

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



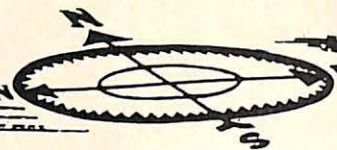
Trinity Church of Portland and Its Pastors

May
14
1959

Number 10

■ Trinity Baptist Church
in Action

■ Ecuador at the Center
of the World



• The city of Tel Aviv, the first and only all-Jewish city in modern times and Israel's fastest growing metropolis, is celebrating its golden jubilee this year. Fifty years ago this Mediterranean city was only a mound of sand dunes. Today, Tel Aviv boasts a population of some 400,000 people who have come to her shores from more than 70 lands.—*The Watchman-Examiner*

• A memorial plaque honoring Menno Simons (1492-1559), noted Reformation leader after whom the Mennonite Church was named, was dedicated in Oldesloe, Germany, a small rural town in Schleswig-Holstein, where he spent his last years and which became a center of his activities. Meanwhile, preparations are under way by German Mennonite groups for ceremonies next year to commemorate the 400th anniversary of the death of the Reformation leader.

• A magazine for boys and young men called *Venture* is soon to be launched as an official publication of Christian Service Brigade. Distinctly a Christian periodical with strong adventure and boy appeal, the monthly magazine will include fiction, Brigade program ideas, photo features and news of Brigade events. A special summer issue of *Venture* released in May, 1959, will introduce the magazine. Regular subscription copies are to be published in the fall of 1959.

• A special campaign of Scripture distribution through the churches has been launched by the American Bible Society's agency in the Philippine Islands. The Rev. Angel Tagluco, secretary there, is organizing the churches in neighborhood Bible reading campaigns. Every member is to invite some neighbor to his home for Bible reading each night for a week. The Gospel of John in the various dialects is being used. A helpful small bookmark to guide the people in their reading has been prepared.

• The memoirs of Princess Wilhelmina, who ruled The Netherlands from 1898 to 1948, have been published. Eighty thousand of her countrymen ordered copies in advance of publication last February 9. The book, *Lonely But Not Alone*, does not supply any political revelations. Instead, it is an eloquent statement of the former Queen's religious faith. It describes the loneliness of life in high places. She is an active patron of evangelical Christian work, lending both moral and financial support to many evangelistic efforts.—*Moody Monthly*

• The World Home Bible League, which has its offices in Chicago, Ill., is making strenuous effort, officials say, to increase its program of Bible distribution in Bibleless homes in Cuba,

Thousands of copies of the Scriptures have been placed among members of the rebel army and among supporters of the Baptist regime who are now jailed and awaiting sentence. "The future of Scripture distribution in Cuba appears to be very bright. Although Fidel Castro is identified as being a nominal Catholic, he has oftentimes expressed himself as being in sympathy with the philosophies of Jose Marti, the beloved 'George Washington of Cuba.'"

• In memory of John Calvin's birth 450 years ago, the World Presbyterian Alliance is planning a summer-long "Festival of Sound and Light" in Ge-

neva, Switzerland. Commencing May 31, the spectacle will be repeated "every fine night" all summer in front of the Reformation Monument, a wall set off by statues of four prominent reformers: Farrel, Calvin, Knox, Beza and other figures of the Reformed faith in Europe. These statues will be bathed in lights, while recorded voices in various languages tell the story of the reformation. Other events planned are a Sunday morning rally at the Reformers' Monument, to be inaugurated by music of 16th century Geneva, psalms, and the Swiss premiere of a new film on the Reformation by the well-known French director, Roger Leenhardt.



Baptist Briefs

• "The Bible and Race" Published. *The Bible and Race*, a new book by Dr. T. B. Maston, professor of ethics at Southwestern Baptist Theological Seminary, has been published by Broadman Press. The book is a comprehensive examination of the Bible's teachings about relations between racial groups. Dr. Maston devotes one chapter, "Cursed Be Canaan," to a study of Genesis 9:25, maintaining that Canaan, not Ham, was cursed. He says that the curse is no longer in effect.

• Choir of 3,000 at Baptist Congress. A choir of 3,000 voices will sing for the Tenth Baptist World Congress when it meets in Rio de Janeiro, Brazil in 1960. Members of the mass choir have already been recruited from various sections of Brazil and are practicing in central locations of their own home district. Duplicate music has been furnished to each area director so that the choirs will be familiar with the same songs when they come to Rio for the Congress beginning June 26, 1960.

• Japanese Student to Germany. Hiroshi Yoshida, a young theological professor at Kanto Gakuin University, Yokohama, will be the first Japanese Baptist to study in Germany as the guest of German Baptists. Mr. Yoshida

will study a year at the German Baptist Theological Seminary in Hamburg and the University of Hamburg. The arrangements for the east-west exchange were handled by the American Baptist Mission Societies, U. S. A. Mr. Yoshida's expenses in Hamburg will be assumed by German Baptist students.

• Venturers Begin Tour. Seventy-two American ministers and laymen, led by Dr. Warren Walker, form a Christian Venturers Team which began evangelistic work in England in February and will continue through Europe and the Holy Land. A group of eighteen will go to Moscow. The group was welcomed on their arrival in London by Rev. Stanley A. Turl, president of the London Baptist Association. They were entertained at lunch by Sir Cyril Black, member of the House of Commons, and officers of the London Baptist Association. The Christian Venturers include 60 ministers, twelve laymen and the wives of some. Thirty are from Texas.

• Dr. T. Leonard Lewis, Dies. A reported heart attack after shoveling snow took the life of a leading Christian educator on Thursday, March 12. Dr. T. Leonard Lewis, 56, had been president of Gordon College and Seminary since 1944, and before that had served as a pastor and as Professor of Systematic Theology at Northern Baptist Seminary in Chicago. Under his administration, the divinity school of Gordon had become a full-fledged seminary and Gordon itself, formerly a theological college, had become a liberal arts college. He was a graduate of Wheaton College and Northern Baptist Seminary, and a leader in various evangelical organizations and causes.

TRINITY CHURCH, PORTLAND
This issue features the story of the Trinity Baptist Church, Portland, Oregon (pages 4-5). This is another article in a series of outstanding churches in our Conference. All the pictures were taken by Mr. and Mrs. Eric Pohl of the Camera Mart of Portland. They are members of the Trinity Church. The front cover picture was taken by Mrs. Alice N. Pohl.—EDITOR.

Editorial



Strengthened With Might

By the Holy Spirit, we as Christians are strengthened with might in the inner man. What an invincible armor that is which we can wear! What riches of God's glory are these to be completely possessed by us! What an indwelling of God's Spirit "to us-ward who believe, according to the working of his mighty power" (Ephesians 1:19). Through the Holy Spirit, you lay hold on God's dynamic so that "ye might be filled with all the fulness of God" (Ephesians 3:19).

This indwelling of the Spirit is much more than the coming of God's grace into our lives in our experience of salvation. That is the beginning of the Christian life, the first step that should lead the disciple of Christ into a life of holiness. If we genuinely want the reviving power of the Spirit, it is not enough merely to pray, "Come, Holy Ghost." In a recent editorial, "Christianity Today" said: "What is required is that we should be ready for a transformation in us by Christ." The editor went on to ask why, in the face of the proper work of the Holy Spirit, we do not see Christian work being done more widely and effectively in others despite our prayers and pious desires.

There are no short cuts to the life of holiness—a Christian life that is strengthened with might in the inner man by the Spirit of God. It is a life to be lived intensely, a fight of faith, a growth in wisdom and understanding. It means bringing an ever increasing sensitivity to the approach of temptation and to the inward working of the Holy Spirit. What is required is that we seek and have the mind of Christ until all of our thoughts, acts, words and motives are brought to the Cross and placed unconditionally under his control. We are then strengthened with dynamic power in the inner man—filled with all the fulness of God!

Why does this often prove so difficult? Why is the promise of God's Word for Pentecost Sunday often a nebulous, hazy truth for many Christians? We are not ready to give all glory to Christ and to let the Spirit have his way completely with us. We have not said YES to God and are not ready to assume the consequences of personal discipline and surrender and holiness in being strengthened with his might.

Ask yourself two simple but vital questions: Are you truly born of the Spirit, so that Christ dwells in your heart by faith by his act of grace? You are then identified with Christ Crucified, and are experiencing his indwelling Spirit. Here is the second question: If the Spirit of Christ is a living power within, do you yearn to be free, spiritually victorious, delivered from the bondage of baser things? The Christian through the strengthening might of the Holy Spirit has the answer. You have been raised up with Christ to walk in newness of life, to be strengthened with might by his Spirit.

Put the promises of God to the test. Claim all he did to make victory available to his own. By the indwelling Holy Spirit, prove that he is able to save and to keep from the uttermost to the uttermost!

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Bi-weekly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison St., Forest Park, Illinois
Martin L. Leuschner, D.D., Editor

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada—\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$2.00 per inch, single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

(Printed in U.S.A.)



TRINITY BAPTIST CHURCH CHOIR, PORTLAND

The ministry of music rendered by the choir of the Trinity Baptist Church, Portland, Oregon, receives high praise from members and friends of the church. Mr. Coie, choir director, is in the front row, center.

Trinity Baptist Church in Action

Another Picture Story of an Outstanding North American Baptist Church—TRINITY of Portland, Oregon.

By Rev. George W. Breitreuz, Director of Christian Education

SINCE ITS inception, the Church of Jesus Christ has been engaged in performing her mission, namely, fulfilling her high calling of witnessing for Christ. During the sixty-eight years in which the Trinity Baptist Church of Portland, Oregon, has been in existence, it has been a ready and willing participant to "make disciples" according to the dictates of the New Testament.

Trinity Baptist Church was organized in January, 1891 with 17 charter members. In two years the membership had increased to 73. By 1896 the church had grown to the extent that it undertook its first building project. In 1911 the building had to be enlarged to accommodate the membership which had grown to 332. God continued to bless and prosper the church. The reason for this is indicated by the motto which the church chose for its fiftieth anniversary, "Forward With Christ." At that time the membership was 530.

MEMBERSHIP OF 750

Dr. John Wobig, the present pastor, began his ministry at TRINITY in 1946. Several years later, the church undertook a major project when it decided to move from the down-town location to a residential area of the city, in order better to serve its membership and to be able to branch out to a more challenging ministry to the community. The present buildings and facilities were dedicated "To the Glory of God" in the spring of 1954. Today the membership is 750.

Throughout the years it has been the privilege of TRINITY to have sponsored several local mission projects, four of which became organized Baptist churches. A total of 329 members were dismissed from TRINITY and became charter members of the

newly organized churches. The forming of the Glencullen Baptist Church was the most recent of these projects. It was founded during the initial stages of TRINITY'S relocation project. Eighty-two members were dismissed to become charter members at Glencullen. Recently, another mission project has been begun in the city, and several members of the church are diligently working with the new group.

"A MIND TO WORK"

During the last decade, remarkable progress has been made in many fields, resulting from the increase in challenges and opportunities brought about through the church's relocation. For instance, in this period the attendance in the Sunday School has doubled. Not only does this increase the ministry of Bible teaching but it also intensifies the challenge to greater service. Other instances could also be cited which together would prove one great truth, the truth already experienced by God's faithful ones in the days of Nehemiah. When the children of the heavenly Father dedicate themselves with a mind to work and remain at their place on "the wall," refusing to come down, regardless of the temptations, then God will honor their consecration to the task and bless.

God is peculiar in this aspect; he refuses to use or bless if his challenges go unheeded. Trinity Baptist Church

INFLUENCE

*My life shall touch a dozen lives
before this day is done—
Leave countless marks for good or
ill ere sets this evening's sun;
So here's the wish I always wish—
the prayer I ever pray;
Let my life bless the other lives it
touches day by day.*

deems itself fortunate to have had many dedicated leaders and workers during the decades of its history who have faithfully discharged their Christian stewardship.

Hence, the work of God at this place has achieved new and glorious victories from time to time. As the church envisions the future, it anticipates continued victory in performing its mission, wrought through vessels chosen by God who voluntarily commit themselves to him to function in all things according to the direction of the Holy Spirit.

Let's turn now to a brief description of the structural and organizational activities of the church.

WONDERFUL CHURCH SCHOOL

All organizations and affiliated groups should be designed so as to help the church in achieving its goal. If any one organization could be singled out, due to the fact that upon it rests the greatest responsibility of evangelism and conservation, it would be the Church School. The Bible School at Trinity Baptist Church is divided into 9 departments which are subdivided into 45 classes. This requires a sizable staff of superintendents and teachers to administrate and instruct.

The average Sunday morning attendance at Bible School during the last year was 512, an increase of 140% over 10 years ago (prior to the relocation of the church). Considering the statistics, the administration and teaching staff must become increasingly aware of the challenges confronting it. To facilitate the discharge of its divine obligations, the entire Bible School staff, also including class presidents and officers, meet monthly for a Workers' Conference.

Class parties are encouraged for the purpose of cementing old and creating

new friendships. The problem of an individual remaining a stranger in the midst of a sea of people must be faced. To assist in integrating new people into the church family, the church now begins the Sunday evening service at 7:00 o'clock, enabling members to invite others into their homes and thus get acquainted.

Periodically throughout the year, the children of the Bible School present their programs to members and friends of the church. Each year following one of the programs, the Bible School has "Open House." The parents of the children go through the departments and classrooms where they meet the teachers and are informed about the work being done. During this Open House, the children are entertained so that the parents can take their time and make the most of it.

Another annual event in the life of the Bible School is a period of intensified promotion. In order to alleviate the problem of absenteeism, a systematic program for absentee contact has been initiated. Of course, the burden of this program rests primarily upon the teachers. Thank God for these willing, consecrated souls who give of their time and talent to win others to Christ and give instruction in the Christian life!

CBYF GROUPS

The four CBYF groups meet for an hour prior to the Sunday evening service. The youth groups, through the high school department, have sponsors or counsellors for the purpose of assistance and direction. The young people are encouraged and directed in planning their own program and participating in its activities. Periodic parties are planned in each group. For the past two years the All Night Party following the Watchnight Service has been a highlight in the social life of the high school and college youth.



The Deborah Circle, one of the several women's organizations of the Trinity Baptist Church, Portland, Oregon, which carries on a busy program for Christ throughout the year.



The Junior Hi Department of the Trinity Baptist Sunday School, Portland, Oregon, in its Sunday morning worship service with Mrs. Eric Pohl, superintendent.

Periodic "firesides" or "singspirations" are also planned and prove to be a real source of inspiration for the Christian life. Other services rendered by the young people include the Youth Choir, carolling, physical work at the church, distributing publicity to the community for special occasions, etc.

As in all churches, youth work at Trinity presents its unique problems. Youth is a very strategic period in the life of an individual, accompanied with its tensions and frustrations as well as its visions and anticipations. Therefore, the work among the young people of the church must not go unattended, for out of the stress and strain of youth evolve the mature and stable leaders of the church of tomorrow.

People are social beings with a deep seated desire to belong. Organized adult groups supply many of the needs of an individual and can perform a valuable service in the ministry of the

church. At TRINITY there are three organized women's groups and one men's group. Each group has a regular monthly meeting. The meetings are staggered throughout the month so that there is only one group meeting each week.

WOMEN'S AND MEN'S WORK

The largest of the women's groups is the Missionary Society. It meets for a noon luncheon once a month and then continues on into the afternoon with its business and program. A noon meeting makes it easier for many of the older women to attend. The women of the Missionary Society also meet monthly for their White Cross service project. The major emphasis of this group is missions.

The other two women's groups meet in the evening. This makes it possible for many of the working women also to participate. One group is primarily for the young women and the other for the middle-aged. Though a social fellowship is enjoyed, emphasis is placed on the spiritual development and maturity of the members. Women from the community are also invited and a genuine interest and concern in their spiritual welfare are fostered.

Beside their regular monthly meetings, the "Baptist Men" also sponsor the weekly meetings of the Christian Boys Service Brigade. The directors of "Baptist Men" are the supervisors and main corps of workers with the boys. Another service of the men is a periodic program at one of the city's Rescue Missions. Before turning our attention from these organizations, the author would make a suggestion which would help the organization to become more effective in its evangelical outreach. Secure from your pastor the names of individuals whom you can invite to your meetings, become friends with, pray for and assist in winning to Christ and the church.

The Sunday services of worship are

(Continued on page 13)



Murakami San of Kyoto, the missionary assistant to Rev. Edwin Kern at Kyoto, Japan, during the past year.

The Rising Sun Needs the Risen Christ

Christian missionaries in Japan face many difficulties,
but there are encouraging signs in the road ahead!

By Rev. R. Schilke, General Missionary Secretary

PROFESSOR Tomonobu Yanagita, who is associated with the Christian Reformed Church in Japan and also a lecturer at St. Paul's University in Tokyo, in his short history of "Christianity in Japan" said: "The Imperial Constitution and Regulations of the Imperial House, promulgated in 1889, and the Imperial Rescript on Education of 1890 were the climax of the nationalistic and totalitarian movement. In the Constitution and the Imperial Rescript on Education the Christian view of God, of human beings and of morality were strictly rejected . . . This anti-Christian spirit was exactly parallel to Hideyoshi's purge directive in 1587, which had declared, 'As Japan is the divine land, it is a matter to be much deplored that we have been given a heretical religion by Christians.'"

CENTURIES OF IDOLATRY

For centuries, Japan remained isolated from the rest of the world, and so its two main religions of Shintoism and Buddhism also remained unaffected by foreign religious influence. Buddhism is not in itself native to Japan. It was introduced from India about the middle of the sixth century A. D. and has gained a tremendous following over the centuries. Its temples and idols are found everywhere in Japan. In its purer form it is philosophical and contemplative, but in its popular form it is pure idolatry. Images of Buddha are found in every place, permeating and penetrating the thought life of the people and capturing their devotion and worship in the inner circle of the home through the influence which the Budsudan has in the home.

Shintoism is the indigenous religion of Japan. The word "Shinto" means "the way of the gods." It has no official scriptures, no founder, no organized system of doctrine, and yet it became the so-called "state religion" of Japan. A pre-war government pub-

lication described Shintoism as follows: "The essence of Shintoism is ancestor worship. Its 'Eight Million Gods' comprise the pantheon or great family of the Shinto deities. The greatest among these is Amaterasu Omikami, the Sun Goddess, and the Great Ancestress of the Imperial House. She is worshipped in the most venerated spot in Japan, the Great Shrine of Ise. It is from ancestor worship that the beautiful cult of filial piety was born. Filial piety permeates the entire nation today. It means more than devotion of children to their parents; it means the cult of the ancestors . . . Ancestor worship also means patriotism, loyalty to the Emperor and the State."

EMPEROR WORSHIP

It is held that this Sun Goddess sent her grandson down to Japan to be the progenitor of Jimmu Tenno, the first Emperor. The present emperor is thought to be the 124th in direct succession. Though Japanese history does not begin until about the 5th century A. D., it is held that this even occurred in the 7th century B. C.

Rev. John M. L. Young, president of the Japan Christian Theological Seminary in Tokyo since 1952, in his book, "The Two Empires in Japan," says, "As a result of this belief, emperor worship has been one of the oldest traditions of the Japanese people. He was held to be a 'living god,' incarnation of the Sun Goddess, and also chief Shinto priest of the nation."

The Shinto Zealots, who brought about the Meiji Restoration, made full use of this belief in the deity of the emperor and the basic concept of the national laws was that Japan was a Shinto country. The Constitution of 1889 proclaimed in its first article that the imperial family had ruled Japan for "ages eternal," and in its third article that the emperor was sacred and inviolable. The gradual enforce-

ment of the Imperial Rescript on Education of 1890 brought all religions under militaristic government control in which the deity of the emperor was the ruling principle.

With Shintoism playing such an important role, one can readily see that Christianity had a more formidable foe in Japan in its efforts of evangelism than in most other countries of the world.

EFFORTS OF CHRISTIANITY

The first men professing the Christian faith to come to the shores of Japan were shipwrecked Portuguese sailors about 1542. On one of their later trading visits, they took a young Japanese named Anjiro and brought him to India where he accepted the Christian religion in a Catholic school. One of his teachers, Francis Xavier, asked him if the Japanese people would accept Christianity and received the reply: "They would investigate this religion by a multitude of questions, and, above all, by whether your conduct agreed with your words. This done, the daimyos, the nobility, and the people would flock to Christ, being a nation which always follows reason as a guide."

In 1549 Francis Xavier, accompanied by Anjiro and another priest, arrived in Japan, landing in southern Kyushu. Anjiro's words were prophetic. There was phenomenal growth in the first 30 to 40 years. Several powerful Shoguns embraced Christianity. The work of the Catholic Church centered mainly in northern Kyushu and in the Kyoto-Osaka area. In the period of growth, more than 150,000 Japanese accepted the Catholic form of Christianity and over 200 churches were established. About 20 hospitals of various kinds were also established.

Then events took an unexpected turn, though not without political influence. Persecution set in. Foreign missionaries were banned and disobedi-

ence to this edict resulted in martyrdom and death. In 1619, fifty-three Catholics died at the stake, and persecution became widespread. By 1636 Japan permitted no Japanese to leave the country, and from 1639 all foreigners were prohibited from entering.

The visit of Admiral Perry to Japan in 1853-54 brought about new negotiations with Japan. A commercial treaty was effected in 1858, and once again Japan opened its shores to foreigners. The first Protestant missionary arrived on May 2, 1859. Within a year, seven missionaries from four different denominational mission boards were in Japan: Protestant Episcopal, Presbyterian, Reformed and Baptists.

Protestant Christianity played an important part in the period known as the Meiji Restoration. The persecution ban of previous times was not removed until 1873, and the threat of persecution was ever present. Following the removal of this ban, the missionaries at last could publicly engage in evangelism. Until 1890, Protestant Christianity enjoyed a steady growth, but then a decline set in. There were two reasons for this decline according to Professor Yanagita: (1) An external one, i. e., the oppression of Christianity by reactionary forces in the nation; (2) an internal one, i. e., the invasion of a new liberal theology and the problems which arose with it.

CLASH OF TWO EMPIRES

The Meiji Restoration brought with it a great revival of Shintoism, for the Imperial Government was believed to have its very foundation in the doctrine of the divinity of the emperor. If under the Shoguns the chief religious opposition to Catholic Christianity came from Buddhism, the chief religious opposition to all Christianity in the Meiji Restoration period came from Shintoism.

It is very evident that Christian education stood in direct conflict with Shinto ideology. With the educational reform in 1886, government increasingly took over in the field of education and aimed that the religious-patriotic cult of Shinto would be taught in the schools. This resulted in the Imperial Rescript on Education of 1890, which is recognized by all as being the most damaging blow ever struck to Christianity in Japan. The enforcing of this Rescript became a gradual process until all schools, Christian included, came under it. The Rescript clearly put the emperor and his deity-ancestors in the place of God.

Rev. John M. L. Young in his book, "The Two Empires in Japan," quotes Dr. Hiroyuki Kato of Tokyo Imperial University from his polemic against Christianity of 1907, in his book, "Our National Structure and Christianity" as summing up the situation: "Sovereignty in Japan is vested in a single Race-father, a form of government without peer among all the nations of the world. It is, therefore not to be tolerated that a sovereign should be accepted who receives reverence above

and beyond the Emperor and the Imperial Ancestors. Our national structure makes it impossible to permit the acceptance of a 'One True God' above the Emperor. For this reason it is entirely clear that the teachings of Christianity and our national structure can never stand together . . ."

Under duress, the Christian Church as a whole began to compromise. Liberal interpretations were given to the meaning of the Rescript by both Government officials and by the Christian Church, minimizing the religious meaning of bowing before the Imperial portrait, at Shinto shrines, and in distant worship toward the Imperial palace, and magnifying the loyalty and patriotism in such acts.

UNITED CHURCH (KYODAN)

In 1936 the National Council of Churches declared: "We accept the definition of the government that the Shinto shrine is non-religious." The Roman Catholic Church in the same year declared: "Since (Shrine) ceremonies of this kind are endowed with a purely civil value, it is lawful for Catholics to join in them." Thereby, both Protestants and Catholics through this compromise were more concerned to save the outward structure than

nese, the militarists organized the Japan War-Time Religious Patriotic Association, which was to unify Shintoists, Buddhists and Christians into one body. Such was the intent of men but not of God.

Following the collapse of the Imperial Empire, freedom of worship came to Japan. The more fundamental denominations left the Kyodan as soon as possible and again took on their previous denominational identity. These postwar years have brought an unprecedented religious liberation. As a result, the number of Christian groups and denominations in Japan have grown to over one hundred. Each one responded to the challenge of Japan's open door to the Gospel, which was so evident in the years of occupation.

PRESENT TRENDS, FUTURE OUTLOOK

The growth of the number of foreign missionaries and the growth of many denominational, interdenominational and non-denominational groups have not brought about a unity of Protestant Christianity in Japan. The year 1959 marks the one hundredth anniversary of Protestantism in Japan. But Protestants are hopelessly divided.



OUR MISSIONARIES IN JAPAN

Left to right: Mrs. Sukut, Rev. Walter Sukut, Mrs. Moore, Rev. Fred Moore, Miss Florence Miller, and Rev. and Mrs. Edwin Kern.

the inner life. Minority Christian groups remained firm and chose martyrdom as the only other result.

In 1939 the Religious Bodies Law was passed which declared state control over all religion. In 1940 the authorities unofficially announced that groups with less than fifty churches and 5,000 members could not be approved. This resulted in the formation of the United Church of Christ in Japan (Kyodan) in 1940. About fourteen different denominations and other Christian groups eventually joined. Several groups, mostly of the Holiness Church, which did not cooperate, immediately became the objects of persecution. In 1944, when the tide of war turned against the Japa-

Professor Yanagita classifies them into three major categories: orthodox, liberal and neo-orthodox. He further states that orthodox missionaries outnumber the others by three to one today, but that the membership of the Protestant churches is about three to one in the reverse. "That the vast majority of post-war missionaries are orthodox is an encouraging forecast for the prospects of orthodoxy in Japan," he says.

With the signing of the Peace Treaty in September of 1951, there also came a rising influence of Shintoism. Government officials again visited the shrines and that not in unofficial capacity alone. The prime minister an-

(Continued on page 12)



This is the only place in the world, near Quito, Ecuador, where a monument has been erected on the Equator at latitude zero. Centuries ago the Incas identified the mountains behind the monument as the center of the earth.

THE TINY COUNTRY of Ecuador in South America is at the center of the world in many ways. This country, about the size of the state of Colorado, extends over the Equator, for which it was named, at latitude zero. Here the sun rises and sets practically at six every morning and evening.

Nowhere else in the world can you stand astride the Equator, at the granite monument which marks it (see photo taken by the editor), with one foot in the Northern Hemisphere and the other in the Southern and be chilled to the bone. Here, ten miles from the city of Quito, on a lofty Andean plateau and almost two miles above sea level, the torrid heat generally associated with the Equator is replaced with a chilling fog and wind. It was here that the shape of the earth was established by the eminent French mathematician, Condamine, in 1735. From its headquarters in Quito, this expedition measured an arc of the meridian at the Equator, the measurement upon which the entire metric system was based.

BANANAS AND QUININE

Ecuador is the world's largest exporter of bananas. The best bananas on the market today come from this South American country. Mankind has also benefitted greatly from Ecuador's cinchona or quina tree, the source of quinine. The name cinchona comes from that of Condese (Countess) de Chinchon, the wife of the Spanish viceroy of Peru who, in 1631, was cured of malaria by a native remedy made from the bark of the quina tree when she fell ill en route to Quito from the coast.

Few countries of the world possess as many varieties of native plants and trees as Ecuador. Six hundred miles off the coast, but still a part of Ecuador, are the Galapagos Islands, which means literally "large turtle." It was here that Charles Darwin, the scientist,

Ecuador at the Center of the World

The Second of a Series of Articles on South America

by Dr. M. L. Leuschner, Editor

derived his chief inspiration for the theory of natural selection.

The world famous "Panama" hats really come from Ecuador. The hat was misnamed by gold prospectors from the United States who bought the hats in Panama, while en route across the Isthmus to California in the days of the gold rush. Ecuador's fine hats of toquilla straw have been "Panamas" ever since.

This will give you a good idea of some of the strange paradoxes or topsy-turvy contrasts about this country of Ecuador. Our arrival as Baptist editors by Panagra plane at Quito, the capital of Ecuador, was the beginning of unique adventures in this fairyland city of enchantment and colorful contrasts. At the close of our South American trip, we reviewed our experiences and were generally agreed that Quito was the most exhilarating place we had visited.

INDIANS OF ECUADOR

In Quito, 9,300 feet up in the Andes, where the bells of some 60 old Spanish churches cleave the thin mountain air with sad, sweet mellowness, you will soon mingle with fascinating people—the Ecuadorians. However, there is no such thing as a typical Ecuadorian. Indeed, the human race in Ecuador represents as many interesting contrasts

BAPTIST MISSIONARIES

In Quito, Ecuador, it was our privilege to see the young Baptist missionaries, Rev. and Mrs. Garreth Joiner and Rev. and Mrs. James Gilbert, in action at their churches and in evangelistic work in the city. They are Southern Baptist missionaries who are serving Christ sacrificially. We also met a young Baptist in Quito who attended the World Baptist Youth Congress in Toronto, Ont., last year, whose father is a deacon in the Central Baptist Church.

EDITOR.

as the country's geography and topography.

Most of them are the Indians—with official estimates of fifty per cent of the population and "off the record" estimates of seventy-five to eighty per cent. They are constantly hurrying to and fro across the streets and around the market places, dressed in their colorful blankets, wearing their characteristic felt hats, and going barefoot. Almost invariably, the women are carrying heavy loads or a baby on their backs, or with flat baskets on their heads that have heaped up piles of fruit on them. The Indians, small in stature, are a picture of abject poverty, of pitiful hopelessness, of great bewilderment.

Besides these Indians, there are the mestizos of mixed blood, "Negroes and whites of Spanish ancestry." Then there are also the indigenous Indians, living mostly in the tropical jungles. Some of these are still unevangelized with the Gospel of Christ still to be preached to them. In this work in Ecuador's jungles, there are the martyrs of the Christian faith today.

OTAVALOS, COLORADOS, JIVAROS

Three of the most interesting Indian tribes of South America to be found in Ecuador are receiving the attention of evangelical missions and church people today. The Otavalo Indians are stocky, strong and handsome. They are believed to be descended from the Caras, who were conquered by the Incas. They are distinguished from the other Indians by their native intelligence and their unusual degree of independence and self-respect which they maintain. We found them hard to approach in the market place, but every acquaintance with them for the taking of some pictures was a most rewarding experience for us as editors.

The Colorado Indians dwell in the jungles at the foot of the western cordillera of the Andes. They continue their ancient tribal custom of coloring their bodies from head to

foot with a flaming red dye made from the seed of the native achiote plant. Mr. Harold B. Johns of our party made a special plane flight to Iquitos at the head of the Amazon to get a closer look at these Colorado Indians.

The unconquered Jivaros of the Oriente River have probably received more attention than any other Indian tribe in South America, due chiefly to their ancient tribal custom of shrinking the heads of their slain enemies. The Jivaros' zeal for warfare, carried on mostly within their own ranks, stems from their age-long struggle for survival against the enveloping jungle and their constant fight against "evil spirits." This is one of the world's last strongholds to be conquered for Christ by Christian missionaries.

HISTORY OF QUITO

Quito as a city will leave you as a tourist in a daze for days. This city of about 250,000 population is magnificently located at the foot of green carpeted hills, in a verdant, sun-drenched valley not too far from majestic Mt. Pichinada. Centuries before modern Quito was founded by the Spaniards, it was the capital of the Indian kingdom of Quito and its forty provinces. Conquered about 1000 A. D. by the Caras Indians from the coast, Quito bowed to the mighty Incas from Peru who made it the capital of their northern kingdom in 1497. Its last Indian defenders burned the city as the Spaniards prepared to attack it.

But Quito rose again from its ashes to become one of the most beautiful of Spain's New World cities. In the 19th century, the campaign of liberation in northern South America, under Simon Bolivar, had made sufficient headway to permit the General to send



QUITO, CAPITAL OF ECUADOR

The ancient city of Quito, capital of Ecuador, with a population of 250,000, situated in the Andes of a height of 10,000 feet, is the second highest capital in the world.

GOING TO RIO?

Brownell Tours of Birmingham, Alabama, have been selected as travel Coordinators for those Baptists going to the Tenth Baptist World Congress in Rio de Janeiro, Brazil, June 26-July 3, 1960. If you are interested in travel and hotel accommodations or are planning a South American tour, see your Brownell Travel agent or write to the Editor, 7308 Madison St., Forest Park, Ill., and we shall direct your inquiries to a reliable Brownell travel and tour agent. Literature will be sent to you free.

his able young compatriot, Antonio Jose de Sucre, into Ecuador to lead the decisive campaign against the Spaniards. In a fierce battle on the slopes of Mt. Pichinata, just outside Quito,



An Otavalo Indian of Ecuador, wearing a typical hat and bearing the usual heavy load of a child or of produce.

on May 24, 1822, Sucre and his men won the great victory that liberated Ecuador forever from Spanish rule. Today it is a self-respecting, freedom-loving democracy. Its monetary unit is the sucre named after its illustrious military hero.

MISSION OPPORTUNITIES

Here in Quito as well as in all of Ecuador you will find a challenging mission field. From our Humboldt Hotel window, we could look upon the hundreds of dingy, poor shacks on Panecillo (the little bread loaf hill) rising almost 1,000 feet over the city of Quito. Here the Incas worshipped the Sun God centuries ago. Today the ragged and spiritually poor Indians living on this hilltop need to lay hold on hope and joy which only Christ can impart.

Every morning, while we were in Quito, we were awakened at 6:00 A. M. by the loud rhythmic ringing of bells from a score or more churches in our immediate neighborhood. The golden altar and richly ornamented interior of the Church of La Compania defy description with their costly grandeur. The huge, green domed Cathedral is nearby, and in almost every block of the city you will find more of these ancient churches with costly, encrusted ornamentations. Where is the Lord Jesus Christ to lay his hand of peace and spiritual healing upon these people as he ministers to them through our missionary service as Baptists and evangelical Christians? Not only the jungle Indians of Ecuador but the people of Quito's cobblestone streets also need him NOW.

Missionary work in Quito by Baptists is just beginning. We attended services in the Central Baptist Church near the bullfight arena in the morning and in the downtown Bethel Baptist Church in the evening. The attendance was most encouraging at both places, and the spiritual fervor in the

(Continued on page 24)

A Short Summer Course at Green Lake

Your Invitation to the Laymen's Conference at Green Lake, Wis., August 22-29, 1959 by Rev. Harold W. Gieseke, Secretary of the Education and Publication Society

I AM WRITING this article on an April morning in Edmonton, Alberta. What happy memories that name brings to thousands of North American Baptists! We remember the glorious Conference fellowship of last July and our gracious hosts in this city of the Jubilee Auditorium. It is a crisp 34 degrees, and, as you would expect, the sun is shining brightly in "sunny Alberta." A near-perfect, early spring morning it is, but my mind is far away.

I'm thinking of other sunny skies with great billowy clouds, of rolling green hills and a sparkling, blue-green lake, and of a grand host of North American Baptist families chatting, eating, playing, and worshipping together. You've guessed it! I am anticipating our Laymen's Conference at Green Lake, Wisconsin, August 22-29, 1959, and wondering if you will be there.

If you have never been to this beauty spot known as the American Baptist Assembly, you have missed a rare experience. Do come and see what has made such ardent enthusiasts of

me; we shall come to learn some important things.

1. *We will be coming to learn more about ourselves.* It is only at such a quiet spot in God's wonderland of beauty that we can take time out for a bit of healthy introspection—a look at ourselves. Mr. Herbert Stabbert, writing of the Laymen's Conference in the April 2nd issue of the BAPTIST HERALD, says, "It is a week during which one can take inventory of one's life in surroundings that are conducive to honest thinking." "The world is too much with us, late and soon . . ."

In the unhurried atmosphere of Green Lake, we can see where we stand in our own "pilgrim's progress" and come to know our deepest needs. We will be able to pray quietly with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Seeing our hearts under God's own magnifying glass, we shall cast ourselves anew on the mercy and grace of a loving Savior. What a profitable summer course—if in it we

Father rushes to the office; the children scamper to school; mother herself works, or puts in a busy day at home or in the White Cross meeting. Evening hours are full. As a family, we never stay together long enough to enjoy each other's company—hardly long enough to pray together.

Vacations are the times when we get together, and a week at Green Lake is ideally suited for us to get reacquainted with our own family. We will go to meetings that the whole family can enjoy; take a boat trip together; climb Judson Tower together; roam the greens together; and relax at the swimming pool together. What an engaging prospect this is—to spend a week as a family in Christian recreation and heavenly inspiration! We expect this short course to reinforce our family ties and make us love one another, even more than we do.

KNOW YOUR DENOMINATION

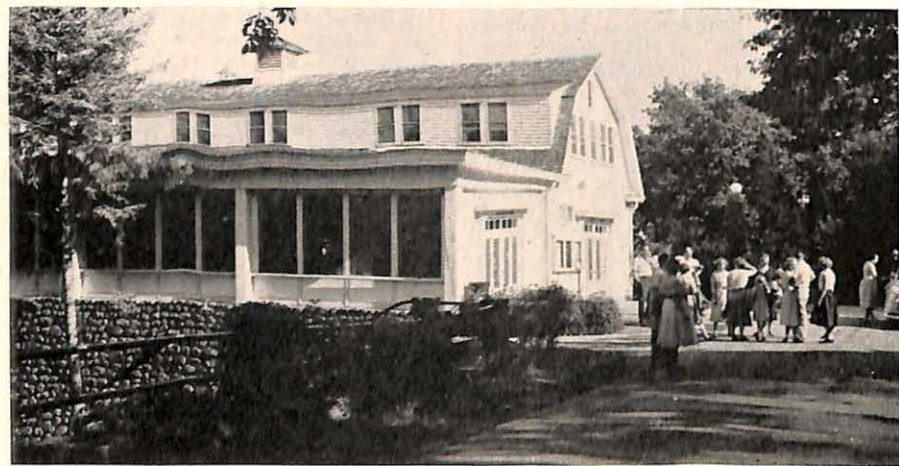
3. Again, *we are coming to learn more about our growing denominational family.* We expect to meet lay people from every corner of the continent: a business man from Texas; an engineer from Philadelphia; a couple from California; a wheat farmer from Kansas; a dentist from Oregon; a lawyer from South Dakota; and a salesman from Alberta. Think of the delight of knowing that they all love and serve our common Lord Jesus and that they have the keenest interest in our far-flung denominational enterprise. Think of meeting their families and finding that we know their pastors and that they know our relatives!

It is an old saying that there is no fellowship this side of heaven like good, North American Baptist fellowship. You will be part of it at Green Lake. Imagine time enough to sit down with Dr. Chaffee and talk about medical work at Banson Hospital; to thrill to Dr. Leuschner's pictures and hear the latest dispatches from our denominational front. Think of the opportunity to broaden our horizons: to meet Dr. T. B. McDormand, leader of the Canadian Baptists, and Dr. Thorwald Bender of Northern Baptist Seminary, as well as other speakers from sister Baptist groups, who may be on the Assembly grounds that week. This short summer course is bound to teach us that we are part of a mighty army, a great world family, united in hope and doctrine, "one in charity."

A WALK WITH GOD

4. Most important of all, however, *we will be coming to Green Lake to learn more about God and his dear Son.* As we open God's Word with our teacher, Dr. Walter W. Wessel of our

(Continued on page 13)



Morehouse Hall on the American Baptist Assembly grounds, Green Lake, Wis., where some of the sessions of the Laymen's Conference will be held, August 22-29, 1959.

hundreds of our finest laymen. I might be tempted to try, but surely, when it comes to describing Wisconsin's hills and lakes, there are writers far more lyrical than I.

Apparently, when the committee of our "Baptist Men" asked me to tell you about this summer's Laymen's Conference, they meant for me to stress that a week at Green Lake would be a liberal education! I quite agree. For here is one spot where you "live and learn"—even on your vacation. Let me sum up my hopes for this summer's "short and easy course for laymen" at Green Lake with the additional hope that you will send in your reservations today. As my family and I head for Wisconsin late in sum-

learn God's own estimate of our hearts.

2. *We will be coming, too, to learn more about our own family.* One of the most serious casualties of our modern, pell-mell pace is our family life.

REGISTRATIONS

You can still register for the Laymen's Conference at Green Lake, Wisconsin, August 22-29, 1959. Ask your pastor for the Conference leaflet and registration blank or send your request to North American Baptists, 7308 Madison St., Forest Park, Illinois. Your registration for the conference along with the registration fee should be sent to the Registrar, American Baptist Assembly, Green Lake, Wis.



Green Lake brings to mind sunny skies and great billowy clouds, rolling hills and a sparkling, blue-green lake, and the inviting grounds of the American Baptist Assembly.

Observations of a Green Lake Enthusiast

By Miss Irma L. Grieger of Forest Park, Illinois

HAVE YOU MADE your vacation plans for this year as yet? It's time to think about them!

Just as one can readily detect a recurrence of "gardening fever" by merely watching the gardener pore over his seed catalogs, "vacation fever" is also easily diagnosed. One observes the person who has succumbed, avidly scanning newspapers and magazines for coupons which offer information about some vacation spot, or making the rounds of travel agencies to gather all sorts of literature.

GLOWING DESCRIPTIONS

How eloquently and with what enthusiasm these brochures are written! Each place is described as a veritable paradise. The uninitiated reader of vacation folders may swallow this "hook, line, and sinker." Later he may be disappointed to find that he can't possibly see a sunset from his room in the Sunset Hotel, and that he overlooked the small print which advised him that only two meals a day are included in the cost of the tour en route and none at all in the larger cities. The result is that his vacation may cost him quite a bit more than the low price on the face of the pamphlet would indicate.

The veteran traveller takes these glowing descriptions with the proverbial grain of salt and may become rather skeptical over the years due to his experience and ability to read between the lines.

One may also be influenced by the returned traveller who reports in ecstatic tones what he has done and seen on the wonderful trip from which he has just returned. Further inquiries sometimes reveal pertinent facts which he forgot to mention, or the places he visited had great appeal to him, but not to you. Obviously, one there-

fore discounts the enthusiastic reports of some people.

It was with such an attitude that I listened to the reports of acquaintances of mine who spent some time at Green Lake, Wisconsin, shortly after the then Northern Baptists had purchased Lawsonia for their assembly grounds. As years went by and more people went, the reports of the wonders of Green Lake were repeated, and the story grew better with each telling.

No place could possibly be as lovely as they described it . . . "a little bit of heaven." After all, I had seen many religious conference grounds, and most of them left much to be desired. Weren't these people being carried away in their exuberance and exaggerating a bit (or a lot)? With doubt bordering on cynicism, I listened. Wasn't this perhaps another of those over-rated tourist attractions? However, the people returning with the glowing reports were no novices at travel. They had been around.

True, not all places described in lavish terms had been disappointments. A few such as Lake Louise in the Canadian Rockies; the Saguenay River trip in eastern Canada; Williamsburg, Virginia; and Cypress Gardens, Florida, stood out in my memory as jewels and had more than met my expectations. Could Green Lake come up to the picture my imagination had conjured, or would it be just another place I had visited after I got there?

With tempered interest and with an "I'm from Missouri" attitude, I accepted an invitation to accompany some friends driving to Green Lake to spend a week-end. I must see this place about which I had heard such profuse praise and judge for myself.

The prospect of lodging in a former cattle barn intrigued me (John Clarke

Lodge), and yet I had some misgivings. I found out that some human beings "never had it so good" (to borrow a colloquialism) as the Jersey cattle on Victor Lawson's Lone Tree Farm! Imagine Belgian tile walls in a barn! Other barns have also been converted into comfortable living quarters.

A guided tour of the grounds (over 1,000 acres) convinced me that what I had heard was true. The week-end sped by too rapidly, and I determined to return at the first possible opportunity. This I have done, for once one has been at Green Lake, something seems to draw one back. Whether it's the beauty of the place, the spirit—or a combination of both—it's like getting Florida sand in one's shoes: one always returns!

A CONVINCED BOOSTER

If one chooses to stay at the luxurious Roger Williams Inn or in a comfortable lodge, all guests of the Assembly have access to its recreational facilities which cater to varied tastes and ages. The grounds are beautifully landscaped, and one might choose to rest in the shade of the magnificent trees or ride or hike along the many miles of paved road which encompass the grounds. In spite of the vast acreage of the Assembly, the main buildings are so situated that even the person coming without a car can reach them easily.

The rose garden; the Prayer Tower (a converted silo); the swimming pool; the Cathedral in the Glen; the golf course; the Vesper Circle; the limpid beauty of the lake itself; plus the fellowship of Christians—all these comprise that pearl which we know as Green Lake.

Contrary to the tourist mentioned

(Continued on page 13)



RELIGION IN JAPAN

Most of the Japanese are Buddhists, thronging to the many shrines in Japan like the Yasakuni Shrine in Tokyo (left). But the Gospel News of Christ is being increasingly proclaimed in Japan by Protestant churches such as this attractive church in Kyoto (right).

THE RISING SUN NEEDS THE RISEN CHRIST

(Continued from page 7)

nounced that he would send a proxy to the Ise Shrine to report to the Sun Goddess the successful signing of the Peace Treaty. The following year the Emperor made a series of visits to the various famous shrines, including both Inner and Outer Shrines at Ise.

In the following New Year's celebration, more than 2,000,000 people were reported to have visited the Meiji Shrine in Tokyo. The engagement of the crown prince last fall was reported to the Imperial Ancestors at the Ise

Shrine by his ambassador in person, and it was announced that after this marriage he and his bride would go in person to the Ise Shrine to report their marriage.

Serious consideration is being given for state support to the shrines, which would be a violation of the present constitution. Furthermore, serious consideration is being given to reinstate the ethics courses in the schools which, without doubt, would again bring into sharp conflict the teaching

GREAT THINGS

Dr. Chalmers, a distinguished mathematician, gave up his professorship in order to become a preacher of the Gospel. When asked why he had taken this step, he answered, "Mathematics is the study of magnitude, and the proportions of magnitude. But for a time I had forgotten the magnitudes of the brevity of time and the length of eternity."

of Shinto ideology with Christian teaching of divine worship. There is danger, and demands are being made, that the present constitution may be drastically revised. All of these are grave portents.

ENCOURAGING SIGNS

But there are also signs of encouragement. Protests against this reactionary trend are made by various groups, both religious and secular. One of these was signed by 250 scholars, consisting chiefly of members of the Historical Academy of Japan. It declared that there ought not to be any "revival of reverse course education in history." One of those signatories was Prince Mikasa, the Emperor's brother.

What does the future hold for Japan? The road ahead is not an easy one. The response to the Gospel today is not that of ten years ago. The trials for the missionary force and the national Christians alike will be many. They need fortitude and perseverance faithfully to witness wherever God has placed them. They must work the works of him who sent them. They must unite their forces with other evangelicals to accomplish that which they cannot do alone. There dare be no thought of retreat, for the land of the Rising Sun needs our Risen Christ as the only hope. And we at home must lift up holy hands of prayer, as did Moses, that theirs be the victory of our living Christ!



TRINITY CHURCH'S MINISTERS

The two ministers of the Trinity Baptist Church, Portland, Ore., stand behind the pulpit: Dr. John Wobig (right), pastor; and Rev. George W. Breikreuz (left) director of Christian education.

TRINITY BAPTIST CHURCH

(Continued from page 5)

a spiritual mountain-top in the weekly program of the church. The choir serves regularly at both services. The contributions of the organist also assist greatly to acclimate the congregation for worship. At each service a special musical selection is given by church talent. At two evening services a month, the young people are in charge of the special music.

Both pastors of the church alternate in bringing the sermons, Dr. John Wobig preaching at the morning service and Rev. George W. Breikreuz at the evening hour of fellowship. During the morning worship service, a nursery and a Children's Church are conducted for the convenience of the parents and to train youngsters in worship. The pastor conducts the mid-week Prayer Meeting, at which time systematically he goes through various books of the Bible in a series of expositions on each book.

The activity of the church is not only that which appears on the surface for all to see. Much of the painstaking and time consuming work and planning are accomplished behind closed doors in committee and board meetings. Boards such as the Church Board, the Deacons Board, the Board of Trustees, the Finance Committee, the Board of Christian Education and others lay the groundwork upon which the achievements of the church can be built. To them and to each individual member, who is a faithful witness, belongs the satisfaction of realizing participation in doing the greatest work on earth.

This is Trinity Baptist Church in action: sinners who have been redeemed through faith in Christ, set apart by God, and are now motivated by the Holy Spirit to be "ambassadors for Christ."

From the Professor's Desk

By Dr. Walter W. Wessel, Professor, North American Baptist Seminary, Sioux Falls, South Dakota

In the gospel narrative, we read of both Scribes and Pharisees (also the Scribes of the Pharisees, Acts 23:9). Apparently these terms are not synonymous, but what is the difference between the two?

The Scribes spoken of in the New Testament were a professional class of Biblical scholars whose origin went back to the time of Ezra. The earliest Scribes were also priests (Ezra 7:6), but as the importance of the Law and synagogue increased during the Inter-Testament period, a separate lay class of Scribes came into being. Their chief function was the elaboration or theoretic interpretation of the Law. This gave rise to a tremendous volume of oral tradition.

In addition, they handed down expert legal opinions and were the teachers of the Law to the people. Since they championed strict observance of the Law in the face of the rising tide of Hellenism, (the priests often encouraged the introduction of foreign elements), they became the popular and influential leaders of the Jewish people. This is revealed by the method of address used for them, *rabbi*, "my master."

The Pharisees probably sprang from the *Hasidim* of the Maccabean period (second century B. C.). These "pious folk," as the word denotes, joined the Maccabees in their fight for religious freedom, and from Hellenistic encroachments on their Jewish faith. They were especially exact concerning the interpretation and observance of

the Law. The ideal of a legal life set up by the Scribes, the Pharisees sought seriously and consistently to carry out in practice. They held that both the written Law (as found in the Scriptures) and the oral elaboration (*Halachah*) were binding.

Their theology included belief in the resurrection ("every soul is imperishable, but only the righteous pass into another body, while those of the wicked are, on the contrary, punished with eternal torment" (Josephus, *Jewish War*, II, 8, 14), in angels and spirits, and in providence. Once the Pharisaic party had come into existence, the more important and influential Scribes came from their midst.

In the New Testament, our Lord often came into conflict with the Scribes and Pharisees, and in a classic passage (Matthew 23) roundly denounces their hypocrisy, pride and spiritual obstinacy.

A particularly interesting statement relative to the Scribes is found at the conclusion of the Sermon on the Mount: "For he taught them as one who had authority, not as their Scribes" (Matt. 7:29). This is probably a reference to the practice of the sayings of the great *rabbis* of the past, in contrast to Jesus' willingness to make independent pronouncements.

GREEN LAKE ENTHUSIAST

(Continued from page 11)

previously who found himself paying more for his vacation than expected, the guests at the Assembly know beforehand how much their stay will cost. Where else can one pay such nominal rates for comfortable accommodations in such peaceful surroundings?

Perhaps you've been undecided about coming to Green Lake for the Fifth Laymen's Conference in August. Hesitate no longer. You won't be disillusioned.

By the way, although the brochures and advertising for the Laymen's Conference emphasize family groups, I have been told that single people are equally welcome. See you there?

SHORT SUMMER COURSE

(Continued from page 10)

Seminary in Sioux Falls, S. Dak., we expect God to speak to us through its pages. We expect to be taught, re-proved, corrected, trained in righteousness, greatly humbled, and mightily blessed. We anticipate storing up spiritual energies that will be used up in the busy fall work of our churches. We know that our living Savior will step out of the pages of the Book and

become real to us as his Spirit possesses us.

With the eye of faith, Green Lake will change into the blue waters of Galilee, and we will hear once more his words, "Follow me, and I will make you everything you ought to be for me." By his grace, we expect to leave all and follow him.

Will you join us for this short summer course by the Lake? The dates are August 22-29. There is still time to enroll. See your pastor for a reservation blank today, and then greet us in Wisconsin!

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We the Women

By MRS. ALBERT REDDIG
President of the Woman's Missionary Union

AN INTRODUCTION

It gives me pleasure to introduce to you the wife of our minister, Mrs. David Zimmerman. Although a busy mother, she finds time to be active in every branch of our church, serving as a deaconess, a Sunday School teacher, sponsor of our Junior C. B. Y., and a member of the choir. She also takes an active interest in community affairs, and has served as an officer of our local P. T. A. At present, she is the president of our Woman's Missionary Union of the Northern North Dakota Association. In her quiet, unassuming way, she has often been a genuine inspiration and help to me. Her meditation which follows will prove a blessing to all who read it.

SOWING AND REAPING

By Mrs. David Zimmerman of Cathay, North Dakota

This is the time of the year when new life is evident all about us. We proudly watch gardens and fields grow. There should be a great deal of preparation and planning before the planting and seeding are done. The right kind of seed should be chosen for the locality. It must be cleaned and then planted or seeded at the right time. Everyone should realize the importance of planting good, clean seed. If there are weed seeds in the grain, they will naturally grow, too. Therefore, it is necessary to take time and go to extra expense to get clean seed to plant.

REMINDER

If you have not paid your dues of \$5.00 for each society to our Woman's Union Treasurer, please do so at once. It is not too late to send it to Mrs. Henry Schmunk, 1745 So. M St., Tacoma, Wash.

Just as undesirable seeds, chaff, dirt, etc., get into the farmer's grain, so individuals should "screen" out the "unclean things" in their lives. Plant only good and clean seed! "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Certainly, no one sows grain without anticipating a harvest. Yes, we want a good harvest, even a bumper crop! To be sure, there are times when a harvest is not realized. Often hail, drought or insects cause a crop failure or heavy loss. Yet, somehow within man there is the hope and courage that with "another spring, another seeding."

What about the spiritual harvest? If we sow to the flesh, we reap corruption. We read: "the works of the

(Continued on page 23)

Religious Editors Meet in New York

Report of the Associated Church Press Convention
by Dr. M. L. Leuschner, Editor

THE ASSOCIATED Church Press through its 156 religious publications, representing 14,969,161 subscribers, is a moulding power that must be reckoned with in American life today. This was clearly evident at its annual convention held in New York City from April 1 to 3. The speakers on the stellar program were aware of the immense Christian audience which they were addressing through these editors. And the pronouncements of the convention were important enough to be passed on to America's reading public by the secular press.

Three North American Baptist publications through their editors hold active membership in the Associated Church Press. They are the "Baptist Herald," "Der Sendbote" and "Youth Compass." At this year's conference only Dr. M. L. Leuschner was able to be present. Baptists as a whole are in the front ranks of this editorial leadership. Dr. William B. Lippard, former editor of the Baptist publication "Missions," has served for many years as the treasurer and executive secretary of the organization. Dr. Benjamin P. Browne of Philadelphia, Pa., editor of "The Baptist Leader," was elected president of the Associated Church Press at the New York meeting. Dr. Harold U. Trinier, editor of "The Canadian Baptist," was elected to the Board of Directors.

The editors toured the United Nations building following a luncheon

in the Delegates Dining Room, and were then seated in comfortable chairs of one of the U. N. conference rooms to hear several outstanding leaders. The Honorable Charles Malik of Lebanon, the President of the General Assembly of the United Nations, gave the editors a great deal to think about as they sharpened their pencils for future interpretive articles.

Mr. Malik is an ardent Christian who is always ready to witness for his Christ. "The only way to have a really enduring peace," he said, "is to found it on the Rock of God—and as a Christian I would certainly want to add—on the Rock of Christ!" He dealt graphically and forcefully with the three danger spots in the world of today—the continent of Africa, the Middle East and Berlin. Dramatically he pictured Africa as a continent that is bubbling over at present to liberate itself from colonialism and to stand on its own feet. Something that is unique and tremendously important in the world's history is now happening in Africa—the birth of new, free and completely independent nations who want to stand on an equal footing with the rest of the world.

Mr. Malik's address put the spotlight of attention on the Southern Cameroons where we have our influential mission field today. In the same building only a few days previously, the United Nations delegates had debated the future destiny of the

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CHARLES MALIK ADDRESSES PROTESTANT EDITORS

Dr. Charles Malik (center), president of the United Nations General Assembly, is applauded by Peter Day (second from right) and Dr. William B. Lippard, president and executive secretary-treasurer, respectively, of the Associated Church Press, upon his address at ACP's 40th annual meeting in New York City.—Religious News Service Photo.

BAPTIST HERALD

What's Happening

Recently the First Baptist Church, Underwood, North Dakota, received six young people and adults into its fellowship, three by baptism and three by letter. One of them was the youngest son of the pastor and his wife, Rev. and Mrs. Richard A. Grenz, as reported by Mrs. E. Blatchford, church clerk.

The First Baptist Church of Sheffield, Iowa, has called Rev. Ralph Cooke as its new pastor to succeed Rev. Vernon Link, now of Des Moines, Iowa, where he is continuing his graduate studies. Mr. Cooke is already on the field and is rendering an appreciated ministry in Christ's Name to the congregation and community.

Miss Eleanor Weisenburger and Miss Berneice Westerman, Cameroons missionaries who have been in the United States on furlough for the past year, left New York City on April 22 on the "S. S. Queen Mary" bound for England. They were scheduled to leave England for the Southern Cameroons, Africa, as soon as possible since their services on the mission field are urgently needed.

Easter Sunday, March 29, was a memorable day for the Calvary Baptist Church of Stafford, Kansas, when six young people entered the baptismal waters. This service was the climax to the evangelistic meetings held during the first week in March, with Rev. Rubin Herrmann of Tyndall, S. Dak., as evangelist. Rev. H. J. Wilcke, pastor of Stafford's Calvary Church, baptized the young converts at the Easter service.

Rev. George W. Zinz, Sr., pastor of the Forest Baptist Church, Winburne, Pa., has announced to his church that he will retire from the active ministry on June 30, 1959. In August 1959 he will be 71 years of age. He has served the Forest Church since 1940 and has had an outstanding record in our churches for fruitfulness of service and devotion to Christ. He is one of God's ministers who deserves a most blessed and happy retirement, continuing to be of service to his Lord!

A new record for attendance was set by the Immanuel Baptist Church, Kankakee, Ill., on Easter Sunday with 184 persons present at the 8:30 A. M. service, 207 at the 11:00 A. M. service and 16 in Junior Church, making a total attendance of 407. On Sunday, April 5, Rev. Louis R. Johnson, pastor, received 7 new members into the church, bringing the total membership to 361. Considerable progress is being made by the church in its new building drive.

Recently Rev. Arthur K. Schulz, pastor of the Bethany Baptist Church

May 14, 1959

near Portland, Oregon, completed an instruction class for new converts and, on the completion of the course, baptized seven young people. A similar class for another group of young people who have made their decision for Christ as Savior, is now being held. Mrs. Samuel Rich, reporter, stated: "We of the Bethany Church rejoice in the salvation of these young people. They are the church of tomorrow."

From April 19 to 26 the Grosse Pointe Baptist Church, Grosse Pointe, Mich., held evangelistic services with Dr. Charles W. Koller of Chicago, Ill., president of the Northern Baptist Theological Seminary, serving as the special speaker. A week of intensive prayer on behalf of the services preceded this revival campaign. The choirs of the local church and neighboring churches provided the special music. Dr. A. Dale Ihrie, pastor, was in charge of these inspirational and blessed services.

From March 15 to 22 the Immanuel Baptist Church, New York, N. Y., held evangelistic services with Rev. Philipp Scherer of Toronto, Ontario, as evangelist. On Easter Sunday evening the young people of the church presented the play, "The Resurrection of Lazarus." Rev. and Mrs. Earl Ahrens and their son Billy were guests of the church at all the services on Sunday, April 12. Mr. and Mrs. Ahrens, Cameroons missionaries, spoke at the services. Rev. Assaf Husmann is pastor of the church.

Special Holy Week services were held by the Dayton's Bluff Baptist Church, St. Paul, Minn., from Palm Sunday to Good Friday with Rev. Harold W. Gieseke, secretary of the Education and Publication Society, bringing the messages. On Easter Sunday evening the guest speaker was Dr. William J. Appel, director of our Austrian Mission Field. The Easter sermon topic by the pastor of the church, Rev. William H. Jeschke, was "Our Undoubted King."

The First German Baptist Church of Benton Harbor, Michigan, has extended a call to Rev. W. W. Knauf of Elk Grove, Calif., to become its first full-time pastor. He has given a favor-

CHURCH DEDICATION AT PLEVNA, MONT.

On Sunday, June 7, 1959, the First Baptist Church of Plevna, Montana will dedicate its new church edifice. Dr. M. L. Leuschner will be the guest speaker. You are invited to attend.

Ervin Huber, Clerk.

able response to the call and announced that he would begin his pastorate there on June 14. He has served the First Baptist Church of Elk Grove since 1946. Rev. Frank Friesen will bring his interim ministry at the Benton Harbor church to a close on June 1st after having served the congregation most effectively for 9½ months.

On Sunday, March 22, Dr. John Wobig, pastor of the Trinity Baptist Church, Portland, Oregon, baptized 10 converts on their profession of faith in Christ. Another baptismal service was held on Sunday evening, April 19. The Bible School presented a Bible Day program on Sunday evening, April 12. Open House for the parents and friends of the Bible School students followed the program. The Christian Training Institute Choristers of Edmonton, Alberta, presented a sacred concert on Sunday evening, April 26.

In March a series of revival meetings was held in the Upper Bay Baptist Church of Santa Ana Heights, Calif., with Rev. Arthur K. Schulz of the Bethany Baptist Church, Portland, Oregon, serving as evangelist. The meetings were well attended and the Lord blessed with a number of persons making their decision for Christ as Savior. "The church was also strengthened and built up in the faith," as reported by the pastor, Rev. Fred David. On Sunday morning, April 5, the guest speaker at the church service was Rev. G. A. Zimmerman, secretary of the Sunday School Union.

A week of pre-Easter services was held at the Immanuel Baptist church, Kenosha, Wis., with Rev. John Kroeker from the Zion Baptist Church, Milwaukee, Wis., serving as evangelist. The Lord richly blessed his people through the inspiring messages and religious cartoons that were given every evening. On Easter Sunday morning it was the privilege of Rev. E. W. Klatt, pastor, to extend the hand of fellowship to six new members. The evening service was in charge of the Woman's Missionary Society. Mrs. Dorothy White presented the Easter story while showing her own paintings of the same with floodlights.

The Woman's Missionary Society of the Faith Baptist Church, Vernon, British Columbia, held its anniversary program on Sunday afternoon, March 1st, with the president, Mrs. Fred Ohlmann, in charge. The Women's Chorus sang a number, and Mrs. M. Grunwald, secretary, gave her annual report. Besides several recitations, a dialogue was presented by the women. At this service Mr. and Mrs. E. Brechert were surprised on their 25th wedding anniversary. Rev. Fred Ohlmann and Mrs. E. Taron, deacon, congratulated the honored couple. Mrs. Fandrich presented them with several gifts on behalf of the church.

The Baptist Woman's Missionary Union of Plevna, Montana, held its

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—A. Devaney, Inc., N. Y.

Tom soon learned that Mary Sue's beauty came deeply from her very soul which was completely at peace with her Savior.

SYNOPSIS

Tom Larkin drove his big semi truck into the darkness of a stormy night and hit an obstruction in the road. No farmhouse light was in sight. Then to his amazement at the top of a hill he seemed to see a building with lights flickering at the windows. He walked to it through the huriling rain and found it to be a weather-beaten church. And in it, he discovered a girl, deep in prayer, sitting near a candelabra. Mary Sue took him to her home nearby and introduced him to her father, Spencer Nichols, a man with no sign of friendly warmth who called his daughter, "a scatterbrain." Since the death of his wife, Mr. Nichols and his daughter had had many disagreements. In this home with this Bible-reading girl, Tom Larkin was reminded of his deeply religious mother and of his promises to her before she died. Back in the city the next day, Tom Larkin rejoined his "steady date," Dixie Gates, a waitress. But he could not forget Mary Sue and her dilapidated church. He went out again with paint and brush to fix up the church, but the girl came and talked about God's having a purpose for him and his needing Christ. Then Spencer Nichols became interested in fixing up the church and sinking a new well. Everybody in the community came to the first service in the re-opened church. Tom Larkin's testimony how Christ had become his salvation became a stirring sermon. Everyone was happy especially Mary Sue. She was now praying for her father.

CHAPTER ELEVEN

TO TOM, the thing most profound about his salvation was the wide and boundless realm of possibility. If his mother's prayers had given him into the hands of Christ, if the prayers of Mary-Sue, her mother, all those dwelling hereabout, had brought to pass the living hope and transformation of their little church, then there seemed no end to what could still be accomplished here!

The basement was begun and despite their lack of funds it never once occurred to Tom that they would not complete it. He felt certain they would because he felt certain this was what God would have them do. If God had wished otherwise, Tom would have known. He would have felt doubt, un-

The Voice of My Beloved

A Christian Novel by
Phyllis Speshok

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Grand Rapids, Michigan

easiness, lack of guidance. He felt nothing but confidence.

Miraculously, the little collection box tacked on the back wall of the church seemed constantly capable of meeting their immediate demands. Cement, cinder blocks, sand, gravel. The men themselves worked untiringly and always without pay. During the hot months they had come to the church at odd times, whenever an hour was free. With fall harvesting under way and partially completed, they came evenings, and occasionally some worked a full eight-hour day.

Women, in their spare moments, took a census of the children of the area, and invited them to attend Sunday School, which would be held upstairs until facilities were available in the basement. They listed names, drew charts, bought silver and gold stars for keeping proper record of attendance and Bible-verse learning.

Some were able, by rummaging through attics and garages, to contribute old tables, chairs, stands. These were sawed off at the bottom to make furniture suitable for a child, sanded, painted, repaired.

Member by member, the fleet of workers grew in size, in strength, in purpose. Tom never ceased to marvel. Not only at what had been done, but at what could still be done.

He never failed to tell Dixie each little detail of each new accomplishment, day by blessed day. And as she listened, her eyes grew warm at sharing his happiness.

"A year ago I could never have believed such a thing!" he would say time and again.

"Nor I—" she would whisper.

"Not only the church, but me! The way I feel inside! The way life is worth living all of a sudden! As if I can take anything, cope with anything, accomplish anything! Not because I'm doing

it, but because *God is with me!* You know how it feels never to be alone, Dixie? Never to be lonely?"

And then he would reminisce. "*Even as a child, I never knew what it meant to depend on someone else—*"

Most of their talks took place at the restaurant, or during long walks. In either case, Dixie's hand would find his and squeeze hard when he spoke of the past, wanting, somehow, to wipe away the hurt.

"Oh, I'm not bitter any more!" he could say now. "The way I grew up may have stunted my growth for a while, but I'm grateful for that! You see, Dixie, I know now it was God's way of giving me *understanding—*real, logical proof of what prayer and faith can do! The only part that hurts," he added somberly, "is that, like my mother, I wish the old man had been able to take those few remaining steps into Christianity. That cuts deep, to know he never quite made it. Along with it, there's this even worse knowledge that instead of *helping* him, like Ma asked—*I turned my back—*"

They stopped walking and sat down on the front steps of Dixie's apartment building. It was relatively dark and deserted, noises of the city muted by distance and the late hour.

"You were a little boy," Dixie pointed out. "You can't expect a little kid to understand things like that."

He nodded. "That's one way of balm-ing it, Dixie, but this much I learned: *one of the worst things that can happen to any Christian is to stand by and watch someone he loves miss eternal life.*"

They were silent then. In the silence Tom felt again that subtle, intangible breach between Dixie and himself since he had accepted Christ. He had the gratifying knowledge of having become an avowed, dedicated Christian. Dixie still wavered in that

world of indecision. He knew it: he felt it. He was not quite certain how to approach it. He could not bear the thought of her never going all the way. It brought an inner misery like the prick of a thorn. Yet—he was still so *clumsy!* Even with the help of God so far as other things were concerned, he remained an ineloquent dolt in matters such as this. He attempted to broach the subject, and then her direct brown eyes looked into his and the words stuck in his throat.

Oh, he was certain she *believed* in God! But only after his own conversion did he realize that there were degrees of faith far more compensating than mere *belief*. There was faith as he had known it before: believing in God grudgingly and for the very simple reason that he was afraid *not* to believe. He dreaded the loss of heaven, and he was afraid of suffering the agonies of hell, so he believed. A faith of this degree was better than no faith, and he would never question that God, in His infinite mercy, permitted such believers to enter the kingdom of heaven. He knew now, however, that the only *truly* joyous faith was the faith born not of *fear*, but of *love*. Tom had come to understand, over and above his past beliefs, that God was all-good and most certainly deserving of *all* his love. Therefore, faith brought about in this way, with *love*, with *appreciation*, and with *willingness* to accept and fulfill God's wishes, was the greatest gift and the only *supreme* ecstasy any human could know. It was this for the very obvious reason that it was given not of man, but of God. To see Dixie settle for less than this cast the only shadow on the brightness of his new-found glory.

He grappled inwardly with the thing, finally begged silently, "*Help me, God—*" and suddenly Dixie, in her quiet amiable way, gave him the key with which to open the subject.

"You think I'll go to hell?" she asked point-blank. "Is that what you've been trying to say?"

"Oh, no!" he said quickly, and even without meaning to, his hands reached for hers, as if in physical contact he could hold her, protect her. "No, I'm sure you *won't*, Dixie. I know you *believe* in God, honey. I know that sometime in your life—when you were a little girl, maybe—you *accepted* Him—*didn't you?*"

They had spoken many, many times of religion, but always it had brought discomfort to one or both of them and they had let the subject drop without really coming to any true discoveries or admissions. They had discussed religion just as they had discussed marriage—mostly in generalities, fearful of becoming too *personal* lest one might know exceeding embarrassment or possible disappointment. But now Tom felt impelled to delve, to draw out, and, if at all possible, to assist. He waited, almost without breathing, for her reply.

After a long while she smiled embarrassedly. "Sure," she said. "I ac-

cepted Christ. I was baptized. It was like I told you a long time ago, Tom. Church seemed to be the only place there was any peace or quiet—you know? Then, *later*, when I got older, I guess I got scared—"

"Scared, Dixie?"

She shrugged. "I don't know how to tell you. I never told anybody before. You see—things changed—I changed. I grew up a little and I realized I'd accepted Christ like a drowning man after that straw—you know? I wasn't sure, living the way we did—always a struggle, one baby after another, work, work, work—that I could live up to the vows I'd made. No matter how good I tried to be there always came the day when I was tired and I got mad and blew up at my folks about it. Finally, I left—"

His hands held hers tightly now. "But you went back, Dixie. You said you were sorry, you made amends, you've helped them ever since—"

She shivered, got up and moved away, leaning against the iron railing opposite him.

"It was more than that, Tom. Sure, I forgave my folks because I love them. I never really stopped believing in God, either, I suppose. But I got bitter, kind of. You know—thinking how some people get all the breaks while I ended up a dumb waitress in a two-bit restaurant. You don't feel very Christian when you harbor hate like that, Tom—"

"Dixie!" He was up and reaching for her. "Don't say things like that about yourself! You're not a 'dumb waitress'! You're a sweet, fine girl and you *know* it! Don't talk about *hate!*"

He shook her, and she smiled, reaching up to touch his face. There were tears in her eyes and she blinked to keep him from noticing.

"Okay, then. Not hate. Maybe just resentment—"

"You shouldn't even feel resentment, Dixie! Oh, sure! I felt it, too, and I *know* that, but—honey, I found out that *happiness isn't getting what you want; it's wanting what you get*. Don't you see? Don't worry about what you *haven't* got. Just give thanks for what you *have* got. You're strong and healthy and pretty and sweet—"

One big hand found its way to her face and held it up so that he could look into her eyes. "*You're a Christian, too, Dixie. I think you are saved, I think you lost your way for a little while, maybe got faith all mixed up and snowed under by everyday living like I did. But I know that if you thought about it, Dixie, if you prayed about it, you'd find the way back—*"

She nodded. "I've thought that, too, Tom. Especially these past months when you've been working at the church, when I've been attending regularly. *It—would make you happy, wouldn't it, Tom?*"

"Oh, yes!" he whispered. And then, when he realized the implication, "But you can't do it for *me*, honey—*only for yourself—because you love Him and want to serve Him.*"

"I know, Tom—"

"Honey," he said more tenderly, "it isn't that I don't think you'll go to heaven just the way you are because I *do* think you will—just because you believe and you've said that you believe and you've been baptized. It's just that—you've got a life to live here on earth, too, and I know you'd be happier serving God with *love* than you would be just as a luke-warm Christian. You see?"

"I see, Tom."

"Dixie—" he said ponderingly, "I know you'll hear better sermons here in town. Out at our little church we don't have sermons at all—just reading and singing, sometimes a testimony. But there's something *about* it, Dixie. A faith you can almost feel with your fingertips—you know what I mean?"

"I think so. It has something to do with simplicity, I guess. *Acceptance without question—*"

"Yes! Maybe if you came with me more frequently—"

He saw her face tighten. "Don't you *like* our church?"

"Of course."

"Don't you like being there?"

"Yes—"

"Then—won't you *come*? If I ask you?"

She closed her eyes quickly, but not before he saw tears creep from beneath the lids. He put his arms around her and held her gently, but even though he sensed and did not understand the struggle within her, he insisted. He *had* to!

"You *will* come, Dixie—" Not even a question.

She drew away, turned her back quickly.

"Yes," she said, then disappeared inside.

It was not as Tom had hoped it would be, but it was a beginning.

She came with him the following Sunday. She was polite and amiable as always, but he sensed the withdrawal in her—especially as they neared the church.

Mary-Sue was already there lining up her music on the piano. Children had started to arrive for Sunday-school classes. Tom felt Dixie stiffen as he led her toward the front of the church and Mary-Sue. He saw the two girls look at each other levelly, then look quickly away.

"I'm glad you could come—" Mary-Sue said evenly.

"Thank you very much," Dixie reciprocated. "The church looks very nice."

She *did not say*, "*I'm happy to be here.*" Tom noticed. Perhaps Mary-Sue noticed, too. Her head came up and she glanced at both Tom and Dixie. Tom flushed. He had still never reached that point of discussing either girl with the other. He bore each a strange loyalty, including the pact of silence. He could not now defend Dixie by saying, "It was *my* idea—"

(To be Continued)

Sunday School Lessons

A TEACHING GUIDE

Date: May 24, 1959

Theme: **THE KINGDOM DIVIDED**

Scripture: **1 Kings 12:12-20**

THE CENTRAL THOUGHT: The moral and spiritual foundations of a nation are proved in time of crisis.

INTRODUCTION: The glory of Solomon's kingdom was not glory for the greatest number of people. Most of it was reserved for Solomon's court. For thousands of his subjects, it meant nothing but blood, sweat, tears and toil. There was no real stability in the national prosperity because it was largely based on economic inflation. His many marriages, of which a great many were political, revealed his sensual and carnal nature.

His greatest weakness can be seen in his relationship to God. After the first glory of the dedication of the temple had receded, we read of very little activity in the house of the Lord. Like Solomon's palace and public works, the temple was often used as a showplace rather than a place of worship. Built as a house of prayer for all nations, Solomon failed even in leading his own nation to its sanctuary. Perhaps he spent too much time building temples for the gods of his wives and too little time in the temple of Jehovah.

I. THE WISDOM OF OLD MEN. 1 Kings 12:1-7.

If it were possible through the ages to accept the advice of venerable men, those who have behind them years of scholarly research and experience, then our present generation would have reached a measure of perfection. Very few learn from their own experience; much less from the experience of others. No one knows how much wisdom and knowledge go to waste because we do not accept the results which were proven countless times in generations gone by. These men were close to Solomon and well acquainted with his many policies. They saw what such a continued course would mean to the nation of Israel, and out of the abundance of their heart and mind they gave the only possible solution which would prevent a national catastrophe.

II. THE IMPETUOUS YOUNG MEN. 1 Kings 12:8-15.

One of the major weaknesses of youth is that it is too quick to give advice and too slow to receive it. Jeroboam and his young henchmen had no intention of accepting the advice of the old men in the first place. They had already seen the power and the influence and the wealth and the splendor which Solomon had gained, and they were determined to hold on at all costs. Not one thought was given to reason, to mercy, to love or to

righteousness. Their interest was centered on increasing the worst elements in government and not in developing the best.

II. THE DAY OF RECKONING. 1 Kings 12:16-20.

Solomon gave very little thought to the day of reckoning in his own life or in the life of the nation. The common people had to pay the bills and bear the burden of Solomon's glory. Ultimately, however, there comes the proverbial straw which breaks the camel's back. Perhaps Solomon had a premonition of future judgment, but he hoped that it would not come during his lifetime. In his selfish pleasure, he was not overly concerned with judgment of future generations. (Hezekiah had the same thought. See Isaiah 39).

Jeroboam wanted to strengthen himself, his position, his influence but lost the greater portion of his kingdom in his attempt. And a nation which was at the threshold of great political and spiritual power was suddenly divided and never united again. A ruler can only be strong and free to the degree that he gives freedom and strength to his subjects.

A TEACHING GUIDE

Date: May 31, 1959

Theme: **ELIJAH, GOD'S WARRIOR**

Scripture: **1 Kings 19:9-18**

THE CENTRAL THOUGHT: Discouragement and despondency can make even the greatest of God's saints helpless and useless.

INTRODUCTION: Although the Jewish people sought the authority and splendor in the kingship of their nation, it was, nevertheless, the prophet who was the real power behind the throne—and more often in spite of the throne. Many of the kings used their office for selfish purposes and pleasures. Some were not worthy to hold such high office. Nor were they spiritually, physically and mentally equipped for the responsibilities of their position. If it had not been for the moral and spiritual force of the prophets, the history of Israel and Judah would have been very brief. They were God's watchmen, who went up and down the highways and byways of Israel and kept a constant check on the spiritual pulse of the nation. It was, by no means, an easy task, nor an enviable task. Often standing alone with God, the prophet had to stand up to the

S. S. LESSON EDITOR

The editor of this page, "Sunday School Lessons," is Rev. Bruno Schreiber, who lives at the address: 1026 S. Harvey, Oak Park, Illinois.

king and the majority of his subjects and rebuke them in the name of the Lord. He was a man of great courage and yet often a victim of discouragement and despair. He was also a "man of like passions" (James 5:17), yet with a tenacity of spirit and faith that helped him live above them.

I. A PROPHET WHO WAS OUT OF PLACE. 1 Kings 19:9.

Elijah was on a sit-down strike. He wanted God to improve his working conditions. Unless the Lord made his surroundings a little more congenial, Elijah refused to work. So many people got on his nerves, and he was tired of arguing and fighting. He put in such long hours, and he didn't even get paid for overtime. The fact was that no one even appreciated his efforts. He was determined to hide out in this cave until God came to more reasonable terms, or at least was willing to listen to his point of view. As soon as God found out that he couldn't get along without Elijah, God would be more than willing to make some concessions.

But Elijah was out of place, out of the will of God, away from the work of God, and no amount of fretting could force God to come to terms with him. There was only one solution and that was for Elijah to come to terms with God.

II. A PROPHET WHO WAS OVER-ZEALOUS. 1 Kings 19:10.

This sin is not too prevalent among Christians today. Would to God we had a little more enthusiasm in the work of the Lord!

The danger in the case of Elijah was the fact that his over-zealous nature led him to indulge in self-pity and self-righteousness. He was so enthusiastic in his work that he was overtaken by his self-importance. Striking away, right and left, at a furious pace, he failed to see others working slowly but making more sure of their progress.

III. A PROPHET WHO NEEDED TO LEARN. 1 Kings 19:11-17.

Elijah, like many of us, looked for God in the sensational, the melodramatic, the spectacular! If God is in the act, there must be unusual sound effects and a panoramic stage setting. It seems so undramatic and ordinary to expect to hear God in a common whisper of a still small voice. Elijah needed to learn the power of God's still small voice because he needed to learn the power of quietness and confidence. (Isaiah 30:15). There were kings and prophets to be anointed, and Elijah needed the sure voice of the Lord to avoid any mistakes.

IV. A PROPHET WHO WAS NOT ALONE. 1 Kings 19:18.

God gave Elijah an opportunity to express himself fully. It sounded as if he had rehearsed his speech, because every time God asked him what he was doing here, he repeated himself

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BAPTIST HERALD

Our Denomination in ACTION

Eastern District

Good Friday and Easter Services, Centerline, Mich.

Good Friday was observed at the First Baptist Church of Centerline, Michigan, together with five cooperating churches in the area. Rev. P. Murphy of Faith Baptist Church brought the message, "The Cross of Repentance"; Rev. R. DeRenzo of Trinity Baptist, "The Cross of Rejection"; and Rev. C. Dundas of Memorial Baptist, "The Cross of Redemption." Special music by the six participating churches added much to the solemnity of the occasion.

On Easter Sunday a sunrise service and two morning worship services were held in order to accommodate the worshippers. A new high of 556 has been reached in our morning worship service. Special musical selections from the cantata, "The Christ Everlasting," were enjoyed by those attending the Easter evening Praise Service. Eighteen of our Sunday School teachers attended the four-week Laboratory Training School sponsored by the Greater Detroit S. S. Association during February and March, receiving their certificates.

We have been blessed with 50 additions to the church during the year. There has been a goodly increase in tithing. Our weekly offerings now approximate \$1,000. We praise God for the manifold blessings that he is continually bestowing upon us as a church.

Ruby R. Smith, Reporter

Baptism and Easter Services at Alpena, Mich.

On Sunday evening, Feb. 15, the auditorium of the Ripley Boulevard Baptist Church, Alpena, Mich., was filled to capacity to witness a baptismal service. Eighteen persons dedicated their lives to Christ, and were baptized on confession of their faith in Christ. The organist was Martha Konart and the soloist was Mrs. Ivan Saddler. Rev. Eric Kuhn, pastor, gave a stirring message, "Ye Must Be Born Again."

"Sunday School Family Night" was the theme for the supper held on Friday, March 20. Ben Kanarr, superintendent, introduced the teachers and conducted a classroom tour. The song leader was Dave Joy. The tables were beautifully decorated in spring colors with places marked for 200 people. Following dinner, two films were shown: "God's Wonders in a Wonderland Book" and "Prior Claim."

White hyacinths banded in purple and a spray of beautiful Easter flowers on a large lighted Cross decorated the altar for the Easter worship service. The organ prelude was by Mrs. Edward Timm, with an instrumental selection by William Best. The message, "The Unsealed Sepulchre," was given by Mr. Kuhn, pastor.

Mrs. Omer S. Turnbull, Reporter

Easter at Colonial Village Church, Lansing, Mich.

The week preceding Easter proved another highlight of progress of the Colonial Village Baptist Church, Lansing, Mich. This started with Dr. Tom Malone of Emmanuel Baptist Church and president of Northwestern Seminary as the preacher. The average attendance during these meetings was 235. The Sunday School attendance goal for Easter was set at 700. A large cross was prepared (seen in the picture) on which names were placed of those who promised to attend every Sunday in the five weeks preceding and on Easter Sunday.

The attendance on Easter Sunday reached a new high of 730 in Sunday School and 600 in the church services. Total attendance for the day was 1,787. Six persons found new life in Christ on this day. The interest generally is running high in every department of the work, with the Sunday evening services running well over 200. Rev. Aaron Buhler, pastor, is preaching a series of sermons on "The Person and Work of the Holy Spirit."

At the beginning of this year our missionary program was revamped, and six new denominational missionaries were given substantial support. This was a new venture of faith, which the Lord will surely honor and bless.

Rev. Ewald A. Roloff, Reporter

Ground Breaking Exercises, Bethel Church, Detroit, Mich.

Ground was broken Sunday afternoon, March 15, for the \$265,000 first unit of the Bethel Baptist Church plant, Detroit, Mich., to be erected at 26400 Little Mack, St. Clair Shores. William Krieger Sr., trustee emeritus of the church, turned the first shovel-



SUNDAY SCHOOL RECORD AT LANSING

The record breaking Sunday School attendance at the Colonial Village Baptist Church, Lansing, Mich., brings joy to Mr. Walter Kuhn (left) superintendent; and Rev. Aaron Buhler, pastor.

ful of sod on the church lots. Mr. Krieger, veteran Detroit shoe dealer, has been a member of the church for 65 years and was a trustee for 25 years. Plans are to build the church in three units at a total cost of approximately \$750,000.

Mayor Thomas Welsh and Councilman Roy Geer of St. Clair Shores spoke brief words of welcome and encouragement to the many members and friends gathered for the occasion. Dr. Dale Ihrie, pastor of the Grosse Pointe Baptist Church, delivered the major address of the ground-breaking service. Rev. Herman H. Riffel, pastor of the Bethel congregation, stated that its members were for the most part living in the communities of which its new location is the center.

Mr. Fred Stradelbauer is chairman of the church building committee and Mr. E. Ross Awrey is chairman of the Planning and Construction Committee for the new edifice. The first unit will have facilities for 400 Sunday School pupils, fellowship multipurpose hall, a lounge and a kitchen. Commencing Sunday, April 5, the Bethel Congregation began holding its Sunday evening youth groups and evening Gospel Hour in the Harmon Elementary School near the building site in St. Clair Shores.

Mrs. Leonard Radionoff, Reporter

Central District

Inspiring Missionary Conference at Buffalo Center, Iowa

The First Baptist Church of Buffalo Center, Iowa held its fourth annual Missionary Conference March 15 to 22. We were privileged having missionaries present from many fields — New Guinea, Japan, China Inland Mission, South Africa and the Cameroons. Dr. Martin Leuschner, promotional secretary, and Rev. J. C. Gunst, district secretary, were present part of the week and favored us with thought-provoking messages, as well as Mrs. George Henderson.

Sunday, March 15, began with missionaries speaking in departments in the Sunday School, followed by messages in the morning and evening sessions. Afternoons featured interesting and informative panel discussions in which all missionaries participated. Evening meetings featured one or more missionaries and a film on some work or field. Our hearts rejoiced as we listened to the testimonies of Mr. and Mrs. Les Magee, missionaries to Brazil.

The final day was scheduled with Dr. Leuschner speaking on "The Urgency of the Hour." Pastor H. J. Kolbe of Austria brought a clear German message in the afternoon. The day ended with several missionary messages and a report on a visit with Betty Elliott in the Auca Indian territory of Ecuador. On Thursday evening, March 26, we were privileged to see slides of the Baptist work in Austria, presented by Dr. and Mrs. Wm. Appel.

Mrs. Joe Jurgens, Reporter

Baptismal Service and Easter Cantata, Emery, S. Dak.

On Sunday evening, March 15, Rev. Leland H. Friesen of the Emery Baptist Church, Emery, S. Dak., baptized eleven young people on confession of their faith. One of these was won to the Lord at camp last summer and the rest gave their hearts to Jesus at the special meetings held when Dr. Dale Ihrle was here. We rejoice to see these young people start their lives on the right course by following Jesus.

On Easter Sunday evening the choir of the Emery Baptist Church gave the cantata, "The Resurrection Story." This was in two parts, "The Tragedy" and "The Victory." The choir has twenty-seven members and is directed by our pastor, Rev. Leland H. Friesen. Mrs. Arthur Edzards is accompanist.

Mrs. Herman Bleeker, Reporter

Inspiring Programs at Shell Creek Church, Nebraska

We of the Shell Creek Baptist Church near Columbus, Neb., began the new year by having a week of cottage prayer meetings in the homes of various members. On March 15 we were privileged to have Rev. Lawrence Bienert, secretary of the Commissioned



Rev. Lyle Wacker, pastor of the Shell Creek Baptist Church near Columbus, Nebraska, and 11 young people whom he recently baptized and received into the church's fellowship.

Baptist Youth Fellowship, as our guest speaker. He also showed slides of our missionary field in Japan.

On March 22 our young people gave their annual program consisting of various readings and songs and the play, "Blessed Are They." On Good Friday evening the choir rendered the Easter cantata, "The Hour Of Triumph." In our last business meeting, we were happy for the decision which was made to purchase new pews. We are looking forward to next fall when they will be installed.

On March 29 we were impressed as well as filled with joy when we had a baptismal service and 11 candidates followed the Lord at his command. We pray that our church might continue to be a light for Christ in this community. Rev. Lyle Wacker is our pastor.

Mrs. Allen Mohrmann, Church Clerk

CALL FOR A DOCTOR!

A new clinic has recently been completed in McClusky, N. Dak., with modern facilities. The town is in need of a good, Christian physician. Anyone who is interested or who has information about an available doctor can write to

REV. E. R. OSTER
McClusky, North Dakota

Special Services and Pastor's Farewell, Racine, Wis.

Rev. Wallace Olson of the Immanuel Baptist Church of Wausau, Wisconsin, conducted five "Spiritual Life" services in the Grace Baptist Church, Racine, Wisconsin, March 8-11. His messages brought many Christians to a closer relationship to their Savior and many re-dedicated their lives to serve him better. Each evening a different organization of the church provided special music and the senior choir sang two evenings.

Rev. D. Raymond Parry and Mr. and Mrs. D. R. Parry were guests of honor at a farewell reception in the Grace Baptist Church on Sunday evening, March 22. They will be leaving soon for the Harvey Park Baptist Church

A quiz, "Information, Please," and a play, "Resurrection Promises," were well received. Mrs. R. E. Engelbrecht of Waco, Texas was in charge of the installation services. The offering was equally divided for Church Extension and the women's and medical work in the Cameroons. Mrs. Charlie Schmeltekopf will serve as the new president. A time of fellowship with refreshments brought the evening to a close.

Mrs. Walter A. Hill, Corr. Secretary

Choir and CBYF Present Easter Program, Eureka, S. D.

Members of the Volunteer Choir of the First Baptist Church of Eureka, S. Dak., and of the C.B.Y.F. presented the dialogue, "The Magdalene," in our church on Good Friday evening. The dialogue was about the betrayal of Jesus by one of his best friends, and of his crucifixion and death on the Cross for the forgiveness of our sins. The Volunteer Choir and the Men's Quartet also rendered several selections. We owe special thanks to our able choir director, Rev. A. E. Reeh, and also to Mrs. Henry Lindemann, who took over the responsibility of directing this play.

We presented this program again at the Ventura Baptist Church on Thursday, April 2, and at the Herreid Baptist Church on Sunday evening, April 5, in exchange for the fine cantata pageant, "Thomas and the Risen Lord," which they gave in our church on Palm Sunday evening.

Mrs. Clarence H. Hoff, Reporter.

Program Highlights at Immanuel Church, Loyal, Okla.

Dr. Louis R. Johnson of Kankakee, Ill., was the guest speaker in a series of revival meetings, March 3-11, at the Immanuel Baptist Church of Loyal, Oklahoma. He delivered a series of very helpful and interesting messages on the theme, "This I Believe."

Easter Sunday was one of the highlights of the year when four new members were received by baptism. It was particularly a delight to see a mother, Mrs. George Hill, and her son, Kenneth Lee Hill, follow the command of Christ together. The others were Sandra Geis and Mary Jane Hill.

Recently we completed a leadership training course using the textbook, "My Account With God" by Frank Veninga. All who took the course were delighted with the direct and practical approach of the text to the subject of Christian stewardship, and the fact that the author was of our own denomination added respect to the material. On Sunday nights during the C.B.Y. Hour, the adults are studying the "Soul Winners' Fellowship Handbook" written by Rev. Daniel Fuchs.

Eleon L. Sandau, Pastor

Pre-Easter Services and Pastor's Farewell, Minneapolis, Minn.

The month of March was an exceedingly busy one for the members of the Faith Church, Minneapolis, Minn. On March 8, a Steinway grand piano was dedicated to the Lord's sacred use with Professor Theo. Bergman, guest artist, playing both on the piano and Conn organ. Pre-Easter services were conducted from March 15 to 20 with Rev.

John Grygo of Bismarck, N. Dak., who presented Christ to us in a unique way, revealing to us the lovely aspects or facets of our Lord's personality. On Easter Sunday morning, a former pastor, Dr. Wm. J. Appel, brought us the Easter message and also told us about his work among the Baptist folk of Austria.

After the evening service, a farewell reception was held in honor of Rev. and Mrs. Adam Huber and family. Brother Huber has terminated his 7 years of ministry with us and has become the pastor of the Church Extension Project at Brooklyn Center, a suburb of Minneapolis. Dr. Karl Deumke spoke words of sincere appreciation for Brother Huber's ministry. Mr. Theodore Hirsch, chairman of the deacons, presented the Hubers with a monetary gift from the church. Various representatives of several of our organizations expressed their appreciation for Mr. Huber's interest and faithful service. Mr. Alfred Brachlow closed the service with a prayer of dedication and consecration for the Hubers as they begin their work in this new field.

Mrs. John Adam, Sr., Reporter.

Expansion Campaign & Training Course, Underwood, N. Dak.

The Sunday School of the First Baptist Church, Underwood, N. Dak., accepted the denominational Sunday School Expansion Campaign. However, the date was January 25 to March 15, under the leadership of the superintendent, Roland Koenig, and the pastor, Richard A. Grenz. To make our expansion program more successful and to reach out more effectively for the Lord, we entered an attendance contest with the Sunday Schools of the Turtle Lake and Washburn Baptist Churches.

Our Sunday School was the winner of the attendance contest. On March 22 the superintendents of the two losing Sunday Schools presented our school with a beautiful picture, "Christ the Pilot." There was a fine spirit of prayer during the campaign. Personal invitations were extended and letters were mailed to those on the prospective list. We had an enrollment of 132 at the beginning of the campaign and were privileged to increase that to 146 with an average attendance of 99%. The presentation of denominational topics was interesting and informative.

The Washburn and Underwood Sunday Schools held a joint leadership training course the last week in March with Miss Ruth Bathauer of Forest Park, Ill., as the instructor. Twenty-nine were enrolled and nineteen completed the course for credit.

William E. Cox, SS Secretary

Easter Sunday and Birthday Anniversary, Herreid, S. Dak.

The Herreid Baptist Church, Herreid, South Dakota, was very fortunate in having had Rev. Martin L. Leuschner in our church for one full week in March. He lectured, taught and discussed the book, "A Look at Baptists." Eighteen people completed the examination for credit.

On Easter Sunday morning, sunrise services were held in our church with three other denominations participating. In the evening our church choir

and young people rendered the cantata-pageant, "Thomas and the Risen Lord," to a large crowd. Mrs. R. H. Ackerman is organist and Mrs. E. A. Bischke is the choir director. Our Sunday School rooms and lower auditorium have been completely renovated and new tiling laid, the interior walls redecorated, and new drapes hung for the windows. The kitchen was painted and a new vinyl floor covering was laid.

Rev. Alfred Weisser, our pastor, was feted on his birthday on March 29 by the Men's Brotherhood and their wives. Mr. Irvin Quenzer, president of the organization, spoke appropriate words of congratulation. As a church we count it an honor to have Rev. Alfred Weisser as our pastor. He is a man of God, humble, with his whole life living for Jesus.

Mrs. E. A. Bischke, Reporter.

Annual Missionary Conference at Steamboat Rock, Iowa

The third annual Missionary Conference of the First Baptist Church of Steamboat Rock, Ia., was held March 15-22. The theme of the Conference was "To Know Christ . . . To Make Him Known." It was our happy privilege to have Rev. and Mrs. George Henderson, missionaries from the Cameroons, with us.

On Tuesday evening we enjoyed a heart searching and challenging film, "The Street", a skid row document in sound and color, presented by the Pacific Garden Mission. Also Mr. George Mensik, a converted gangster from the Mission, gave his life's story. Starting on Wednesday evening through Sunday, Rev. A. H. Levin, founder of the Ozark Bible Institute of Ozark, Arkansas gave us inspirational messages on "What Is Christianity?"

The Intermediate and Senior Young People of the church enjoyed an Easter sunrise service, March 29th, in cooperation with the young people of the local Presbyterian Church and their pastor, Rev. D. Conner. A special number was rendered by each society and a film, "The Resurrection," was shown. Following this service, the group went to the Pine Lake where they enjoyed a time of singing choruses and giving testimonies. Rev. Kurt Marquardt is pastor of the church.

Verna Luiken, Reporter

Western District

School of Missions, Temple Church, Lodi, Calif.

During the month of March, we of the Temple Baptist Church, Lodi, Calif., changed our Wednesday night prayer meetings into a School of Missions. We invited representatives of several groups to meet with us so that we might gain information concerning the problems and the needs of these mission fields. On the first Wednesday night, our guest was Dr. Elias Den Arend who represented the American Board of Missions to the Jews. The second meeting dealt with our missionary work in Japan. Rev. Edwin Kern, whom we help to support there, prepared a series of colored slides together with a tape recorded commentary especially for this service. On the third

Wednesday, Rev. Sheldon Clements, director of the local Youth for Christ, brought us information concerning this ministry.

The series was climaxed on the fourth Wednesday by the visit of Dr. Leslie Chaffee, medical missionary in the Cameroons. This service had the largest attendance and created the greatest amount of interest. These meetings were conducted also for the purpose of stimulating our missionary giving, and on Easter Sunday a missionary offering of over \$1600 was received.

Robert Schreiber, Pastor

Wonderful Meetings for Bethany Church, Portland, Oregon

"He that hath my Word, let him speak my Word faithfully" (Jer. 23:28). How wonderfully this was demonstrated to us at the Bethany Baptist Church, Portland, Ore., when Rev. Robert Schreiber of the Temple Baptist Church, Lodi, California, broke to us the wonderful Words of Life from Feb. 22 to March 1. Each night the service was designated for a different organization in our church. On Tuesday, our Boys' Club, the Bethaneers, and Girls' Club, the Torchbearers, were in attendance. At this service thirteen responded to the altar call.

March 6 proved to be the long awaited day when members of our Bethany Church welcomed home from the Cameroons our beloved Dr. Chaffee Family. The church dining room had been beautifully decorated with palms and flowers. Dr. and Mrs. Leslie M. Chaffee, with their lovely family, were presented by Mrs. Odus Bales, president of our Guild, to an overflow crowd. Dr. and Mrs. Chaffee responded with words of greeting and appreciation. During the singing of choruses, led by Mrs. Douglas Graf, the birthday offering was taken in the amount of \$147.81.

On Sunday morning, March 8th, we were privileged to hear from Dr. Leslie M. Chaffee a report of the progress and acute needs of our Bansa Hospital work. Our hearts thrilled as we heard how our Lord is blessing the work.

Merle Rich, Reporter

Easter Day At First Church, Paul, Idaho

On Sunday evening, March 29, the C.B.Y.F. of Paul Idaho, presented an Easter program, under the direction of Mrs. W. W. Dawson, to a large audience. The program consisted of a play, "The Witness," in which most of the young people and the Junior Sunday School participated. Special music was rendered by the Young People's Choir. The program made a deep impression on the audience. A missionary offering was received.

Following the program, Rev. John Broeder, pastor, baptized eight persons on confession of their faith in Christ. Two of these were adults. Some were the fruits of the work of "God's Volunteers" who were in our midst in January. These eight with three others received the hand of fellowship at the communion service following the baptism. One other was unable to be present to receive the hand of fellowship. In all, it was an eventful day in our Paul church.

John Broeder, Pastor



EVANGELICAL WITNESS IN QUITO

The Central Baptist Church (left) in Quito, Ecuador, is one of two strong Southern Baptist churches witnessing to Christ and his Gospel in this capital. Station HCJB with its world famous "Voice of the Andes" witness is shown at the right with its short wave radio tower.—Photo by M. L. Leuschner

ECUADOR AT THE CENTER OF THE WORLD

(Continued from page 10)

services was warm, hearty and sincere. We as editors along with Mr. Johns brought our testimonies, translated into Spanish, and watched these Baptist missions in action. There is freedom in Ecuador to preach and to do missionary work, but many hindrances are often placed in the way of evangelicals and sometimes they face a kind of stubborn, pernicious persecution in their labor for Christ.

"VOICE OF THE ANDES"

Another bright light for the Gospel in Quito, Ecuador, is the radio ministry of H. C. J. B.—"The Voice of the Andes." We visited the buildings of this well known Christian radio center, met some of the leaders, photographed the radio tower (see accompanying picture) from which the Gospel message goes by short wave to listeners the world over. We were fascinated by the small radio sets as they were being made by some of the men to be sold for the ridiculously low price of 150 sucres or about 35 cents in order to enable the poor people of Ecuador to hear the Gospel of Christ. The call letters, HCJB, standing for the phrase "Heralding Christ Jesus' Blessings," are symbolic of the worldwide outreach of the station and of its dedicated ministry. We also saw the foundations be-

ing laid for a new Christian television station which has received the approval of the Ecuadorian government.

A MOSAIC OF LIFE

Ecuador is a rich mosaic of life. It is the fascinating center of the earth across the Equator. It offers colorful and strange contrasts of climate and topography. Its people are a blending of various historical strains and primitive tribes and yet they are all people for whom Christ has died. A visit to Ecuador via the comfortable and luxurious Panagra planes will leave golden and marvelous memories, never to be erased from your mind.

Here in Ecuador you can enjoy the naranjilla, a citrus-like fruit that grows only in this country with a delightful tang and a sweetness all of its own. Another unique delicacy is the chirimoya, that looks like a good-sized green avocado, which is filled with a sweet, milk-like pulp that is delicious to eat. You will find a great assortment of balsa wood products which are amazingly light in weight and are used for paintings, hand-carved figures and colorful trays.

There seems to be no end to the many wonders in this modern Shangri-la of Quito. There is an air of mystery and romance in its history, and color-

ful sights greet you everywhere as you mingle with its various kinds of people. Yes, people! You are attracted to the people of Ecuador with their burdens on their backs and the heavy loads of spiritual needs on their souls. With the forcefulness of a Macedonian call, they stretch out their hands to you for alms but they also seem to cry out for the Savior to befriend them and to save them from their sins. Ecuador's people still haunt us with their cry: "Come and help us!"

WHAT'S HAPPENING

(Continued from page 15)

annual program on Easter Sunday evening, March 28. This was highlighted by the drama, "But This I Know," in which the women were assisted by the Men's Fellowship of the church. The devotional theme for the past year has been "The Power of Prayer." Mrs. Ervin Huber reported that the society has contributed to missions through offerings and mite boxes, has carried on White Cross work and has made cash donations for an electric range and other items in the new church building which will be dedicated on June 7, 1959. Rev. R. H. Zepik is the pastor.

• Easter Week services were held from March 22 to 29 at the Riverview Baptist Church, St. Paul, Minn., with Rev. J. C. Gunst, district secretary, bringing the messages. On Good Friday evening, March 27, Dr. and Mrs. William J. Appel spoke at the service and showed pictures of our Austrian Mission. The Easter offering of the church was designated for the Austrian work. The Senior Choir of the church presented the cantata, "The Crucifixion," on Palm Sunday evening. Soloists were Marilyn Hildebrandt, Albert Ahlquist, John Anderson, Bud Legler and Ron Pierson. The attendance at the Easter Sunday morning service was 317. Rev. Donald S. Ganstrom, pastor, spoke on the topic, "Choose Your Resurrection Now."

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