

Easter Sunrise on Mt. Helix, San Diego

BAPTIST HERALD

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WHAT'S HAPPENING

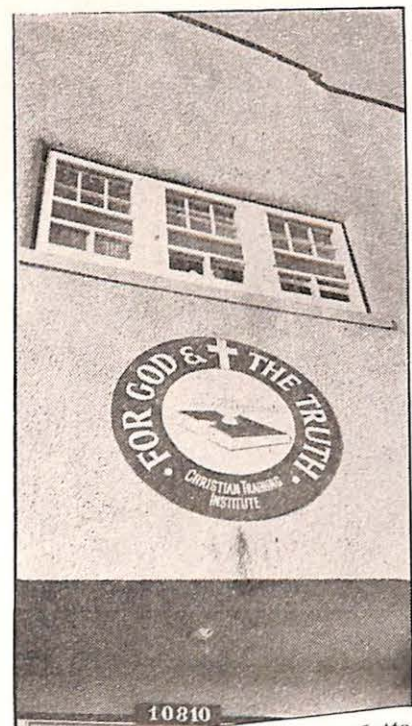
● The First Baptist Church of Hebron, No. Dak., with its churches at Hebron and Antelope, has extended a call to Mr. Jothan Benke, a member of this year's graduating class of the seminary, to which he has given his favorable response. Mr. Benke will begin his ministry on this field soon after graduation in May where he will succeed the Rev. Edmund Mittelstedt, now of Los Angeles, California.

● The Rev. Phil Potzner has accepted the call extended to him by the German Baptist Church of Bethlehem, Pa., and began his active ministry in the church on April 1st. Following his resignation from the Baptist Church of Marion, Kans., some months ago, Mr. Potzner and his family have been residing in Bethlehem. He has succeeded the Rev. R. E. Reschke in the pastorate of the church.

● Mr. Gideon Zimmerman, a member of this year's graduating class of the Rochester Baptist Seminary, has accepted the call extended to him by the Beaver Baptist Church near Auburn, Mich. He will begin his first pastorate by going to this field soon after graduation in May, where he will succeed the Rev. H. P. Kayser, former pastor. The Rev. H. Sellhorn has been serving as interim pastor during recent months.

● On Sunday evening, April 11, the Women's Missionary Society of the Victoria Ave. Baptist Church of Regina, Sask., held its anniversary program which featured two plays, "The Ten Virgins" and "What Hast Thou Done?" Mrs. Agnes Pudlas, president of the society, was in charge of the program. The Rev. R. Milbrandt, pastor of the church, also took part in the service. On Easter Sunday, April 25, a sunrise service will be held by ten churches of the area in the Victoria Ave. Church beginning at 6:20 A. M. Extensive plans are being made for a very impressive and well attended service.

● Youth Sunday was observed by the Fourth Street Baptist Church of Dayton, Ohio, on March 7th. Young people of the church took part in the morning service and were in entire charge of the evening meeting with Rachael Reinicke, B. Y. P. U. president, leading. Four brief addresses on "What It Means to be a Christian" were brought by Mrs. Edward Bausman and Messrs. John Bersuder, Elvin Browne and James Wilson. On Sunday, March 28, Miss Edith Koppin, one of our Came-



"For God and the Truth," the Motto of the Christian Training Institute of Edmonton, Alberta, Canada, is displayed prominently on the Large Seal Over the Front Entrance to the Building. A Full Report of the School Term and Commencement Exercises Appears on Pages 14 and 15 of This Issue.

room missionaries, was the guest speaker at the morning and evening services of the church. The Rev. R. P. Jeschke is pastor of the church.

● The Rev. William L. Schoeffel, pastor of the White Ave. Baptist Church of Cleveland, Ohio, recently presented his resignation to the church to take effect on Sept. 26. Mr. Schoeffel is awaiting God's guidance concerning his plans for the future. Evangelistic services were conducted on the Sundays from March 28 to April 11 by the Revs. John Wobig of St. Paul, Minn., A. Husmann of Forest Park, Ill., and G. Neumann of Detroit, Mich. The Rev. William L. Schoeffel baptized one convert on confession of her faith in Christ on Sunday, April 4. The Rally Day program of the Sunday School was also observed on that day.

● Chaplain Gustav T. Lutz, formerly pastor of the First Baptist Church of Jamesburg, N. J., has finished his preliminary training at the Chaplain's School at Harvard University, Cambridge, Mass., and is now stationed at an Army Camp in Southern California. His address is 226th C. A. Bn., Camp Haan, California. Any parents or pastors of churches having young men

from their homes or churches in that area are urged to write to Chaplain Lutz giving him the addresses of such service men. The marriage of Chaplain Lutz and Miss Ruth Ziegler of Jamesburg, N. J., early in March has also been announced.

● On Sunday, March 28, the Rev. A. Husmann, promotional secretary, spoke in the Forest Baptist Church near Munson, Pa., and showed missionary pictures on Monday and Tuesday evenings, March 29 and 30. The attendance at the Sunday evening service was 76 which is very fine considering the church's membership of 53. During the following days from March 31 to April 4, Mr. Husmann participated in services of the White Ave. and Erin Ave. Baptist Churches of Cleveland, Ohio, besides addressing the Women's Missionary Society of the Erin Ave. Church and showing the Centenary Offering mission pictures.

● On Sunday morning, March 7, Prof. Herman von Berge of Dayton, Ohio, was in charge of the service of the Linden Avenue Baptist Church of Dayton in the absence of the pastor, the Rev. I. N. DePuy. Prof. von Berge baptized a young sailor, who was home on furlough and who wished to be baptized before returning to active service. The last time he had officiated at such a service was 36 years ago, and his son was one of the candidates at that time. Prof. von Berge also led the communion service of the church at which his hymn, "In Remembrance of Thee," was sung. Prof. von Berge is a member of the Fourth St. Church.

● On Monday evening, March 22, the B. Y. P. U. of the Second Baptist Church of Leduc, Alta., met at the church for a fireside program which centered the worshipful attention of the 20 young people present on the picture, "Christ in Gethsemane." Miss Dolores Klatt, president, was in charge. On Tuesday evening, March 23, the Rabbit Hill B. Y. P. U. met at the home of Mr. and Mrs. Fred Stelter with Miss Lily Kuhn, president, in charge. The Rev. Robert Schreiber of Wetaskiwin brought the special message on "The Attitudes of Jesus." Later in the evening, the group listened to the radio broadcast by the Christian Training Institute of Edmonton. The Rev. Adam Huber is the pastor.

● From March 8 to 19 the Ogden Park Baptist Church of Chicago, Ill., conducted revival meetings with the Rev. George A. Lang from the Ebenezer Baptist Church in Detroit as the evangelist. The Ogden Park Church entered upon the meetings, expecting great

(Continued on Page 19)

The Baptist Herald

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Contents

Cover Design	W. R. Bartsch
What's Happening	2
Editorial—	
"The Easter Greeting"	3
"Christ, Our Supreme Victory"	4
by Rev. L. B. Berndt	4
"Worshipping the Risen Son at Sunrise"	6
by Dr. Carl F. H. Henry	6
"Bright Easter Morn"	8
by Miss Emma M. Schifferer	8
"Immortal Easter Hymns"	9
"Eclipse"	10
by Paul Hutchens	10
Chapter Five	10
Children's Page	13
Edited by Mrs. Bertha Johnson	13
"God's School at the Gateway of the North"	14
by M. L. Leuschner	14
Reports from the Field	17
Baptist Life Association	20

Coming!

AN OPEN LETTER FROM AFRICA
Miss Laura E. Reddig has written a special letter of greeting and encouragement to all the sectional young people's and Sunday School Workers' Unions which will be of fascinating interest to every friend of our Cameroon Missions in all of our churches.

MOTHERHOOD IN SODOM
This is an arresting title for a Mother's Day sermon and the reader will find it to be an equally captivating sermon for this special day in the Christian calendar as brought by the Rev. Thorwald W. Bender, pastor of the Immanuel Baptist Church of Milwaukee, Wis.

POWER, THE QUEST OF LIFE
The Rev. J. C. Kraenzler, the new pastor of the Baptist Church of Goodrich, No. Dak., has prepared a thoughtful and thought-provoking message for such a time as this. The powers of the abundant life in Christ Jesus are available to all who will read and heed this message to appear in the next issue.

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EDITORIAL

Cleveland, Ohio, April 15, 1943
Volume 21 Number 8

The Easter Greeting

THE most touching scene in the Easter story is that of Mary Magdalene in the garden adjoining the empty sepulchre. One can see her as she fairly flies with nervous distraction across the garden, sorrowing bitterly because of the death of her Master and the mysterious removal of his lifeless body.

The tears in her eyes and the doubts in her soul dimmed her spiritual sight so that she mistakes the One standing before her in the garden as the gardener. Her outburst of anguish seems to reveal a bottomless pit of despair as she seems to repeat the words which she had spoken to the angels: "They have taken away my Lord, and I know not where they have laid him!"

Oh, Mary, if only thou didst know, as Jesus once said to the woman of Samaria at Jacob's well, who it is that is speaking unto thee! The resurrection morn had already come for the world, but the glory of the Easter dawn had not yet burst forth upon the heart of this woman.

Then Jesus spoke the one word: "Mary!" It breathed the warmth and fervency of the living Christ and carried with it the fullness of God's revelation of grace and power. Anyone hearing it could not possibly doubt that Jesus had risen from the dead and was there, visibly, in reality, face to face! In that moment the Easter glory dawned in the heart of Mary Magdalene as she knelt before him in faith and trust and cried with joy: "Rabboni! My Lord!"

That Easter greeting of the risen and living Lord is the most significant thing about every Easter celebration. Without it, Easter is a drab and superficial affair. For only as Christ speaks your name and my name with all the love of his atoning grace for us, until the fact of his resurrection from the dead and of his living presence with us is undeniably and immediately real to us, will the true meaning of Easter be etched upon our souls. Then our response to Christ's Easter greeting will be the embodiment of our deep devotion to him: "My Lord and my God!"

May every Easter greeting of this joyous season of the year be the testimony of our lives that "Christ is real, yes, real to me" and that he has revealed himself as the living Lord to you and to me! Then it will be that Christ's greeting and my response thereto will be the spiritual dawn of one of life's happiest and most golden days for each one of us.



"Now let the heavens be joyful,
Let earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes together blend,
For Christ the Lord is risen,
Our Joy that hath no end."

—Photo by
Carl F. H. Henry

Christ, Our Supreme Victory

An Easter Sermon by the REV. L. B. BERNDT, Pastor of the
Faith Baptist Church of Minneapolis, Minnesota

"Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." 1. Cor. 15:57.

THE PERIOD between the crucifixion and the resurrection of Jesus was a period of triumph for the inveterate enemies of Christ. Evil seemed to sit boastfully on the throne on Good Friday. From outward appearances it seemed as though it had won a great triumph. It was a happy day for the opponents of our Lord, for they had succeeded in disposing of him.

He was dead! They believed that the cross would mark the end of his work and defeat his cause. There never had been a defeat so sad and so depressing. Evil had had its apparent triumph, but that triumph was only a momentary eclipse of the Light of the World which was presently to re-appear in unveiled and unsettling glory.

The Victor From the Grave

The disciples had been overwhelmed by the tragic events of the day. In spite of all the warnings of their Master, his death had come to them by surprise. Jesus was no more. All was over now. While they were stupefied by grief, the priests exulted in their triumph. They had accomplished their end. They had killed him, against whom they were filled with the most

implacable enmity, because he had torn off their masks of hypocrisy and exposed them to the people in their true colors.

Now they breathed freely. The man who had been a terror to them, whose bold speech had lashed them into frenzy of fear and hatred, was no more. They trusted they had heard the last of him. But soon their triumph was shown to be temporary and to contain within itself the seeds of its own undoing. Their triumph was only an apparent victory. It was only a seeming victory.

Soon the third day came and with it the strange story of the risen Christ which startled the enemies of the Lord. Grief-stricken women had made their way to the tomb to perform the last act of devotion for their dead Lord. Here to their unutterable amazement they had found the stone removed from the tomb, and no dead Christ lay in state as they had expected.

When the appointed hour had come which the Father had reserved in his own power, the angel of the Lord appeared, routed the guard, and rolled the stone from the tomb, and Christ arose, a mighty Victor from the grave and from the grasp of the powers of darkness. Hell and the powers of the earth had been preparing for a lasting triumph, but the grave yielded its prey

and Jesus Christ who had been charged with being an imposter, is proved to be the "Son of God with power."

The angel spoke to the women, "Why seek ye the living among the dead. He is not here, but is risen!" Jesus was not dead. He was alive. He had triumphed over death and sin. The victim had become a Victor. The grave could not hold him. Evil could not defeat him. He became the Lord of life and the Master of death.

What does the resurrection of Christ mean for us? It made secure for all time the values which Jesus had declared by word and deed. Let us consider a few of the results that concern us as facts sustained by his resurrection.

The Proof of His Deity

The resurrection of Jesus is the irrefutable and crowning proof of his deity. It is presented as the divine evidence that he is, indeed, the Son of God and the Savior of the world. This is the impregnable position which his enemies persistently denied him. If he had not been raised, there would be no convincing evidence that he who suffered and died on Calvary was more than the feeble victim of an enormous wrong.

Christ had openly declared himself to be the Son of God and a voice had

April 15, 1943

affirmed this declaration, as well as his holy life had shown him to be such. Although his deity was demonstrated by the impressive exhibition of the most unquestionable miracles, and these were undoubtedly high proofs of his deity, yet they did not carry sufficient efficacy to have proved him to be the Messiah. One more irrefragable confirmation of the truth that he was the Son of God was necessary to certify his claims beyond all possibility of doubt.

For everything depended upon the final proof of his deity. Upon that he had staked all his claims, and by that he had himself declared he would manifest his divine power, as well as his deity. And now his resurrection confirmed and sealed all that had been claimed and done. He could die as other men die; but he could not as God's "Holy One see corruption." On the contrary, he "was declared to be the Son of God with power by his resurrection from the dead."

This is the final seal, the divine confirmation of his divinity. It is the most powerful pillar which supports the entire Christian doctrine. Truly, he is the Son of God, the Messiah, and the Savior of the world. God would not have raised from the dead one who said he was the Son of God, if he had not been what he claimed.

The Pledge That Salvation Is Finished

The resurrection of Christ is the finishing touch of his atoning work. His sacrificial death was a propitiatory offering, made to God for the purpose of redeeming us. The Scriptures declare that "Christ died for our sins . . . was buried . . . and rose again"; that "he died, the Just for the unjust, that he might bring us unto God"; that "he was the propitiation for our sins." He suffered for all that we deserved by our sins. He took our sin upon himself and died in our stead and rose again to make his death an effective justification for sinners. By the merit of his death it became true that he paid our debt. In his resurrection he took out our acquittance which was a surety he had undertaken to pay.

On the third day an angel was sent to release him, which was the greatest assurance possible that the divine justice was satisfied, and the debt paid. His resurrection proves that the sacrifice made for us on the cross satisfied in full the demands of God's justice. It was the divine assurance that he had "put away sin by the sacrifice of himself." It was God's testimony that he had done so. If his sacrifice had not been sufficient, he would have remained in the power of death. But he arose, and thus proved that God was well pleased with the offering; that his atonement was complete, and that he by virtue of his atonement is "able to

save to the uttermost all that come unto God by him."

He arose and ascended on high there to appear before God for us. He stands at the right hand of God, ever making intercession for his people, thereby securing for them the benefits of his redemption. He "was delivered for our offenses, and was raised again for our justification." The resurrection is God's seal of approbation assuring us that "he was not only delivered to death for our offenses, but that he was also raised again from the dead for our justification." It was the evidence that his atoning work was a finished and accepted work. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

The Pattern For Changed Lives

The resurrected life of our Lord is the model of the new life in which we are all to walk through him. It is the pattern of the believer's life, typifying the introduction of his whole being into a new plane. It is a compelling reason for us to live the new life with Jesus. "We are buried with him by baptism into death; that as like Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life . . . neither yield ye your members as instruments of righteousness unto sin."

If he is our model in death, he is also our model in life in the resurrection from the dead to an ampler and more abundant life. His righteousness is imputed to us, "if we believe on him who raised up Jesus, our Lord, from the dead," for "as Christ was raised from the dead . . . even so we also should walk in the newness of life." The old life must die, yea, must be crucified, as the Savior died. The power of sin must be slain in man. The power of the resurrection must manifest itself in transforming and quickening our lives. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

Having received this new life, the new creature is thus enjoined to seek the higher, the better things of life. "Behold, I make all things new," said the living and resurrected Christ. From the grave hope is born and new life is come. Christ has no pleasure in the death-like condition of the sinner; hence the life-giving call comes to him, "Arise, live and walk."

The Promise of Our Resurrection

The resurrection of Jesus is a guarantee of our resurrection. It is the proof of immortal life beyond the grave. As surely as Christ rose from the dead, so surely will there be also a resurrection of all that are asleep. "God who raised up Jesus from the dead will also raise up us." Christ be-

came the first. "Now is Christ risen from the dead, and become the first-fruits of them that slept."

The Jews on the second day of the Pascal feast presented before the Lord in the Temple the first sheaf cut from the barley then ripe in the fields. This sheaf of ripe grain was for the first time offered on the altar as a consecration of the coming harvest and as an acknowledgment that the whole harvest belonged to God. Christ was the first-fruit offered as a pledge of a glorious harvest. The hour is coming when all that are in the graves shall hear the voice of Jesus, "and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The fact that Christ died and rose from the grave and lives gives us full assurance that we shall live. "Because I live, ye shall live also." He conquered death. No one whom death had ever claimed had within him the power to break the bonds of death. He alone broke those bonds that had never before been broken. He entered the realm of death and met and conquered him in his own field and gained a great victory.

How great seemed the triumph of death in the hour when Christ lay prostrate in the sepulchre! Never did these gloomy realms contain such a prisoner before. But Christ was more than a conqueror. He arose far more mightily than Samson from a transient slumber. He broke down the gates and demolished the strongholds of those dark dominions.

Easter Is Victory Day

Before the empty tomb the last word of authority was death. Its decrees were absolutely final. The hopes of any champion of truth or justice were dashed to the earth. Beyond death there was no appeal. The king of terrors, formidable to all, was himself afraid of none. Through the resurrection of Jesus death has lost this terror for the believers. "Now death is swallowed up in victory. O, death, where is thy sting? O grave, where is thy victory?" "Now is Christ risen and we are partakers of his victory."

And this, O mortals, is your consolation. The living Jesus is your protection, your unquestionable passport through the grave. Believe on him and he shall prove a highway to Zion. "Who believeth in Me shall never die." "Lift your glad voices in triumph on high, for Jesus hath risen and, man shall not die." Easter Day is victory day!

"Sing, soul of mine, this day of days,
The Lord is risen;
Toward the sunrise set thy face.
Behold, he giveth strength and grace;
For darkness, light; for mourning,
praise . . .

Arise, O soul, this Easter Day!
Forget the tomb of yesterday
For thou from bondage art set free;
Thou sharest in his victory,
And life eternal is for thee,
Because the Lord is risen."

Worshipping the Risen Son at Sunrise

By DR. CARL F. H. HENRY,
Professor of the Northern Baptist
Theological Seminary of Chicago, Illinois

Hundreds of Sunrise Services Will Be Held Throughout the Nation on Easter Sunday Morning as the Trumpets Herald the Dawn of Another Day and Proclaim the Message, "The Lord Is Risen! Hallelujah!" and Thousands of People Sing Their Praises to the Risen and Ever Living Christ.

—Acme Photo.



THE EASTER sunrise service, a spiritual magnet which attracts worshippers by tens of thousands annually to the Hollywood Bowl, Chicago's Soldier Field and Miami Beach's Atlantic oceanfront, is by no means a twentieth century novelty, however much it has attained popularity within the past generation.

Hundreds of such dawn services are held throughout the nation. Although the larger programs have drawn 50,000 persons on occasion, the Chicago service most consistently, yet the less conspicuous groups have their roots deeper in the past.

From Oregon to Florida

Hollywood has its 24th community sunrise this year, Miami Beach its 17th, Chicago, its 11th. Other services are older and studded with even more human interest. On resurrection morning California mountains are dotted with huge throngs. The 34th service was scheduled on Mt. Rubidoux at Riverside, where up to 20,000 have gathered for worship programs arranged annually since Jacob Riis, noted Danish writer, introduced the sunrise meeting there in 1909. The 20th service in Glendale's Forest Lawn Memorial Park, near Los Angeles, is expecting past congregations of 15,000 to reduplicate themselves.

From Oregon to Florida such services are held in great number. In the land's most scenic spots—Arizona's Grand Canyon, Colorado's Garden of the Gods, Kentucky's Iroquois Park

Hilltop, New Mexico's Carlsbad Caverns—sunrise services attract multitudes of faithful Christians annually in united testimony to faith in the risen Christ.

The Moravian Easter Service

More interesting than any other and probably better known is the early Easter service of the Moravians in Winston-Salem, North Carolina. For the 170th time the service will be observed this Easter and like the Chicago and Hollywood programs, if given a break by the weatherman, will assemble worshippers by tens of thousands.

Easter bands begin their pilgrimage of Winston-Salem at 2 A. M. Three hours later, with the first rays of the Easter sun, they gather in front of the old Home Moravian Church on Salem Square, awaiting the traditional salute that commences the service: "The Lord is risen!" Then they sing the great hymns of faith and participate in a liturgical service which sets forth the Christian hope.

As darkness gives way to light, the thousands of worshippers walk quietly in long lines to the nearby Moravian graveyard—"God's Acre," they call it—where headstones were scrubbed the night before and flowers placed along the graves to mark the path of procession. As the sun rises over the burial ground, they reaffirm faith in the risen and living Lord. Worship rather than pageantry distinguishes the service, which the Moravians have been careful not to commercialize.

The First Service in 1773

Not strikingly different is the Salem service from that first Easter program arranged in 1773 by the first residents of the new backwoods community. They gathered before dawn and used the same litany:

"The Lord is risen."

"Because he is risen and now reigns, the dead whose mortal remains sleep in so many God's Acres—those of our brethren and sisters who since last Easter day have entered into the joy of their Lord—also live."

Then they walked the short distance to God's Acre, where seven graves held the bodies of the first of their number to see death. The year before, in 1772, when there were only three graves, the Moravians were prevented by a heavy rain from concluding the litany in the cemetery. A year earlier, when there were no graves, they repeated the familiar service, thinking of loved ones far away who had departed since the previous Easter. Today 3,000 graves dot the green, rolling countryside.

The quiet of God's Acre is broken each year by the traditional service. A burst of triumph music from horns closes the worship hour and, as the faithful listen, silently they repeat the words of the melody:

"Sing hallelujah, praise the Lord,
Sing with a cheerful voice
Exalt our God with one accord
And in his name rejoice.
Ne'er cease to sing, thou ransomed host,
Praise Father, Son and Holy Ghost,
Until in realms of endless light
Your praises shall unite!"

No longer do groups of musicians play their ancient chorales by the light of torches as they walk through Salem's streets, but the age-old light of faith in the Risen Christ still sends the worshippers to their homes strong in spirit.

From most other services throughout the country the element of tradition is lacking. There is more modernity, more twentieth century grandeur. Letters 14 feet high and 10 feet wide proclaim to Chicago's Soldier Field



The Inspiring Scene of the Easter Sunrise Service at Soldier Field, Chicago, Illinois, Where 80,000 People Are Expected This Year to Hear the Rev. Peter Rees Joshua of Aurora, Illinois

congregation annually the theme, CHRIST IS RISEN. Until this year a massed choir of 3,000 voices has appeared, but this is impractical "for the duration." The program is usually broadcast, sometimes over a nationwide network. The speaker this year will be the Rev. Peter Rees Joshua of Aurora, Ill., who served the Allies as infantry captain in World War I and then turned to the pulpit.

Twentieth Century Grandeur

For nine years a service has been held on the south rim of Arizona's Grand Canyon, with collegiate a capella choirs frequently furnishing music. More unusual is the sundown service held Easter night in Foothill Cemetery, at Tombstone, Arizona.

California has scores of outdoor dawn services. That at Death Valley, in the sand dunes north of Furnace Creek Ranch, is usually conducted by an Army chaplain. The Glendale service, near Los Angeles, is scarcely less known than that in the Hollywood Bowl. The flight of hundreds of white doves of peace from the Tower of Legends on the plateau often begins the Glendale program, though sometimes opening trumpet fanfare has been provided by the brass section of Los Angeles' Philharmonic orchestra.

A White-Robed Living Cross

In Hollywood the shell of the Bowl and the plaza facing it are decorated with 25,000 calla lilies (the true Easter lily), donated by local gardeners, and with thousands of natural palm fronds gathered throughout Los Angeles county. A white-robed "Living Cross" composed of 100 juvenile singers is a feature. Vocal solos and read-

ings by concert-stage, opera, screen and radio stars are part of the program. Since 1940 the service has not only been broadcast over a nationwide network, but has been televised.

The San Francisco service is held at Mt. Davidson, which commands a magnificent view of the city and which is surmounted for the occasion by a huge cross. In Yosemite National Park, a service is held at Mirror Lake, where the rising sun appears very late and shines down from the crest of Half Dome.

Colorado's Garden of the Gods near Colorado Springs—also called Denver's "red park"—is the scene of a service held annually since 1921. In the District of Columbia, a service is usually held at Arlington National Cemetery. In Florida, the Miami Beach service holds first interest, with many thousands attending the program on the ocean's edge.

Unusual Easter Services

Pageantry has run through sunrise plans in Marion, Indiana, the past six years. The city's Memorial Coliseum is transformed into the streets of Jerusalem. As many as 2,000 persons have taken part in the portrayal, with 1,000 voices providing the musical setting for pantomime, pageantry and tableaux.

Success of the Louisville, Ky., service is largely the work of young people who since 1927 have prodded throngs to come at an early hour to the Iroquois Park Hilltop overlooking the city in the Ohio Valley below.

The attendance at remote scenic spots, accessible only to motorists, is expected to fall sharply this year and

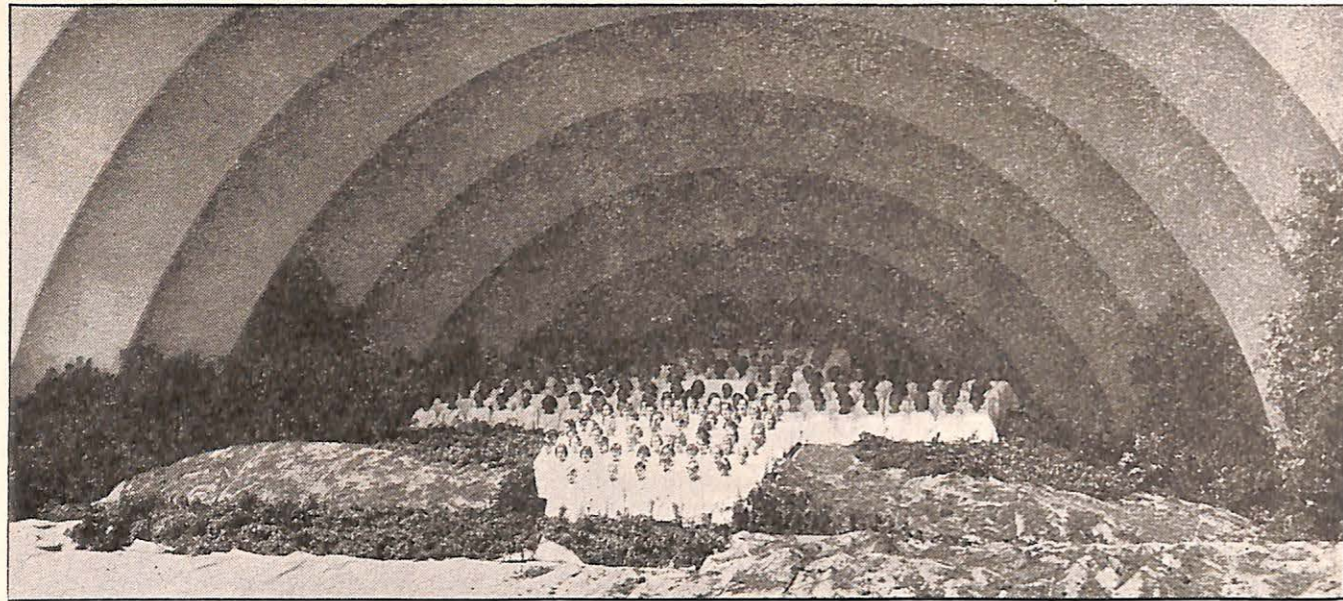
will result, no doubt, in the cancellation for the duration of a number of services that have already become popular, or their removal to some point more readily accessible by public transports. In Nebraska, motorists in the past have driven through three tunnels over a winding highway to Scotts Bluff National Monument for a dawn program almost 1000 feet above the surrounding farmlands.

Atlantic City, N. J., has held a service at the end of Steel Pier, 1½ miles at sea. New York City has a great indoor service in Radio City Music Hall.

Announcing Christ's Resurrection Everywhere

Uniqueness runs through two New Mexico programs. That at Aztec National Park is held in the great Kiva, a reconstructed prehistoric chamber. At Carlsbad Caverns National Park, a service is held at 3 P. M. at the Rock of Ages, 750 feet underground in the caverns; a calcium flare is used to simulate the sun. In Utah, Mormon students have gathered for twelve years to participate in the pageantry of a mountainside service at Provo.

Almost endless would be the story of other services, many of them smaller and more local in interest, but all of them enunciating the great theme of Christ's resurrection. The strong note of supernatural faith and emphasis on historic Christian doctrines finds large place in the sunrise programs of those who thus observe Easter Sunday and, this year more than ever, the worshippers look to the God of the fathers and the Father of the Lord Jesus Christ to find strength for life's trials and opportunities.



The White-Robed "Living Cross" of One Hundred Juvenile Singers at the Easter Sunrise Service Held in the Hollywood Bowl, Hollywood, California

Bright Easter Morn!

By MISS EMMA SCHIFFERER of the Bethel Baptist Church of Salem, Oregon

Ring, happy bells of Easter-time!
Our happy hearts give back your chime.
The Lord is risen! We die no more!
He opens wide the heavenly door;
He meets us while to him we climb,
At Easter-time.

OUR HEARTS are glad and rejoice this morning because it is Easter morn. Easter is the happiest day in the year for the Christian. Not only do we rejoice, but the whole natural world rejoices. The flowers have burst forth from their graves. The trees, grass and everything about us have taken on new life and rejoice and praise God. God's entire handiwork tells of a risen Christ.

Easter's Glorious Revelation

We say this is the happiest day in the year for the Christian. Now what is the cause of this joy and gladness in the heart of every true believer? Is it this beautiful morning, the bright sunshine, these lovely flowers, or the new clothes we might have? Oh, no, these things help to make life pleasant but this abounding joy comes from within. It is not affected by outward things that come and go and that may change quickly.

We rejoice and are glad because Christ arose from the grave on Easter day. His resurrection brought life and hope to a sorrowing world. He rose "to bring new life to all the earth, to bring new hope to me." Easter is not merely an anniversary but a way of living. We are raised with him into newness of life. "If then ye are raised with Christ, seek the things which are above, where Christ is." (Col. 3:1).

Set your minds and affections on the things that are above! Lead the new life of joy, peace and purity!

Today we celebrate the resurrection from the dead of our Lord and Savior, Jesus Christ. Christ arose from the grave, even as he said, on Easter day. His birth revealed to the world the wonderful love of God, the Father, to mankind and the awfulness of sin that made it necessary for Christ to leave the Father's throne and come to this earth to teach men how to live and then to make the supreme sacrifice on the cross for the sins of all mankind.

But if Jesus had only taught men how to live and then had died and been buried and had not risen from the grave, we would not be in Church on Easter morning. Christianity would have died long ago. The teachings of Jesus would have been forgotten. But it was his resurrection that brought life and power, hope and immortality to the soul.

Sorrow Changed Into Joy

Calvary was the scene of the darkest hour the world has ever known. When the body of the Son of God was taken down from the cross and placed in the tomb of Joseph of Arimathea, hope died in many a heart. There was not a single human being that believed he would ever rise again before the world's doom. It was true he had told his disciples that in three days he would rise again, but they could not understand. Could anything have been more pathetic than the words of the two travelers to Emmaus: "But we

trusted that it had been he which should have redeemed Israel." (Luke 24:21.)

If the seal upon that tomb had remained unbroken, death would have been for all men an endless separation from God. There would have been no hope of immortality or everlasting life. Everything would have ended with the death of Christ. No wonder the disciples mourned and wept when they met together. But the resurrection of Christ changed this sorrow and disappointment into power and courage, joy and strength.

Many who lived in the days of Christ were recipients of his love and mercy as he went about doing good, but his physical ministries could never have reached you and me in our day. Christ said, "It is expedient for you that I go away; for if I go not away, the Comforter (even the Holy Spirit) will not come unto you; but if I depart, I will send him unto you." (John 16:7.) Through Christ's spirit we can have fellowship with him. We can walk with him and talk with him and know that we are his own, and can make new experiences with him every day.

The Center of Our Faith

The resurrection of Christ is the greatest event that ever took place in history. It is the greatest miracle that was ever performed. It is the crowning proof of the deity of Jesus and of his essential place in God's work of redemption. "He was declared to be the

(Continued on Page 19)

Immortal Easter Hymns

WELCOME, HAPPY MORNING

By FORTUNATUS
(530 - 609)

"Welcome, happy morning!" age to age shall say:

"Hell today is vanquished, heaven is won today."

Lo! the dead is living, God for evermore:

Him, their true Creator, all his works adore.

Earth with joy confesses, clothing her for spring,

All good gifts return with her returning King;

Bloom in every meadow, leaves on every bough,

Speak his sorrows ended, hail his triumph now.

Months in due succession, days of lengthening light,

Hours and passing moments praise thee in their flight;

Brightness of the morning, sky, and fields, and sea,

Vanquisher of darkness, bring their praise to thee.

Thou, of life the Author, death didst undergo,

Tread the path of darkness, saving strength to show;

Come then, True and Faithful, now fulfill thy word;

'Tis thine own third morning; rise, O buried Lord!

JESUS LIVES

By C. F. GELLERT
(1715 - 1769)

Jesus lives! thy terrors now Can, O death, no more appal us;

Jesus lives! by this we know Thou, O grave, canst not enthrall us,

Hallelujah!

Jesus lives! henceforth is death But the gate of life immortal;

This shall calm our trembling breath, When we pass its gloomy portal.

Jesus lives! our hearts know well Nought from us his love shall sever;

Life, nor death, nor powers of hell Tear us from his keeping ever.

Jesus lives! to him the throne High o'er heaven and earth is given;

May we go where he is gone, Rest and reign with him in heaven.

Hallelujah!

LIGHT OF THE WORLD

By H. BONAR
(1808 - 1889)

Light of the world! for ever, ever shining,

There is no change in thee; True Light of life, all joy and health

enshrining, Thou canst not fade nor flee.

Light of the world! undimming and unsetting,

O shine each mist away; Banish the fear, the falsehood, and the fretting;

Be our unchanging Day.

COME, LET US JOIN

By ISAAC WATTS
(1674 - 1748)

Come, let us join our cheerful songs With angels round the throne;

Ten thousand thousand are their tongues,

But all their joys are one.

"Worthy the Lamb that died," they cry, "To be exalted thus!"

"Worthy the Lamb!" our lips reply, "For he was slain for us."

Jesus is worthy to receive Honor and power divine;

And blessings, more than we can give, Be, Lord, for ever thine!

The whole creation join in one, To bless the sacred Name

Of him who sits upon the throne, And to adore the Lamb! Amen.

THE LORD IS KING

By CHARLES WESLEY
(1707 - 1788)

Rejoice, the Lord is King; Your Lord and King adore;

Mortals, give thanks and sing And triumph evermore;

Lift up your heart, lift up your voice; Rejoice; again I say, "Rejoice."

His Kingdom cannot fail; He rules o'er earth and heaven;

The keys of death and hell Are to our Jesus given;

Lift up your heart, lift up your voice; Rejoice; again I say, "Rejoice."

He sits at God's right hand Till all his foes submit,

And bow to his command, And fall beneath his feet;

Lift up your heart, lift up your voice; Rejoice; again I say, "Rejoice."



"Oh, dawn in thy splendor of lilies,
Thy fluttering violet breath,
Oh, jubilant morning of Easter,
Thou triumph of life over death."

CHRIST'S EXALTATION

By T. KELLY
(1769 - 1854)

The Head that once was crowned with thorns

Is crowned with glory now; A royal diadem adorns The mighty Victor's brow.

The highest place that heaven affords Is his, is his by right, The King of kings, and Lord of lords, And heaven's eternal Light.

The joy of all who dwell above, The joy of all below To whom he manifests his love, And grants his Name to know.

They suffer with their Lord below, They reign with him above, Their profit and their joy to know The mystery of his love.

The Cross he bore is life and health, Though shame and death to him, His people's hope, his people's wealth Their everlasting theme.

April 15, 1943

ECLIPSE

By PAUL HUTCHENS

(Copyright by Eerdmans Publishing Company)



"Not a shadow
can rise,
Not a cloud in
the skies,
But his smile
quickly
drives it
away;
Not a doubt or
a fear,
Not a sigh nor
a tear,
Can abide
while we
trust and
obey."

SYNOPSIS

Terry Nealle was deeply in love with dark-eyed, raven-haired Mildred Handel. They were almost engaged when a terrible football accident happened to Terry, in which he lost the sight of one eye. Soon thereafter Mildred began to show more interest in Clem Lindeman. After an operation in which a glass eye was fitted into the empty socket and after graduation from college, Terry went to his mother's mountain resort in order to manage the tourist business. One stormy night Mildred arrived at the camp and said that she was running away from Clem. Several hours later Clem appeared and demanded to see Mildred at once. A fist fight followed between the two men which sent Clem to the hospital. In spite of grave fears about Clem's condition, Dr. Mansfield assured Terry that he would soon recover as the Doctor drove him back to the tourist camp.

CHAPTER FIVE

At the canyon river bridge, Dr. Mansfield stopped his car, turned around without crossing it. "Well, Son," he said, "we've a big job ahead of us. I think there is no question but that Lindeman will make a nice recovery, and we'll look to the One, who, even though Satan is the ruler of this age, is the All Mighty Over-ruler, to untangle the thing—also to untangle for you your own personal and spiritual problems. We'll have faith—"

The word "faith" sounded dully in Terry's ears. How could a man believe in God! His own faith was less in size than a grain of mustard seed, and the mountain to be removed would make old Gray look like an ant hill. "I'm afraid," he said, "that my faith is pretty small and weak—"

"Never mind how small your faith is, Terry. A man never gets anywhere anatomizing his faith. It's not how

large it is, but whether it's a living thing. Faith is nothing of itself, only as it anchors you to something stable. Take that bridge for instance, — the planking, the rafters, the abutments. Suppose I am afraid my faith in it is too small, I am consequently reluctant to cross it. Do I then begin to dissect my faith to see if it is genuine or strong enough? Or do I, rather, make a careful examination of the bridge —?"

"I see," Terry said. In the light of the car dash, the doctor's face was grim. "Seriously, Terry, I've about concluded that one of the greatest hindrances to faith is that very thing. People don't believe in God, either as to His Personality, his providences or His presence. They say, 'Oh, I wish I could believe, but I can't.'"

"Now as I see it, and I'm sure I have the mind of the Spirit when I say it, the whole difficulty lies just there. They are examining themselves and trying to dissect and add to their poor little faith, when what they need to do is to study the Bridge. Do you know what I've been doing this past week to increase my own faith? I've gone right back to the Revelation of Himself in the Bible and to Christ Who, as our new nurse told me this morning, is the Personal revelation of the Father, and I've been studying the Bridge which did not break. Christ withstood every wilderness temptation, marched triumphantly to Calvary, and even in the hour of his death, shouted his triumph from the bloody old cross, 'IT IS FINISHED.' Since then the empty

tomb has megaphoned His triumph to all the world . . ."

Through the open car window now, Terry could hear the rush and hiss of the river, as it swirled under the bridge. How long had it been since he had prayerfully studied the Gospels or the Acts or any other great faith-building books? He had been dilly-dallying with his troubles and his little faith when it was Christ who must be studied . . .

And yet . . . He must hurry down to the cottage now to remove the last trace of his battle with Clem.

He watched the doctor drive away, then he turned and went across the river bridge to the camp. The rain had stopped and here and there a star was visible. Tomorrow the canyon would be aflame again with sunshine and flowers.

Terry was about to pass the office stoop when his mother called from the dark porch, "Are you just coming back, Terry?"

He had hoped to get past unnoticed. He stopped at her call, spoke through the screen door, "How is she, Mother?" "Asleep. But where have you been? It's after midnight!"

"I've been doing a little thinking, Mother. A fellow can't hear himself do that here near the river, you know. You're sure she's asleep? Is she all right?"

The screen door opened and his mother came out to stand beside him on the walk. He thought of her as he had known her yonder at the old ranch house, so filled with faith, and that faith so like the rocks among which they lived. He thought of the piano in the living room, always open and with an opened hymn book signifying that there was always a song in the hearts of the people who lived there. He thought of winter evenings with the blizzard howling in the canyon, the snow pounding at the windows, the fire in the fireplace roaring to the mood of the wind outside; of Silent Oss, in his chair reading or just sitting by the fire, remembering, perhaps, the war on whose battlefield he had so much of his life . . .

The United States government had done a generous thing to Father and

Silent Oss in granting them the property here. It seemed right that soldiers should be rewarded in some way, yet there was no reward that could compensate for the thing the war had done to Oss's mind—whatever it was. No reward for him, but then his suffering had been for others. He had suffered, and others had been rewarded . . . Such was and always would be war . . .

Mother . . . There was no doubt about the veil tonight. He knew he should tell the whole story, the whole pitiful, terrible thing, yet,—well, she was not the mother he had known, not one now in whom he could confide. That is, a fellow needed a mother who had a strong faith in a Mighty God, at a time like this, and Mother Nealle, like himself, seemed to be astray from Him.

She spoke then, "Miss Handel is splendid, Terry. Why she is here, is none of my business unless you want it to be, but—"

"I'll tell you tomorrow," he said and would have gone, but her hand on his shoulder stopped him. "Listen, Terry. A mother can't prove herself a good mother unless she is given a chance once in a while to be motherly."

He was not himself tonight. Dearly he loved this strange woman who was his mother, and he longed to be to her the son he knew she was wanting him to be. She was trying to take off her veil now, he thought, and he was keeping her from it. He must hurry down to the cottage to scrub the floor before he could sleep—sleep while yonder in the hospital the man he had almost murdered lay tossing in pain and restlessness.

A moment later he said good night and left her, keenly aware that Mr. Mansfield was right—there was a veil. He had never thought of it before, but that hand on his shoulder had expressed more than could have been said by a thousand words of sympathy. Father's death had done some terrible thing to her soul. Tragedy could do that. Or else it could drive one to the cross for self crucifixion, and to the tomb for resurrection.

He moved along in the dark. To the right of him, the somber, grey cliff rising to the stars; to the left, the river, rushing out of eternity into eternity; and himself in between, moving slowly toward the December cottage, toward the Nevermore . . .

He unlocked the Yale lock of the screen door, entered, snapped on the lights, expecting to see the spoils-strewn battle field; instead he saw the chairs in place, the table upright again and the whole cottage as it always was when ready for occupancy. The floor in the corner by the stone had been scrubbed, the newspaper gone. Silent Oss, whose business it was to keep the cabins clean, had evidently been here, he thought, and was startled by it.

There was a knock at the door and a voice calling his name. He whirled, terrified, his hands and arms were

trembling. He heard then a raspy voice saying, and coughing between phrases, "I came in while you were gone, Terry, and cleaned up a bit. I thought you'd want me. Here, I found this on the floor." He handed Terry a newspaper clipping, his frightened eyes focused upon Terry.

There was more than fear in the strange little man's eyes tonight. There was—what was it? Pity? He spoke again, "I don't know what you've done with him, Terry, but I would remind you that 'Whoso covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.'"

There was nothing else to do now. Terry was compelled to decide, then, to unfold to Silent Oss the whole story, which he did, and then after he had told all, he believed he saw for the first time in years the man as he really was. Throughout the years he had judged him by his appearance, his habits, his weird silences. These, he decided now, were not the man himself.

The story finished, Silent Oss let his frightened eyes rove about the room—from the mirror to the sink, the swish-and-tie-back curtains at the windows, to the oiled silk curtain at the entrance to the shower room. Then he said significantly, "For you, Terry, Gethsemane has a double gate. You ought to be very thankful, because there are some in this life whose lot is to live there always."

Before Terry could reply, Oss had turned and in his usual slow manner pushed open the screen door and slunk away into the night, following the trail to his own little cabin behind the public shower.

Terry gave his attention to the newspaper clipping whose headline said glaringly:

LINDEMAN - HANDEL NUPTIALS
GLAMOROUS EVENT
AT HOTEL ANTELOPE

It was morning in the canyon. The sound of the river coming through Mildred's window was like rain on the roof, yet there was sunshine. It's reflection in her dresser mirror was like a swift-moving river of fire.

She remembered the river. Last night it had been, equally with the mountains, a thing of terror, and the wooden bridge when she and Terry had crossed it, had rumbled like the rumble of war.

Last night she had been so afraid, so terrified, so on the verge of hysteria. It was well there had been a flat tire for she might have lost control of her nerves and crashed to the bottom of the canyon. Last night, so afraid . . .

And then at the height of her terror, he had come, had lifted her in his great arms—how many times she had watched him on the football field making a flying tackle, and man after man had gone down,—in that moment last night she had felt security for the first time since she had left home. Life

again could be built upon a rock. Terry himself was a rock.

Through the mirror now as she lay thinking, she saw the irregular canyon wall, embossed with scattered patches of dwarf juniper, sunlit and calm. Last night the mountains had been towering monsters, threatening; today, they were as Terry had foretold they would be, friendly, protective. Here, away from Clement Lindeman and his—oh, what was there about him that she did not like? His egotism, his being so cock-sure all the time that he was right? His determination not to follow what he called the "groove" of present day religion?

"It's simply impossible," he would protest. "There simply is no such thing as a miraculous conversion. The laws of nature are fixed. So also are the laws of the mind. This thing called 'conversion,' is no more than a disturbance in the subconscious mind caused by religious excitement. When the reaction is so violent the mind cannot stand it, there is an explosion in the subconscious which turns things upside down in the conscious—and reverses the likes and dislikes of the person so affected . . ."

She had rebelled at that, finally saying, "All right, suppose that were true. I say suppose—but I don't believe it for a minute!—then it would still be the most wonderful thing in the world, that such a thing could happen to a man that would change him from a murderous persecutor like Saul to an apostle who willingly gave his own life for the propagation of the gospel —. And on top of that, there isn't a natural force in the universe that can make such a change in a man—"

"That!" he exclaimed. "Brainstorms happen even today—"

Irked that he had been so violent in his unbelief, she had cut in a bit sharply herself, "Brainstorms, Clem, don't generally bring order out of chaos—love out of hate."

There were other things on which they disagreed, things of tremendous importance to her—and things in which she felt he should have given her more consideration. There was the matter of the honeymoon, for instance—where to spend it. "We'll take in Niagara," he announced. "You've never seen Niagara, and I've an Uncle there who will be proud of you."

"But Clem—" she had disliked the scowl that suddenly furrowed its way down his forehead. That scowl was becoming a habit with him. In the beginning she had been the queen, and he the worshipper-knight at her throne. "Clem, we had planned, don't you remember—to go to the mountains? We were going to stop off to see Terry. The weather here is so terrific, and Terry says it's always cool in the canyon—"

And then from Clem, explosively, "Oh bother Terry Nealle! That's all I hear. Terry this, Terry that! Why didn't you marry the one-eyed giant! Why—?"

Shocked, hurt as nothing he had ever said had hurt before, she had sat for a long time tense and silent, thinking, while their car had sped on out into the open country. Quarreling before they were even married! It sometimes happened to young couples, she knew. No two unlike personalities could expect to think always in the same channel. But somehow she felt this was no ordinary disagreement. It was not simply a minor matter which could be forgiven and forgotten. This was the taking away of her very life—robbing her of her right to believe as she wished, and robbing her of a friendship that had been beautiful. . .

"Maybe I ought to tell you," he said, "so you'll understand why I'm not interested in spending a honeymoon on Nealle's ranch or whatever kind of a place he has out there, that he and I don't get along any too well. He's the type of fellow who is too dead certain he is right, especially in religious matters. The rest of us who don't think as he does, are atheists. We're wrong, and he's right! He—"

"But he is right, Clem," she had dared to say, even if a bit timidly. "There is only one way to God, and that is by His Son, who said, 'I am the way, the truth and the life; no man cometh unto the Father but by me. . .'"

It was his turn to be silent. . . Was he thinking, perhaps, that she was as dead-sure as Terry? "Well," she thought, "I am dead-sure. And nothing can change me—even—even if my heart is cold toward Him."

The matter of where they were to live after the honeymoon was also a problem which had to be settled. "Aunt Mary wants us to take a suite at the hotel," he had concluded. "Maybe we could do that for a year, while I'm getting established. . ."

They had finally decided on the hotel for the first month after the honeymoon, and after that, there was a new, modern and very cozy house out in the suburbs. It belonged to Aunt Mary, and would be vacant in late summer. . .

Until he could decide definitely what he wanted to do, he would assist at the Courier. The weeks had moved swiftly along, with Mildred becoming more and more unsettled and disappointed with Clem, not so much in what he did but in what he believed, the motivations behind his actions. . .

She had been in her room at home when she had written the letter to Terry. That one question which Clem in a burst of impatience, had asked, "Why didn't you marry the one-eyed giant?" had been roaming through her mind for weeks since then, searching for an answer. Only it had been revised to read: "Why don't I marry the man who gave a part of his life to win the ball game that day? The man who has been the best friend I've known?"

Why don't I? Why didn't she? Was she any more in love with Clem Lindeman than with

Terry? Was she about to marry Clem merely because he had made passionate love to her,—violent love, almost? Was it because living alone with her step-father after college, was going to be too lonely? Because for some inexplicable reason, he had seemed to like Clem, and actually wanted her to marry him? At times he had seemed almost too eager.

She had written the letter after another evening of disillusionment. They had gone to church that night in a little frame building, the only church in Claytonville which held services on Sunday nights. Clem hadn't wanted to go, had suggested a place of amusement instead.

"We've always gone to church on Sunday nights," she said. That was another thing that would have to be settled, she thought.

For a moment as she had stood while he held the car door open for her, her thoughts flung themselves away, and she envisioned beside her in the twilight, not tall, handsome Clem Lindeman, but a great giant of a football player who last year had made All-American; and she wished, wished with a yearning that hurt, that she was going to church with Terry, wished she could walk into the friendly little church with its straight-backed pews and follow Terry down the aisle to the row where the Handels had sat every Sunday night through the years, wished it could be Terry's red hair that would be so close to her own, and that when the minister would say some faithbuilding thing,—it would be wonderful to know that the man beside her believed the same things she was believing.

But Clem did not believe at all. He would have been angered had he heard what Pastor Brunner had said this morning:—"It would be extremely dangerous for a Christian to calculate how far he can go into sin without forfeiting his peace. The truth is, he cannot go far. . ." Clem had never known the meaning of peace of the gospel!

They went to church that night in spite of Clem's protest, and Pastor Brunner had continued his theme of the morning.

It was the sermon that helped her to decide to write the letter. She felt as she listened that it must have been especially prepared for her. Perhaps it had been, she thought, for yesterday she had confided in Pastor Brunner the one even greater problem of her life—that of the loss of spiritual joy. There had been a time, especially in the early days of her Christian life when she had walked as one in a dream, so radiant was her faith, so very near and dear, the presence of God.

But tonight—in fact for a long time, she hardly knew how long—she had been in a state of spiritual torpor, enwrapped in the folds of romance—shrouded in them. Always, in recent days when she had tried to open her life to a new infilling of His Spirit, it

seemed Clem was there to guard the door.

How lonely she was tonight, even with her lover at her side. And the hymn just concluded had been, "No Longer Lonely!" Was it true that one could be so lost in Christ that he would no longer be lonely? Or was the writer of the hymn merely trying to console himself in his loneliness?

One day in the old cemetery at Shandon, Terry had said, "We may have as much of God as we wish. . . I learned a few things while I was in the hospital, Mildred." They had been sitting in a vine-ornamented gravestone at the time, and the whole world had seemed to be at peace.

"He hath made peace for us through the blood of His cross," Mildred. That is why He suffered, don't you think?—To make peace with God for us? That he might remove forever the enmity? Even before He went to the cross He announced His bequest, 'My peace I give unto you' . . ."

Her thoughts carried her back again to the church. The salient points of the sermon were being planted all in a row in heart-soil that was prepared because it was humble—and because it was lonely:

"Even in the heart of a true believer there are highways leading to a departure from fellowship with God—in- viting trails that lure the soul to quicksand. Always, also, standing at the cross-trail, is the Spirit, guarding the way. Yet, sometimes, when the will is set against him, He may withdraw the restraint, and allow even His own child to go astray, that sin may punish sin; and oh, how relentlessly sin punishes! Salvation and the joy of salvation, two inseparable things, are, paradoxically, separable. The gift of salvation, God's most beautiful gift to man, may be stained with indulgence, unbelief, lack of careful nurture, conformity to the world. . ."

There were other things in the sermon which seemed exactly to suit her need. There was, startlingly, the continuation of the text in the next verse: "Restore unto me the joy of Thy salvation. . . Then will I teach transgressors Thy way, and sinners shall be converted unto Thee."

"Then, Then! THEN! And only then, can you be a teacher of others; then and only then shall sinners be converted unto God through your ministry. . ."

And then came the piercing, pathetic question from the pulpit: "Are sinners being converted unto Christ through your ministry?"

The misery in her heart was intense as the service at the church drew to a close. How could she have as much of God as she wanted when she had none of Him at all? "Am I even a Christian?"

Am. . . I. . . even. . . a. . . Christian!

(To be continued)

CHILDREN'S PAGE

Edited by MRS. BERTHA JOHNSON of Chicago, Illinois

WITH JESUS

By Ruth Schmidt
of Pineconning, Michigan
*I'm traveling to the East,
I'm traveling to the West;
But I'm traveling with Jesus
Where I know is the best.*

BE THE BEST

By Mrs. Wm. Jaster
of Bison, South Dakota
*If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the
rill;
Be a bush if you can't be a tree.
We can't all be captains; we've got to
be crew;
There's something for all of us here.
There's big work to do and there's
lesser to do,
And the task we must do lies near.
If you can't be a highway, then just be
a trail,
If you can't be the sun, be a star;
It isn't by size that you win or fail—
Be the best of whatever you are.*

"Thou Shalt Not Steal"

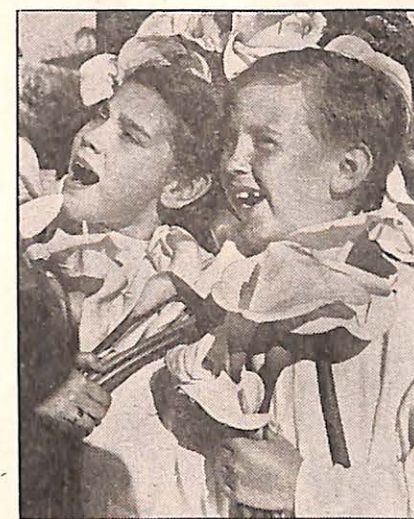
By VIOLET KARLIN
of Layton, Utah

ONCE upon a time, there was a little girl. Her mother told her to go up town to the bakery and get a loaf of bread. So she went to the bakery to get the loaf of bread. And when she got there, she saw some nice fresh doughnuts. So when the clerk wasn't looking, she took one doughnut, then another and another. So she put the doughnuts in her pocket and bought the bread. She got out of the bakery, ate the doughnuts and went home.

When Sunday came around she went to Sunday School. The teacher was talking about not stealing things and, if you do, you're supposed to give it back. She went to the teacher after Sunday School. Her heart was so heavy. She told the teacher about it. And then she said, "How am I going to give them back; I ate them."

The teacher said, "Well, you can give them some money." And if she didn't have it, the Sunday School teacher would give her some.

The next day they both went up to the bakery and gave the money back and told them what she did. And after that she felt better. She never did it again.



An Enthusiastic Rehearsal for the Easter Sunrise Service by Two Happy Youngsters

God's Care

(Based on Matthew 5:25-34)
Sent in by
NORMA GIEDINGHAGEN
of Stafford, Kansas

ONE DAY Jesus and his friends were out where the flowers grow in the fields. There were birds, too. But his friends did not notice them. They were thinking of other things. Some of the friends were fishermen. They were wondering whether they could catch enough fish to sell, and whether they would have money enough for all the things they needed.

Jesus saw their anxious, worried faces. He knew that they were unhappy and worried for fear they might not have enough money for food and clothes and other things. Jesus was sorry for them. He looked at the flowers in the fields and thought of God's care.

"Do not be anxious and worried about what you will have to eat and drink and wear," he said. "Look at the birds of the air. They do not plant fields nor gather food into barns, yet your heavenly Father feedeth them."

Jesus' friends now began to think of the birds which they had not thought about before. They began to listen to their happy songs. They watched some of the birds fly down to eat some seeds growing.

While his friends were beginning to think of God, Jesus said, "Look at the lilies of the field, how they grow: they do not work to make clothes, and yet I say unto you that not even the greatest king in his most gorgeous clothes was ever so beautiful."

Then the friends began to look at the little field flowers. They noticed those beautiful colors there in the rich

green grass. How much more beautiful they were than any piece of cloth could be! As they looked at the grass, they heard Jesus speak of that, too.

"If God so clothes the grass of the field, how much more shall he care for you," Jesus was saying. "Your heavenly Father knows all the things you have need of."

As the friends looked at the beautiful green grass, the wild flowers in the field, and listened to the happy birds, their worried anxious faces began to change. A happy light came into their eyes. They, too, like Jesus, were thinking of the Father's love and care.

Many times after that as they walked in the wonderful out-of-doors, they looked at the grass, the flowers, the birds, and thanked God for the words of Jesus. And ever since, people have remembered what Jesus said about God's care of the birds and flowers and have been happy and thankful.

BIBLE QUIZ

By Rhoda Kranz
of Killaloe, Ontario

1. What were Adam's first two sons' names?
2. Why did Moses flee from Egypt?
3. What is the third book in the Bible?
4. Who wrote many Psalms?
5. How many disciples did Jesus have?
6. Which disciple betrayed Jesus?
7. Which disciple denied him?
8. Who baptized Jesus?

BOOKS OF THE NEW TESTAMENT

By Vera Zimelman
of McClusky, North Dakota

Arrange the letters in the correct order to spell the names of New Testament books:

- | | |
|------------|----------------|
| 1. Rmak | 6. Etrep |
| 2. Tsac | 7. Hipianspipl |
| 3 .Attewhm | 8. Ulek |
| 4. Knoj | 9. Amjes |
| 5. Imtthyo | 10. Eelvniotat |

From the Editor, Mrs. Bertha Johnson

We appreciate the fine response which we are receiving to our Children's Page. Thus far we have received 135 different answers to the puzzles, etc., and we are thankful for each one of you. If your contribution does not appear in this issue, it is because of lack of space, and it may appear in the next issue. Thank you, each one, for your contribution.



Members of the 1943 Graduating Class of the Christian Training Institute of Edmonton, Alberta, Canada.

Left to Right: Barbara Hermann of Friedensfeld Station, Hilda, Alta.; Sadie Benke of Leduc, Alta.; Raymond Dickau of Wetaskiwin, Alta.; Elsie Schmidt of Burstall, Sask.; and Esther Faszer of Hilda, Alta.

God's School at the Gateway of the North

Report of the Christian Training Institute at Edmonton, Alberta,

by MARTIN L. LEUSCHNER

IN A BEAUTIFUL little book about Canada, Lady Tweedsmuir, the widow of the late governor-general of the commonwealth, writes that "at this moment all eyes are turned upon the New World of Canada, for in this vast and marvelous land we find a saga of man's adventurous spirit in the face of every kind of hardship."

This may also be said of "the eyes of our denomination," which ought to be turned at this moment upon the Christian Training Institute of Edmonton, Alberta, which, in spite of the war, has recently completed its most successful school term. For the motto, "True to Christ," guided the five graduates into the limelight of the festive commencement exercises and epitomized the spirit and program of the school during the five months of its term.

A total of 51 students were enrolled in the institute for the larger part of the term. Several others were in attendance for a number of weeks. In view of drastic Canadian regulations which bind young men to the farm or send them into the draft, this enrollment was regarded by the Rev. E. P. Wahl, dean and president, as exceptionally encouraging. The representation of students from the outlying provinces, Saskatchewan, Manitoba and British Columbia, was larger than ever.

The three story building of the institute is being kept in splendid repair. It looks as spic and span as it did soon

after its dedication. Students still pay only \$2.75 each week for their board and room. The Canadian churches have continued their wonderful support by sending a good supply of meat, lard, potatoes, vegetables of all kinds, canned and pickled goods, and flour. Mrs. E. P. Wahl was in charge of the heavy and numerous responsibilities of the kitchen.

The teaching staff was recruited from the ranks of local and nearby ministers and the circle of available



The Rev. and Mrs. E. P. Wahl of the Edmonton Christian Training Institute at Their Recent Silver Wedding Anniversary

district missionaries and secretaries. The Rev. F. W. Benke taught quite a number of classes on home and foreign missions, the life of Christ, fundamentals of and advanced speech and early and later church history. Mr. Wahl's courses included personal work, Christian Evidences and Christian Doctrine. The Rev. A. Huber of Leduc introduced the students to Biblical geography and the study of the Bible besides giving them instruction in German. The Rev. Robert Schreiber of Wetaskiwin rendered a fine ministry in teaching the epistles of Paul and German. The Rev. A. Teske of Camrose was the teacher for the classes in the general letters of the New Testament and in English. Mr. Robert Neske was the instructor in music.

Several Canadian Baptists from the city of Edmonton also served on the teaching staff. The Rev. R. C. Standerwick of the Delton Baptist Church taught the poetical books of the Old Testament. Dr. C. B. Page of the First Baptist Church was the instructor in psychology. The Rev. Albert Stuenkel of San Francisco, Calif., was on the teaching staff for five weeks shortly before Christmas.

Miss Myrtle Hein, missionary of the Central Baptist Church of Edmonton, taught the classes on hymnology and Vacation Bible Schools. The Misses Agnes Buckles and Agnes Rinas of the city were instructors in literature and music, respectively. The Rev. M. L. Leuschner spent five weeks at the close



The Large Oil Painting, "The Family Altar," That Hangs in the Dining Room of the Institute, Was Painted and Presented to the School by Mr. Fred Sonnenberg of Leduc, a Member of Last Year's Graduation Class.

program, and the gala spirit at the occasion. Addresses were brought during these days by the Revs. E. Riemer of



The Student Body and Members of the Teaching Staff of the Institute

Bethel Church on John 3:16, S. Wedman of Edmonton on "Increasing in the Knowledge of God," J. J. Wiens of Onoway on "The Religious Training of Our Youth for Such a Time as This," R. C. Standerwick of Edmonton on "A Keeper of Faith," J. Kornalewski on "Service to Christ," A. Teske on "Bible Schools for Such a Time Like This," A. Huber of Leduc in a devotional message, and R. Schreiber on "The Story of Peter's Life."

On Thursday afternoon the five graduates had the opportunity of bringing their "Swan Song" to a good sized and very friendly audience. Miss Elsie Schmidt of Burstall, Sask., who is contemplating the mission field as her life work, spoke on "The Lord Has Need of Thee." "I have said to myself,"

she testified, "and promised my Lord that wherever he will have me, I am ready to go and do what he wants of me in the service of his Kingdom." "There's a Place for Everyone" was the topic of the address by Miss Esther Faszer of Hilda, Alberta, and the message of her firm Christian conviction. In keeping with the class theme, "Loyal Soldiers of Jesus Christ," Miss Barbara Hermann of Friedensfeld Station of Hilda, Alberta, spoke about "On the Firing Line of Jesus." German messages were brought by Miss Sadie Benke of Leduc and by Mr. Raymond Dickau of Wetaskiwin on "Stellt Euch in die Reihen" and "Darum seid auch Ihr bereit," respectively.

These five graduates were given their diplomas at the impressive commencement exercises held on Thursday evening, March 25, before an audience of about 800 persons that taxed the seating capacity of the Central Baptist Church. The Rev. E. P. Wahl had a personal word of challenge to every member of the class besides speaking

briefly on Hebrews 12:2. The commencement address on "The Challenge of the Future" was given by the Rev. M. L. Leuschner of Forest Park, Ill. After the service the students and alumni of the school formed an unbroken circle at the front of the church and worshipfully sang "Living for Jesus a Life That Is True."

The literary group of the school, "The Philologus Society," has had a profitable year under the presidency of Miss Agnes Buckles by conducting debates, sponsoring musical programs, and presenting unusual features. A lovely oil painting, "The Family Altar," was given to the school by Mr. Fred Sonnenberg of Leduc towards the close of the term and now hangs in a

(Continued on Page 19)

REPORTS FROM THE FIELD

EASTERN CONFERENCE

Wedding Bells Ring Out for the Rev. Arthur Kannwischer and Mrs. Helen Steele

The Rev. Arthur Kannwischer, pastor of the Union Baptist Church of Arnold, Pa., and Mrs. Helen M. Steele of Niagara Falls, N. Y., were married on Sunday, Feb. 7, at the home of the bride's mother in Buffalo, N. Y. The Rev. John Heer, the groom's brother-in-law, performed the ceremony. After a brief honeymoon, Mr. and Mrs. Kannwischer returned to Arnold, where they have taken up their residence.

On Feb. 18 the church congregation welcomed the pastor's wife into its midst with a reception. A program of varied entertainment and speeches of welcome from the different branches of the church and messages by the Rev. and Mrs. C. H. Heaton, pastor of the neighboring Baptist Church, featured the evening. A social and "get acquainted" time concluded.

CLARENCE SUSEK, Reporter.

NORTHWESTERN CONFERENCE

14th Annual Mid-Winter Institute of the Minnesota Y. P. at the Riverview Church

On the evening of Feb. 26th the North American Baptist Young People's and Sunday School Workers' Union of Minnesota opened its 14th annual Mid-Winter Institute at Riverview Baptist Church of St. Paul, Minn., which continued on Saturday and Sunday.

We are grateful for the splendid representation from the Hutchinson, Randolph, Jeffers and St. Bonifacius churches and also the Faith, Dayton's Bluff and Riverview churches of the Twin Cities, and, in spite of restrictions of fuel and traveling facilities, God blessed our efforts and permitted us to fellowship together once again.

An address and three topics based upon the theme of the institute, *Character Building*, were presented on Friday evening and Saturday morning and afternoon by some of the pastors and leaders of the churches represented. On Sunday afternoon and evening we were privileged to hear two inspiring messages by Dr. Henry Wingblade, president of the Bethel Seminary.

Our recreation on Saturday included a basketball game between some of the young people of the various churches and also an evening tour of St. Paul via a chartered street car.

Last year our young people almost doubled their goal of \$250 and have now pledged \$500 for the Centenary Offering and are confident that the results will be just as successful.

ELAINE KAMPFER, Secretary.

DAKOTA CONFERENCE

Evangelistic Services Are Conducted in Emery, So. Dak., by Dr. Pieter Smit of Lorraine

Evangelistic meetings were held from March 4 to 14 in the First Baptist Church of Emery, So. Dak. Dr. Pieter Smit of Lorraine, Kans., served as evangelist and brought inspiring messages. The meetings were well attended and a wonderful spirit of prayer prevailed throughout.

Although we cannot report much of a visible result that souls confessed Christ, still we are convinced that the messages which were brought with such simplicity and power of the Holy Spirit by Brother Smit will not return void but will do that for which it was sent.

We are grateful to the Baptist Church at Lorraine, Kans., for letting their pastor serve us as evangelist. We pray that all efforts which have been brought forth may bear much fruit in the days to come.

GEORGE J. TERVEEN, Church Clerk.

Hebron Church Has Farewell Services for the Rev. and Mrs. Edmund Mittelstedt

With a touch of sadness and regret in our hearts, we of the First Baptist Church of Hebron, No. Dak., arranged a farewell service for our pastor, the Rev. Edmund Mittelstedt, and his wife, on Sunday, Feb. 21st, at our Hebron Church. The weather was quite favorable, so that our Antelope station could join us in this service, and our little church was packed. In the morning services Mr. Mittelstedt brought us a very inspiring and uplifting message, using as his text: "Above all, remember Jesus Christ."

In the afternoon we held our meeting, and we asked Mr. and Mrs. Mittelstedt to sit and listen. Deacon Henry Schmidt acted as master of ceremonies, opening the meeting with the reading of Scripture and prayer, and a few well chosen words addressed to church and minister-family alike. Following him, an opportunity was given to the other deacons, Sunday School superintendent, presidents of B. Y. P. U. and choirs to express their appreciation of the pleasant relationship between pastor and the various branches of the church, wishing Mr. and Mrs. Mittelstedt God's blessings in their new home. While we deeply regret losing them to Los Angeles, yet we love them and their work so well that we are big-hearted about it all, and pray that God may abundantly bless them and reward them for their faithful work.

Our two choirs, for whom Mr. Mittelstedt worked so hard, sang at both services under his able direction. He will be missed by them more than any other department of the church, and these choirs were his pride and glory

while with us. After the close of our farewell services, we met again in our church basement, where our ladies had prepared a delicious lunch for all.

I. E. GIEDT, Correspondent.

Annual Pastors' Institute of North Dakota to Be Held in Bismarck After Easter Sunday

The annual Pastors' Institute of North Dakota will be held at Bismarck, No. Dak., at the First Baptist Church on April 27, 28 and 29.

The faculty will be: Rev. Martin L. Leuschner, editor of "The Baptist Herald"; Rev. S. S. Feldmann, formerly missionary to the Philippines; Rev. Alfred R. Bernadt, pastor of the Oak Street Baptist Church of Burlington, Iowa. The committee believes that this will be one of the finest faculties we have had.

The Bismarck Baptist Churches will not attempt to provide lodging for the pastors this year. Pastors will need to make their own arrangements. Rev. Karl Gieser and Rev. A. Krombein will have suggestions for those who ask them as to hotels, etc.

The State Convention will again give one cent a mile, round trip, toward the travel expenses of the pastors of our churches in North Dakota.

No meals will be served by the First Baptist Church of Bismarck except the Pastors' Dinner, which will be held the 2nd evening of the institute.

A. KROMBEIN, Reporter.

PACIFIC CONFERENCE

Thirty New Members United With the Trinity Church of Portland During the Past Year

The year of 1942 was another year of blessing for the Trinity Baptist Church of Portland, Oregon, and we can truly give thanks unto the Lord.

During the year thirty new members united with the church. We are also thankful to God for two young men who united with the church through baptism, and they, together with a wife and sweetheart, received the hand of fellowship on Sunday morning, February 7th.

During the past year over \$8000 were given towards missions and benevolences by church members.

Now in the military service are thirty young men, all members of our church, as well as an additional twenty young men who are on the mailing list for boxes and letters which the young people send regularly. A definite effort is being made to keep in touch with our members and friends while they are in the service of their country. Various ladies' organizations of the church are taking part in being hostesses at the Christian Service Men's Center to serve young men stationed in and near Portland, as well as those going through.

VIOLA KIMMEL, Reporter.

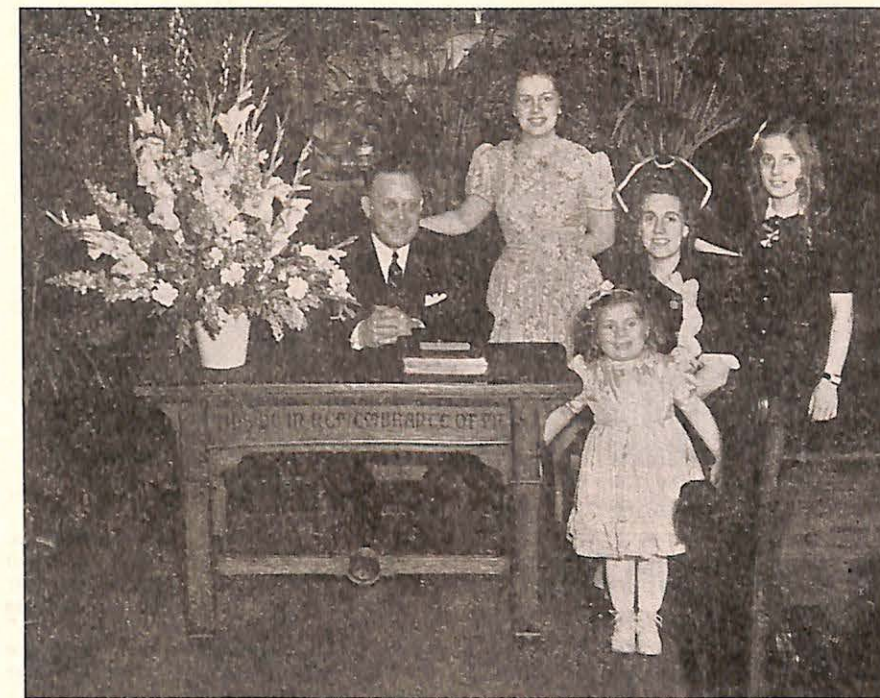
Young People's Conference of the Oregon Baptist League at the Salt Creek Church

The 16th annual conference of the Oregon Baptist League was held at the Salt Creek Baptist Church on the 13th and 14th of March.

We came to the close of this year of our organization with grateful hearts, for we have many reasons for thanksgiving to God for his abundant blessings so freely bestowed upon us during the past year. To him we give all honor and glory for the success of our undertakings!

The conference began with a banquet on Saturday evening, using as the theme: "Facing the Future with Jesus." The evening program consisted of several musical numbers, the secretary's and treasurer's reports, and the election of officers. The election went to George Bauder from the Trinity Church of Portland for vice-president and Viola Schrenk from the Bethel Church of Salem for secretary. Following the election, slides of our 1941 and 1942 assemblies were shown. Sam Rich of Bethany had charge of the closing evening meditation.

On Sunday morning, Roy Rocks led the Sunday School hour, and the Rev. Paul Gebauer taught the Sunday



The Rev. and Mrs. C. B. Nordland and Their Family of the Forest Park Baptist Church, Forest Park, Illinois

CENTRAL CONFERENCE

Installation and Reception by the Forest Park Church for the Rev. and Mrs. C. B. Nordland

The Rev. Chauncey B. Nordland, the newly called pastor of the Forest Park Baptist Church of Forest Park, Ill., was honored at an impressive installation service and reception at the church on Wednesday, March 17.

With a capacity attendance greetings were extended to him by Dr. Wm. Kuhn, general missionary secretary; Mr. Blair Quick, representing the Christian Laymen's Crusade; Mr. F. A. Grosser, Board chairman of the Forest Park Baptist Church.

Dr. C. W. Koller, president of the Northern Baptist Theological Seminary, gave the address of the evening on the subject, "Keeping the Minister at His Best." Dr. A. M. McDonald, superintendent of the Chicago Baptist Association, who was prevented from attending by another engagement sent written felicitations, as did the Rev. Theo. W. Dons, our general evangelist,

the Rev. Herbert Koch of the East Side Church, the Rev. Stanley Geis of the Ogden Park Church, and Chaplain Roy Anderson of San Diego, Calif.

The Rev. John Schmidt, pastor of the First German Baptist Church of Chicago, led in prayer. Mr. Paul Fisher, vice-president of the Christian Laymen's Crusade, read the Scripture lesson, and the Rev. Lloyd G. Gibbs of the Bellwood Church pronounced the benediction. Mrs. Nordland was remembered with a beautiful bouquet of flowers which were presented with appropriate words of greeting by Mrs. Walter Grosser, president of the Women's Guild.

Musical selections were rendered by the church choir and by the Maennerchor. The ladies of the Missionary Union served delicious refreshments.

The conviction that this new relationship was directed by God was apparent and freely expressed.

The Rev. C. B. Nordland succeeds the Rev. Theo. W. Dons who served the church for 14 years and who resigned to become conference evangelist for the General Missionary Society.

In 1923 the Rev. Mr. Nordland abandoned his career as an engineer to enroll in the theological course of the National Bible Institute, New York City. Graduating in 1926 he became pastor of the First Baptist church of Bayonne, N. J. He served there until becoming director of public relations of the Moody Bible Institute, Chicago. For the last two years he has been national director of the Christian Laymen's Crusade.

Widely known for his participation in church affairs, the Rev. Mr. Nordland has been in demand at Bible conferences, youth gatherings, and evangelistic meetings. Mrs. Nordland won a scholarship for her singing following her appearance in 1930 in Carnegie hall in New York. The Nordlands have three children—Ida May, 12; Emily, 10, and Elizabeth Ann, 4.

FRED GROSSER, Reporter.

Have you?

Have you secured your copy of "Joy Spilling Over"

This is the new book of poems written by ETHEL L. RENNISON of Iowa.

Our people in general would be interested in this original production, but especially our patrons in Iowa, Miss Rennison's home state. These poems touch the chords of heart and home and are well worth repeated reading.

A choice little volume of 96 pages and sells for

75 cts.

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School lesson. The Rev. Otto Roth brought the morning message in the church service.

The Sunday afternoon meeting was a very impressive one and marked the highlight of the conference. Dorothy Rattey led the song service followed by Scripture and prayer. An offering was taken, the proceeds of which will be given to missions. The Salt Creek Male Chorus rendered two numbers, followed by the installation of officers by the Rev. J. F. Olthoff. Eileen Riemer had charge of the "Salute to Service Men." We proudly honor 83 young men from our seven churches who are now in the service of our country and want especially to remember them in prayer.

The Rev. Otto Roth gave the afternoon address. He chose for his topic: "How Shall We Meet Our King?"

We have decided to start a "State Paper" which will be published once every two months with each church being responsible for one edition.

In looking forward to future years, the Lord willing, may we earnestly strive to do more and endeavor to draw more closely to our Master.

VIOLA SCHNEIDER, Secretary.

Hymn Dramatizations

Jointly written by Nellie E. Marsh and Wm. A. Roovey.

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This is something entirely new. Here is a big fund to draw on. Many entertaining evenings can be provided for out of this book.

There are 21 dramas built on as many popular hymns of the church with their historical background.

Just the thing for our young people. Much material for much wholesome and inspiring entertainment.

185 pages

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The Choir of the Edenwold Baptist Church of Saskatchewan, Canada, With the Director, Rev. A. Weisser, at Extreme Left

NORTHERN CONFERENCE

Interesting Prairie Briefs from the Baptist Church of Edenwold, Saskatchewan

The time has come when the people of the Baptist Church at Edenwold, Sask., Canada, want to let others know of their many privileges and blessings and that Rev. A. Weisser's loyal services helped to bring this about. We owe many thanks to him for our progress in 1942.

In July we held our congregational Sunday with the regular meeting in the morning and in the afternoon the church choir and male chorus gave a program after which the Lord's Supper was observed. The choir and young people worked together and gave a program in Southey, Sask., and another in the Victoria Ave. Baptist Church in Regina, Sask. Mr. Weisser

is conductor of both choir and chorus.

The Junior Society is busy and all their pennies go into a fund for our little missionary Daphne Dunger. The Girls Club are certainly "Busy Bees." They meet regularly and they have financed a new coat of paint for our church. Now they are working on a new project for raising funds, that is by each member setting a hen and counting the chickens when they are hatched. Let us hope for a nest full!

The Ladies' Aid cannot be forgotten for their faithful duties, since they made possible a new finish in the interior of the church besides serving in many other smaller engagements.

A two-weeks' course of Bible lessons was studied in the fall by our young people. Mr. Weisser was ably assisted by the Rev. K. Korella of Southey, and the Rev. H. Walterit of Fenwood.

Then we cannot forget our 10 boys from the church and church families who have taken up the service for our country. We pray for their safety.

MRS. F. BRUCKER, Reporter.

Greetings From the Newly Organized Bethany Baptist Men's Brotherhood of Camrose

In unity there is strength, and so the brethren of the Bethany Baptist Church of Camrose, Alberta, came together on Jan. 10 and organized a Men's Brotherhood. Twenty-three members was a humble start, but in Christ we will grow and join with other Brotherhood societies in all of our Baptist churches, until, like the mighty ocean, we shall reach from shore to shore and, as ships on the ocean, souls may sail from earth to heaven on our own helping hands.

We send our greetings to all Brotherhood societies and would greatly appreciate hearing from any that would care to write to us, and tell us about their activities and experiences. We have only started, but on Feb. 19 we held a dinner at Mr. Paul Weisser's home at which Dr. E. V. Kerr was the speaker. Dr. Kerr told us of his experiences as a frontier missionary, and we were very much stirred by the truths that he brought to us in that it was the unselfish, little deeds of love and kindness, next to the love of God, that were most important to him.

On March 19 we had the happy experience of having the Rev. M. L. Leuschner of Forest Park, Ill., in our midst and he gave us an inspiring message on the "Three Good Cheers of Christ." After a social hour in the church basement he spoke to us on the possibility of a National Union for the Men's Brotherhood societies.

Now, in closing, we of the Men's Brotherhood of Camrose, Alta., and with the following officers: Edwin Schmidtke, president; Alfonz Lamprecht, vice-president; Reuben Stark, secretary; Ben Weisser, treasurer; and Rev. A. Teske, pastor; pray that we may go forward as one in Christ.

REUBEN STARK, Reporter.

ANOTHER SHIPMENT OF THE ZIPPER HOME BIBLE JUST THE THING FOR FAMILY WORSHIP

This attractive Bible was sold out shortly after it was advertised and we were fortunate in getting another shipment.

Bibles with Zipper fasteners are almost unobtainable today. The Government has prohibited the further use of the fastener for Bibles as a war measure. It is needed for army uses.

It is therefore fortunate that we can offer a Zipper Bible to our people.

The characteristic feature of this particular Bible is the large, readable type, like the specimen shown on this page.

It is of soft, flexible leather binding, page size 5 7/8 x 7 3/4 inches and less than 2 inches in thickness.

It has a family register and contains some colored pictures. It has no references but it has a table of daily Bible readings for each month of the year and a table of the Parables and the Miracles. It has maps.

Self Pronouncing.

Specimen of type

the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness

ing that God would justify the heathen through faith, preached before the gospel unto Á'brã-hã'm, saying, In thee shall all nations be blessed.

9 So then they which be of

351

Ideal for family use. It could be used on the pulpit. Don't forget that this Bible has the slide fastener.

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A pageant in five scenes. 7 pages. 20 cts.; \$2.00 dozen

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A playlet requiring nine adult characters and four children. 16 page pamphlet. 8 cts.; \$5 cts. dozen.

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By Rev. Louis Randall

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A 48 page pamphlet of plays, pageants, playlets, exercises, and recitations. 9 songs included. 25 cts.

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This pamphlet of 32 pages contains a variety of recitations, exercises, dialogues and playlets. Suitable for children. 25 cts.

Mother's Day Folders

Each Folder has an affectionate sentiment and an appropriate Bible verse.

Very beautiful. With Envelopes.

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Post Card Invitations

For use of Sunday schools or societies wishing to invite the mothers to a Mother's Day service. Dozen 20 cts.; Hundred \$1.25

Roger Williams Press 3734 Payne Ave., Cleveland, O.

WHAT'S HAPPENING (Continued from Page 2)

things from the Lord. Mr. Lang spoke the Word with much power and effectiveness. All services were well attended. The Spirit of God was present in great power, and four persons found peace in Christ. Also, the entire membership testifies that they had maintain top experiences, and are now more consecrated to their Master and have dedicated themselves to go into the valley to labor more faithfully for Christ, as reported by the pastor, the Rev. Stanley F. Geis.

● The first number of "The Christian Training Institute and Tri-union News" of the Northern Conference made its appearance late in March. Six hundred copies of this interesting six page paper were distributed among our Canadian churches. The editor is the Rev. Robert Schreiber of Wetaskiwin, Alta., who has begun his work with auspicious success and has contributed the editorial "Forward!" to the first number. The news about the Christian Training Institute of Edmonton and a page of "Mission Studies" by the Rev. F. W. Benke feature this first issue. Its purpose is to unite the churches of the Northern Conference in a great spiritual endeavor for Christ and the Canadian mission fields.

● On Friday evening, March 26, the Rev. M. L. Leuschner of Forest Park, Ill., spoke to a large congregation in the Elm St. Baptist Church of Medicine Hat, Sask., that filled the church to the last place. He also brought the still film lecture about the purposes of the Centenary Offering. The Rev. August Kraemer is pastor of the church. On Sunday, March 28, Mr. Leuschner spoke in both services of the Victoria Avenue Baptist Church of Regina, Sask., of which the Rev. R. Milbrandt is pastor. In the afternoon he attended the service in the new mission Sunday School which has been begun by the Regina Church and is in charge of the superintendent, Mr. Wm. Wolf.

● A baby girl named Harriet was born to the Rev. and Mrs. Rubin Kern of the Bridgeland Baptist Church of Calgary, Alta., Canada, on March 14th. The Rev. and Mrs. J. J. Riemer of the Mt. Zion Baptist Church near Junction City, Kans., have announced the arrival of a baby girl, Gloria Beth, at their home on March 3rd. The Rev. and Mrs. R. G. Kaiser of McClusky, No. Dak., have also announced that a son, to whom the name, Dennis Paul, has been given, was recently born to them. The Rev. and Mrs. Arthur Weisser of Edenwold, Sask., have announced the birth of Arlyce Anne on March 24. Mr. and Mrs. Albert E. Reddig of Cathay, No. Dak., have also announced the birth of Robert Louis on March 18. Mrs. Reddig was formerly secretary of the National Y. P. and S. S. Workers' Union.

Baptist Life Association

Buffalo, New York



60 Years of Service to Baptists

REV. HEINRICH MUELLER of Baltimore, Md., the founder of the Mutual Benefit Association of German Baptists of America (name changed to Baptist Life Association in 1932), was a dreamer as well as an organizer. His vision can be summed up in "Peace, Happiness and Plenty" for future Baptist widows and orphans. His prophetic mind is evidenced in his first article of the "Sendbote," way back in 1883: "The Mutual Benefit Association of German

Baptists of America has been organized to afford practical relief to the living and substantial aid to the sick and to future widows and orphans of deceased Baptists."

Its membership consisted of spiritually regenerated persons of exemplary habits to make a place for itself in the highest galaxy of benevolent and honorable brotherhood. We believe that the motives of the organizers, their objectives and code of laws are models of sincerity, liberal thought and progressive beneficence.

THE NAME

Some of the world's greatest accomplishments have had humble beginnings. So it is with the Baptist Life Association. A mere handful of common men, with an intrepid leader, planned an institution that was to bless and be blessed. "Baptist Life Association"—a name with no special significance to the uninitiated, became a household word and a comfort in thousands of American Baptist homes.

A GOOD FOUNDATION

With sixty years behind it, our Society has laid a foundation on which to build an even more enduring and yet more useful future. Life insurance and brotherliness are harbingers of good will, family conservation and human welfare. How well they go together! Baptist Life Association by age, experience and equipment is well prepared to minister to individual needs. Its rugged, useful past fits it for a well-deserved celebration during the year 1943 in its long life—its 60th Jubilee Anniversary.

FITS HUMAN NEEDS

There is no priority, in war or peace, on the service which a fraternal life insurance society renders. There is not now and will not be any lessening of the vital need for this service. Society is complicated. Business is hazardous. Human judgment is

fallible. The structure of family life is none too secure. Temptations, changes and misfortunes constantly beset us. Because of all this, some stabilizing factor is needed. It is found in the institution of fraternal and purely mutual life insurance. Its service, coupled with future benevolences, comes close to meeting human needs and solving human problems. The opportunity to render this service is found in the Baptist Life Association. Shall we meet the challenge?

THE DREAM COME TRUE

Our founder's dream has already come true, but it was not for him to see the full fruition of his dream. That still lies in the future. It is for us now to carry on; to create new horizons; to strive constantly to strengthen our foundations, that our service may be more efficient.

THE FUTURE IS OURS

Yes, the future belongs to us and to those who shall come after us. Individuals flourish, serve for a day and then pass; but the institutions to which they belong, if worthy and deserving, live on. That is what makes continuity and perpetuates the good in us. Every service organization must be mindful of the past, having full realization of the present and an intelligent vision of the future. Hats off to the past and coats off to the future!

STEADY, HEALTHY GROWTH SINCE REORGANIZATION

Year	Members	Insurance in Force	Assets	Liabilities	Surplus	Benefits Paid
1911	1158	\$1,166,000	\$ 68,289	\$ 5,147	\$66,142	\$31,385
1916	2127	1,888,000	202,935	161,035	41,300	31,358
1921	2661	2,268,000	338,831	303,983	35,848	23,416
1926	2771	2,441,000	468,986	387,396	81,590	34,383
1931	3358	2,922,000	620,183	555,991	64,192	37,658
1936	3229	2,748,000	689,236	638,184	51,052	48,363
1941	4362	3,385,000	857,928	776,392	81,536	66,721
1942	4618	3,603,000	900,499	809,792	99,707	73,222

TOTAL PAID MEMBERS, WIDOWS AND ORPHANS, SINCE 1883 - \$1,602,824.00

CLIP AND MAIL THIS COUPON

BAPTIST LIFE ASSOCIATION
Buffalo, N. Y.

Please tell me what I can accomplish by saving \$5.00 a month.

NameDate of Birth

StreetCity