry Johnson; vice superintendents, Walter Schmidke, William Parker, and Edwin Rock; secretary, Edith Homoke; treasurer, William Pfaff; song leader, Walter Helder; pianist, Helen Kirsch and Victoria Aplanalp; Finance Committee chairman, James Billeter; Cradle Roll department, Mrs. Nettie Kimmel; Home department, Mrs. Anna Bertuleit; and Program Committee chairman, Bertha Losli.

EDITH HOMOKE, Secretary.

**Splendid Meetings by the Laurelhurst B. Y. P. U. in Portland**

The young people's society of the Laurelhurst Baptist Church of Portland, Oregon has adopted a constitution with the commission plan. The entire membership of the society is divided among the Devotional Life, the Stewardship, the Service, and the Fellowship Commissions. The commissions rotate, each having charge of one meeting in the month. The plan has already proven to be very successful. All our meetings are lively and most interesting. The program given on March 13 by the Stewardship Commission was entitled, "Our Baptist Heritage." After our church service the young people assisted our pastor, the Rev. Fred W. Mueller, in presenting an impressive religious program over radio station K X L.

Last month 60 of our young people made a trip in a large heated bus to Mt. Hood, Oregon's most beautiful snow clad mountain. The fellowship and singing on the trip was most delightful.



Teachers and Officers of the Sunday School in the First Church of Portland Prior to the Neighborhood Canvass.

**Eastern Conference Western N. Y. and Pennsylvania Youth Conference at Buffalo from April 29 to May 1**

The 15th annual spring institute and conference of the Young People's and Sunday School Workers' Union of Western New York and Pennsylvania will be held at the High Street Baptist Church of Buffalo, N. Y., on April 29 and 30 and May 1.

The conference will begin with an inspirational service on Friday night, April 29, at 8 P. M. The theme for the conference is "The Reality of God" based on John 4:24. Our aim will be that of "Finding God in Life."

The speakers of the conference and the themes for their addresses are as follows: Rev. H. Pfeifer of Erie, Pa., on "Facing Eternal Facts"; Prof. O. E. Krueger of Rochester, N. Y., on "God is Spirit"; Mrs. J. E. Domes of

**Showers of Blessing During a Six Weeks' Program at the Central Church of Erie**

Many blessings of the Christmas season stirred our hearts in the Central Baptist Church of Erie, Pa., to express sincere appreciation to God and to unite with deeper devotion for the great task in the days that were to follow. We prayed for a definite evangelistic program of the church in the new year.

Every evening during the first week of the year we gathered in fine numbers to unite our hearts in prayer, realizing that to be the most essential step in any evangelistic undertaking. Under the leadership of our pastor we faced definite outstanding facts, and prayed for greater vision and greater courage to follow. During the second week we continued in prayer as we gathered every evening in different homes.

The following week was known in Erie as "Baptist Week," and services were held every night in a different church, beginning with our own. The messages of our Baptist brethren aroused the hearts of the Baptists in Erie and a large number gathered for the mass rally in the First Baptist Church on Sunday, January 23. The Rev. Henry Pfeifer brought the message, speaking on the theme "God's Message for God's People." The fourth week united every one of our church in an extensive invitation and visitation campaign. On Friday evening of that week we gathered in the church, related our experiences, and encouraged each other for the continuance of the great program.

On January 31 the Rev. and Mrs. O. W. Stucky began a two weeks' "Back to the Bible Revival." With stirring messages, songs and choruses, and with selections on the accordion, the gospel truth rang forth night after night. Many from different churches and the City Mission rendered their services through solos, duets, trios, quartets and choir selections. God blessed us richly, revealed to us our shortcomings, and also showed us the way to the heart of the Father. All available means of publicity were rushed into service, most outstanding of which were the radio broadcast

**Pacific Conference Minister's Institute at Salem, Oregon**

The annual institute of the ministers of Oregon and Washington was held this year in our church in the beautiful "city of peace," Salem, Oregon. The conference mission committee met at the same time. So it was our privilege to have the Reverends O. R. Schroeder and F. E. Klein with us, also.

We were received and treated very kindly in the homes, and the women of the church prepared very delicious meals for us, which were served without charge. For this royal entertainment we want to say another hearty thanks.

As in other years, so it was our privilege again to have our beloved general mission secretary, Dr. Wm. Kuhn, with us. He brought us stirring and encouraging messages on the secret of a successful Christian ministry as expressed in the repeated command of Jesus to Peter: "Follow thou me!" Dr. Kuhn spoke also in the evening services, which were well attended and which were seasons of great blessing. Dr. Vazakas of Willamette University delivered two very interesting lectures on "The Historical Setting of Paul's Letters to the Corinthians." Other very interesting as well as practical subjects were: "The Minister as a Shepherd" by Otto Roth; "Making Our Services More Worshipful" by George A. Lang; "The Dangers of a Minister" by O. R. Schroeder; "The Secret of Paul's Success" by J. Leyboldt; and "The Ministry to the Soul" by F. E. Klein. Every one of these themes was well prepared, and the discussion, that followed, showed the appreciation of the brethren for the thorough work of these men. The devotional periods on the program were seasons of spiritual refreshment and renewed consecration.

It was good to have had the privilege of having been there, and the blessings of this minister's institute will go with us in the future.

C. E. SCHOENLEBER, Reporter.

**Advancement and Growth in the Salem Sunday School**

Greetings from the officers and teachers of the German Baptist Sunday School in Salem, Oregon to all other Sunday School workers in our denomination! "O magnify the Lord with us and let us exalt his name together."

The picture on this page shows the group of enthusiastic Sunday School workers in the Salem church, who are rejoicing because the Sunday School is growing. The record attendance so far this year was 175, with an average attendance of 150 for the first three months of the year.

Mr. Sam Schirman is serving his tenth year as superintendent of this Sunday School. He is proud of his corps of fine teachers and their co-



Teachers and Officers of the Salem Sunday School With the Rev. and Mrs. J. F. Olthoff on the Right.

operative spirit. Advancement in the work and in attendance is due largely to personal efforts on the part of officers and teachers to win boys and girls who are not in any other church or Sunday School. A recent house-to-house canvass in the vicinity of the church resulted in increased interest

Class of which our former pastor, the Rev. J. Kratt, is the teacher in the German language. Each department holds its individual opening worship. The Rev. John Leyboldt began his new ministry in the church in January. On this Sunday morning all the departments met as a joint session in our



Young People of the Laurelhurst Church in Portland On an Outing to Mount Hood.

The following officers have been recently elected: president, Edwin Fauth; vice-president, Ray Krueger; secretary, Harold Knopf; treasurer, Clara Arndt; devotion commission chairman, Frieda Fauth; stewardship commission chairman, Lauretta Beltz; service commission chairman, Mildred Domreis; fellowship commission chairman Esther Zink. The advisors are Mrs. Anna Wardin and Mrs. Alice Pohl.

HAROLD KNOPF, Reporter.

Attica, N. Y., on "Finding God in Life Through Nature"; Prof. Frank H. Woyke of Rochester, N. Y., on "We Can Find God"; Dr. Charles W. Koller of Chicago, Ill., on "You are Living—But What For?" and the Rev. W. Habel of Buffalo, N. Y., on "God Revealed."

Please send all reservations to Mr. Carlton Smith, 219 Fox St., Buffalo, N. Y., at once.

ELLEN M. HAMEL, President.



made possible through the courtesy of the City Mission, advertisements in three local newspapers, signs, large posters and many cards. While the number of people, who were informed about the great revival totaled many thousands, we know definitely that 2500 persons were under the voice of the evangelist while preaching from night to night.

Our church has been touched as never before, and it is our prayer that God shall guide every one to a complete surrender unto him. Forty persons have come forward to express either surrender, acceptance, dedication or the desire to live a better Christian life. The joy was great indeed when before a large audience on Sunday, Feb. 27, thirteen persons followed the Lord in baptism, and when at the evening service on March 6 fifteen entered into the fellowship of the church. We are, indeed, grateful to God for such wonderful, inspirational and encouraging experiences during these weeks of our program under his leadership.

HENRY PFEIFER, Reporter.

### Central Conference Ordination Service for the Reverends H. F. Hoppe and Wm. Wegner in Detroit

An ordination council convened at the Burns Avenue Baptist Church of Detroit, Michigan, on the first day of March, in response to the invitation from the church. The meeting was called to order by the Rev. Gerhard Neumann, the pastor of the church. The Rev. C. A. Daniel of Detroit, Mich., and the Rev. W. C. Damrau of Alpena, Mich., were elected moderator and secretary, respectively.

After the pastor had introduced the candidates, Messrs. H. F. Hoppe and Wm. Wegner, each in turn proceeded to state his Christian experience, his call to ministry, and his views on Christian doctrine. Whereupon, the council in executive session declared itself satisfied with the statements of the candidates and voted to recommend to the church to proceed with their ordination, praying upon the candidates God's richest blessings in their future ministry.

At 7:45 in the evening delegates, members of the church and many friends gathered in the auditorium of a solemn service to ordain the brethren, H. F. Hoppe and Wm. Wegner, to the Christian ministry. The Rev. G. Neumann, pastor of the two candidates presided. After the singing of several hymns, the Rev. J. J. Abel read the Scripture passage. Mr. Arthur E. Thom, president of the Y. P. and S. S. Workers' Union of the Central Conference, sang a solo entitled, "This is My Task" The Rev. H. P. Kayser led in prayer. The Rev. W. C. Damrau read the minutes and recommendations of the council. Upon the suggestion of Mr. G. Neuman a love offering was received for the brethren, H. F. Hoppe and Wm. Wegner both of whom are working in the Kentucky Mountains for the past three and six years, respectively.

The Rev. B. Graf, former pastor of the Burns Avenue Church and spiritual father of the two candidates, preached the ordination sermon, stressing particularly the privileges and obligations of the Christian minister. The Rev. P. Wengel gave the charge to the candidates, and the Rev. C. A. Daniel extended the hand of fellowship, welcoming both into the ranks of the Christian ministry. All ministers present now gathered around the two brethren, who were kneeling on the platform, to be led in the ordination prayer by the Rev. Wm. Hoover. At the close the Rev. Wm. Wegner led in a short prayer and the Rev. H. F. Hoppe pronounced the benediction.

May God's richest blessing rest upon them as they return to their labor of love in the Kentucky Mountains as home missionaries.

W. C. DAMRAU, Reporter.

### Marked Progress and Glowing Success in the St. Joseph Church

This past winter has been an extremely busy one for the First Baptist Church of Saint Joseph, Mich. Under the capable leadership of our beloved pastor, the Rev. L. H. Broeker, who labors tirelessly in all departments and who, in a most forceful manner, brings the fundamental truths from the blessed book of the Bible, the cause of Christ has made progress in our midst.

We are glad to report largely attended meetings with many strangers always present, which proves that people are still hungry for the gospel and that the word of God has not lost its power. Our mid-week services are very interesting, instructive and elevating and help one in leading a more consecrated Christian life.

The work among our young people is most encouraging. They seem to band together more than ever before in doing their best for the Master's cause. Thursday evening is always "Young People's Night" at the church, when they gather for a fine program, chorus practice and sociability. The large chorus, which comprises all of our young people, and which is under the efficient leadership of Mr. Walter Marquardt, has an opportunity to render service several times a month during our popular Sunday evening meetings. We pride ourselves in being one of the few churches in this community still conducting Sunday evening services. These are of an evangelistic nature. The Senior Service Guild, the Men's Brotherhood, and our Ladies' Missionary Society gather regularly each month, when worth-while programs are presented.

The Hulda K. Smith Guild, comprising girls of high school age, is named in honor of Mrs. Smith, a member of our church and now engaged in missionary work in Rangoon, India. Our Sunday School is fully graded with a department adapted for each age. It is still growing, with 200 to 210 present each Sunday. Our goal is 225 by Easter when a new standard will be

set. The Ladies' Missionary Society is supporting a native missionary in India, named Ma Hanna. Our Sunday School and Senior Service Guild are assisting the Gebauers in the Cameroons and the Sunday School pays part of the salary of a native missionary under the direction of Mrs. George Geis of Burma. Our Junior Service Guild and Sunday School also assist in the work under the direction of Mrs. Smith.

A Fathers' and Daughters' banquet was recently sponsored by the Men's Brotherhood. Our Men's Brotherhood meets twice a month on a Saturday evening when the streets and stores are filled with people, when they distribute printed invitations for our services. This new venture has proven a marked success.

Miss Mae Morey, our church missionary and pastor's assistant, is loved by all our members and friends. Her pleasing personality and beautiful Christian character yield a great influence in the lives of all with whom she comes in contact.

We are thankful to our Lord for the spirit of prevailing peace and co-operation in our midst and for all other blessings which come from his bountiful hand. Appreciating that and with such a leader, we are sure to win.

EDWARD S. DOESCHER, Reporter.

### OBITUARY

#### MRS. ANNA KATHERINE KOESTER

Anna Katherine Koester was born on December 24, 1880 in Westerloyerfelde, Germany and came to this country with her parents in 1893, settling in the vicinity of Aplington, Iowa. A few years later the Koester family made its home near Sheffield.

In the summer of 1898 she found Christ as her personal Savior and publicly testified to her oneness with Christ through baptism which was administered by the Rev. Jacob Jordan, pastor of the German Baptist Church of Sheffield.

She was united in marriage with Fred Stover, Jr. on Oct. 10, 1901. To this dedicated union there were given five children, two preceding their mother in death, an infant daughter in 1917 and a son, Fred, in 1920.

For a number of years Mrs. Stover had been in failing health. A short time ago she suffered a light stroke from which she never fully recovered. Her death came quite suddenly after suffering another stroke, having reached the age of 57 years, 2 months and 13 days.

She is survived by her husband, Fred Stover, Jr.; three children, Henry of Rockwell, Roy of Latimer and Laura of Sheffield; two grandchildren, Carroll and Franklin; one sister, Mrs. Henry Boehlje; and four brothers, Dick, George, Fred and Henry Koester, all of Sheffield.

Mrs. Stover's loved ones, her church and her friends and neighbors will greatly miss her, for, truly, she was a sweet Christian mother, faithful to her Lord and so tender and concerned about others.

Amid all the sorrow which necessarily comes from separation, we rejoice with her loved ones, for hers was a victorious and joyful departing. "Now thanks be unto God, which always causeth us to triumph in Christ."

The funeral service was held on March 10 at the German Baptist Church of Sheffield, Iowa, with the Rev. O. W. Brenner, a former pastor, assisting in the service.

Carl J. Sentman, Pastor.  
Sheffield, Iowa.

### WHAT'S HAPPENING

(Continued from Page 142)

tion for the programs to be presented during the following month. Miss Clara Beck, the secretary, wrote that "although our group is rather small, we expect to accomplish great things!" The Rev. Benjamin Schlipf is the pastor of the church.

✳ The Rev. A. Krombein, pastor of the Berlin Church near Fredonia, No. Dak., has responded favorably to the call extended to him by the German Baptist Church of Kelowna, British Columbia, Canada. On this promising pioneer field a new church edifice was built a year ago. The departure of Mr. Krombein and his family from the Dakota Conference will be regretted by many, but the new and large field is a great challenge. He will begin his ministry in Kelowna on June 1st.

✳ An aggressive missionary program is in full swing in the Bethel Baptist Church of Detroit, Mich., of which the Rev. Paul Wengel is the minister. On Sunday evenings a "School of Missions" has been held in which several age groups have been studying "the Moslem World." On Sunday evening, March 20, the special feature of the service was a "Picture Sermon on the Life of the First Great Missionary," in which the life of the Apostle Paul was depicted in a series of living pictures by the young people and pastor of the church. On Sunday evening, March 27, the missionary play, "The Pill Bottle," was presented by a cast of the older young people of the church.

### The Unchanging Christ

By H. A. Ironside

Here are twelve sermons by that outstanding Baptist expository preacher who is the pastor of the aggressive Moody Memorial Church, Chicago.

They are exegetical, inspirational and full of suggestion, all contained in an attractive binding for a 161 page volume at the popular price of

**\$1.00 post paid**

### East Side, West Side

By Mary B. Steyle

This new book has the youth of High School age in mind. It is youthful in its appearance having a cerise red cover and is printed in large clear type known by the craft as 12 point.

This is said for the book: "Young folks will find this to be one of the most lively and entertaining stories they have ever read." 160 pages.

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German Baptist Publication Society  
3734 Payne Ave., Cleveland, O.

### LETTER-BOX

Open to all readers of "The Baptist Herald." Letters limited to 200 words.

#### AFTER THE EDITOR'S SCALP

It seems to me "The Baptist Herald" has been accomplishing very little in the way of success over the period of many years. As a young boy I enjoyed and found more profitable reading in the "Herald" than I do at the present as a young man. Why is that? I'll not deceive neither you nor myself and write you fearlessly why your paper does not imprint a favorable impression on many of us.

Most of the reports and even some of the articles are meagerly in reading and learning quality. By that I mean, instead of trying to squeeze a paper full of "Whats Happening" and "Reports" of little value and uninteresting reading material why not make us reporters qualify with articles and reports on which more time than just a few minutes are spent? I most assuredly believe in "whatever you do—do it hard."

### Mothers' Day

#### PLAYS AND PAGEANTS

**A Mother's Love.** By Ella Geyer. A Mother's Day Play for three, one representing mother, one the son and one an older man. In four parts brief. 4 page manuscript.

10 cts., 3 copies 25 cts.

**A Gift for Mother.** Anonymous. A Play for 7 characters of teen age. 4 page manuscript.

10 cts., 4 for 30 cts.

**Showing Our Love for Mother.** For 10 teen age girls. 3 page manuscript.

10 cts., 4 for 30 cts.

**Mother's Day.** By Cora Jackson. One Scene. Time, 25 minutes. 2 Men 5 Women. This story has to do with a family's plans for Mother's Day in which mother does all the work and has little pleasure. 25 cts.

**A Timely Shower.** By Fannie M. Nelson. One Scene. Time, 20 minutes. 2 Adults 3 Children. The children argue with father about the things which they will give Mother for "Mother's Day" and what strange gifts she receives! 25 cts.

**Mother Blessing's Job.** By Carry Lorenz. A one act play for 9 characters. Young people and an elderly lady. This is a secular production of merit, not suitable for Sunday but offers fine entertainment for a Young People's or Organized Class meeting. 20 page pamphlet. 35 cts. each.

**Mother's Day Declarations.** Eight leaflets of selected poems, one or more to the sheet according to their length. Each, 5 cts. of any selection.

**The Paramount Mother's Day Book.** A 32 page pamphlet of recitations, exercises, dialogues and playlets. No songs. 25 cts.

**Mother's Day Selection.** A Meigs publication of recitations, exercises, pantomimes and other suitable things. 32 pages. 25 cts.

**Our Mothers.** By Myrtle Griffin-Grimes. A secular play in honor of "Mother" with good sentiment for a group of young girls requiring eleven characters one of which should have a singing voice. Suit-not just the thing for Sundays. Time about 30 minutes. 8 pages. 25 cts.

**Mother's Day Songs.** Selected by Haldon Lillemus and Ada Gray. Eleven songs of Christian character centering upon mother's love. 16 pages 25 cts.

German Baptist Publication Society

Perhaps, you think that I do nothing but criticize, but I'll give credit where credit is due, such as your editorials. Only this, I don't believe I'm out of order if I mention your editorial in the March 1st issue. You ask if our minds run off on "what not" subjects while the minister reads the Scripture. Well, let me suggest that the seminaries stress more importance in the teaching of reading with punctuation and expression. From the large number of ministers, whom I have heard reading the Scripture, many of them obviate all rules of punctuation, making it most difficult in a "wide awake" attitude to try and follow. In reference to your statement that "most of us merely scratch the surface in thinking," it strikes me as a statement of trivial value for the lack of reason. My conviction on the art of thinking is that "many think, but few answer."

Let me hasten to add to your statement of "babes in Christ," that many of us are like the babes in the woods, when the milk of human kindness turns sour. We find such "babes" chiefly among the weaker members who have not properly received the nourishment from deeper thinking. One must develop his mind in the truths of God.

Who am I to be telling you faults I find with your paper? But I am very much interested in the success of your paper, knowing you are trying hard to make it so. As subscription booster in our church I find practically the same answers to my boosting. "The paper has enough reading but not enough entertainment reading as well as Sunday School and young people's help. What we, and all young people, want is truth and higher learning, and we challenge anyone who dares to criticize for that which our inner self dictates to say or do in securing this knowledge. CLARENCE SUSEK.  
New Kensington, Penn.



## Pioneer Adventures in Missionary Service

By the REV. PHIL DAUM of Winnipeg, Manitoba, Canada

Some years ago there was a rush of hardy home-seekers into the northern uncultivated hinterland of Alberta, Canada. This land, several hundred miles from Edmonton, represents the most northern outpost in which farm cultivation is possible. Among the hundreds of farmers who came into this virgin territory, there were some German Baptists who pulled up stakes elsewhere to try to make their living in this area.

In Valley View, Alberta, situated in a heavily forested section, 50 miles from the nearest railroad, a little German Baptist church was organized. Since the group was without the services of a minister, I was asked some years ago to spend a few days with them.

I arrived at the nearest railroad station at three o'clock in the morning. Although it was the middle of May, the night was cold and the white frost could be seen on the ground. As the train puffed its way from the station, I looked around for someone to meet me. Typical of these northern places, it was light enough for me to see even though the hour was still early.

The town was dead asleep. The little hotel was closed for the night. I was chilled, standing in the damp morning air. At some distance away I saw a fire, possibly for some tramps. I approached cautiously and found no one there. So I enjoyed the fire which some workmen had started with railroad ties.

In the morning after breakfast I was met by a



"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Romans 1:16.

young man, who had slept so soundly through the night, that he had not heard the arrival of the train. He and I started out for the Valley View section fifty miles away on a heavy wagon. Feed for the horses and food for the two passengers were on the wagon in ample abundance. It was a long trip to Valley View, and we had plenty of time for conversation. We rode for miles in the shade of the surrounding forests. Several times during the day we stopped for our meals, preparing hot tea over an open fire. Our drinking water was drawn from the nearby ditches. We stopped over night in a little shack in the thick of the forest, in which the doors and some of the walls were missing and in which squirrels joined us for the evening meal.

After 24 hours since starting on the trip, we arrived at Valley View. I was greeted immediately by several

people whom I had come to know earlier in Regina. The days that followed were times of great spiritual refreshing. A little church of 13 members was organized. Services were held daily. Everyone came to them.

Arrangements were made for a communion service. But there was no communion wine. What could be done? I asked one of the women if she had any raisins. I explained that these were also the fruit of the grapevine. The raisins were cooked and the juice was used at the communion service that followed.

The return trip was made on a wagon which for our comfort had springs but which was drawn by a horse that was at least 20 years of age. We had to go 85 miles to the railroad station for the return trip. The road took us through rivers and past forests and over hills. We sang and talked as we went along. At midnight it was still quite light in this northern clime, and we drove all night long to our destination.

This work among these people of Northern Alberta belongs to the pioneer tasks in our denomination. The experiences of that trip are treasured in my heart as the most precious of my entire life. It is a joy to know that the work on this pioneer post has not been in vain. The first payment has been made by the General Missionary Society for a chapel to be built at this place as soon as the weather permits.

## Remember Your Easter Offering

Palm Sunday, April 10, to Easter Sunday, April 17.