



The Pioneer Mother of Yesterday

BAPTIST HERALD

May 1, 1942

WHAT'S HAPPENING . . .

● The Rev. Charles Wagner of Linton, No. Dak., recently resigned as pastor of the German Baptist Church of Linton and its mission stations with the resignation to take effect on May 31st. Mr. Wagner's plans for the future are as yet indefinite, but he is trusting in God's guidance in the matter.

● On Easter Sunday morning, April 5, the Rev. Henry R. Schroeder, pastor of the West Center Street Baptist Church of Madison, So. Dak., baptized 2 persons on confession of their faith in Christ. Another baptismal service is planned for the near future. The Easter Day services were well attended and the programs were unusually inspiring.

● The German Baptist Church of Whitemouth, Manitoba, Canada, has extended a call to Mr. Fred Schmidt, a member of this year's graduating class at the Rochester Baptist Seminary, to which he has replied favorably. Mr. Schmidt will begin his services as pastor in the Whitemouth Church early in June, succeeding the Rev. C. Remple, now of Trochu, Alta.

● The Rev. F. W. Socolofsky of Shattuck, Okla., recently resigned as pastor of the German Baptist Church near Shattuck after a ministry of several years. Mr. Socolofsky has not been in the best of health in the past year. He and his wife will probably retire to live with one of their several daughters, who live in the immediate vicinity. The resignation was accepted with regret by the church and will be effective on June 7th.

● Evangelistic meetings were held in the station Gnadefeld of the Baptist Church of Herreid, So. Dak., from Feb. 25 to March 13. The Rev. John Weinbender of Eureka, So. Dak., brought the messages. There were 11 persons who accepted Christ as Savior during the meetings. On Easter Sunday evening, April 5, the Rev. Emil Becker, pastor of the Herreid Church, baptized 9 young people on confession of their faith in Christ before a large audience.

● A B. Y. P. U. was recently organized in the Bertsch Station of the German Baptist Church of Venturia, No. Dak., which has already proven to be an encouraging success. The following officers were elected to serve for the year: Alvin Bertsch, president; Otto Bertsch, vice-president; William Krause, secretary; Alvin Bertsch, treasurer; and Ida Bertsch, pianist. The Rev. A. Guenther is pastor of the Venturia Church and its mission stations.

FRONT COVER PICTURE

By the REV. AUGUST F. RUNTZ
of Peoria, Illinois

My mother was one of the pioneers of Eastern Ontario. As a girl she came from Germany, and after her marriage she and my father set about to hew a home out of the primeval forest, converting the wilderness into a garden.

The picture of my mother that hangs on memory's wall is that of a beautiful Christian character, always gentle and kind, and who knew what it meant to sacrifice for her family, without thinking that she was sacrificing at all.

My mother was a devout Christian, and I always liked to hear her pray. Christ always set the standard for her daily living. Sometimes we children quarreled with neighbors, but, through the efforts of mother, friendship was quickly restored. "Blessed are the peace makers."

Many ministers of the gospel enjoyed the simple but kind hospitality of her home. She loved her Christ; she loved God's people; she loved her home. It was under a plum tree in an orchard, she often said, where she first experienced the forgiving grace of God.

In June 1930 at the age of 87 she went to be forever with Him whom she loved. "Her children rise up to call her blessed." Her influence for good grows stronger upon me as the years go by.

"Her placid brow the story tells
Of a gentle life and a peaceful even,
A trust in God and a hope in heaven."

● On Good Friday evening, April 3, the young people of the First Baptist Church of Arnprior, Ont., Canada, presented the play, "The Soldier of the Cross," to a very attentive audience. The Easter Sunday service was an impressive communion service, conducted by the pastor, the Rev. A. E. Jaster. On April 21st Mr. Jaster reported for duty in Toronto, Ont., as a chaplain with the rank of captain in the Canadian army where he will serve for the duration.

● The Rev. E. P. Wahl, pastor of the Central Baptist Church of Edmonton, Alta., baptized 5 persons on confession of their faith in Christ at the Easter Sunday morning service, April 5, and extended the hand of fellowship to them at the evening communion service. A good sized group also attended

the Easter sunrise service, although a snow storm was raging at the time. Both Sunday Schools in the Central Church and at the Lauderdale mission rendered splendid Easter programs.

● The Freudenthal Baptist Church in the province of Alberta, near Carbon, Can., recently received and sent to our headquarters in Forest Park, Ill., an unusually gratifying offering of \$231.61, of which \$185 were designated for the Centenary Offering and \$46.61 for the Easter offering of the denomination. The Rev. E. S. Fenske is the aggressive and consecrated pastor of the church, who is reporting with glowing enthusiasm about the many evidences of progress on this field.

● On Wednesday evening, April 1st, and again on Easter Sunday, April 5, the Rev. A. R. Bernadt, pastor of the Oak St. Baptist Church of Burlington, Ia., baptized 17 persons on confession of their faith in Christ and received 6 others into the church's fellowship by experience and letter. The present membership of the church is 747. On Palm Sunday evening, March 29, the church choir rendered the musical pageant entitled, "The Challenge of the Cross." The choir was directed by Mrs. H. O. Kohrs, with the message in pageantry in charge of Mr. Don Kohrs.

● The Rev. J. C. Gunst recently resigned as pastor of the Grace Baptist Church of Grand Forks, No. Dak., and accepted the call of the German Baptist Church of Wishek, No. Dak., where he plans to take over the work on the new field on May 17. By that time it will be almost five years since Mr. Gunst began his service in the Grand Forks Church. Since that time many improvements have been made, including the building of a commodious and lovely parsonage. Mr. Gunst will succeed the Rev. Albert Ittermann in the Wishek Church, who is now pastor of the Emanuels Creek Church of South Dakota.

● The First Baptist Church of Watertown, Wis., has extended a call to the Rev. Rudolph Woyke of Washburn, No. Dak., to which he has given a favorable response. Mr. Woyke has rendered a very successful ministry in the Washburn and Underwood Churches of North Dakota after completing his studies at Northwestern Bible School in Minneapolis, Minn., and at the Rochester Baptist Seminary. He is a brother of Prof. F. Woyke of Rochester, N. Y. The Rev. and Mrs. Rudolph Woyke will begin their ministry in Watertown June 1st, succeeding the Rev. G. Wetter of Benton Harbor, Mich., who had to resign some time ago because of failing health.

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Coming!

DREAMS ARE DYNAMOS

This inspiring article by Rosalee Mills Appleby from her book, "Orchids and Edelweiss," will be featured in the special Young People's Issue. Youth will be stirred to see "dreams to hold high like a banner over a tired and disheartening world."

PREACHING IN BATTLE SCARRED LONDON

This brief but heart-stirring article on the horrors of war in London was contributed by Mrs. Ella Grauer Sitenhof of Anaheim, Calif., whose husband, a Presbyterian minister, is still in England. It was written by the Rev. Ernest Sitenhof expressly for "The Baptist Herald."

ADVANCING THROUGH OPEN DOORS

From April 13 to 17 the annual sessions of the General Missionary Committee and of the General Council were held in Forest Park, Ill., at which significant plans were made for a great spiritual advance on the home mission field. The reports of these sessions ought to be read with eager interest by every member of our churches.

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EDITORIAL

Cleveland, Ohio, May 1, 1942
Volume 20 Number 9

Orchids For the Forgotten Mother

WE want to bring the loveliest possible tribute—richly tinted orchids, if you please—in honor of the mothers who are utterly forgotten at this season of the year. For Mother's Day in its profoundest Christian meaning magnifies the important part which women play in the institutions of society and especially in the Kingdom of God.

Our own mothers will be showered with expressions of love on this particular day. Flowers, telegrams, songs, sermons, and toasts will render a large service in extolling the virtues of our mothers. That is decidedly as it should be!

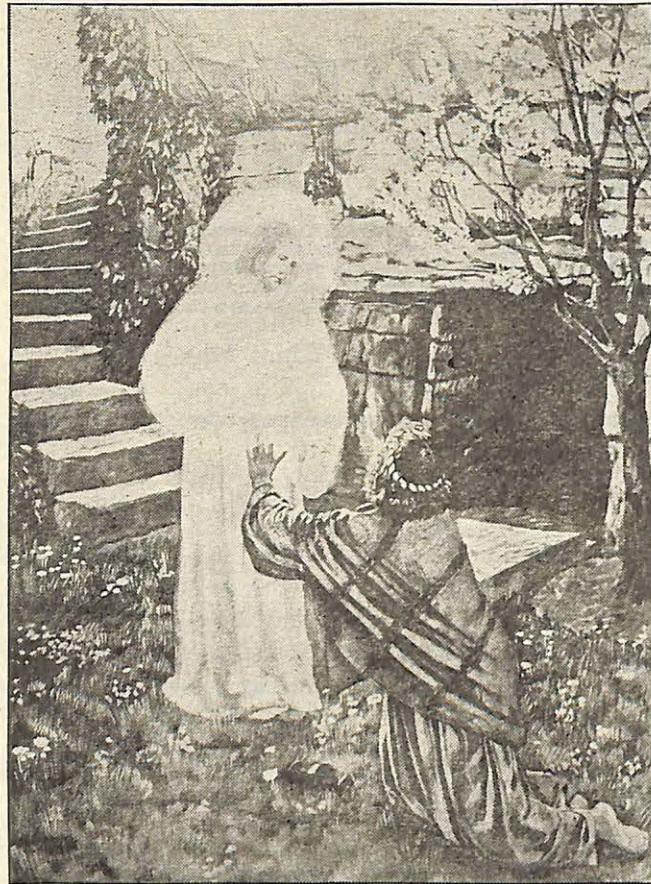
But what about the forgotten mothers? Is there someone who will eulogize the ministry of those women who are mothering children, not their own, with a true mother's love and who are serving others with a mother's devotion? Will anyone remember them with orchids of deepest gratitude?

How the word, "step-mother," has come into disrepute because of ugly and unfavorable allusions! We are apt to think of such in terms of the cruel "stepmother" of Hansel and Gretel of "fairy tale" pages or of frightening pictures which were found in some of our children's story books.

To tell the truth, some of the sweetest and loveliest mothers of history have been such "stepmothers." When Abraham Lincoln said that "all he was in life he owed to his mother," he was thinking also of his second mother, besides the mother who died when he was still very young.

There are a number of such "second mothers" in our church homes, some of whom are to be found in the parsonages of our churches, who with loving hearts, gracious spirits and sacrificial devotion are keeping in step with "the most model mothers" in their service to the home and community. Such a mother is "Mom" Steiger at our Children's Home in St. Joseph, Mich., who deserves special recognition on this day.

What more shall we say? Mother's Day should call a halt to all mother-in-law stories and jokes, which have no basis of fact in Christian circles. This Sunday should recognize the important influences that radiate from the lives of many Christian women, who never build homes of their own, but who faithfully serve their Lord as missionaries, social service workers, nurses, and matrons. Wherever such women are letting their lights shine in forgotten corners of life, there may this tribute bring these flowers of encouragement to them.



Would the Women Have Slept?

By MR. H. THEODORE SORG
of Newark, New Jersey

A Very Lovely
Modern Picture by
Hans Lietzmann of
Switzerland
Showing
Mary Magdalene
Recognizing the
Risen Lord in the
Garden Adjoining
the Sepulcher.

—Copyright by the
Century Photos.

mediately involved, either among themselves or with others, discussed in detail each moment of that eventful night. With what remorse they must have asked themselves: "Why did we not remain awake?" Unquestionably, each one gladly would have given most of his remaining hours of life for the privilege of reliving in wakefulness that one brief hour with the Son of God.

How Did the Women Feel?

The foregoing story has been retold many thousands of times by author and preacher alike. But one thought suggests itself that apparently has received little or no emphasis: How did the devoted women followers of Christ react when they were first told this story? What did Mary, the mother of Jesus, say? How did Mary Magdalene feel about it? What did the "mother of Zebedee's children" say when her own ingloriously participating sons told her what had taken place?

It is interesting to let one's thoughts run for a moment and reconstruct this scene in the Garden, substituting three Marys in place of Peter, James, and John. Suppose that on that night of nights in Gethsemane the Master had asked his mother and the other two Marys to uphold him in his hour of agony. Suppose that, as he "began to be sorrowful and very heavy," he had requested these women: "Tarry ye here, and watch with me." Would the women have slept?

The Devotion of the Women

Suppose again that he had returned to the three women with the sweat, as it were great drops of blood, falling from his face to the ground. Would not Mary, the mother, have cradled his head while another Mary ran to the brook Kedron to bring the cooling water for his brow? Can one doubt that oftentimes thereafter the three Marys discussed among themselves what had happened that night and mused upon what they would have done had they been there?

Nor is it idle imagination to assume that, had these women been afforded this opportunity of the ages, they

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Peter, another participant, who related it because he felt that it dimmed somewhat the tragedy of his thrice denial of his Lord later that night?

"Why Did We Not Remain Awake?"

When the Master reached Gethsemane that evening, he left eight of his eleven disciples, and took into the Garden with him Peter, James, and John, and said unto them: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

In all New Testament Scripture, it is the one and only time that the Master asked a personal favor of his three closest disciples. And they let him down! Three times he returned, only to find them asleep. Even so, he could not find it in his heart to address his rebuke to the beloved John, but instead turned to Peter with the question, "What, could ye not watch with me one hour?" What a terrible question to have to remember in the long years that followed. As the hymn writer put it:

"Tis midnight; in the garden now,
The suffering Savior prays alone.
E'en the disciple that he loved,
Heeds not his Master's grief and tears.

Yet, who of us will presume to say that any man under the same circumstances would have stayed awake? Notwithstanding, the recollection of that failure must have left its indelible stain on the memory of those who played so unheroic a part in it. Doubtless, there were hundreds of occasions thereafter that the three disciples im-

In all literature, there is no scene comparable to that which occurred in the Garden of Gethsemane on the eve of the crucifixion. For sheer drama, it was not excelled even on Golgotha.

The Agony of Gethsemane

Calvary marked completion of the atonement. Of physical death, Christ had no fear. On the cross, he could cry in triumph, "It is finished!" But in the Garden there transpired an hour of agony the magnitude of which mankind cannot comprehend. "His sweat was as it were great drops of blood falling down to the ground." So terrible was that suffering that the Father above, hearkening to his cry, sent "an angel unto him from heaven, strengthening him."

As Evans has well written: "The burden of the race was upon him. He knew that temporarily he would be forsaken of God. He was facing death for every man. He felt approaching death as no other soul could possibly feel it, for he had never sinned, and separation from God was to him greater pain than to any other of the sons of men."

But while the Savior thus spent this hour of mortal agony, another drama was occurring at a distance of only "about a stone's cast." John, one of the three participants, was too ashamed to mention it in his recording of the events of that evening. It is only in the other Gospels that the story appears. One wonders who told it to Matthew, Mark, and Luke. May it not have been

Poet of the People

By LUELLA R. SPENCER

"WHEN the new magazines comes in I leaf through them looking first for a poem by Grace Noll Crowell," said a young businessman to me. And a girl who works in a drugstore told me she loves Mrs. Crowell's poems because they are about simple, everyday things, "the thoughts I have had myself."

It is this gift of interpreting our thoughts for us that makes Mrs. Crowell's poems universally appealing. We could never put into words these hopes and prayers and longings, but we recognize them when she writes the thoughts for us. This is why she belongs to us all, the best-known and best-loved poet of our day.

At Home in Dallas

I was thinking of these things as I turned into a lawn with a dogwood tree and a glistening magnolia, and went up the walk of her home in Dallas, Texas. Mrs. Crowell met me at the door, simple, kindly, gracious, with dark eyes—speaking eyes they are—and soft, waving dark hair sprinkled lightly with gray. She led me to a divan in her living room and we sat down together and fell into talk as easily as next-door neighbors.

If you have thought of Mrs. Crowell as shut away in a study giving all her time to writing poetry, you are mistaken. The poems grow out of the problems and experiences of everyday life. Her days are those of any housewife, only busier than most. She gave me an incredible list of things done that day, and it was then only mid-afternoon. She had answered twenty letters, made pear preserves, helped pack her son's wedding gifts, discussed three calls to give readings, scanned a magazine, and, she added, "scoured a table that needed it badly, for I love clean things."

A Mother in Her Home

It was not an opportune day to ask for an interview, but she did not seem hurried or give me the feeling that I was taking up her valuable time. She sat quietly and talked of things I wished to hear. Mrs. Crowell talks in much the same way she writes. When she said, "There is nothing that can take the place of home. Many women want careers, but there is no substitute for home," I thought of her poems, "A Little House to Keep" and "Joy in Simple Things." In them one can sense the satisfaction the actual housework is to her.

She told me her husband had stood by and taken from her shoulders much of the work incident to a writer's ca-

reer. "I asked him this morning if he knew poetry could make so much work in one family. He said no, he did not. He was a writer and a newspaper man when I married him. I never could have done all this without him." Her poem, "Thank God for Home," breathes deep appreciation for such companionship.

The Crowells have three sons. Dean, the eldest, is married. Reid, the second son, lives at home, and Norton is teaching at Carnegie Tech, Pittsburgh.

When Mrs. Crowell left me for a moment, I looked about at her living room. It was simple and restful. There were reading lamps, comfortable chairs, pictures, and books. On a table were two volumes whose titles I recall: *The Importance of Living*, by Lin Yutang, and Don Blanding's *Drifter's Gold*. Over the mantel hung a lifelike portrait of Mrs. Crowell, painted by her son, Reid, who is an artist.

Suffering and Failure

Mrs. Crowell's literary life began in failure. When a little girl she wrote a poem about the mystic beauty of the twilight. In her desire to share the ecstasy of creation, she read the poem to her family. To them it was but a childish gesture. They laughed and called her a budding poet. Hurt to the quick she hid the little poem from sight, and with it folded away her gift and for years it lay dormant. Not until she was grown to womanhood and married to a newspaper man did she again try to put thoughts on paper.

Perhaps her literary talent would never have flowered but for the age-old experience of suffering. She was struck down by illness in her early married days and there followed long months of pain, of lying in bed, the care the precious little house given over to others. Out of the pain and the discipline of helplessness there grew understanding and messages of comfort for others. And encouragement, too. For she found compensation for suffering, and priceless faith. Some of this is mirrored for us in "Who Has Not Suffered" and "Fellowship." The same golden thread runs through all her verses.

Her First Poems

Her first poem was published in *Outing Magazine*, in 1907. I spoke of a pleasing little incident I had heard of those early days of writing. It was her whimsical fancy to call the articles bought with these unexpected checks by the title of the poem that produced the money. When I mentioned this a tender light came into her eyes. "Yes," she smiled, "I did that. We all enjoyed this little game, and in a way it pre-



Photo by Associated News, Inc.
Grace Noll Crowell
of Dallas, Texas

served the spiritual idea. Money that came from my thoughts meant more than ordinary dollars. I put them into little luxuries that I had waited for a long while, a lunch cloth, a vase—trifles that cost a dime or a quarter."

As her reputation as a poet grew, invitations came to read before clubs and at social gatherings. These early attempts were not always successful. Sometimes they ended in failure, and on one occasion when she tried to help out at a friend's tea party she was reduced to tears. Thoroughly discouraged, she resolved to make no further attempts at public speaking.

Encouraging Rewards

Writing poetry was her gift, not reading it. But Mrs. Crowell was too generous to hold to such a resolution. Calls came and came, and later experiences were more satisfying, especially when young matrons came to her with the assurance that she had given them a higher vision and henceforth homemaking instead of housekeeping should be their goal. And now reading to audiences, great and small, is all in the day's work.

She is often called upon to go before various youth groups. On Mother's

Day last year the teen-age young people from the various churches of Dallas gathered at the largest Methodist Church to hear her speak. And lately, when she read before the Dallas public schools, the man who sponsored the hour said that never had he seen young folks pay so close and interested attention to any speaker.

Mrs. Crowell finds that youth is very susceptible to good poetry. Girls love it, and they follow her around with great sheafs of their own writing. And always she tries to be encouraging and helpful. Boys, too, often come to her shyly and tell her they write poetry.

Varied rewards have come to Mrs. Crowell because she has shared her thoughts with you and me, and everybody. A rose cutting set out one autumn morning gave her verses that the Rose Lover's Association of America chose as the Rose Poem of America at the Sesqui-Centennial at Philadelphia. These same lines inspired a nursery company in Arkansas to propagate a gorgeous rose and name it for her.

The American Mother of 1938

Because he and so many others had been helped by her writing, a man gave Mrs. Crowell and her husband a trip to the beautiful mountains of North Carolina, and to the Berry Schools in Georgia. They had returned only the day before my visit and were enthusiastic in praise of these schools, set in the midst of thirty-five thousand acres of woods and mountain streams.

Beautiful new buildings stand beside the little original schools in which Miss

MOTHER

By Grace Noll Crowell

I associate them ever with the old
Eternal things of life: with prayer, with
bread
Fresh taken from the oven, and with
milk
Brimmed in a bowl, a table neatly
spread;
With aprons crisp and clean, a kindled
fire—
A red-lit kitchen, and a lamp at night—
A thousand home-sweet things belong
to them
Who tread their ways encircled by
Love's light.

Inseparable from pictures and good
books,
From music and from laughter—so a
part
They are of gracious living, they have
kept
Their own peculiar place within the
heart:
My mother, and your mother—let us
pay
Our tributes to their shining lives today.

Berry began her great work. The furniture in the big house is made by the boys, and the girls do the weaving and the hooked rugs. "The courtesy and consideration shown here is unexcelled anywhere," said Mrs. Crowell, "and it is the cleanest place in all the world."

She read three times before the student body of this mountain school, and also appeared before summer assemblies at Lake Junaluska and Mars Hill, where enthusiastic audiences of young people, bishops, and doctors of divinity stood and cheered this gentle woman, with her message of hope and faith.

Many of Mrs. Crowell's songs have been published in book form. Her latest volume, *Splendor Ahead*, was published in 1940. She received the Golden Rule award as American Mother of

1938, and has been designated poet laureate of Texas.

But the reward she cherishes most deeply is the good her poems have done. Eternity alone can reveal the whole story, but letters by the hundreds pour in telling how they have comforted the sorrowing, the lonely, and the bereaved; given courage to the hopeless and strengthened the weak. The stories of these poems are often as inspiring as the poems themselves.

Poems That Bless Others

Take that little gem called "Wait." It grew out of a long illness. The doctor said wait. Her husband said wait, and her Bible said wait. So she waited. And after awhile she put into verse something of understanding that came to her through the long days and silent nights of pain. These verses went out to point the way to other discouraged and bewildered sufferers. They drifted to a man who had resolved on suicide. They stuck in his mind and he decided to wait. He thanked Mrs. Crowell afterward, most earnestly, for having saved his life.

She does not grow so accustomed to praise that she accepts it casually. Instead, she is filled with a great humility. When I asked her if she felt that this work had been given her to do, she answered with a simple, "Yes."

Like the young businessman and the girl in the drugstore, people from one end of America to another search the current magazine, the church press, the farm journals, hoping to find a poem by Grace Noll Crowell, with its heartening message.

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Would the Women Have Slept?

(Continued from Page 4)

would not have failed him. Who was it that in the house of Simon the leper poured the precious ointment on his head as some of the men present "had indignation within themselves and said, Why was this waste of the ointment made?"

At the foot of the cross, when one of the twelve disciples had already committed suicide, another had thrice denied him, and when but one of the twelve had the courage to put in his appearance to witness his Master's death, the Marys were there! The crowd that jeered and cursed could not deter them. His mother was there within talking distance of her Son. When, later, he was buried, two Marys "beheld where he was laid."

Women in the Christian Church

After the tomb had been sealed, "there was Mary Magdalene, and the other Mary, sitting over against the sepulcher." And "in the end of the sabbath, as it began to dawn toward the first day of the week"—and, doubtless, as the disciples still slept soundly—"came Mary Magdalene and the other Mary to see the sepulcher."

Now, it is to be noted that this un-

wavering devotion on the part of these women did not escape the attention of the Master; neither was it to go unrecognized. Good Friday would have little consolation or meaning for mankind had it not been followed by Easter Sunday. The significance of Calvary lies in the empty tomb. It was that event that restored the faith of eleven disheartened and disillusioned men and transformed them into evangelists proclaiming the message of salvation.

To whom, then, was it accorded to bring to these men the glorious news of the resurrection? Not to Peter, James, and John, the sleeping companions of Gethsemane. "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

The centuries have slipped away since Calvary, but does it not continue to be the Marys who evidence the deepest devotion to their Lord and Master? Has not the world evangelizing enterprise its source in the small missionary groups of devoted women in the individual churches? Is it mere coincidence that sixty per cent or more of denominational membership is com-

posed of women and that in their attendance of church worship they oftentimes outnumber the men three or more to one? Possibly hundreds of preachers, looking down upon sleeping deacons in their services, also have wondered: "Could ye not watch with me one hour?"

The Salute of the Master

To the devoted women "which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children" and to their countless millions of sisters who through the ages have continued "ministering unto him," we join in the salute of the Master; for it is written that as the Marys "departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word—behold, Jesus met them saying, All Hail."

That our hearts, fresh ardor gaining
Jesus, may their deep devotion
Stir in us the same emotion—
Fount of Love, Redeemer kind,
That our hearts, fresh ardor gaining
And a purer love attaining
May with Thee acceptance find.

—Courtesy of
"The Watchman-Examiner."

A Mother's Day Tribute

The Story of Mrs. Pauline Rauschenbusch of Rochester, N. Y.,

by PROF. ARTHUR A. SCHADE

THE second Sunday in May has been observed as Mother's Day for more than a quarter century. Why should one member of the human family be thus singled out and honored above all others? Is it because of the risk she takes and the suffering and inconvenience that are involved in the rearing of a family? This alone does not account for the tributes paid to her. In addition to these, it is the fact that mothers are disposed to specialize in infusing human relations with charm, tenderness, patience, and forbearance.

From year to year model mothers are featured as the symbols of all the best that comes to the human family from the maternal side. The mother of Abraham Lincoln has often served. The world can never fully repay the debt it owes to the woman of whom the great emancipator said, "All I am I owe to my mother." More recently the mother of the Compton scientists and otherwise distinguished gentlemen has been recognized as foremost among American motherhood.

Who will make the headlines this year remains yet to be seen, but the Baptists of America, and more particularly we of the General Conference, have a likely candidate. She is thrice famous: once as the wife, and for the past quarter century, the widow of an immortal prophet of social righteousness, who through his memory in the hearts of his pupils, through his books, and through his children continues to work for the cause to which he devoted all his physical and spiritual powers.

In the second place, she is famous as the mother of children who move in high places in American life seeking through the creation of public opinion and the enactment of laws to bring about the realization of the lofty ideals of their father. Her sons, Stephen, Paul, and Carl, and her daughters, Winnifred, and Elizabeth, all have their fingers on the delicate cords out of which the fabric of future civilization is being woven.

But Pauline Rauschenbusch is also distinguished in her own rights. She has had a full partner's share in the achievements of the other members of her family. Without her vigorous cooperation, they never would have attained the heights to which they have risen.

But aside from that, she has carried on a ministry of her own during the past quarter century since her husband has departed from her, which merits a headline on this Mother's Day. She does not write books as do

the others of her family, but she has written thousands of letters to bring encouragement and inspiration, or appreciation to those who have everywhere and always borne the brunt of the battle against organized and entrenched selfishness and greed. She has softened the harsh and censorious weapons of the campaigner through her patience and forbearance. She has never poured oil on fires that ought to flicker and die out. She has done what was near at hand and within her power.

Her home has been a center, to which young people engaged in social and religious service could congregate. She spends much of her slender income in the purchase of books, tracts, and periodicals which she distributes to those who might thereby be inspired to active support of the constructive movements in society in which she believes. She is a faithful and highly esteemed member of her own church, the Andrews Street Baptist Church of Rochester, N. Y.

Her home on four Portsmouth Terrace has become a sort of a mecca to

progressive religious leaders from all over the world; they would not think of visiting Rochester without calling on Pauline Rauschenbusch. Thus, her influence has been carried far and wide.

The editor of "The Baptist Herald," a great admirer of Mrs. Rauschenbusch, is to be credited with this modest effort at bringing her out of her modest seclusion and permitting the light of her life to be shed abroad on this Mother's Day. It seems like an appropriate time, since the long and eagerly awaited biography of Walter Rauschenbusch appeared in all the bookstores of America on the 20th of April of this year, and has been chosen as "the religious book-of-the-month."

This brief statement comes at the request of the editor, from one to whom she has been a veritable mother, in whose home she shares in many family festivities. It comes over her protest, for the last thing she has desired is publicity. Hats off in all reverence to Pauline, the feminine of Paul, with whom she shows such marked spiritual kinship!

"To Mother R"

By STEPHEN RAUSHENBUSH of Washington, D. C.,
the Oldest Son of the Family

IT is sometimes a little difficult for us of Northern ancestry to praise a much loved person to her face, and I shall not attempt it. I could not do it adequately in this brief space.

Not quite fifty years ago a young clergyman attended the General Conference of the church in Milwaukee, Wis., and met there a charming young school teacher. Her name was Pauline Rother. They corresponded for a while, and then they were married.

They lived at first in the upstairs part of the 43rd Street Church in New York City. Here her husband, Walter, lost part of his hearing as the result of exposure while on his round of visits to the parishioners.

Ever afterwards he needed someone who would bridge the gap between the world and himself which that loss made. He found it beautifully in my Mother. Here in New York City she bore him the first two of five children. Here they made friendships which lasted a lifetime.

They moved to Rochester, N. Y., where Walter Rauschenbusch began

teaching and writing, influencing the men of his generation and the men of later days. Three more children were born. The church life of the family was centered around the Andrews Street Baptist Church, which had a succession of inspiring ministers.

Those days were crowded for Mother by a host of duties to her growing brood of children, and by the constant need of her husband for help and advice. To both she brought a great personal warmth and sympathy of understanding.

She has done much for many. She is loved by many, and is rich in that love. She has mothered far more than her own five. They call her "Mother R," and recently, dedicating a book to her, I found myself realizing that she was more than the mother of a few, and dedicated it "To Mother R."

She believes in life, in progress. Her faith in humanity has never been shaken. Her friendships are precious to her, and she remains in correspondence with men and women scattered throughout the whole world. She knows the great of soul and comforts the poor of heart.



"Christ and the Fishermen" by Zimmerman

In the Service of the King

By the REV. THEO. W. DONS, General Evangelist

"Launch out into the deep."
Luke 5:4.

FISHING is an art which not everybody has acquired. The disciples were expert fishermen, yet, that night they had not caught anything. In the morning Jesus asked them to launch out into the deep and they caught a great many fish. Jesus is the Master Fisher of men, and he invites us into his school that we might become fishers of men. "Learn of me" is his invitation to us.

Preachers and evangelists are not the only people who are called to win souls; their efforts would be incomplete without the support of those disciples who have learned the art of winning souls. To enter into the school with Christ as our teacher, to be taught by him, to be inspired by him is the greatest privilege for a disciple of Christ. In his school we learn everything which is necessary to become fishers of men—patience, skill in using the right bait (the Word of God), to draw the net at the right time and, above all, the love for souls. The joy of winning souls is found in a right relationship with the Master.

The experience on the shore of Galilee, as related in Luke, finds its counterpart in the church life of today. We too have "fished all night" and caught nothing. In other words, we have carried on our church work in the usual way for years, but conversions have

been few and far between. Through special meetings a few extra souls have been won from time to time. And we have said with the disciples: "All night we have fished and caught nothing." Some have asked with shame: "Does it really pay?"

In our denominational program we emphasize "soul winning" and we must take this seriously. After consecrating ourselves anew to Christ we follow him into his school and learn of him. But we are hard of learning.

When we grow discouraged the command comes: "Launch out into the deep." Courageously we are to venture out upon our soul-winning campaign believing that Christ will recompense.

It was our privilege to visit and labor in a number of our churches this year. We spent two weeks with the Holmes St. Baptist Church in Lansing, Mich., where the Rev. J. J. Abel is the faithful pastor. From here we went to the Mt. Zion Baptist Church in Kansas where the Rev. Thos. Lutz has done a commendable work. Then we labored for two weeks at Shell Creek, Neb., with the Rev. Martin DeBoer, the pastor. After a few days of rest at home, we went back to Nebraska to assist the Rev. Theo. Frey in the church at Creston.

Then we proceeded south to the German Baptist Church at Shattuck, Okla., which has been served faithfully by the Rev. F. W. Socolofsky. Lastly, we went to Vesper, Kans., to work with the Rev. J. Kornelsen in a soul-

winning campaign. God has blessed our efforts and souls were won here and there. But all these blessings are only an earnest of what God is able and willing to give.

When the disciples obeyed the Master's command they caught a great many fish. If we would cast out the net of the Gospel at his command in faith, we too would experience the winning of souls. We must pray for the outpouring of the spirit of evangelism which will bring to all our churches the joy of winning the lost.

Dr. Simpson tells the following story: It was a dark and stormy night. Most of the sheep had come back to the fold, but three were missing. The faithful watchdog was lying in the corner of her kennel with her young and thought her toils were over for the day. Suddenly the shepherd called her, and pointing to the flock, cried: "Three are missing; go!"

The Evangelist's Engagements for May and June

May 3 to 10
Strassburg Baptist Church of Kansas. Rev. R. W. Seibel, Pastor.

May 11 to 24
Emanuel Baptist Church of Marion, Kansas, (Including Pentecost Sunday Festival on May 24). Rev. Phil. Potzner, Pastor.

May 31 to June 7
Forest Baptist Church of Munson, Pa. Rev. George Zinz, Sr., Pastor.

She gave one sad look at her little ones, and then a look of obedient love at her master, and off into the darkness she plunged. Back she came, after an hour, with two of the sheep. There was blood upon her and upon them. Hard had she fought for their lives with the thorns and torrents, but they were saved, and with a grateful look she threw herself down in the kennel and gathered her brood to her bosom once more.

But once again the master called, with his stern but kind voice, and pointing to the wilderness, said: "One is still lost; go!" She looked up in his face with a look of unutterable longing, but he still pointed to the wilderness, and, if looks could speak, her glance uttered one last farewell, and into the darkness she plunged once more. It was long before she returned.

Late in the night a feeble scratching was heard upon the door. The shepherd rose and opened it, and there she crouched half dead, and the poor wounded sheep was trembling by her side. She had found the lost one, but it was at the cost of her very life. She gave one look into his face, which seemed to say, "I have loved you better than my life," and then she crawled over into her kennel and lay down with her little ones, and grew still in death. She had loved her master and had given her life for the lost ones.



Cast of Characters With Several Friends That Presented the Play, "The Singing Woodchopper" by the Rev. E. J. Baumgartner on Several Occasions in Milwaukee, Wisconsin

Plays and Dramatizations for the Entire Year

A List of 250 Available Plays Recommended for Church Purposes

INTRODUCTION

About 250 of the best available plays and dramatizations are being published herewith on the next four pages and will appear on a similar number of pages in the June 1st issue. Most of the plays, which can be presented in churches and religious gatherings, have been studied in the preparation of this list.

All of these plays can be secured at the prices listed from the ROGER WILLIAMS PRESS, 3734 Payne Ave., Cleveland, Ohio, by giving the name of the play and the page on which it is listed. Several plays have the same titles. All orders will be filled promptly.

Further information about sample copies of the plays and about other dramatizations not listed can be secured by writing to Rev. M. L. Leuschner, Box 6, Forest Park, Ill., and describing your request.

These pages have important practical value. Please clip them and keep them for future reference purposes. Extra copies of these lists with the announcement of the 250 plays can be secured free of charge from Mr. M. L. Leuschner.

Handy Book for Church Special Days.

This paper bound book of 137 pages contains 22 brief plays and pageants for almost every season of the year. The plays are simple but very beautiful and require about 20 to 30 minutes each for presentation. Every church should have one or more copies of this fine book. Price, \$1.00

BIBLE PLAYS

Friends of Jesus. By LYDIA DESEO. A collection of short plays, averaging about 30 minutes for presentation, of Mary and Martha, the Samaritan woman, the widow, John, Peter and Simon of Cyrene. Strongly recommended. Price, 75 cts.

Ten Stirring Bible Plays. By MARGARET PARSONS. Ten Old Testament Bible plays are brought to be presented by children or young people, each requiring from 20 to 25 minutes. Exceedingly fine for churches and B. Y. P. U.'s. Price, 50 cts.

The Word. By ESTHER C. AVERILL. One Scene. Time, 1 hour. Large Cast. A very impressive pageant of the books of the Bible to give the audience a better appreciation of the contents of the Bible. 25 cts.

"The Power of the Word" and "Fine Gold." This pageant-drama and play produced by the American Bible Society are unusually fine for Bible services in the church or B. Y. P. U. meetings. 10 cts.

Amos. One Scene. Time, 35 minutes. 9 men, 9 women, extras. The story of

Amos is dramatically portrayed during a period of stress within the Hebrew nation with pertinent application to the present day. 50 cts.

And He Came to His Father. By ERNA KRUCKMEYER. One act. Scene: an exterior. Costumes: Biblical. Plays forty minutes. Four men, two women, and extras. 35 cts.

The Prodigal Son. By AVA KNOWLES. Three episodes. 10 men, 20 minutes. A simple dramatization of the parable of the prodigal son. In "The Prodigal Son and the Beginning of the Church." 50 cts.

The Return of the Prodigal. By ELMA LEVINGER. One act. 5 men, 1 woman, extras. Another version of the prodigal son story. 50 cts.

The Prodigal Son. By CAROLINE STANYON. Five Scenes. Time, 1 hour. 5 men. A forceful dramatization of the story of Jesus' parable. 35 cts.

At the Gate Beautiful. One act. 4 men, 2 women, a boy of twelve. 45 minutes. Peter and John—the disciples of Christ—heal a cripple, demonstrating the power of the Christian religion against the commercial worship of idols of the time. 35 cts.

A Child of Destiny. Three Acts. Time, 1 hour, 40 minutes. 10 men, 5 women. The story of the child, Moses, and of God's guidance in preserving his life in Pharaoh's palace. 35 cts.

Demas. By DOROTHY ELDERDICE. One act. 3 men, 1 woman. 30 minutes. The modern meaning of Demas and the part he played in the hours preceding the trial of Paul before Nero. Easy sets. 35 cts.

Esther, the Daring. These two interesting dramatizations by Charles Arthur Boyd are published separately. Single copies, 25 cts.; in quantities of ten or more of a title, 20 cts. a copy.

The Far Country. By DOROTHY CLARKE WILSON. 3 men, 2 women. Plays about 30 minutes. A dramatization of the call of Abraham in the light of recent discoveries which have added much to our knowledge of Ur of the Chaldees. An interesting and dramatic interpretation of a young man's quest for God, with deep spiritual appeal. 35 cts.

A Good Soldier. By DOROTHY WILSON. One act, 4 men, 1 woman. 30 minutes. Another version of Paul's effects on the guard during his Roman imprisonment. 35 cts.

His Own People. For 6 men and 3 women. Set in the palatial home of Philip, the rich man's son, whom Jesus bade to give his riches to the poor, to take up his cross to find happiness. 35 cts.

The Lost Crown. A one-act dramatization of Paul's defense before Agrippa. Four men, one woman. 35 cts.

Moses. By RICHARD W. JUNGFER. Five Scenes. Time, 40 minutes. 8 men, 1 woman. The life story of Moses is brought briefly but impressively. Musical interludes are suggested. 25 cts.

The Mark of the Master. One act. 7 characters, 40 minutes. The scene is the room of the High Priest in the Temple at Jerusalem, two months after the crucifixion. Peter is in prison and is about to be tried. The dramatic moment comes when Peter's wife, Adina, comes to visit him in prison and begs him to keep silent about his loyalty to Christ. 30 cts.

Nason, the Blind Disciple. One scene. Time, 40 minutes. 10 characters. Nason, a young blind man, receives his spiritual sight through communion with Jesus. 25 cts.

Simon Peter's Brother. An impressive play. 12 or 14 men, or older boys. The play deserves as actors men capable of full realization of the beauty of the prose and of the meaning as a whole. Portrays the winning of the "Fellowship of Capernaum" as disciples of Jesus of Nazareth, and especially the inner conflict of Simon, "unstable as water," who comes to be named "Peter, the Rock." 25 cts.

The Sword That Divides. For 3 men, 1 woman, 1 boy and 1 girl. A strong New Testament play whose scene is laid in Jerusalem on the day of Pentecost. A possible sequel to the story of the rich young ruler wherein we see him at last choose both poverty and persecution for the joy of helping build a brotherly and Christlike world. 35 cts.

They Who Follow. An inspirational and instructive one-act Biblical drama for 5 men and 3 women. A story of the struggles of the early church under Mark, Paul, and Barnabas that will well repay the efforts of capable church

The Children of the Inn. One act. 12 men, 4 women. 25 minutes. Mary and Joseph come to the inn where a crippled girl tries to give them room. What happens to her and to the others is the story of the play. 35 cts.

Children of the Christmas Spirit. One scene. 12 children, 1 young woman. Children from 12 various countries of the world come together and each reveals the Christmas customs peculiar to his or her country until they are all united by the Spirit of Christmas. A costume play, easily presented, with an effective missionary message of world brotherhood. 15 cts.

Christmas Carol, A. Dramatization from Dickens by George M. Baker. 6 men, 3 women. One hour. One setting. Costumes those of the period. Introducing tableaux, music, etc. An effective dramatization of the Christmas story. 25 cts.

The Christmas Child. A play in one act. Simple country folk gather at the little railroad station to get to their home folk for Christmas Eve. Rich man and his wife enter and see sleeping orphan baby boy that had been found in car wreck. They decide to make it their own—their Christmas child. Seven characters and a group of carolers. Time of performance, 40 to 45 minutes. 30 cts.

Christmas in the Cobbler's Shop. This beautiful Christmas drama for 5 men and 5 women was inspired by Nathan H. Dole's version of "Where Love Is, There God Is" by Tolstoi. One scene. 45 minutes for presentation. 25 cts.

Christmas Is for Children. One act. 2 men, 3 women. 30 minutes. A young married couple approach Christmas Eve with duty shopping just finished and with frayed dispositions. Christmas is not for them. A Christmas carol floats in on the crisp night air. Their mood changes. The atmosphere of the true Christmas spirit suffuses the room and proves to them that at heart we're all children and Christmas is for all of us. 35 cts.

The Christmas Pageant of the Holy Grail. By W. RUSSELL BOWIE. The story of King Arthur and his "desire to win for Christ the gift which only the perfect knight at last should bring." Presented through reading, music and pantomime. Characters' 16 men, 7 women, 1 reader. 4 scenes. 1 setting. 25 cts.

Christmas Party. From the story by Zona Gale. One act. 2 men, 6 women. 30 minutes. Interior. The relation of old and young and the influence of Christmas. Good for Christmas season. 35 cts.

The Christmas Sheaf. One act. 2 women, 2 children. A Swedish setting for a story of Christmas eve. 50 cts.

Christmas Flowers. This drama in prologue, 2 scenes and epilogue is based on the old legend of the Christmas rose which emphasizes the beauty of giving to the Christ. 7 men, 4 women and group of children besides choir. 35 cts.

Come to the Manger. A beautiful song and story service with ten lovely old traditional Christmas carols, some familiar, others not so well known. The characters are: A Reader, Choir, 6 characters, 4 Shepherds, 3 Wise Men, and a group of Bethlehem children. The story concerns the biblical account of the birth of Christ. 35 cts.

Dramas and Pageant for Christmas. Three very choice selections in one book: "Gifts," a pageant of giving by MATTIE B. SHANNON. Nine characters but with very little memorizing and groups of others with short sentences to speak; "Our Guest from the Woods," by Janet S. Johns. Characters: 3 young men and 3 young ladies; "They Heard No Song," by Elsie Duncan Yale. Five boys required, short dialogues, interesting and impressive. 25 cts. a copy.

The Enchanted Candle. Lois, unwrapping her last Christmas gift, a Bible, is startled by a voice at her side coming from the Enchanted Candle, which claims to have the power to transform the world. Lois discovers that the Enchanted Candle is really the Christ spirit, and the challenge comes to her and to those who have been delaying its mission in the world. 35 cts.



Even Unto Bethlehem. A Christmas meditation. The simple, but impressive tale of the shepherds as they first heard the Glad Tidings from the angels is portrayed in this reverent dramatization of the story of the Savior's birth. Christmas carols interspersed through the services add much to the effectiveness of the service. 10 cts. each; 75 cts. a dozen.

Four Christmas Dramas. By ELSIE DUNCAN YALE. (1) "The Christmas Tree" (for ten principal characters); (2) "They Presented Gifts" (for twelve principal characters); (3) "The Changed Heart" (for four young ladies); (4) "The Perfect Gift" (for five young ladies). 25 cts.

Good Will Toward Women. A cheery Christmas play in one act. Six women. Two sisters, Evelyn and Vivian Martin, live together since the death of their parents. On Christmas Eve, Evelyn, the elder sister, decides to give a small party to a few women friends who have had misunderstandings. This delightful little play of wit, charm, sentiment, and philosophy ends on a happy note which brings all the ladies together again. 35 cts.

Holy Night. A Christmas drama of the Nativity, requiring 9 men, 4 women, and 5 small children. Scenes: Home of Mary, plains of Bethlehem, by the roadside, and within the stable. Easily produced. Complete description of costumes and detailed stage directions. A dignified, artistic, and impressive presentation of the Christmas story. 35 cts.

A Legend of Christmas. An original drama inspired by the old legend of the Christ coming to earth on Christmas Eve as a child. Most of the text is carried by two young ladies. Costumes and scenery are of no importance. Appropriate music is suggested such as is found in most hymnals, but other selections may be substituted. 30 cts.

The Lost Star. By DOROTHY WILSON. Five scenes. Time, 40 minutes. 9 men, 5 women. The youngest of the Wise Men loses sight of the star because of his hatred of an enemy. 35 cts.

No Room at the Inn. 2 men, 2 women. 30 minutes. Little Malthar makes her

first lamp, which is not nearly as pretty as those her mother makes to put in the window. The innkeeper comes in to say the inn is overflowing, and there is still a family looking for shelter. Little Malthar suggests an old barn, and offers her ugly lamp if they wish it. Her father takes the lamp to the barn and it seems to illuminate the whole town with the brightness radiating from the manger. 35 cts.

The Nativity. The Nativity story is told by biblical selections arranged in dramatic form and accompanied by carols. A Christian service simple to produce. 11 men and boys, 1 girl and little children. 35 cts.

The Other Jesus: A Christmas Drama. A three-act play with a strong religious message on Jesus' teaching of love and non-resistance as over against hate and force. Jesus Barabbas is a leader of the Zealots, born about the same time as Jesus of Nazareth. The two characters are presented in contrast. 8 characters and extras. Time, 1 hour. 35 cts.

The Prophetic Child. An effective interpretation of the Christmas story in pageant form, using the old Christmas hymns and Biblical text for many of the speaking parts. 15 cts.

Peace I Give Unto You. One scene. Time, 30 minutes. 4 men, 1 woman. In the humble cottage of Joseph and Marta comes a sequence of happenings that effect the glorious tidings of "the first Christmas" in their relation to world peace. 35 cts.

The Silence of God. WM. M. SLOANE. A vivid incident built on a German Christmas legend that the Christmas bells will ring when the country is at peace. The play shows how war may be planned by a few diplomats. 6 characters and a crowd that is heard but not seen. 35 cts.

The Soldier of Bethlehem. By W. RUSSELL BOWIE. Four scenes. 12 men, 7 women, a crowd, and a reader. One hour. The soldier of Bethlehem discovers too late that Jesus is the Messiah. But Bar-timaeus, who saves the infant Jesus from Herod and is blinded for doing so, follows his King with the eyes of faith. 30 cts.



Biblical scenes, such as the one of Jesus and Mary in the Bethany home, can best be depicted by pictures or dramatizations. A Bible play, reverently and sincerely presented, will impress its message indelibly upon the hearts of the listeners. Many good Bible plays are available.

CHRISTMAS

groups. A very simple setting and costumes of a plain Biblical character. Plays about 40 minutes. 35 cts.

There is a Lad Here. The lad with the loaves and fishes is seen on the day when Christ used his offering. Later, we see reflected in his life, and in the life of his family, the influence of the Master. 4 men and 2 women. People in the market-place, and children. 50 cts.

Vashti. A Biblical play in 3 acts for 5 men and 5 women. A thrilling story of a most interesting Bible character. Plays about 1½ hours. 35 cts.

Whither Goest Thou? One act. 6 men, 1 woman. 45 minutes. A brief story of Peter in his late ministry. 35 cts.

The Angelic Song. A Christmas drama by MATTIE B. SHANNON for 4 male and 4 female characters. A drama characterized by good cheer, pathos, interest, and a definite spiritual message. A worship program is provided for use before the presentation of the work if desired. No curtain; ordinary costumes. 35 cts.

And There Were Shepherds. A play for youth. In this simple but dramatic setting of the traditional Christmas story as recorded by Luke, a restless young shepherd, dreaming on the hills about the part he might have in the coming of a better day, finds in the Manger King the answer to his quest. The costumes and setting are simple. 10 or more characters. 4 scenes. 25 cts.

Joash. For 5 men, 1 woman. Bit parts for two children and Reader. Joash has been a very powerful ruler of Judah for twenty-five years. He has never worshipped at the temple but has been quite content to send a meager offering now and then through one of his servants. A sudden awakening to the dishonesty and misdeeds of his attendants makes him realize the error of his ways and he shows his penitence through his good deeds. 35 cts.

Job. JAMES WATT RAINE. 13 men, 4 women. This play is based frankly upon the Book of Job. 50 cts.

John, the Beloved Disciple. One act. Time, 40 minutes. 5 men, 4 women. The best story of John pervaded by an atmosphere of reverence and rising to a climatic scene of much beauty. 35 cts.

The King's Son. By DOROTHY CLARKE WILSON. 3 brief episodes for 3 men and 3 women. In stirring dialogue and action is told the story of the loyal and dramatic friendship between Jonathan, son of King Saul and David, conqueror of the Philistine. The dramatic sequence of events shows how Israel was delivered from the power of the Philistines, not by the strength of an army but by the wisdom and bravery of a simple shepherd boy. 35 cts.

The Light of the Cross. By SARA E. GOSSELINK. Two scenes. Time, 20 minutes. 6 women, 3 men. The story of Mary Magdalene which is also appropriate for Easter. 25 cts.

The Lost Coin. A Biblical drama for 3 men and 6 women, telling the story of the search for the coin which was lost. Time, 15 minutes. 25 cts.

One of the Nine. An exceptionally strong drama, founded on the story of the ten who were cleansed. The lines admit of much dramatic action, the costumes are not hard to supply, the setting possible on the ordinary stage. 5 men and 4 women, or more can be used. Plays about 1¼ hours. 35 cts.

One Thing Thou Lackest. Three scenes. Time, 30 minutes. 2 men, 2 women, 2 boys. A dramatic story of the rich young man which can easily be presented. 35 cts.

Pontius Pilate. By ELLIOT FIELD. Three acts. Time, 1½ hours. 10 men, 8 women. A dramatic presentation of the scenes of the first Pentecost and of the persecution of the disciples of Christ. 25 cts.

Paul and Thekla. One act. 7 men, 4 women. A dramatization of the story of the Apostle Paul and Thekla, who became the first woman apostle, as told in the New Testament Apocrypha. 50 cts.

The Parable of the Wise and Foolish Virgins. Dramatization of the parable. 4 scenes. 1 man, 12 women, or older girls, extras. About 30 minutes. 30 cts.

The Romance of Ruth. By CAROLINE STANYON. Three acts. Time, 1 hour, 40 minutes. 8 men, 7 women. An effective and colorful dramatization of the story of Ruth. Easy to present. 50 cts.

St. Peter is Delivered from Prison. A story in the life of Peter, written for young people. The characters are Andrew; Mark; John; Phillip; Peter; Mary, the mother of John Mark; Rhoda, a young maid; and others. 15 cts.

The Story of the First Christmas. A unique Christmas entertainment which will teach the children, as well as the audience, the story of the first Christmas. The booklet contains full instruction as to how to dramatize the story, the words of the dramatization, and music to accompany it. 25 cts.

A Stranger in Bethlehem. A modern Christmas play of faith and optimism in one act. Three men, three women. It is Christmas Eve in the unhappy, poverty-stricken home of the Thomases. A tramp offering his services in return for food gives comfort in words that are symbolic of the great healer of all troubles. He shows how happily the Yuletide season can be celebrated with the things the Lord has provided. 35 cts.

The Topaz of Ethiopia. Characters: 5 men, 3 women, 4 girls of teen age and reader of prologue. Time: 40 minutes. Following the prologue telling the origin of the Topaz of Ethiopia is a one-act play, the plot of which relates the travels and influence for good which the jewel has on a group of modern people. The traveler weaves a pattern of goodwill toward all men and then, his work completed, departs quietly, leaving a happier and more understanding little group. 35 cts.

Through Other Eyes. A play in one act, 9 characters and a concealed choir. Time: 40 to 45 minutes. By strange circumstances, widow Green harbors a little girl in her home for a short time; the child's enthusiasm over Christmas and some unexpected happenings make such a change in the widow's life that after Christmas, joy and happiness radiates from her eyes also. 35 cts.

Three Wise Men. 6 men (by doubling, cast may be cut to three men) and chorus. Time, 40 minutes. Traveling from afar come the Magi to pay homage to the new-born babe. Their fears and doubts as to the meaning of the "cross" are dissipated by their vision into the generation ahead and they learn that the cross is not the end, but the beginning. 35 cts.

The Way. By ETHEL GESNER ROCKWELL. Three parts—Part I, Waiting for the Christ; Part II, The Coming of the Christ; and Part III, The Christ among us. 27 characters are needed, and many more may be used. There is a place in the groupings for children. A Christmas pageant showing the nations of the earth grouped about the manger. Peace play. 35 cts.

When the Little Angel Sang. One scene. Time, 25 minutes. 2 men, 3 women. Chorus. A pilgrim on his way to Bethlehem is robbed, but the angel's song works a miracle in the heart of the thief. 30 cts.

Why the Chimes Rang. A surprisingly simple pantomime, based on Raymond MacDonald Alden's famous story, with its charming medieval setting. Complete directions for staging and costuming. 35 cts.

CONSECRATION

Adventuring With Christ. Four scenes. Time, 40 minutes. A large cast. Each Biblical incident is delivered by a Reader followed by a modern interpretation by another Reader and the theme is then presented by means of dramatic tableaux and pantomime. 35 cts.

The Challenge of the Cross. One scene. Time, 30 minutes. 7 women. In dramatic manner 7 disciples respond to the call of Christ to bear his cross but each has a different interpretation of what that means. Fine for a young people's service. 10 cts.

The Church Clinic. For 2 men and 10 women. A humorous number where well-known church weaknesses are diagnosed and cured. Good doctors and nurses effect a cure, even though operations are necessary. Plays about 1 hour. 35 cts.

The Light Eternal. A Candle Light Service for large cast which may be used either at Easter Time or at any other time during the year to present the reason for spreading the Gospel throughout the world. This is very easily given, and requires only two or three rehearsals. It plays 25 minutes. 30 cts.

Legend of the Grail. A story of children and knights, and a deed of valor in the far away and long ago—yet ever present. 1 woman, 3 men, 2 girls, 1 boy. 30 cts.

A. Mann and His Money. Two acts. Time, 30 minutes. 2 men, 2 women. A family learns what it means to deny themselves in order to make some contributions to the church. 25 cts.

Pilgrim's Progress of John Bunyan. By WILTON RIX. Four episodes from John Bunyan's "Pilgrim's Progress" have been fashioned by Mr. Rix into simple dramatic scenes that reveal the beauty and power of this great classic in effective form. The arrangement is especially suitable for production by schools and churches. \$1.25

The Pilgrim Way. A dramatic religious play for a large cast of men and women. It is the story of two Pilgrims, seekers after Truth, an encounter with The Spirit of the Cross and The Spirit of the Cup, their subsequent trials and adventures and a dramatic ending which points the way to true happiness. Plays about 1 hour. 35 cts.

The Rich Young Man. Three acts. 15 speaking parts. About 2 hours. The rich young man, hearing the call of Christ, gives up his home and riches, his betrothed and his friends, frees his slaves, and dedicates his life to the new service. 50 cts.

Rose on the Dial. 5 men and 3 women, with extras. Sets not difficult; may be produced with drapes if necessary. Full evening. The Rose on the Dial with all its humor and pleasing romance will not be just a diversion but a real opportunity for interesting study of the early church and deepening of the spiritual conscience of those taking part. 35 cts.

Follow Thou Me. 5 males, 8 females, and extras. Time, 2 hours. Scene: One easy interior. Plot deals with the precarious adventures of Daniel, a young scribe of the temple and a follower of the Nazarene, in remaining true to his faith. 35 cts.

A Good Soldier. 4 men, 1 woman, and 1 non-speaking part. Plays about 32 minutes. An imaginary incident of Paul's sojourn in a Roman prison. The story of how Longinus, his guard, came to realize the full implications of the Christian message, with its demand for faithfulness "even unto death." 35 cts.

The Lost Church. For 3 men, 8 women and 1 child. Several parts may be doubled. 40 minutes. A typical man of the world, who sees no reason to give the church his support, is permitted to live for one day in a churchless world. His strange experiences convince him that the commonest blessings of life—education, character, charity, faith—owe their existence in large measure to the church. 35 cts.

The Hope of the World. Future shows all the evils of the world going in and out among the people, playing havoc with right-living. Finally, Home and the Bible appear as the strong hope of the world. Plays about 1 hour. 35 cts.

The House on the Sand. One act. 4 men, 5 women. The redemption of a home by love through the Christian ideal. 35 cts.

The Only Day I Have. A Sabbath observance play in 1 act for 4 men and 4 women. The high-pressure life of the Clark family crowds religious duties out of their program. Mr. Rogers, a modern and highly sensible Sunday School superintendent, tactfully gets the family back to realization of the necessity for a religious as well as a social program. 25 cts.

The Open Windows. For 10 women. A very effective play to emphasize the material and spiritual benefits of systematic giving. Jane Holmes, with plenty, is a tither, and Jane Holmes, with but little, still is a firm believer in sharing what she has. Plays about 45 minutes. 25 cts.

The Silver Trumpet. By ELLIOT FIELD. One act. 11 men, 7 women. 1 1/2 hours. A play built around the life of a minister's family. The sacrifices of the minister and the needs of the church are treated. 35 cts.

The Transformation of the Hopetown Sunday School. A fine play about the need for spiritual advance in and through the Sunday School for 7 men and 7 women. Prepared by HERMAN J. WEIHE of Milwaukee, Wis. 25 cts.; 10 copies \$2.00

Whatever Ye Sow. In 3 acts. 6 men and 6 women. Time, 1 1/2 hours. 1 easy exterior. The plot deals with the tyranny of the young Jewish Prince Stephen. His cruelty goads one poor debtor in an act of desperation that destroys the Prince's eyesight. Chastened, he finally seeks aid of the Nazarene. 35 cts.

EASTER and HOLY WEEK

The Alabaster Cruse. Five scenes. Indefinite cast. 30 minutes. A drama of the first Eastertide, based on Mark's gospel. Most of the events center around Palm Sunday. 35 cts.

—And Peter.— A short mystery play in one act which has for its background the Sea of Galilee, upon which is seen a large fishing boat. Ten persons portray in chronological order the most significant events of the confused days after the crucifixion, and a voice represents the Resurrection Presence. 30 to 40 minutes for presentation. 15 cts.

Barabbas. Barabbas is devoted to his lame little daughter Cleona. Barabbas is captured, condemned to die. Waiting for his execution, he is suddenly freed. On Easter morning he learns that Cleona has been healed by the very man who had died in his stead. Then comes the news of Jesus' resurrection, the changing of Barabbas and his surrender to Jesus. Seven characters. Time: about 40 minutes. 30 cts.

The Bearer of the Cross. This one-act play tells in a forceful way the story of Simon the Cyrene, who carried Jesus' cross to Calvary. Suitable for Sunday night use. Will provide an hour's service. It requires 2 men, 2 women, a girl and a boy. 30 cts.

Because I Live. Bar-Timeus, crushed by bitter remorse, because he, too, had deserted his slain Master, is found inconsolable by his devoted sister. News of the resurrection reaches them. Bar-Timeus rushed off to seek him and meets him on the way to Emmaus. 10 musical numbers, a reader and a chorus. 30 cts.

Be Not Afraid. Philip, a Jerusalem boy whom Jesus had healed, made this strong, kind man his hero and his ideal. Then came Jesus' arrest and trial, and Philip lost his friend and his ideals. But he followed his mother when she and others bore spices to the tomb, and he heard the risen Lord. 30 cts.

The Burden Bearers. Simon the outcast is compelled to bear the cross of Jesus and in the bearing of it he finds not only release from his own burden of hatred but also a new life purpose in bearing the burdens of others. 7 men, 1 woman and voices. 35 cts.

The Challenge of the Cross. A sacred drama for seven young ladies and choir. The success of the exercise depends much upon young ladies being chosen for the different parts who can enter fully into the spirit. Twenty-five minutes. 25 cts.

The Children Hear About Easter. 9 boys, 8 girls. 25 minutes. A selection of New Testament stories presented in a manner in which a group of children playing together and expressing themselves would naturally react. 35 cts.

Children of Galilee. An Easter dramatization for boys and girls keyed to the thought of the risen Lord. The scene of the play is the shore of the Sea of Galilee. Characters: 7 boys, 6 girls. One scene. Time: 30 minutes. 25 cts.

Children of the Way. A one-act play, whose setting is within sight of the tomb early Easter morning. A group of boys and girls, sorrowful at the tragedy of the Crucifixion, talk over the beauty and wonder of Jesus' life. As they talk they suddenly see crowds running to spread the news that Jesus has risen. Characters: 8 girls, 8 boys. Time: 30 minutes. 15 cts.

(To be continued)

What's Happening News

(Continued from Page 2)



Buy U. S. SAVINGS BONDS

On Sunday afternoon, April 12, the First German Baptist Church of Chicago, Ill., honored the Rev. J. A. Pankratz, formerly pastor of the church, on the occasion of his 50th anniversary since entering our seminary to prepare for the Christian ministry. The day also happened to be the birthday of the pastor, the Rev. John Schmidt, who was likewise honored. Music was furnished by the Men's Christian Fellowship Chorus, and the address was given by Dr. Wm. Kuhn, a classmate of Brother Pankratz and a former pastor of Brother Schmidt in Philadelphia.

On Easter Sunday, April 5, the Rev. E. J. Baumgartner, pastor of the North Ave. Baptist Church of Milwaukee, Wis., baptized 7 persons in very impressive services and before one of the largest audiences in many years. An Easter sunrise service on the shores of Lake Michigan was held for about 50 young people from the church with Albert Goertz in charge. On Sunday, April 12, the church remembered its young men in the U. S. Service at the communion service. On the preceding Thursday evening the Men's Brotherhood was addressed by Lieutenant O'Brien of the Great Lakes Naval Training Station near Chicago.

During Holy Week the First Baptist Church of Lorraine, Kans., held special meetings with Dr. Ernest L. Ackley, dean of the Divinity School of Kansas City, Kans., as the speaker. On Palm Sunday evening, March 29, Dr. Pieter Smit, pastor of the church, baptized 3 young men. Several other candidates were ill and could not be baptized at the time. The church has 17 of its young men in the several branches of the U. S. Service, all of whom are now receiving "The Baptist Herald." The church has five groups meeting every Sunday evening before the service, all of which are well attended. On Thursday evening, May 7, the men of the church are treating the mothers and daughters to a banquet.

Mr. Hans J. Wilcke of Rochester, N. Y., a member of the 1942 graduating class of our Rochester Baptist Seminary, has accepted the call extended to him by the Baptist Churches of Olds and Knee Hill Creek, Alberta, Canada. Mr. Wilcke ably served the Central Baptist Church of Edmonton, Alberta, during the summer a few years ago. On Palm Sunday and Easter Sunday and at two Holy Week services, Mr. Wilcke served as guest speaker in the Harlem Baptist Church of New York, N. Y. Mr. Wilcke will begin his services in the Olds and Knee Hill Creek churches about June 1st, succeeding the Rev. G. Beutler, now pastor of the Rosenfeld Church of Saskatchewan.

On Easter Sunday, April 5, the Rev. H. G. Braun, pastor of the Baptist Church of Parkston, So. Dak., baptized 8 converts, among whom was the youngest daughter of the Rev. and Mrs. H. G. Braun. Evangelistic meetings had been conducted last November in the Tripp Church by the Rev. J. C. Kraenzler, and for 3 weeks before Easter in the Parkston Church by the Rev. A. J. Fischer of Wessington Springs, So. Dak. The baptismal service on Easter Sunday was held at Parkston in conjunction with the Plum Creek Church near Emery, So. Dak. After the sermons by the two ministers present, the Rev. J. C. Kraenzler of the Plum Creek Church also baptized 8 converts. The reporter stated: "It was a great Easter Day!"

On Sunday, March 22, the Mt. Zion Baptist Church near Junction City, Kans., held its Bible Day program with the Sunday School superintendent, Mr. Charlie Zoschke, in charge. On Easter Sunday evening, the young people of the church gave the play, "The Easter Song Bird." Miss Emma Zeckser is the B. Y. P. U. president. At the 10th anniversary of the Dorcas Society observed on April 12 a sketch of the society's progress was given and a kitchen shower held for the church. Mrs. Noton Martinitz is president of the society. The Rev. Thomas Lutz, pastor, will continue to serve the church until May 17, when he and his family will move to Sheboygan, Wis., for a ministry in the Bethel Baptist Church.

From March 29 to Good Friday, April 3, evangelistic meetings were conducted in the Erin Ave. Baptist Church of Cleveland, Ohio, by the pastor, the Rev. Henry Hirsch. A very fine spirit prevailed throughout the meetings and new spiritual life and interest are evident as a result. At the Easter sunrise service an unexpectedly large group of 87 persons were present for the fine program. More than 200 persons attended the Easter Sunday School program. On Easter Sun-

day evening the seminary quartet from Rochester, N. Y., brought their message in song and word and received an offering of more than \$30. The young people were in charge of the evening service of the church on April 12, with the Rev. H. Hirsch bringing a brief message.

On Wednesday evening, April 8, the Forest Park Baptist Church of Forest Park, Ill., surprised the Rev. O. R. Schroeder on his 74th birthday with a somewhat impromptu but most delightful program. Mr. Harold Johns was in charge and presented Brother Schroeder with a large bouquet of flowers in behalf of the church. Dr. Wm. Kuhn brought the address of congratulations. Other speakers included Mrs. A. P. Mihm, Mrs. Theo. W. Dons, Mrs. Victoria Preiss, Messrs. Erwin Radant and Fred Grupp and the Revs. A. Husmann and M. L. Leuschner. An interesting feature of the program was the reciting of the Bible ABC's by those who had been taught them as Juniors years ago by Mr. Schroeder. Refreshments were also served. Brother Schroeder has served as interim pastor of the church since Sept. 1941.

On Thursday, April 16, the 200th weekly radio broadcast of "Echoes of Heaven" was sent forth over station CKLW from the sanctuary of the Burns Avenue Baptist Church of Detroit, Mich. Under the able leadership of the Rev. P. G. Neumann, this program has extended its influence to the blessing of many thousands of lives. Every month about 16,000 printed copies of the radio sermons are mailed to listeners. Letters from nearly every state in the union have been received. The program is being given each Thursday evening from 8:30 P. M. to 9:00 P. M. Eastern War Time. It is unique in that it is one of very few gospel broadcasts on the air in the heart of the commercial week night broadcasting hours. Since the first of this year the Rev. C. Adrian Heaton has been the Radio Director and Counselor for the Burns Avenue Church.

Easter Day, April 5, was a busy and a happy day for the members and friends of the Trinity Baptist Church of Portland, Ore. At 6:45 A. M. a Sunrise Service sponsored by the young people was held in the new chapel of the Old People's Home followed by a hearty breakfast of bacon and eggs in the church basement. The Sunday School classes were well attended as also were the church services. Dr. John Leypoldt, pastor, had the privilege of baptizing three converts at the opening of the morning service, and his sermon, "Go: Tell Peter," was followed by the Lord's Supper. In the evening the choir rendered the cantata, "Victory" by Henry Wildermere, directed by Mrs. Emma B. Meier, with Miss Eleanor Bertuleit at the organ. The fine offering taken at the morning and evening services for missions amounted to \$1021.47.

A Trip to the Canadian Northwest

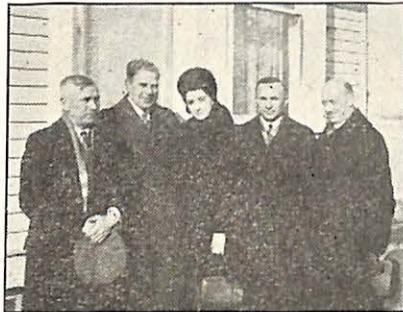
By the REV. A. HUSMANN, Promotional Secretary

MANY good people feel thoroughly chilled at the very thought of winter weather in Canada. I actually experienced eight weeks of it, from the end of January to the end of March.

The Canadian Northwest

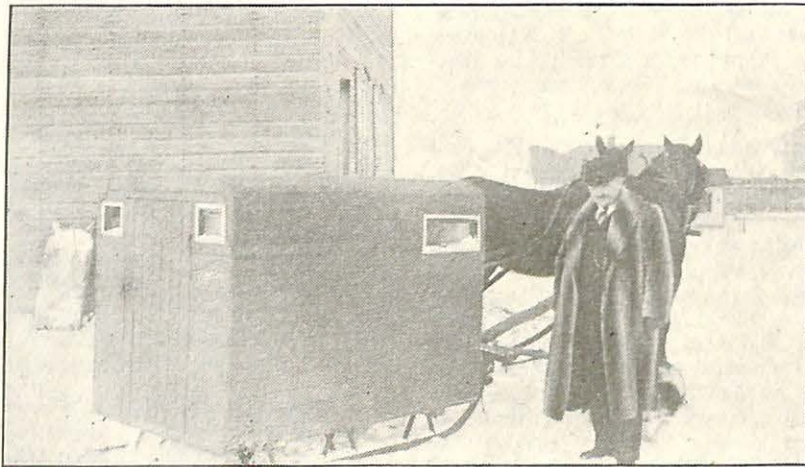
What was it like? Most of the time mild temperatures, (that is, mild for Canada), prevailed, bright sunshine filled the air, and only a patchy cover of snow lay on the ground. Occasionally, there were snow flurries. Once there was a prolonged snowfall, carried by high winds, causing deep drifts to cover the fields and the roads. While the highways were kept open for traffic, almost all side-roads became impassible to automobiles.

But there were sleighs and horses to supplement and facilitate winter traffic—open and covered sleighs. The latter are variously called "caboozes," or "vans," or "snowmobiles," depending on their type of construction and on the locality. Being equipped with benches and chairs and heated by little stoves, they afford the traveller a fair measure of comfort. I travelled



Faculty of the East Ebenezer Bible School
(Left to Right: Mr. Neufeldt, Rev. and Mrs. W. Stein, Rev. Phil. Daum, Rev. A. Husmann.)

and wires, especially when viewed in dazzlingly bright sunshine, looks like something described in fairyland stories. It is enchantingly beautiful! A star-lit winter sky looks like a flaming sea of light. A display of northern lights, flitting across the evening sky in ever-changing intricate patterns, tinged with the colors of the rainbow, surpasses in magnitude and grandeur all human displays of fireworks and searchlights. Surely, God's creation is wonderful.



The Rev. E. J. Bonikowsky of Jensen, Sask., Pastor of the Esk Church, Alongside His Sleigh

nearly 100 miles in both open and covered sleighs and enjoyed the experience.

Perhaps the rides in the open sleighs would not have been so much fun, had I not been wrapped up in the very substantial fur coat of Doctor William Kuhn, kindly loaned to me for this trip. As it is, the sudden jolts and dips and sways of the sleighs, the smell of the horses, and the jingle of the bells are now all happy recollections, without any admixtures of regrets.

Winter's Beauty

There is beauty in the Canadian winter. A panorama of hoar-frost-covered trees, and bushes, and shrubs,

The long winter affords the people of the northwest many opportunities for healthy sports. Personally I missed them, unless one would call shoveling, pushing, and dragging an automobile out of a snowdrift a winter sport. I had a taste of that. Yet, even a brisk walk, with the crunch of snow underfoot and the dry Canadian air in one's nostrils, is marvellously exhilarating and invigorating.

Bible School Experiences

The first four weeks of this trip were spent primarily in teaching work at our Christian Training Institute in Edmonton, Alberta. I taught four sub-

jects on "Christian Leadership," "Christian Doctrine," "Christian Etiquette," and "Denominational Goals," in a total of 36 class periods.

The last 11 days were invested in the program of a local Bible School conducted at Ebenezer, Saskatchewan, where I taught two courses on "Baptist Principles" and "Sunday School Work" in 16 class sessions. It was arranged for a group of six churches, Ebenezer East and West, Yorkton, Springside, Homestead, and Fonehill. But even Fenwood, about 60 miles distant, was represented.

Local Bible Schools are golden opportunities for training large numbers of young people in our Canadian churches in Bible knowledge as well as in a variety of other subjects related to

Mr. Husmann is preparing another article on "Our Churches of Canada" which will be published in a later issue of "The Baptist Herald" in a Special Canadian Issue of our publication. EDITOR.

the Christian life. To be sure, not very much ground can be covered in a week to two, yet enough to make these ventures in Christian education worthwhile. Subjects can be opened, ideas discussed, ideals implanted, and directions given, which, if followed up, are bound to bear good fruit in due season.

Spiritual Impressions That Remain

The young people are so willing to come, (more than 30 were present at Ebenezer), so eager to listen, and seemingly so willing to learn that a teacher's heart cannot help but rejoice in them. They spend from four to seven hours each day in class sessions, apparently without tiring, and here, without doubt, they receive values for their souls not made available to them in any other way.

Evening meetings, designed either for the deepening of the spiritual life of the believers or for the evangelization of the unsaved, are another feature of these schools. They are usually well attended and bring good results.

Our pastors who invest their time, their talents, and their Christian devotion in local Bible Schools, wherever they are feasible, should be highly commended for their efforts.

In 33 Places in 8 Weeks

According to our latest published denominational statistics, the Northern Conference is second largest in number of churches (44) and third largest in number of members (5270). Even while much engaged in Bible School work, I was able to call on 35 churches

(Continued on Page 20)

Bible School Commencement

Reports from the Christian Training Institute of Edmonton, Alberta

The Christian Training Institute of Edmonton Brings Another School Term to a Close

Another successful school term has been brought to a close at the Christian Training Institute in Edmonton, Alberta. Surely, we can join with the Psalmist in calling upon our people, "Praise ye the Lord: for it is good to sing praises unto our God."

Sixty-eight of our young people availed themselves of the opportunity to attend part or the entire school term at the institute, filling all dormitory and dining room space. Although many of the young men are being called upon to serve their country, we did enjoy having more young men at the institute than ever before.

The interest of our people in the Northern Conference for the institute has been again revealed through their generous support in various ways. In order to make it possible for as many young people as may wish to come, board and room were offered for the nominal sum of \$2.75 a week. Eatables from the farmers of our people were freely sent, making it possible that the school year could be closed with a small balance in the treasury.

Our closing days were inspiring not only to the school family but also to many of our friends who came from far and near to attend. Two days of celebration on March 18 and 19 were observed. The student chorus rendered an exceedingly effective concert on Wednesday evening, March 18.

On Thursday afternoon, March 19, members of the graduating class brought 10 minute speeches to a large audience that came to hear them at the Central Baptist Church. In the evening the commencement exercises took place when the above mentioned church was found far too small for the great number of people that came to witness this first graduating exercise of the institute.

The evening meeting was opened with music on the Hammond Organ and the combined student and church orchestra of more than 50 pieces under the leadership of the Rev. F. W. Benke. The student choir rendered three selections under the leadership of the music director, Mr. Robert Neske.

Because of illness Dr. Wm. Kuhn, who was to bring the commencement address, could not be in our midst. The Rev. E. S. Fenske of the Freudental Church graciously consented to supply. His fitting message was well received, and the diplomas were presented to the graduates by the dean, the Rev. E. P. Wahl. The names of the graduates are Myrtle Arpa Hein, Alice Fried, Lilly Milly Kuhn, Agnes Violet Priebe, Elma Neher, Charles Fleck, and Fred Sonnenberg.

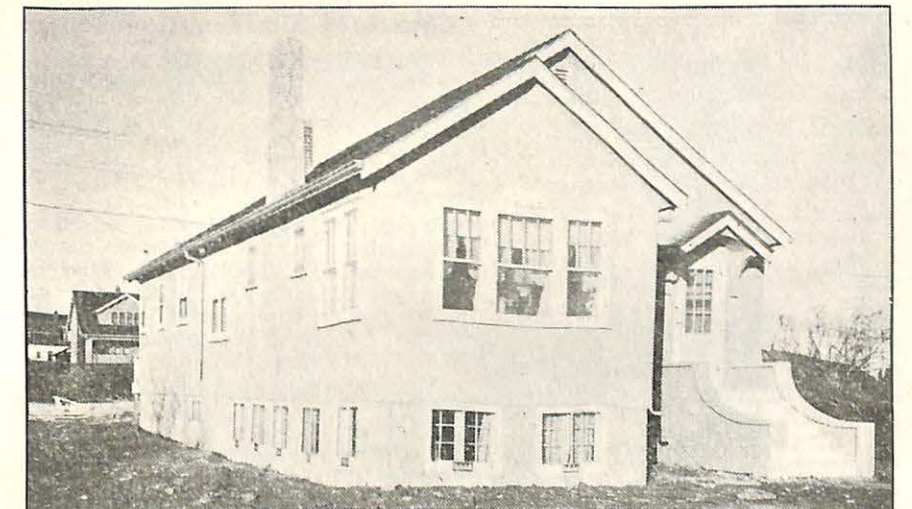
The class has chosen as its text: "I press toward the mark for the prize of the high calling of God in Christ Jesus," and for its motto: "Forward with Christ." The church was beauti-



Mrs. E. P. Wahl (Right) and Mrs. Kuehn in the Kitchen of the Institute

fully decorated with streamers of the school colors of blue and white, with the motto above the heads of the graduating class illuminated.

The great audience was very much impressed with the devotion to the Lord Jesus Christ of the graduates and sincerely wished them a blessed service for their Master wherever he may choose to lead them.



The Five Room Bungalow Built Adjoining the Christian Training Institute of Edmonton for the Rev. E. P. Wahl and Family and the Institute Faculty

For such of "The Baptist Herald" readers who may not know, we wish to explain that because some of our young men decide for the ministry and go to attend the seminary at Rochester, N. Y., before completing the course at the institute it was now and will be so in the future that the larger number graduating from the Christian Institute will be young women.

We are looking forward for a great school year next winter when we expect to extend our term from a four month to a five month period.

E. P. WAHL, Dean.

The Philologus Society Holds Instructive Programs at the Christian Training Institute

"Unity makes for strength." This saying has truly been proven to us here in our Philologus Society at the Christian Training Institute in Edmonton, Alberta, Canada.

We have 62 members in our society. The officers have been as follows: president, Raymond Dickau; vice-president, Helen Prikker; secretary, Pearl Weiss; assistant secretary, Barbara Herrmann; treasurer, Isador Faszer; pianist, Ruth Unger.

We held our meetings every week and had 11 interesting programs. The first was our business meeting. This was followed by a meeting in which student representatives from the western provinces participated. Our Christmas program consisted of 5 messages on appropriate themes. Another very inspiring program was a testimonial meeting.

We divided our society into groups. They worked very hard and brought us instructive and stimulating programs. On another evening we had the joy of hearing the Rev. A. Husmann of Chicago, Ill., and his message proved a real blessing to us as he spoke on, "A Well Dressed Christian."

Another program was the missionary play presented as a radio broad-

cast, giving three foreign mission scenes, respectively, from a village in India; a school in Bolivia, South America; and a church in the Cameroons of Africa. The slides of the Mambila mission field shown by the Rev. F. W. Benke made a deep impression on all. The musical program was a vesper service of fitting hymns, readings and musical selections. The two groups participated in the "Baseball Bible Tournament" contending with questions taken from the books, Ruth and Jonah.

BARBARA HERRMANN, Reporter.

REPORTS FROM THE FIELD

SOUTHERN CONFERENCE

Fine Progress in the Training Union of the Cottonwood Baptist Church of Texas

We, the Training Union of the Cottonwood Baptist Church near Lorena, Texas, are thankful to God for the blessings which he has bestowed upon us, and for the opportunity which he has given us to be of service for Jesus Christ. The Lord has answered our prayers according to his will by sending the Seecamps to us. Although Dr. and Mrs. C. H. Seecamp have only been here a short time, they have proven to be true, consecrated workers for Christ.

We are fortunate to have Eleanor Bremer as our general director, who tries to direct the young people's work in the right direction. The Brotherhood is ably led by Mr. Miller, the Ladies' Union by Mrs. Seecamp, and the Seniors by Viola Hansen. Mr. Walter Gummelt is leader of the Intermediates; Mrs. H. Wittner is in charge of the Juniors; and Mrs. Charles Marsteller, Jr., has charge of the Story Hour, which meets every Sunday night.

We try to remember especially the young men in our camps, who need our prayers and letters. The sick are remembered with flowers, cards, prayers and visits.

MRS. CHARLIE FREDRICH, Reporter.

NORTHERN CONFERENCE

Farewell Reception for the Rev. and Mrs. C. T. Rempel at Whitemouth, Manitoba

The entire congregation of the German Baptist Church of Whitemouth, Manitoba, Canada, gathered at the church on Sunday, March 22, for the purpose of bidding farewell to their pastor, the Rev. C. T. Rempel, and his wife.

After the farewell address by Mr. Rempel in the morning and a lunch in the church, we gathered for a program. The Sunday School choir and young people's society were represented by their respective leaders, each giving short talks. As a special token of appreciation for Mrs. Rempel's leadership in the choir, a linen table cloth was presented to her. The Primary girls of the Sunday School, whom Mrs. Rempel taught, also handed her a gift and recited several poems. A leather suitcase and money were presented to Mr. and Mrs. Rempel from the church.

Through song, recitations and words from the heart it was shown how much we regretted to lose them. They were loved by one and all and it was hard to see that God wanted them to take up his work elsewhere. Everyone received a blessing through their work in which the Lord used them here.

LYNDA REMPEL, Reporter.

ATLANTIC CONFERENCE

Easter Cantata Sung by Choir of 70 Voices in the Second Church of Philadelphia

In the evening service on Easter Sunday, April 5, a chorus of seventy voices rendered the sacred cantata, "Gethsemane to Calvary" by John S. Witty before a large appreciative audience gathered in the Second Church in Philadelphia, Pa. The chorus, composed of the members of the regular church choirs and a selected group of others, had met weekly for rehearsal since January under the able leadership of the choir director, Mr. Herman Zachay. "Gloria in Excelsis" by Mozart and Handel's "Hallelujah Chorus" from "the Messiah" were sung as opening and closing numbers.

The retelling of the Easter story in this most impressive way afforded a blessing to all those who participated as well as to those who listened to the musical message. In recognition of his untiring efforts as director of the chorus, the Rev. Herman Palfenier, pastor of the church, paid tribute to Mr. Zachay and presented a floral token of appreciation from the church to him as evidence of this gratitude.

J. D., Reporter.

Easter Sunday's Memorable Events for the Liberty Street Church of Meriden, Connecticut

The Protestant Churches of Meriden, Conn., united for daily services during Holy Week. On Thursday evening, April 2, a very inspiring candle light service was held at the Liberty Street Baptist Church with the Rev. Paul Schade presiding.

Early on Easter Sunday morning we gathered at the "Tower" for a sunrise service. The Rev. B. Yohe of the Trinity Methodist Church spoke on "Easter For Right Now." After this service the young people served breakfast at the church for forty guests.

Our morning service was very impressive with a baptismal service. The church was artistically decorated with palms and flowers. It was a memorial day for the Schades. It was Mr. Schade's first baptismal service, and Mrs. Schade was his first candidate with Miss Irene Schuman the second.

Memorial gifts were presented to the church. A special offering was taken for the Centenary Fund of the denomination. Music was furnished by the youth choir, Mrs. Viola Korn, Mrs. Anna Snow and Miss Anna Snow.

A surprise tea was also given on Easter Sunday in the honor of Mr. and Mrs. Myron Schuster, Sr., who celebrated their 25th wedding anniversary. They have two children, Myron Jr. and Edith. Mr. Schuster has served the church many years as treasurer. Mrs. Schuster is our deaconess.

MISS LYDIA STOCKBURGER, Reporter.

Evangelistic Services in the Pilgrim Church of Jersey City by the Rev. H. Palfenier

Due to the fact that we of the Pilgrim Baptist Church of Jersey City, N. J., have four young men in the armed forces, our young people's society had to have an election of officers. The new officers are: Charles Kling, president; Helen Wilhelm, secretary; and Evelyn Buell, treasurer. The society meets twice a month.

From March 22 to 27 the church held evangelistic meetings with the Rev. Herman Palfenier of Philadelphia, Pa., as evangelist. We received a great blessing from his clear messages. One elderly lady from the Catholic Church came to the joy and light of salvation. Our neighbor churches showed a fine spirit of cooperation, and helped with their attendance and with musical numbers.

Victor Prendinger, our son, has qualified to study navigation and is waiting to be sent to some school in this field.

V. PRENDINGER, Pastor.

The Walnut Street Church of Newark, N. J., Honors Its Service Men

The Walnut Street Baptist Church of Newark, N. J., had a fine service on Sunday evening, March 15, with a visiting quartet rendering selections and the sermon by the pastor, the Rev. J. P. Kuehl, on the subject, "The Christ of the Doorstep." The service was especially significant as another farewell to a young man about to enter the United States Army. After the worship service, everyone went to a basement room of the church for a period of fellowship and expression of good wishes to William Heid. Since becoming a member of the church, Mr. Heid proved to be a loyal member, rendering many helpful services for the church.

It was a pleasure also to have in our midst two soldiers, home on leave, from among those already in service. They were John Beltle, stationed at Maxwell field, Ala., previously very active in all phases of church life and an officer of the Sunday School, and Frank McMinn, stationed at the Aberdeen Proving Ground, Md., whose more frequent visits home prove him loyal to the church.

Each young man received a Testament from the pastor, as well as other expressions of friendship, and each carried with him a determination to remain loyal soldiers in the Army of Christ, even as he serves in the Army of the United States. Others who have gone from this church include Victor Rauscher, Henry Frank, and Charles Miller. May God bless them!

JOHN P. KUEHL, Pastor.

NORTHWESTERN CONFERENCE

Innumerable Easter Sunday Blessings for the Bethany Church of Milwaukee, Wis.

The glory of a risen Savior has indeed been manifested in the lives and hearts of men and women this Easter season. The Bethany Baptist Church of Milwaukee, Wis., was one of the many Baptist Churches in the city commemorating the resurrection of our Lord with an Easter baptismal service. Our pastor, the Rev. Frank Veninga, baptized five converts upon the confession of their faith at an Easter evening baptismal service.

The English church choir and also the men's choir added to this very impressive service by rendering several special Easter numbers. Following this service refreshments were served in the church dining room. Favorite choruses and hymns were sung as the congregation gathered around the tables for an informal hour of fellowship and spontaneous testimonies.

The Rev. Thorwald Bender, pastor of the Immanuel Church, brought the Easter message to the young people's sunrise service at 6:30 A. M. Breakfast was served at the conclusion of this service. Preceding the morning German worship service the Sunday School children presented a splendid Easter program.

ALMA SIEWERT, Reporter.

Inspiring Missionary Rally for the Wisconsin Young People at Milwaukee Recently

On Sunday evening, March 22, the young people representing nearly all of the cities included in the Wisconsin Baptist Young People's Association gathered at the Immanuel Baptist Church of Milwaukee to attend our Youth Mission Rally.

The rally opened with an evening luncheon at which our state president, Roger Norman, presided and Miss Edith Koppin was guest of honor. Following the luncheon Miss Koppin led an interesting discussion concerning the conditions prevailing in our Cameroons missionary work.

A very fine group of 185 young people attended the luncheon and we rejoiced to see that our young people are deeply interested in and enthusiastic about our missionaries and their work. We were also favored by a vocal solo rendered by Louise Borenitsch of Milwaukee and a number from a mixed quartet made up of young people from the Grace Baptist Church of Racine.

The mass meeting, following the luncheon, was opened by Gerhart Klein of Kenosha who led the 400 people who attended the meeting in a lively song service. The Scripture lesson was read by Walter Wilzewski of North Freedom.

Previous to the message of the evening several musical numbers were given by young people of the various societies, which consisted of a vocal solo by Erma Goetsch of Watertown, a trumpet solo from a Racine friend, a girls' trio by the Klein sisters of Kenosha, and an anthem by the choir of the Immanuel Church.



Miss Edith Koppin, (Left), Cameroons Missionary, and Miss Alice Kaaz of New Haven, Connecticut

The highlight of the evening was the message brought by Miss Koppin. She told of the wonder working power of God among the people of Africa and about her experiences as a nurse to the natives during the past 15 years.

Her message proved to be an inspiration, and as the young people departed to their homes they took with them renewed interest and enthusiasm in our mission work, for God had blessed and strengthened us through this rally. The evening offering, amounting to \$50.00, was designated for our Laura Reddig Dispensary Project.

LYNDA KLEIN, Reporter.



Twenty-three Converts of Grand Forks, No. Dak., Who Were Baptized on Easter Sunday by the Rev. J. C. Gunst

DAKOTA CONFERENCE

Eight Young People Are Baptized by the Pastor of the Plum Creek Church

Easter Sunday, April 5, was a day of richest blessings for the Plum Creek Baptist Church near Emery, So. Dak. In the morning at an inspirational service an Easter Offering of \$89.40, designated for missions, was received.

Since we do not have a baptistry in our church, we accepted the kind invitation from our neighboring church

in Parkston, where we held a most impressive and inspiring union baptismal service in the afternoon. Every place in the church, including standing room, was occupied. In an English and a German message the scriptural truths of baptism were stressed by the Rev. J. C. Kraenzler and the Rev. H. Braun, respectively.

The services were interspersed with appropriate musical selections from both churches. Each pastor then led 8 Christian young people into the baptismal waters.

Our prayer is that these 16 people may grow in grace and become a blessing and honor to the Lord.

J. C. KRAENZLER, Pastor.

Twenty-three Persons Are Baptized at Grand Forks, No. Dak., on Easter Sunday

The Grace Baptist Church of Grand Forks, No. Dak., has been richly blessed during the past several months. Under the instruction of our pastor, the Rev. J. C. Gunst, a large class of young people recently completed another leadership training course, "What Baptists Believe," equipping them better to work for their Master.

Especially did we feel God's presence during our evangelistic meetings in February while the Rev. F. W. Bartel was with us. Under his inspiring messages, many people of all ages gave their hearts to the Lord. It was, indeed, a bountiful harvest.

Feeling that this was just the first step and that according to Jesus they were to be taught and then baptized, we organized two special classes of instruction for them in biblical truths, church doctrine and practical, daily Christian living, which met every Sunday for six weeks. The younger group of 8 to 10 years was taught by Mrs.

Fred Kranzler, while Mr. Gunst instructed those beyond 11 years of age.

This was climaxed by a beautiful service on a glorious Easter Sunday, April 5, when 23 white-clad converts stepped into the baptismal waters and, upon confession of their faith, the holy ordinance of baptism was administered to them! The choir rendered a soft, musical background during this impressive ceremony, which was witnessed by an overflowing congregation.

At 6 o'clock on Easter morning, the young people held a sunrise service which was attended by many of the older members of the church and friends as well.

MRS. FRED KRANZLER, Reporter.

A Reception of Welcome for the Rev. Arthur Schulz by the Spring Valley Church

Again we, of the Spring Valley Baptist Church of South Dakota, can praise God that he does hear and answer prayer. Our hearts were filled with joy on Wednesday evening, March 18, when we had a reception for our new pastor, the Rev. Arthur Schulz, who started his ministry here on March 1st.

A program, which was in charge of our Sunday School superintendent, was given. Our deacon, Mr. John Johnson, spoke words of welcome and encouragement. Mr. George Peters spoke for the trustees. Other members gave short talks and readings and rendered musical numbers.

The president of the B. Y. P. U. spoke a few words of welcome after which the young people sang our new state song, "Hail South Dakota." The Rev. and Mrs. J. C. Kraenzler of Emery, So. Dak., had accepted our invitation to be with us and Mr. Kraenzler gave a very interesting and inspiring message.

Mr. Schulz was then given a chance to talk and he expressed himself as being very happy with such a cordial welcome.

ED. H. WOLTZEN, Church Clerk.

Fifty Days of Tract Distribution in the Dakota Conference

"The Baptist Herald" announced the observance of National Tract Week from March 29 to April 5 which we hope many observed. However, in our Young People's and Sunday School Workers' Union of the Dakota Conference we are stressing especially our tract distribution project for a longer period from Easter to Pentecost, April 5 to May 24—Fifty Days!

The Business Manager of our Publication Society, Mr. H. P. Donner, graciously consented to send many sample copies of our tracts and the Oscar Lowry booklets for "Successful Personal Work" to the local pastors of the Dakota Conference.

Already reports from various churches are revealing the many good evangelistic efforts recorded on our "Evangelism Survey Chart" to be exhibited at our next conference in Madison, South Dakota.

We have kindly asked every pastor, B. Y. P. U. president and S. S. superintendent to support heartily their chosen evangelism project, by 1) keeping the church tract rack well filled, 2) by weekly announcements and attractive posters encouraging the distribution of tracts, 3) by enclosing them with letters, 4) placing them in public buildings, such as stores, depots, and post offices, 5) by throwing gospel bombs (made by wrapping tracts in cellophane or wax paper) into streets and cars, etc., 6) by asking the editor of the local newspaper to publish short tracts or Bible verses, 7) on Saturday nights by going out as a group to various towns passing out tracts.

Christians, let's ACT redeeming the time, because the days are evil. Rally around the uplifted banner of Jesus Christ! Forward for Christ and Our Churches!

ARTHUR ITTERMANN, Chairman.

AN URGENT REQUEST

The Young People's and Sunday School Workers' Union Conference of Western New York and Western Pennsylvania will meet in the Bethel Baptist Church in Buffalo, N. Y., from May 8 to 10. A rich program, delightful Christian fellowship and a most hearty Welcome await all who can make it possible to come.

The Banquet will be held at the Temple Baptist Church, High and Mulberry Streets, at 6:30 P. M. Saturday evening. We are glad to offer free lodging to all who come. Please send your names, also state time of arrival, to: Miss Corrine Hendershot, 46 Phyllis Avenue, Buffalo, N. Y.

Sincerely Yours in Christ,
P. GEISSLER.

SOUTHWESTERN CONFERENCE

God's Wonderful Guidance in the Calvary Baptist Church of Stafford, Kansas

We of the Calvary Baptist Church of Stafford, Kans., are enjoying the fine Christian fellowship with our beloved new pastor, the Rev. F. E. Klein, and family, who came to us in February from Wasco, California.

Our choir gave an Easter cantata on Sunday evening, April 5, under the capable direction of Mrs. Klein, the new choir director.

We thank God for leading us through the past year, since we were without a shepherd from August, 1941, to February, 1942. We feel sure that God has led Mr. and Mrs. Klein and

Walter Rauschenbusch

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Many of our people, including pastors, and ardent admirers of Rauschenbusch, will want to own and read this fascinating volume.

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their two children, Florence and Dwight, to us. May we do great things for him in the future!

Our beautiful new parsonage has just been completed, for which we are glad and grateful to God.

JOHN KOHRS, Reporter.

Inspirational Experiences During the Lenten Season in the Zion Baptist Church of Okeene

With the opening of "The Road to Lenten Loyalty" faithful and devoted pilgrims of the Zion Baptist Church of Okeene, Okla., travelled hopefully and steadfastly to the goal before them. Their Leader, Jesus Christ, provided everyone of these travellers with strength and courage to face the hardships and obstacles. Lenten loyalty was achieved through the many manifestations of God's grace and kindness. To him belongs all honor and glory.

While we meditated and prayed and testified during our midweek services and Sunday's services, new inspirations of light and life were brought to us. Hearts were encouraged to remove obstacles for a better Christian life. Other hearts were led to follow the Lord Jesus Christ closer than ever, before even to the extent of giving full consideration to tithing. Our Sunday School celebrated Bible Day with an appropriate program and the offering presented speaks of inspirations received. Our young people presented

Apologies!

Several reports had to be held over for the next issue of "The Baptist Herald," due to the lack of space in this number. Reporters are urged to be brief in their contributions, so that sufficient justice can be done to the "Reports from the Field."
EDITOR.

the pictures of our seminary in Rochester, N. Y., and the fine audience bringing a very fine missionary offering spoke of inspirations received.

The Rev. Wm. Sturhahn of the nearby Emanuel Church served our church with revival services for one week and the Rev. Henry Pfeifer brought gospel messages during Passion Week to hearts that expressed their appreciations unto the Lord. During these weeks Percy Dobrinski was the recipient of a choice lamb offered as a gift to the bringer of the largest number of children for a specified evening. A pigeon carried John 3:16 back home to its owner, and souls accepted Christ as their personal Savior.

Easter Sunday evening, before a large audience, six very fine persons followed the Lord in baptism. Those were moments of inspiration from the Lord, our God, for which we give him praise and honor. Our young people, in an appropriate candlelight service, brought their filled mission boxes and laid them at the feet of the risen and resurrected Lord. It was, indeed, thrilling to see consecrated youth provide such heavenly inspiration.

As they study "Our Bible" at present and drink deeply of the precious truth, further inspiration is provided and is forthcoming. Hopefully are we looking forward to greater days with greater activities for the glory of God and the inspiration of us all.

HENRY PFEIFER, Pastor.

CENTRAL CONFERENCE

"Victory Through Christ" Meetings in the Burns Avenue Church of Detroit, Michigan

Evangelistic meetings were held at the Burns Ave. Church of Detroit, Mich., from March 15 to 29. Our theme throughout this campaign was "Victory Through Christ," "This is the victory that overcometh the world, even our faith." (1. John 5:4.)

Every evening members and friends met 30 minutes before the regular service for a season of prayer, and we must say the success of our campaign depended largely on these meetings. For as the heart-searching messages were delivered by our pastors, the Rev. P. G. Neumann and the Rev. C. A. Heaton, one could not help but feel the spirit of God working in our midst, and when the invitation was extended, almost every evening souls were saved or Christians came forward to consecrate themselves anew.

Truly, we can say the Lord has been with us and we pray God that the revival fires that have been started may continue to burn in our hearts in the days and years to come.

On Easter Sunday we had the joy of seeing 14 of the persons, who came forward in these meetings, follow the Lord in baptism and another baptismal service for the others will follow shortly.

E. L. MIELKE, Reporter.

Good Friday and Easter Sunday Services in Kankakee, Illinois

The members of the Immanuel Baptist Church of Kankakee, Ill., participated in the Good Friday three-hour service, that was sponsored by the Kankakee Ministerial Association and was held at the First Methodist Church. Their pastor was chairman of the program committee. The service was very well attended.

This year the mixed choir of the Olivet Nazarene College under the direction of Prof. Walter B. Larson sang the "Seven Last Words from the Cross," by Theodore Dubois. This college is at Bourbonnais, six miles north of Kankakee. The music was rendered beautifully.

Our own Easter service in the Immanuel Church was very well attended also. Our Adult Choir is now robed. They wore their gowns for the first time on Palm Sunday and we had a processional then. On Easter Sunday morning we again had a processional, and this time by the Junior and the Adult Choir with the congregation standing. We observed communion. Then at two o'clock I had to preach at the State Hospital. Our Adult Choir sang two anthems there. I preached every Sunday afternoon in the month of April at the Hospital. Each pastor here in Kankakee has a month.

In the evening we had a fine attendance again at our baptismal service, at which five candidates were baptized after a message on "What It Means to Be a Christian."

GEORGE HENSEL, Pastor.



The Rev. George Lang, (Center, Front), Pastor of the Ebenezer Church of Detroit, Michigan, and 26 Baptismal Candidates on Easter Sunday

Spiritual Blessings and Progress in the Ebenezer Baptist Church of Detroit, Michigan

It was a glorious evening for the Ebenezer Baptist Church of Detroit, Mich., on Palm Sunday, March 29. The church was filled with singing, worshipping people. Down the aisle walked 26 candidates for baptism, some with white robes, others with black robes, led by two of our deacons, Messrs. Christian Fink and Edwin Strauss. These candidates occupied the reserved pews in the front of the church. The entire atmosphere was charged with joy and the Spirit of God.

After the sermon the pastor, Rev. George A. Lang, baptized the 26 candidates into the name of the Father, the Son and Holy Spirit. The accompanying picture shows the group just before the service.

Most of these accepted the Lord Jesus as their Savior during the uplifting "Good News Meetings" with the W. Douglas Roe—Douglas Fisher party of the Moody Extension Staff held in our church from Feb. 15 to March 1. The church experienced a gracious revival as the crowds came every evening and as hearts turned to the Lord.

Easter was another great day. At seven o'clock in the morning a beautiful sunrise service was held in the church under the auspices of the

Youth Society, followed by a delicious breakfast. The very impressive communion service, one of the largest we have had and at which those who were baptized on the Sunday before, received the hand of fellowship, was a peak experience.

In the evening the Sunday School presented an interesting program with varied musical and recitation numbers, climaxed by an Easter play, "The Way of the Cross." A large number of young people were members of the cast and were directed by Miss Ellen Nitsch. This was also the time when the missionary banks were gathered. The contents were designated for the Edith Koppin Medical Unit, for which the Young People's and Sunday School Workers' Union of the Central Conference is collecting \$1000. When all was counted \$144 had been brought in.

We had another offering this day, part of which went for missions and part for the Church Building Fund. The amount was \$172. Our Church Mission, which also had a great day with an Easter program, contributed about \$35.

The pastor was surprised about a month ago to be notified that the church had graciously raised his salary, which is the third in the last three years. It is a blessing and joy to work with this aggressive, devoted people.

GEORGE A. LANG, Pastor.

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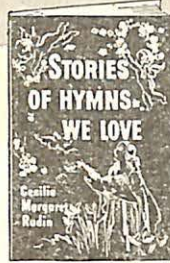
(Continued from Page 14)

and stations, 18 of them located in Alberta and 15 in Saskatchewan. Seventy-nine addresses and sermons were given before congregations, Sunday Schools, women's missionary societies, and young people's groups.

The burden of the message dealt with our denominational enterprise, with special stress on the most important contributions of each branch. But nowhere and at no time lay the emphasis exclusively on denominational history, or statistics, or programs, but on gospel preaching as well. If there was time for only one meeting in a place, the denominational and the gospel messages were coupled together.

No church or station along the route was overlooked, no matter how small nor how difficult to reach. We (the general workers) are agreed that personal contacts with every group in behalf of the denomination are most essential to the success of our common, God-given cause.

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In November and December, 1941, I spent four weeks teaching in the local Bible Schools at Minitonas and Morris, Manitoba, and visiting a total of seven churches and stations in that province. That was my initiation in the promotional work in Canada. At that time I learned that over there all things are designed on a large scale: the meals, the distances, and also the work required of a promotion secretary.

Do You Know That...?

Column Edited by the
REV. A. R. BERNADT
 of Burlington, Iowa

1. If all the sugar left in the bottoms of New York City's coffee and tea cups could be salvaged, it would amount to more than three and one-half tons per day, according to the estimate for the City Health Commissioner. The word "ration" seems to be just another word for "waste."
2. Bishop Magee prayed for the conversion of Hitler, recently asserting that "if such a miracle of God's divine grace occurred, he could forward the cause of Christianity more rapidly than probably any other living person."
3. An unusual radio listing in a New York paper reads as follows: 8:00 P. M. — Vocal Solo Selections: Dancing the Devil away; Between the Devil and the Deep Blue Sea; At the Devil's Ball; Pack Up Your Sins; 'Taint No Sin; The Devil is Afraid of Music; Sing You Sinners; Hallelujah. — And still there are some who claim that no one is interested in sin or the devil!
4. One church in El Paso, Texas, advertises that people can come and park their cars with security, for specially appointed church watchmen will keep their eyes on the tires. Looks like crime visits even "Deep in the Heart of Texas"!
5. The New York State Council of Churches is interested in finding out why Beer Trucks are being granted rationed tires; as if beer is essential to any "war effort." The Axis claims beer is deserving of but one treatment, "taboo."
6. Your telephone has 248 parts made out of 34 different raw materials some of which are gold, silver, cobalt, tungsten, palladium, steel, copper, brass, tin, lead, aluminum, silicon, nickel, silk, cotton, rubber, asphalt, shellac, Kauri gum, Car-nauba wax, paper, carbon, talc, clay, cowhide, etc. Still some people feel that we can live unto ourselves very easily.
7. The middle verse of the Bible is found in Psalm 118:8. The longest verse is Esther 8:9. The shortest verse is John 11:35.
8. The average duration of marriages ending in divorce is four years, whereas a generation ago it was seven years. Perhaps human patience isn't up to par any more! Or is it because years ago the bride looked the same after she washed her face!
9. The difference between a radio sermon and going to church is the same as the difference between calling your girl on the telephone and spending an evening with her.

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