



1957 ANNUAL

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The Canadian Rockies, one of nature's most fascinating picture galleries, with their alluring invitation for a thrilling trip through the sunshine and shadow of great peaks.

Denominational Calendar for 1957

- January 1 (Tuesday)—New Year's Day.
 January 6-11—Week of Prayer. Devotional material for the week's observance prepared and sent to pastors.
 January 27-February 3—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship.
 February 3—Baptist World Alliance Sunday (Communion Offering for the work of the Baptist World Alliance).
 February 10—Race Relations Sunday.
 March 8 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union.
 March 10 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.
 April 14 (Sunday)—Palm Sunday.
 April 19 (Friday)—Good Friday.
 April 21 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.
 April 14-17—Commencement exercises of the Christian Training Institute, Edmonton, Alberta.
 May 19 (Sunday)—Mother's Day.
 May 19 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.
 May 30 (Thursday)—Ascension Day.
 June 9 (Sunday)—Pentecost Sunday.
 June 9 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
 July 30-August 4—North American Baptist Ministers' Conference at Seminary buildings, Sioux Falls, South Dakota.
 August 5-9—General Workers' Conference sponsored by the Sunday School Union and C.B.Y. Fellowship at the Seminary buildings, Sioux Falls, South Dakota.
 September 10 (Tuesday)—Opening classes, North American Baptist Seminary, Sioux Falls, South Dakota.
 September 16—Opening of High School Department, Christian Training Institute, Edmonton, Alberta.
 September 22-29—"Sunday School Week" sponsored by the denominational Sunday School Union.
 October 13 (Sunday)—Thanksgiving Day in Canada.
 October 13 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
 October 19—Opening of the Bible Department, Christian Training Institute, Edmonton, Alberta.
 November 3 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.
 November 17-24—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.
 November 21 (Thursday)—Thanksgiving Day in the United States.
 December 6 (Friday)—Baptist Women's Day of Prayer.
 December 8 (Sunday)—Universal Bible Sunday.
 December 25 (Wednesday)—Christmas Day.

EASTER (Next Four Years)

April 6, 1958	April 17, 1960
March 29, 1959	April 12, 1961

32nd GENERAL CONFERENCE

The 32nd General Conference will be held in Edmonton, Alberta, Canada, from July 21-27, 1958.

1957 ANNUAL

VOLUME TWELVE

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MARTIN L. LEUSCHNER, D. D., Editor



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The Statue Of Liberty

By Emma Lazarus (1883)

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

"I Lift My Lamp!"

Standing in New York Harbor at the very portal of the New World, the Statue of Liberty, one of the most colossal sculptures in the history of the world, has greeted many millions of the oppressed and of the venturesome of other lands who have crossed the ocean in hopeful search of greater freedom and opportunity. To them, and to the whole world, the statue has become the symbol of those ideals of human liberty upon which our nation and its form of government were founded.

The Editors's First Word

Silent Sentinels of Time

unique purpose. So also every person must become right with God through faith in Jesus Christ as Savior to have the precious gift of TIME itself, eternal life!

If you look at the sundial carefully, you will see that it always carries something extra—a message. Many mottoes have been used on the dials, the best being those that inspire thoughtfulness or happiness. Plato's words are often inscribed on sundials: "Time is the moving image of God." Sometimes the Arab saying is found on them: "It is later than you think." "Let others tell of storms and showers; I'll count you sunny hours" is anything but gloomy. Bible quotations are frequently used: "Watch therefore: for ye know not what hour your Lord doth come."

The lines of poems can also be found on sundials, especially in England, such as Buxton's words:

"Here with a shadow I trace
The bright hours' hurrying pace
To warn you, while yet there is light
Of coming night."

Every life, like a sundial, also speaks its own message. Your influence, your conduct, your deeds, all speak loudly to those round about you. It reminds one of the story of a tired mother, who asked wearily: "Where does the time go?" "Why, mother," her small daughter replied, "the time goes into all the things you do!" Remember the message of the silent sentinel of time, the sermon that you preach daily by what you are and do!

The sundial must always be remembered as an instrument that is man-made and therefore fallible. It measures and records time, and that only inaccurately. It knows nothing of daylight saving time. The earth does not go in a perfect path over the sun and the sun's speed varies. Therefore, if you want accurate time on a sundial, other attachments have to be fastened to the pedestal.

Our lives like sundials, are so fallible and wasteful in the use of time. Nothing lies in our hands with such uneasiness as time. As Montgomery said: "There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment of time, and yet can waste years."

The present moment is God's gift of grace to you. It is priceless. Your stewardship will record your use of it. Make the most of it in the light of God's eternity.

"I have only just a minute,
Just sixty seconds in it;
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it;
I must suffer if I lose it;
Give account if I abuse it;
Just a tiny little minute,
But eternity is in it."



—Photograph by Harold M. Lambert

A sundial with Robert Browning's words from the poem, "Rabbi Ben Ezra": "Grow old along with me! The best is yet to be."

SUNDIALS have a quaint charm all of their own. Eleanor Avery Price has called them, "Silent Sentinels of Time." They are more than an ornament at the edge of a beautiful rock garden. They do more than remind us of the many ways, which men have devised, to tell time. They are silent sentinels that cast their shadows across our pathway to remind us earnestly to redeem the time, yes, to snatch, seize, and enjoy every moment of it. "Silently the sundial stands, fascinating, grave but friendly, waiting only for the sunny hours of the day."

The sundial is something like a mirror that reflects a great deal of life for you and me. It should always be properly placed where it can receive the sun. A sundial under a roof is an anachronism. Opportunities do not come to those who wait with folded hands. God's purposes and life's glory are revealed only to those who are willing to be harnessed to God's will, who expose themselves to God's light and expulsive power.

Many years ago Longfellow, the poet, asked "What is time?" His answer was profound: "The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries—these are but the arbitrary and outward signs—the measure of time, not time itself. Time is the life of the soul."

A life has value and glory only as it is prepared for eternity, only as it basks in the light of the One who is the Light of the world! The sundial as a silent sentinel of time points us to that truth. When properly placed in the light of the sun, it fulfills its



The illuminated United States Capitol in Washington, D. C., where the presidential inaugural festivities will be held on January 21, 1957 and on which the eyes of the entire world will be focused.

In God We Trust

By Dr. Oswald J. Smith

In God we trust, O nation highly favored,
We trust in God to save us from our foes;
Our Victor he, almighty to deliver,
What need we more? our every need he knows.

In God we trust, let others trust their rulers,
We trust in God to save us from alarm;
Like broken reeds, the works of man will fail us,
Our God alone can keep us from all harm.

In God we trust, O people of his choosing,
We trust in God to save us from our greed,
That we unselfishly may live for others,
And to his Word may hearken and take heed.

In God we trust, O land of Heaven's blessing,
We trust in God to save us from our sin;
Our fleshly walk, our laws and standards, broken,
Proclaim our need of righteousness within.

—Sunday School Times.

Freedom Is A Sacred Word

By Eleanor A. Chaffee

Freedom is a beautiful word:
It is the flag that waves above
The marching forms of all who go
Warmed by the thought of what they love.

Freedom is a singing word
That lifts on music everywhere
When children sing the songs they learned
In quiet twilights, still and fair.

Freedom is a sacred word
That lives where men kneel down to pray,
And echoes from a friendly church
Whose doors are open to the day.

Freedom is a precious word,
And rich indeed are they who own
A treasure fairer than fine gold,
More valued than the rarest stone.

—Upward.

FOUR LOOKS

Look onward, and expect Him;
Look back, and praise Him;
Look up, and trust Him;
Look around, and serve Him.

—The Standard.

LAST MONTH

DECEMBER

SMTWTFS

1

2 3 4 5 6 7 8

9 10 11 12 13 14 15

16 17 18 19 20 21 22

23 24 25 26 27 28 29

1957

SUN

MON

TUE

WED

THU

FRI

SAT

NEW YEAR'S

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30 31

JANUARY

1

2 3 4 5 6 7 8

9 10 11 12 13 14 15

16 17 18 19 20 21 22

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30 31

1957

SUN

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TUE

WED

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FRI

SAT

1

2 3 4 5 6 7 8

9 10 11 12 13 14 15

16 17 18 19 20 21 22

23 24 25 26 27 28 29

NEXT MONTH

FEBRUARY

SMTWTFS

1

2 3 4 5 6 7 8 9

10 11 12 13 14 15 16

17 18 19 20 21 22 23

24 25 26 27 28



—David W. Corson from A. Devaney, N. Y.
 "Three of a kind" as precious playmates for little Jimmy!

The Touch Divine

By Jennie Wilson Howell

In the beauty of the morning;
 In the glory of the noon;
 In the glory of the evening;
 By the silv'ry light of moon;
 Stands a Presence ever near us;
 Reaches forth a hand Divine;
 And the touch, the touch of Jesus,
 Yearns to thrill your heart and mine.

In the house when duties press us,
 In the days of stress and strain;
 When temptation's hosts beset us;
 Through long hours of grief and pain;
 Still that Presence hovers o'er us;
 Still that hand is stretched to heal;
 And the touch, the touch of Jesus,
 Bears the soul through woe to weal.

In the days when joys uplift us,
 With a gladness none can tell;
 When hope sings her grateful praises;
 When faith trusts that all is well;
 Then the touch, the touch of Jesus,
 Tunes our lips to joyous lays,
 As we sing the love that keeps us
 "Simply trusting" all our days.

Oh, that wondrous touch of Jesus!
 How it soothes us! how it thrills;
 How from countless ills it frees us!
 How our heart with rapture thrills!
 Holy Presence, hover near us!
 Touch Divine, upon us fall!
 Till from earth thy touch releases,
 At thy word and at thy call.

"Let Them Come"

By Jean Garis Flood

Do you see them laughing, running
 Just to touch that spotless hem?
 See the Good Man leaning over,
 Smiling down on them?

Children laughing in the sunlight,
 Stumbling barefoot in the sand,
 Feel his strong arms close around them—
 Hold his friendly hand.

Can you hear the kind words spoken
 Over curly heads unbowed?
 "Let them come to Me," he murmurs
 To the restless crowd.

"Let them come"—still sounds that urging
 Of the Good Man's holy voice.
 Lord, may all thy stumbling children
 Listen, and rejoice.

LAST MONTH		1957 FEBRUARY 1957							NEXT MONTH						
JANUARY		SUN	MON	TUE	WED	THU	FRI	SAT	MARCH						
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13	14	15	16	17	18	19						10	11	12	13
20	21	22	23	24	25	26						17	18	19	20
27	28	29	30	31								24	25	26	27

LAST MONTH		1957 MARCH							1957		NEXT MONTH				
FEBRUARY		SUN	MON	TUE	WED	THU	FRI	SAT	APRIL						
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3	4	5	6	7	8	9			7	8	9	10	11	12	13
10	11	12	13	14	15	16			14	15	16	17	18	19	20
17	18	19	20	21	22	23			21	22	23	24	25	26	27
24	25	26	27	28	29	30			28	29	30				

The Christ Of God

To know the Christ of God,
The Everlasting Son;
To know what he on earth
For guilty man has done,
This is the first and last
Of all that's true and wise;
The circle that contains all light
Beneath, above, the skies.

The Christ, the incarnate Son,
The Christ, the eternal Word;
The Christ, heaven's glorious King.
The Christ, earth's coming Lord.
The Christ, the sun of all
Jehovah's power and grace.
God's treasure-house of truth and love,
The brightness of his face.

The Christ who took man's flesh,
Who lived man's life below;
Who died man's death for man,
The death of shame and woe.
The Christ who from the cross
Descended to man's grave,
Then rose in victory and joy,
Mighty to bless and save!

* * * * *

Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me!

Dr. Horatius Bonar.

The Cross Was His Own!

They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the Crown that he wore and the Cross
that he bore

Were his own—
The Cross was his own.

He borrowed the bread when the crowd he fed
On the grassy mountainside:
He borrowed the dish of broken fish
With which he satisfied;
But the Crown that he wore and the Cross
that he bore
Were his own—
The Cross was his own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest,
He had never a home so crude;
But the Crown that he wore and the Cross
that he bore
Were his own—
The Cross was his own.

He borrowed a room on his way to the tomb,
The Passover Lamb to eat;
They borrowed a cave for him a grave;
They borrowed a winding sheet;
But the Crown that he wore and the Cross
that he bore
Were his own—
The Cross was his own.

—The Evangelical Christian.



—Photograph by Harold M. Lambert
This is Susie's "pride and joy" back home on the farm!

A PRAYER

SPIRIT OF TRUTH that dwells within
The heart before it knows its need.
Forgive my wilful thought and deed,
And cleanse me from unconscious sin.

SPIRIT OF POWER, make me strong
To tread the Christly, upward way.
With no refusal, no delay—
Spurning the subtle, easy wrong.

SPIRIT OF LOVE AND PURITY
Possess, transform, transfigure me!

—Sunday Bulletin, Oak Street Baptist Church,
Burlington, Iowa.

LAST MONTH							1957							APRIL							1957							NEXT MONTH																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
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—Photo by Pan American World Airways
The Matterhorn peak in all of its majestic, snow-crowned glory as seen from the village of Winkelmatt, Switzerland.

God's Cathedral

By Eleanor Flock

Whoever walks a mountain trail
Has never walked alone,
Or lifted eyes unto the hills
But inner strength has known.

Whoever seeks communion sweet
In God's cathedral there,
Will find the angels very near
And joining him in prayer.

The trees and flow'rs like acolytes
Will fling their incense sweet,
The feathered friends will join in song
And make the day complete.

The flowing streams whose melodies
Are never known to cease,
The giant crags that tower above
Bring quietness and peace.

The wind will whisper through the pines,
The sky will smile above,
And ev'rything seems unified
Enshrined in God's pure love.

Whoever walks a mountain trail
Or kneels upon the sod,
Has been so near to heaven's gate
He's touched the hand of God.

☆☆☆

Deep Living

By Max I. Reich

We love to spread our branches,	The secret of deep living
The root-life we neglect;	Lies in the secret place,
We love to shine in public,	Where, time and sense forgotten,
And human praise expect:	We see God face to face;
While in the inner chamber,	Beyond mere forms and symbols,
Where creature voices cease,	Beyond mere words and signs,
We may meet God in silence,	Where in that hidden temple
And breathe in heaven's peace.	The light eternal shines.

Certainty Of God

By M. Kathleen Haley

I see a sermon in a stone,
A lesson in each patterned leaf;
And everywhere I look, I find
Some proof or reason for belief.

The resurrection is portrayed
In each new blade that breaks the sod;
One breath is miracle enough
To prove the certainty of God.

LAST MONTH	1957							MAY	1957							NEXT MONTH
APRIL	SUN	MON	TUE	WED	THU	FRI	SAT		JUNE							
S M T W T F S	1 2 3 4 5 6	7 8 9 10 11 12 13	14 15 16 17 18 19 20	21 22 23 24 25 26 27	28 29 30				1 2 3 4 5 6 7 8							
	5	6	7	8	9	10	11		9 10 11 12 13 14 15							
	12	13	14	15	16	17	18		16 17 18 19 20 21 22							
	19	20	21	22	23	24	25		23 24 25 26 27 28 29							
	26	27	28	29	30	31										

LAST MONTH		1957							JUNE							1957							NEXT MONTH	
MAY		SUN	MON	TUE	WED	THU	FRI	SAT	JULY															
S	M	T	W	T	F	S			S	M	T	W	T	F	S			S	M	T	W	T	F	S
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12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31					
19	20	21	22	23	24	25	26	27	28	29	30	31												
26	27	28	29	30	31																			

God's Autographs

By William L. Stidger

("Dr. Stidger has facility and felicity of poetic expression. These swinging and ringing lines have a message of cheer and courage—something to help us to carry on when life grows dark."—Edwin Markham.)

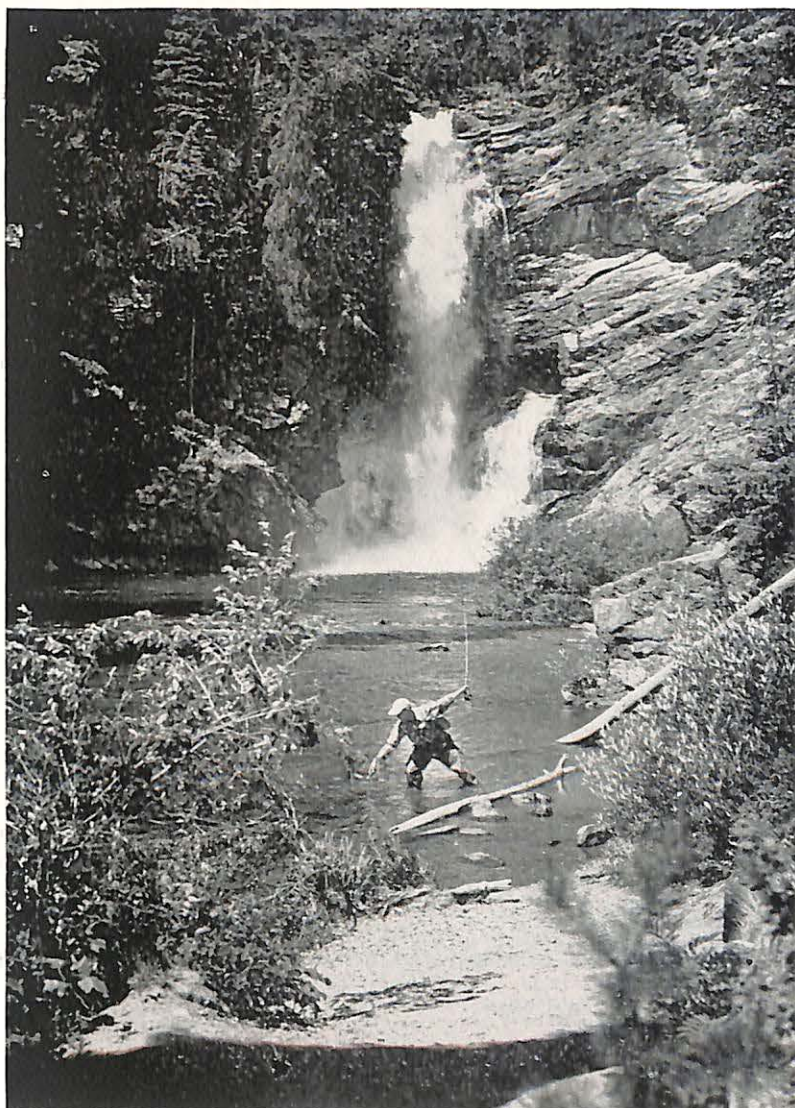
I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
To witness this magnificent,
Tumultuous, divine event!

I stood one morning by a stream
When night was fading to a dream,
The fields were bright as fields may be
At spring, in golden mystery
Of buttercups—then God came on
And wrote his autograph in dawn.

One afternoon long years ago,
Where glacial tides had ebb and flow,
I found a cliff which God had smitten;
I scanned its breast, where he had written,
With some great glacier for a pen,
His signature for time and men.

One night I stood and watched the stars,
The Milky Way and ranging Mars,
Where God, in letters tipped with fire,
The story of his tall desire
Had writ in rhyme and signed his name—
A stellar signature of flame.

Creation's dawn was deep in night,
When suddenly, "Let there be light!"
Awakened grass, and flower and tree,
Chaotic skies, the earth, and sea;
Then to complete creation's span,
In his own image God made man,
And signed his name, with stroke most sure
Man is God's greatest signature!



—Photograph by Harold M. Lamoreaux
These summer adventures etch golden memories in our souls of a successful fishing trip or of a thrilling mountain scene.

Tomorrow

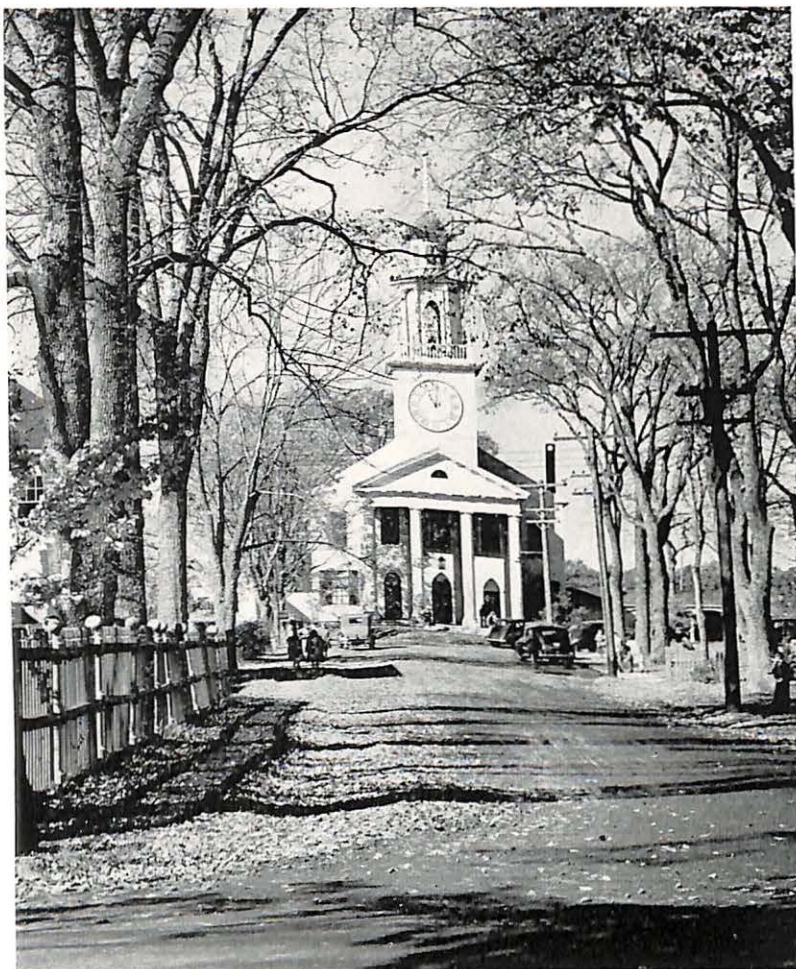
From "Favorite Devotional Poems"

God is in every tomorrow;
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow,
Planning for you and me;
E'en in the dark will I follow—
Trust where my eyes cannot see:
Stilled by his promise of blessing,
Soothed by the touch of his hand,
Confident in his protection.
Knowing my life-path is planned.

LAST MONTH	1957	JULY	1957	NEXT MONTH
JUNE	SUN MON TUE WED THU FRI SAT	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	AUGUST
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

LAST MONTH	1957	AUGUST	1957	NEXT MONTH
JULY	SUN MON TUE WED THU FRI SAT	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	SEPTEMBER
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



—David W. Corson from A. Devaney, N. Y.

It's the time of the year when the leaves begin to fall, when harvest festivals are held and people everywhere are thankful to God for his goodness.

Someone Forgot!

By Dr. H. von Berge of Dayton, Ohio

New tasks had come with the dawn of morn,
But joy there was none to share them;
New burdens were waiting to be borne,
But little the strength to bear them.
No gladness could on the face be traced,
No song in the heart that day;
Was it because, in the pressing haste,
Someone forgot to pray?

Somebody seen, as he plodded by,
So greatly a kind word needed;
But if any heard his weary sigh,
It thoughtlessly went unheeded.
The cheering word, with a friendly touch
For someone depressed and weak,
That friendly word that would mean so much,
Someone forgot to speak.

The Master calls to the harvest field
Where ripen the fruits for reaping;
Abundant indeed their precious yield
Where servants their faith are keeping.
But oh, so many their duties shun,
True laborers are so few;
The tasks and duties that must be done
Someone forgot to do.

No Disappointment With the Lord

Wait, and be strong, and let thine heart take courage!
Fear not the shadows lying on the way,
The Light of God illumines every shadow . . .
The Path is upward to the Perfect Day!

Wait, and in waiting, listen for his leading.
Be strong. Thy strength for every day is stored.
Go forth in faith, and let thine heart take courage;
There is no disappointment with the Lord!

—War Cry.

He Keeps the Key

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light.
He keeps the key.

Is there some door closed by the Father's hand
Which widely opened you had hoped to see?
Trust God and wait—for when he shuts the door
He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered not as you had thought 'twould be?
God will make clear his purpose by-and-by;
He keeps the key.

Have patience with your God, your patient God,
All-wise, all-knowing, no long tarrier he;
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door he keeps the key.
That he at last, when just he sees 'tis best,
Will give it thee.

—Watchman-Examiner.

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Prayer Of Praise

By Lois Reynolds Carpenter

I praise thee, Lord, for this fair land;
For home and kindred ties—
A foretaste of that heavenly joy
Now veiled from mortal eyes.
I praise thee, Lord, for him who bore
My sins upon the tree;
There I with him was crucified—
My precious Surety!

I praise thee for a risen Christ
In priestly garments dressed;
At God's right hand he pleads for me,
And pardoned, I find rest.
I praise thee he not only saves
But keeps and satisfies.
Oh! cleanse me, fill me, use me, Lord,
To open darkened eyes.

I praise thee for that blessed hope
Of ours, the waiting bride;
And while he tarries, help me, Lord,
With spirit purified—
To let him live his life through me,
That all may be of grace—
Not I, but Christ, shall be my song
Until I see his face.

And then with myriad blood-bought souls,
Still the new song will be—
All glory, honor to the Lamb
Throughout eternity!



—David W. Corson from A. Devaney, N. Y.

This boy's appetite is almost bursting at the seams in anticipation of the Thanksgiving turkey dinner.

Thankfulness

How great our loving Father's care;
How rich and free his blessings flow;
No matter how, or when, or where,
His mercies toward us daily grow.
He knows our need, he hears our cry,
He stoops to catch the trembling prayer;
And e'er we call, he standeth nigh
To lift from us our load of care.

Our daily needs he doth supply;
Our wants and wishes he doth know;
For naught escapes his watchful eye—
He shares our every weal or woe.
So great his love, so rich his grace,
He merits all our thankfulness;
Thus may we prove our gratitude
By living faith and righteousness.

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—Luoma Photo

Christmas candles speak of "the Light of the world" that is Jesus Christ who "was the true Light, which lighteth every man that cometh into the world" (John 1:9).

Candles

By Clara Hood Rugel

These candles are such lovely things,
All amber-tipped and bright;
They give the mellow radiance
I like on Christmas night.

So I have lighted small red ones
Upon the waiting tree;
Tall green ones on the mantel shelf
To show the room to me.

But this so slender, silver one—
Much beauty cheaply priced—
I bought to mark my window sill
With halo of the Christ.

And, shepherd-like, all through the night
Watching across the hill,
It will remind some traveler
Of peace—and of good will!

Christmas Brings All Near

By Ruth Winant Wheeler

All over the world it is Christmas!
Cathedral and chapel each know
The rustle of wings through the darkness,
The peace of the Christmas star's glow.
And we who love pray for our dear ones
Near by, and for those far away;
Because everywhere it is Christmas
We're close on this dear Christmas day.

All over the world it is Christmas!
The Christ Child who came long ago
Takes your hand and my hand, and singing
We all into Christmas may go.
Wherever you are, he is with you,
Wherever I am, he will stay;
Because everywhere it is Christmas
We're close on this blest Christmas day.

Christmas Prayer

By Grace Noll Crowell

The road to ancient Bethlehem
Leads out too endlessly,
But at my window I can kneel,
Dear Lord, to worship thee.

I see through the bright silver mist
Of starlight down my street
The startled shepherds moving out
On eager hurrying feet,
To fall before thee, blessed Lord.
I see the wise men ride
High on their rocking beasts to come
And worship at thy side.

I cannot join the throngs tonight
To journey to thy stall,
But Lord, dear Lord, I bring my gifts:
My love, my life, my all.



LAST MONTH							1957							1957							NEXT MONTH						
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"The Crucifixion" by Jan Styka, an immense canvas that measures 195 feet long by 45 feet high, and that is housed in "The Hall of Crucifixion," built expressly for this painting at Forest Lawn Memorial-Park, Glendale, Calif.

The Greatest Painting in the World

The story of Jan Styka's religious masterpiece, "The Crucifixion," from brochures of the Forest Lawn Memorial-Park Cemetery (used by permission) and edited by Dr. Martin M. Leuschner

ONE OF THE GREATEST religious masterpieces of all time is available without charge for all Americans to see in a California cemetery. This is the world famous Forest Lawn Memorial-Park of Glendale, Calif., which in 1957 will celebrate its 40th anniversary. It is the forerunner of the modern cemetery in the United States today and a national shrine to the meaning of true Christianity.

Among the most popular tourist attractions in California, Forest Lawn Memorial-Park is Number 2 on the list. Many thousands come to view the religious sculpture, old world churches, paintings and gardens in an awe inspired mood. But the most magnetic attraction of all is Jan Styka's monumental painting, "The Crucifixion," which has an amazing and almost supernatural story behind it. Everyone who sees it feels as if the veils of heaven had been pulled aside as he is ushered reverently into the sacred presence of God.

THE INSPIRATION

In 1894, in the city of Lemberg, Poland, a young musician with flaming red-gold hair, stood enthralled before a gigantic painting of Poland's fight for freedom against Russia a century before. This was Ignace Jan Paderewski, to whom the word "freedom" had a deep and spiritual meaning. As he gazed at the painting in the intensity of his emotion, there came to him the vision of a greater and larger painting that would have universal meaning. As he reflected, this painting would show to the people of the world the underlying prin-

ciple of freedom as it was granted through Christ's sacrifice on the Cross.

The idea so dominated Paderewski that he went immediately to another young man—the accomplished artist, Jan Styka, and shared his dream with him. It soon became an obsession to Styka to which he gave himself with artistic skill and spiritual fervor. It was to be the portrayal of the crucifixion, gigantic in size and dramatic in style.

Jan Styka had already studied art in the classic city of Rome. But hum-

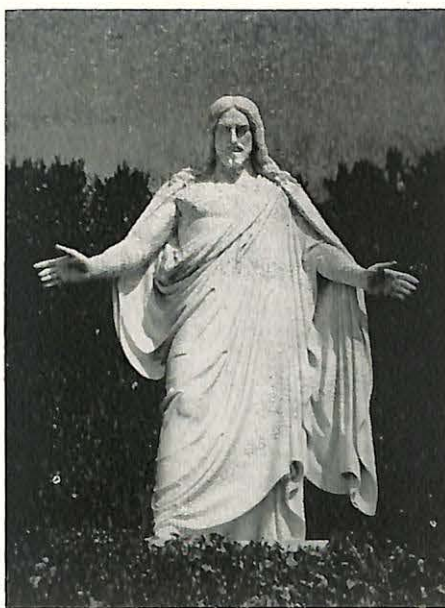
bly he felt that a pilgrimage to the Holy Land was needed before he could set a brush to the canvas. The task before him had now become a labor of love. In the ancient, walled city of Jerusalem, he felt as though he were walking in Jesus' footsteps. History of the New Testament times came crowding back, and the true scope of that great spiritual dream was reborn in his soul.

THE PAINTING FINISHED

In a fervor of piety he sketched and explored and questioned. Some of those original sketches can be seen today in one of the exhibit rooms of the hall. But the day he climbed the hill of Golgotha to stand at the place where Christ hung on the Cross, there came to him the overpowering inspiration that was to guide his brush in painting the most poignant, the most dramatic moment of that divine event that was to bless all mankind.

Styka returned to Poland to begin the painting. A gigantic canvas, 195 feet long and 45 feet high, had been made to order in Belgium and awaited his arrival. The officials of Lemberg had set aside a mammoth public building for Styka's use as a studio. In the years that followed the artist worked at the painting day after day, 12 and 14 hours at a stretch. In the long years that followed little was heard of Jan Styka and the public had almost forgotten him and his mission.

But his close friend, Paderewski, who was later to achieve fame as musician, statesman, and president of Poland, had not forgotten the vision. When Styka was ready to exhibit his



One of the most impressive statues at Forest Lawn is the reproduction of Thorvaldsen's "The Christ" which can be seen in the Court of the Christ.

painting, Paderewski had a beautiful building made available for its installation. The unveiling of this painting, "The Crucifixion," was hailed by all Europe as the greatest religious and artistic event of the century. Hundreds and thousands of people stood before the masterpiece, awed and inspired by its soul-stirring message.

EXHIBITED IN ST. LOUIS

Styka was now determined that his painting should be displayed all over the world—particularly in America, the land of freedom. In 1900 the painting was brought to St. Louis, Mo., to be exhibited at the St. Louis Exposition. My father as a young man saw it and was deeply moved. He bought a small framed reproduction of the painting which has been in our family home ever since. But the canvas hung in a poorly lighted building in St. Louis that could only partially accommodate its tremendous size. It has been stated that "its composition, its beautiful colors, its meaning—indeed, its spirit was crucified within walls never intended for such a purpose."

Jan Styka realized too late that few men had the spiritual insight to understand the significance of his painting sufficiently to prepare a building to house it. His financial resources were limited. When the United States Customs demanded that he pay in full the bond of duty under which



One of the most popular and thought provoking sculpture creations at Forest Lawn Memorial-Park is this "Mystery of Life," a remarkable allegory about the meaning of life shaped in white marble.

the painting had been admitted to the United States, he was unable to raise the sum. Tragic as it sounds, "The Crucifixion" was seized by United States Customs. Jan Styka returned to his own land of Poland, discouraged and disheartened—never to see his great work again!

Then began a sequence of events that reveal a higher Hand of destiny and guidance! After a period of futile attempts to exhibit it, the mammoth painting was rolled up and placed in storage. It began a dreary journey from one warehouse to another.

Grimy and forgotten, rolled up as were discarded theatrical hangings, the great canvas was temporarily lost to the world. One can almost hear the echo of the words that were spoken about Christ: "He was in the world, and the world knew him not. He came unto his own, and his own received him not."

DISCOVERED BY DR. EATON

Twenty years passed—and thirty. From time to time through the years, men in great art centers spoke of the painting, speculating whether any man would ever attempt to display it. About 20 years ago Dr. Hubert Eaton, founder of Forest Lawn Memorial-Park, heard of this masterpiece. He had already embarked at Forest Lawn upon the herculean task of depicting in great art the most dramatic moments in the life of Christ. The rumors about this painting seemed almost prophetic, but the physical and financial problems involved in its purchase and display were out of question. Finally in 1944, Dr. Eaton found it in a Chicago warehouse.

He brought it to Los Angeles that same year so that the Council of Regents of Forest Lawn might examine it. At that memorable meeting it was partially unrolled in the Shrine Auditorium, the only place at that time large enough to accommodate its staggering size. The viewers were deeply impressed, and the Council of Regents voted that the painting should be exhibited at Forest Lawn whenever the organization could afford to display it in a building constructed solely for that purpose.

Again heartbreaking years of hard work and disappointment followed. Architects scoffed at the plan at first. A tremendous debt had to be incurred if the building were to be erected.



The center section of Jan Styka's "The Crucifixion" showing the Lord Jesus Christ in that portentous moment before he was actually crucified when he chose the Cross to become the Savior of the world.

Finally, builders caught the vision with Dr. Eaton and at the very summit of the hill overlooking Forest Lawn now stands the bold, massive structure, the Hall of Crucifixion.

HALL OF CRUCIFIXION

As one passes through the great doors into the entrance corridor, one enters into a world of light and shadow. Above one, the rose window with its beautiful stained glass lets God's sunshine in. Passing into the vestibule, one's first glimpse of the great auditorium is framed by mammoth columns of highly polished black marble.

Before him, the seats for hundreds of viewers, upholstered in rich burgundy, stretch away in tiers toward the wall upon which the painting is hung. The curtain that is drawn over it, especially woven of velvet and hemmed by hand and weighing 3,500 pounds, is believed to be the largest curtain in the world. The building is equipped with the most modern innovations of lighting and acoustics with housing controls for the automatically operated lights, curtains and sound system.

The auditorium is now filled with people who sit quietly and reverently in front of the huge curtain. No one is admitted into the hall while the program is in progress. For 20 minutes "a voice" tells the story of the painting and of Forest Lawn and then, as the painting is unveiled, the curtains are rolled away and the voice interprets the meaning of the painting, the faith of its artist, the revelation of God in Christ Jesus, and the glory of the Cross in the redemption of mankind. This has the mighty impact of a sermon never to be forgotten! In New



The majestic exterior of "The Hall of Crucifixion" is an expression of security, dignity and reverence that is in keeping with the spiritual glory of this great religious masterpiece "The Crucifixion" by Jan Styka.

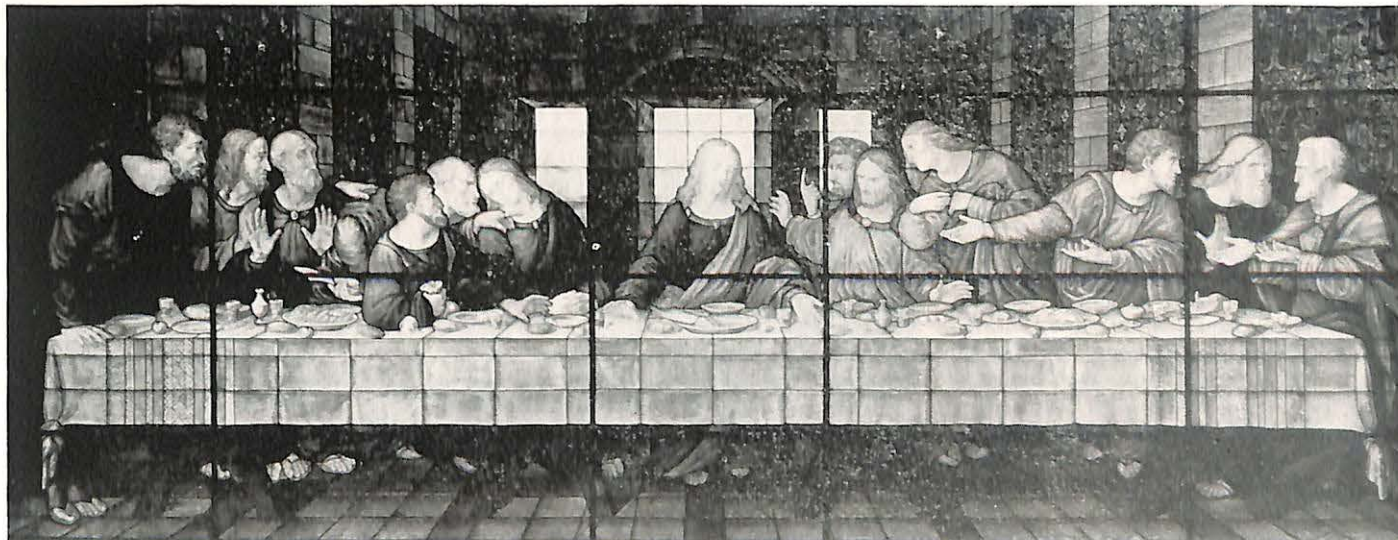
Testament simplicity and evangelical fervor, the Cross of Jesus Christ is shown "towering o'er the wrecks of time."

CHRIST AT THE CENTER

The characters on the canvas, numbering over three thousand, are all greater than life size and reveal accurately by expression and gestures their reaction to the event they are witnessing. The sky is dark with treacherous rumbling clouds, casting

weird shadows on the curious multitudes as they swarm from the gates of the city to the summit of Golgotha. All of the friends and enemies of Jesus can easily be discerned, one by one.

In the very center of it all, Jesus stands erect, alone, perfectly serene, and yielded to the will of his heavenly Father. The artist has shown the Lord Jesus Christ in that portentous moment before he was actually crucified



Leonardo da Vinci's world-famous masterpiece, "The Last Supper," at Milan, Italy, lives anew at Forest Lawn Memorial-Park, recreated in the vibrant, glowing and indestructible colors of stained glass and where it is now viewed by tens of thousands of people every year.

when he chose the Cross to become the Savior of the world!

Now—at the moment—civilization stands still. The world is at a crossroads. Love has conquered, and the forgiveness and redemptive love that Christ came to reveal have been shed abroad in the hearts of men. This same Christ has died for you. His blood can make you clean! The visitor is gripped anew with redemption's story as he leaves the hall feeling verily that he has been a part of the crucifixion scene and experienced anew the matchless grace of Christ!

THE BUILDER'S CREED

The driving force behind the Forest Lawn Memorial-Park is Dr. Hubert Eaton, 66 year old former Missourian. On New Year's day, 1917, he stood atop a barren hill overlooking the meager little burying ground. In his diary that evening he wrote a revelation that has since become known as "The Builder's Creed." He stated his faith, partly as follows: "I believe in a happy Eternal life. I believe those of us who are left behind should be glad in a certain belief that those gone before, and who believed in HIM, have entered into that happier life. I believe, most of all, in a Christ that smiles and loves you and me. I shall try to build at Forest Lawn a great park with splashing fountains, singing birds, beautiful statuary, cheerful flowers, and noble memorial architecture."

CHURCHES AND SCULPTURE

Three old-world churches—the West Kirk o' the Heather, the Little Church of the Flowers, and the Church of the Recessional—form an integral part of the park. The original masterpiece of Leonardo da Vinci's "The Lord's Supper" at the monastery of Santa Maria della Grazie in Milan, Italy, has been recreated at Forest Lawn in the vibrant, glowing, and indestructible colors of stained glass. Here, too, visitors are entranced by its breathtaking beauty and receive a comforting message of love and hope.

In Forest Lawn there are hundreds of exact reproductions of the world's greatest sculpture that are placed in picturesque settings of gardens and groves of trees. These include Michelangelo's gigantic David and monumental Moses, the famous "La Pietà," Cupid and Psyche, Venus de Milo, and "Family Love." One of the most popular creations is a remarkable allegory shaped in marble called "Mystery of Life."

"THE CHRISTUS"

In many ways the most impressive statue is Thorvalden's "The Christus." A legend has grown up around

CREDITS

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Editor.

the original in Copenhagen, Denmark, as well as here in Forest Lawn. This is a sublime statue of Christ as he appeared to his disciples after the crucifixion. The hand is lowered slightly and the artist has endowed the noble features with infinite compassion, peace and love—giving in effect a composite impression of the great truths of Christ's life. Many thousands who have viewed it say you can see the real beauty of the statue only by looking into Christ's eyes, and because of the position of the head, one can do this only by kneeling at his feet.

It is Dr. Eaton's prayer that all who come to Forest Lawn to view "The Crucifixion" and to see the many places and things of religious beauty, will feel this spiritual hush of giving glory to God, will have unfolded to them the real meaning of Christianity, and will hear the glorious promises ringing in their hearts. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There's More

We only see a little of the ocean
A few miles distance from the rocky shore;

But, oh! out there beyond—beyond the eye's horizon

There's more—there's more!

We only see a little of God's loving,
A few rich treasures from his mighty store;

But, oh! out there beyond—beyond the life's horizon

There's more—there's more!

—From "Favorite Devotional Poems"

The Vacant Place

By Dr. H. von Berge, Dayton, Ohio

Oh, how oft our thoughts do wander
To the realms of memory,
As alone we sit and ponder
On the days that used to be;
And before our vision stealing
Comes some dear, beloved face,
At our side that vacant place.

Oh, those tender ties that bound us
In love's bondage heart to heart!
We can feel them still around us,
Though, alas, we had to part.
For no death itself can ever
Rend apart love's golden chain;
Love, true love abides forever,
And some day we'll meet again.



Forest Lawn's "Little Church of the Flowers" was inspired by the 600 year old Stoke Poges Church in England where Thomas Gray wrote the immortal words of the "Elegy Written in a Country Churchyard."



The Home Moravian Church at the heart of Old Salem in Winston-Salem, N. C., was built in 1800. Its bell, that dates back to 1772, still marks the passing of time. It is also famous in America for the Easter Sunrise services that take place in front of the church.

500th Anniversary of the Moravians

This is the oldest Protestant group in the world historically, with such illustrious names as John Hus and Count Zinzendorf among others, who strongly influenced the Anabaptists and John Wesley, and who have a missionary record without parallel in Protestantism.



By REV. BRUNO SCHREIBER of Oak Park, Illinois

AS A VERY YOUNG Sunday School scholar, I was often confused by the maps of the land of Israel. The teacher always gave me the impression that the names and places associated with Jesus Christ were thousands of miles away. It was a remote corner of the world, cut off from the main stream of progress and civilization.

BIBLICAL PLACES

But in my mind I was continually sensitive to the fact that I lived in the midst of the Holy Land. Was not my home in Bethlehem, the birthplace of Jesus? Did not my Sunday School teacher know that Nazareth, where Jesus spent his boyhood and young manhood, was only seven miles north of us? Was not the Jordan River, where Jesus was baptized, only five miles away? Emmaus, associated so vividly with Jesus and the two disciples after his resurrection, was barely six miles west of us. Ephrata, New Jerusalem and even Egypt were all in our immediate vicinity. (All of these places are located in the state of Pennsylvania.)

Often I wondered why the surrounding country was dotted by so many familiar Biblical places. Not until I became older did I gradually become conscious of the fact that this priceless Biblical heritage was brought over from Europe by the Moravians more than 200 years ago.

This year marks the Quincentennial Anniversary (500th) of the oldest Protestant denomination in the world. Actually, it is the culmination of a five-

year preparation which was planned to strengthen the spiritual foundation upon which the Brotherhood stands. In 1952 an effort was made to acquaint every local congregation with their world-wide unity, and to present to them the various mission fields. In 1953 the educational institutions were highlighted. An effort was made to improve Sunday Schools, youth programs, expand camps and conferences and to reach more young people for Christ.



John Hus (1369-1415), a great forerunner of the Reformation, who was burned at the stake for his religious convictions. The Moravian Church origin is traced to the evangelical movement led by Hus.

Evangelism was stressed in 1954. Preaching missions, visitation evangelism, prayer groups, family worship and Christian witnessing were emphasized. The year 1955 was the time when the church examined anew the Biblical principles of stewardship. The tithe was particularly advocated. A re-emphasis of the task and privilege in foreign missions gave the church added spiritual momentum in 1956.

The actual year of celebration begins March 1, 1957 and closes March 1, 1958. It will call for a deeper commitment to Christ and a rededication of every Moravian to Christ's service.

BEGINNING IN 1457

This great historic event will begin with an impressive and spiritual service on the nearest Sunday to March 1, 1957, which is believed to be the day of the beginning of the Moravian Church in 1457, in Lititz, Czechoslovakia. A pageant, dramatizing the history of the church has been written, and will be enlarged or condensed according to the desires of each local church.

One of the outstanding events every year, and particularly this year, will be the Easter Sunrise Service which dates back in their history to Herrnhut, Germany, in the year 1720. The largest and most notable is the one in Winston-Salem, North Carolina. It is usually held in front of the church and continued in God's Acre—the cemetery. A brass choir of 500 instrumentalists has a prominent part in the worship



John Amos Comenius offering prayer to God with the exiled members of the Unitas Fratrum, leaving Bohemia in January 1620.

service while 700 ushers help to handle the thousands who come to hear the story of the resurrected Christ.

In Bethlehem, Pa., Dr. Thor Johnson, director of the Cincinnati Orchestra, will direct a musical festival of Moravian music. And for the first time in history, the General Synod of the entire Moravian Church will meet in Bethlehem, Pa. The last General Synod was held in 1931 and they have always been held in Herrnhut, Germany. Probably the most meaningful part of the celebration will be the closing communion service. Its purpose is to rededicate their lives to the primary purpose of the church—the Lord Jesus Christ.

UNITAS FRATRUM

Where did the Moravian denomination originate? Who began this inspiring movement of the pre-reformation church? In the year 1415, John Hus, a Catholic priest, was tried for heresy, condemned, and burned at the stake. His attempt at reform was not altogether in vain. But it was not until the year 1457, sixty years before Martin Luther nailed his ninety-five theses to the church door of the Wittenberg Cathedral in Germany, that a little company of Hussite followers organized a little church in the Province of Moravia, presently known as Czechoslovakia. It was given the Latin name, "Unitas Fratrum," which means "unity of the brethren." In a comparatively short time more than 400 congregations came into being, numbering about 200,000 members in Bohemia, Moravia, and Poland.

Then came terrible persecutions. For the next 100 years no Protestant was permitted to live in Bohemia. The Edict of Toleration granted re-

ligious liberty to the Reformed and Lutheran churches, but no such generosity was extended to "the Unitas Fratrum." During the Thirty Years War, which was brought on by religious dissension, they were almost wiped out.

For some time a small group found refuge in Poland under the leadership of John Amos Comenius. Here they were granted a measure of freedom to worship God and to live in peaceful

existence. Their hope and prayer were that the "hidden seed" would survive. For the next 150 years they were a bewildered and confused people. Without consecutive leadership or adequate instruction, they held on to one great central conviction—the reality of their experience with God.

COUNT ZINZENDORF

In 1722 a group fled into Saxony where shelter was granted them by Count Nicholas Ludwig Zinzendorf, a generous and devout young nobleman. Appropriately, they named their welcome refuge Herrnhut (Lodge of the Lord). Under the able and pious leadership of Zinzendorf, their ancient unity was again restored, and because many of the refugees came from the Province of Moravia, the "Renewed Church" was called "Moravian."

So great and earnest was their missionary zeal that, although the total Moravian community in all the world consisted of no more than 600 souls, their missionaries were already at work in 13 different countries. As far as numbers are concerned, the Moravian denomination has continued as one of the lesser Protestant groups. But even today their record for missionary endeavor is without parallel in the history of Protestantism. Whereas the congregations of the home church number no more than 65,000 members, the convert mem-



Count Nicholas Ludwig Zinzendorf helped to found the community of Bethlehem (Pa.) on Christmas Eve 1741. A portrait of him, one of his books and an important document concerning his illustrious life are placed on exhibit for the 500th Moravian anniversary.

bers on their mission fields total over 200,000.

Wherever there was human suffering and the need for the Gospel, the Moravian community was ready to supply the need, no matter how grave the danger or how severe the hardship. As early as 1728 they were already working among the Mohammedans and heathens in Turkey and Africa.

MORAVIAN MISSIONARIES

When they heard of the sufferings and needs of the Negro slaves on the island of St. Thomas, they went there, and after enduring much persecution, they accomplished a remarkable work. Contingents of Moravian missionaries were sent to Greenland, Lapland and to the Indians of Pennsylvania and Georgia.

In addition to their "home provinces" in Continental Europe, the British Isles and North America, the Moravian missionaries today are found in Alaska, Labrador, the West Indies, Nicaragua, Honduras, Dutch and British Guiana, Africa, and Tibet.

In 1736 Count Zinzendorf was banished from Saxony because of the disturbance created by his evangelical zeal. After a number of years of evangelistic labors on the continent, in England and in the West Indies, he made his way to Pennsylvania in the New World. Here he found a large German population, representing almost every phase of religious life and thought and where great spiritual destitution prevailed.

Zinzendorf did not appear to be interested in making Moravian Brethren out of the German population. His zeal for Christian unity and for the evangelization of the entire people was such as to make him indifferent to denominational peculiarities. To facilitate his work and to become more closely associated with the common people, he purposely laid aside his title. If there was a creed expressed in the Moravian Church, it was simply, "Christ, and Him Crucified." Their spirit of Christian life and fellowship is evident in the motto: "In essentials, unity; in non-essentials, liberty; in all things, charity."

EASTERN PENNSYLVANIA

Freedom of worship and the opportunity of finding a new home led other refugees to follow Zinzendorf. They worked zealously among the American Indians and gave leadership and spiritual guidance to their German brethren. George Whitefield, who purchased a tract of 5,000 acres in eastern Pennsylvania, offered 500 acres to the new community, and thus it came about that the first permanent Moravian settlement was established



Central Moravian Church steeple in Bethlehem, Pa., which is one of the historical landmarks of Moravians in the city.

in the New World. On Christmas Eve, 1741, the new community was named Bethlehem in honor of the birthplace of the Savior they loved.

A few years later the first Moravian house of worship was built. To this chapel came Martha Washington, Marquis Lafayette, Benjamin Franklin, Count Pulaski, and other prominent figures of the Colonial days. It is still used for special occasions, referred to as "The Old Chapel" and often called the "architectural gem" of eastern Pennsylvania.

The present Central Moravian Church in Bethlehem, which seats 1100, and was built in 1806, is also an architectural marvel, for there are no pillars inside the church to support it. Such great faith was expressed in the planning of the building that, in spite of the fact that the population of the Bethlehem community was only 580, the church with its original movable benches could accommodate 1500 people.

MORAVIANS IN EDUCATION

The contribution of the Moravians to world evangelism has already been indicated. But the Moravians were also pioneers in education. John Amos Comenius, a bishop in the church, is commonly referred to as "the father of modern education." As early as 1625 he recommended the graded method of teaching as well as visual education.

As one of the outstanding educators in world history, he was offered the presidency of Harvard College in 1642.

Count Zinzendorf, who played such an important part in the Moravian community, received his early education at Franke's famous school in Halle, Germany. Similar to Wesley's Holy Club at Oxford, England, Zinzendorf organized the "Order of the Grain of Mustard Seed" for the promotion of personal piety and world evangelism. Later he studied law at the University of Wittenberg and, upon his graduation, accepted a judicial position under the government of Saxony.

In 1742, his daughter, Benigna von Zinzendorf, founded the first boarding school for girls in America. Since



Colonial Hall, a men's dormitory (left), and the Moravian Archives building (right), where all the early records of the Moravians in and around Bethlehem, Pa., are kept. These are some of the buildings on the campus of Moravian College, Bethlehem, Pa.



The making of pottery was one of the most important industries in the early life of the Moravian village. At the left is the wheel upon which early potters turned out the fine clay products, and hanging above the exhibit is the large pottery plate-sign which hung over the door of Gottfried Aust, the first master potter.

then the Moravians have developed five institutions comprising ten educational programs.

It was fortunate for Protestantism that, in the Moravian movement, education, learning, and culture were linked so closely with the deepest piety and devotion of Christianity. Clearly, education, when rightly used, is a friend and not an enemy of the Christian Church. John Hus, with whom this movement began, was Professor of Philosophy, dean of the Philosophical Faculty, and rector of the University of Prague.

JOHN WESLEY'S EXPERIENCE

But there is yet another Moravian saint and scholar who made an important contribution to Protestantism and to Methodism in particular. It was during a dreadful storm at sea that John Wesley's life was first influenced by the Moravians. Many of the passengers had given up all hope of ever reaching land alive. While the small vessel pitched and tossed dangerously upon the stormy sea, the frightened Wesley stared at a little company of 26 Moravians on the same ship gathered around their bishop, David Nitschmann, quietly engaged in singing and praying as if all unaware of the terrible tempest.

After anxiously inquiring about the secret of such courage and peace, he heard for the first time about a religious faith that could take the spirit of fear out of a man's heart. The strangest fact about his sea voyage was that he was on his way to preach to the American Indians while he himself was desperately in need of salvation. It is no wonder that his

mission proved to be a dismal failure.

It was not until he returned to London and came into contact with another Moravian preacher, Peter Boehler, that John Wesley again became anxious about his spiritual condition. He began to probe for the secret of which he had become aware on board the little ship.

Dr. Roy L. Smith, a noted Methodist writer, describes Peter Boehler

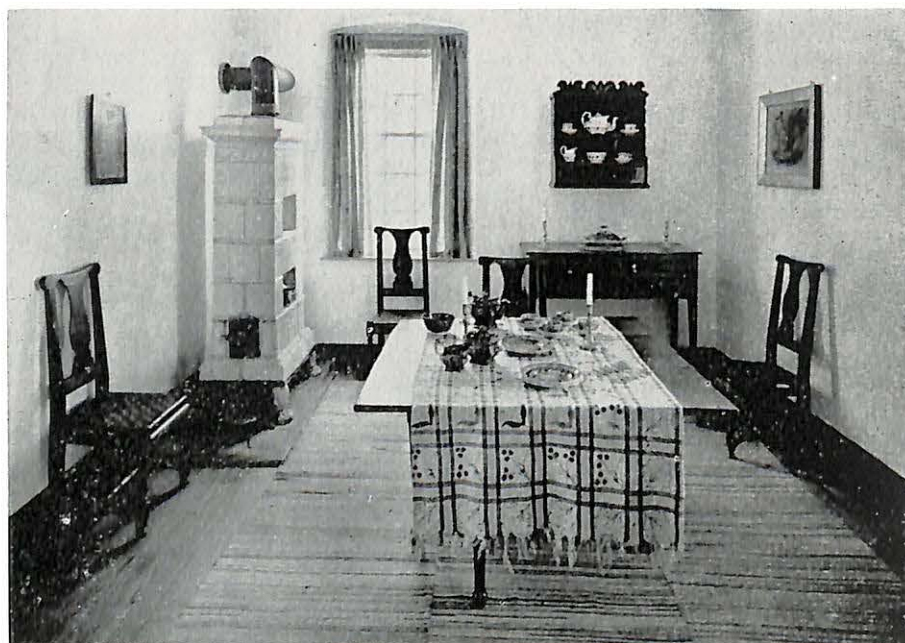
as a man after John Wesley's own heart—a ripe scholar, a skilled linguist, a thoroughly trained theologian, and one who measured up to the highest university standards of the continent. He was easily the match of the best minds in the religious world of that day. Withal he was a man of deep personal piety and a radiant Christian experience. With infinite wisdom and patience he guided John Wesley through and up to the very threshold of a transforming religious experience.

500th ANNIVERSARY HYMN

About three weeks later in a private meeting in which some Moravians were present, John Wesley experienced what he later called "a strange warming of the heart." The rest is a chapter in Protestant history which is well-known throughout the world.

We sincerely join our Moravian brethren in a solemn dedication to the Lord Jesus Christ as best expressed in their quincennial hymn:

"Remembering what our fathers told,
Thou didst in their young day,
This solemn jubilee we hold,
That we, as then did they,
Ourselves in covenant may bind,
With soul and strength, with heart and mind,
Through life, in death, on land, o'er sea,
Meekly, to follow thee."



The Moravian village. Salem, founded in 1766 by a group of Moravian pioneers, still stands a few blocks from the center of the industrial city of Winston-Salem, North Carolina. Today the village is being restored as Old Salem with its wonderful Moravian exhibits.

Perhaps the most unusual of these is the yellow glazed tile stove, one of only five such American stoves known to exist today. A familiar sight in German homes of a hundred and fifty years ago, the stove serves a dual purpose—providing sustained warmth in the room and quick heat for the teakettle.

Also in the dining room are Moravian stretcher chairs, a Queen Anna table, Hepplewhite sideboard, and a collection of the popular blue Staffordshire ware.

No Longer a "Foreigner" in Japan

After five years of missionary service in Japan,
the author has come to know the Japanese people as they really are!



By MISS FLORENCE MILLER, Missionary in Japan,
Now at Home on Furlough

WHEN a new missionary comes to Japan, he writes about his first impressions of the land and of the people. After five years many of these impressions have changed somewhat. In my own case this is definitely true. Due to the language barrier and the isolated life which the foreigner inevitably lives, his first impressions can seldom be more than those received from observing the externals of Japanese life. But as one becomes more familiar with the language and as one's contacts with individual lives increase, he forgets the externals completely and looks upon the soul and inner life of the people.

FINE JAPANESE CUSTOMS

It would be very bold of me to attempt to give an authoritative picture of the situation in Japan or an analysis of the psychology of the people, for I am ill equipped to do so. I speak from a very, very limited experience, but these impressions and opinions, personal though they are, may be of interest to readers, even though they lack in authority.

One of the first Japanese customs with which foreigners become acquainted upon arriving in Japan is the serving of tea, hot or cold as the season may determine, to every guest. Little cakes and cookies usually accompany the tea. These are invariably filled with bean paste, which at first you can hardly endure, even for courtesy's sake, but which later tastes good enough to buy with your own money.

At first we foreigners think this serving of tea takes unnecessary time,

and yet you gradually come to think as the Japanese do that this little preliminary is very effective in preparing the mind for whatever business or conversation may follow. To enter into a business deal or to bring up the subject about which you came to talk immediately seems abrupt and rude and the tea provides a gradual, gentle approach.

A BATH IN JAPAN

Another custom which we as foreigners soon learn to adopt is the Japanese bath. At times I have been invited by Japanese to have a bath at their home because they were heating it that night. This sounds a little embarrassing to us the first time, but as you realize the purpose of the Japanese bath you come to recognize that it is your comfort rather than your cleanliness which is being considered.

The Japanese bath does several things for you. First, of course, you come out much cleaner. Secondly, much warmer in the winter. Thirdly, much more relaxed. The bathtub is made of wood, either square or oval in shape, and is about three feet long and two feet and a half deep. It is filled with water and the cover placed on top so the steam will not escape. Then it is heated by a wood or gas stove located at one end of the tub.

The first step is to cleanse yourself by soaping and pouring water over yourself with a little wooden dipper. In the winter time this part of the bath is done in a hurry because the room is unheated. Then you lift off the cover of the tub, gingerly put your big toe into the steaming hot

water and inch your way down, leaving only your head exposed. At first you feel like a lobster being scalded, but gradually you become adjusted to it, and then every nerve seems to relax until you feel like falling asleep right there.

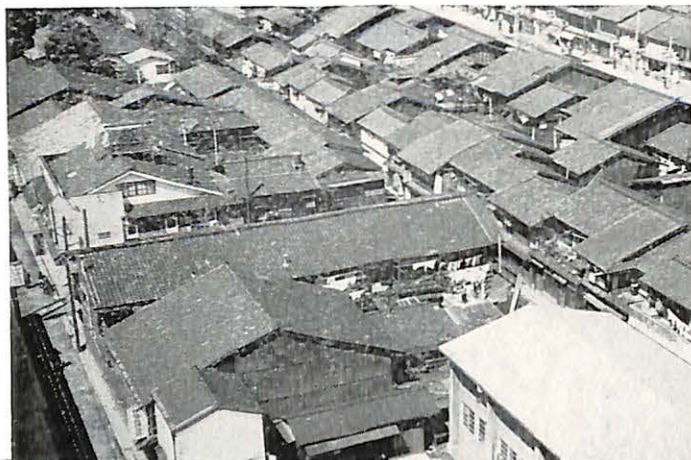
You come out feeling like a new person, with enough heat stored up in your body to carry you through the frosty night. Tensions in Japan seem more noticeable than at home, even among the Japanese. There are many masseurs, usually blind men or women, and the Japanese love to be massaged. A massage usually accompanies every haircut. From this it seems evident that nervous strain and frustrations are great in Japan.

DARK FUTURE FOR STUDENTS

The reasons for this are numerous. Economically speaking, the future is dark for a tiny country with a population of over 89 million, and no hope of expansion, only the dread of an ever increasing number of mouths to feed. This economic problem is especially the concern of university students who are looking forward to finding employment after strenuous years of competitive study. But even with a college education, the jobs are hard to find. Without a college education, the wages are so meager that it is hard to make a living, and so every one strives to get as much education as possible.

The student in Japan is a person to be pitied because, from elementary school on, the fear of being unable to enter the next school hangs over his head. It is not a matter of having the





Japanese houses, like these in Kyoto (left) as seen from the top of a department store, are closely packed together. At the right Florence Miller, missionary, leads the singing during a service in the City Hospital, bringing the Gospel to patients.

money to go to school, nor is it a matter of having intelligence in many cases. In some schools the entrants must be limited to a certain number each year, and so only the very cream of the crop are admitted to the upper schools. Of course, the scholastic level of the different universities varies, so it is easier to enter the inferior schools. But the aim of every student is to go to Tokyo University or Kyoto University, which are government run, making them cheap and yet first class.

In our church we find that the high school students are the hardest to attract, for they are studying to get into college or to get a job after high school and have no time for anything but study. Especially when they are seniors in high school, you are considered unsympathetic and lacking in understanding if you keep inviting them to church or ask them to accept any responsibility.

TAKASHI SAN

Takashi San, the priest's son, is a diligent student. His highest ambition in life is to enter Kyoto University. Once you are in, you can take it a little easy, but passing the entrance exams is the problem. The reason he stayed away from church for almost a year was primarily because he felt he must study or he could not compete with the other students. However, in spite of his efforts, he failed to enter and is now studying on his own hoping to take the tests again next spring. He has been printing our church paper, helping with the sorobon (Japanese adding machine) class, and participating in the Youth Group.

But all the time that he is serving the Lord, there is an undercurrent of unrest in his heart. He feels he should be studying or he may not make the grade. He told me that he felt he must give up church attendance again,

because he cannot just come to the meetings without being called upon to accept some responsibility as a baptized believer.

THE YOUTH OF JAPAN

However, a few days later, a friend who had gone to Tokyo University, was seriously injured by judo, the Japanese form of wrestling. He suffered a broken neck and the doctors had given up all hope for him. Takashi San stayed after the English Bible Class to tell me about it and then he added: "If after studying so hard and finally getting into university, one's life is taken, what does it profit? I have never thought of death coming to me before. But now the Lord has taught me what is important."

The family of this boy had sacrificed everything in order to send this son to university. The father had set all his hopes on this child. He said that if the child died, he, too, wanted to die. Does this incident not give a deep insight into what is important to the average Japanese? The soul that is not anchored in Jesus has no anchor when the storms of life come!

The youth of Japan is indifferent to religion of any sort. I have asked some young people about what their families believe. The usual answer is that Buddhism is the religion of the family. I ask them if they receive any instruction in Buddhism and the usual answer is, "No! We are not interested in it. Only at funerals do we call on the priests." This indifferent attitude toward religion in general makes it difficult to gain a hearing to present the true God to them. But if one gains a hearing, the usual response is that they recognize the superiority of the teaching of the Bible to anything which they have heard before. But even so, when it comes

right down to accepting the teaching of the Word of God and doing away with all that is contrary to it, a great struggle goes on in their hearts.

It seems that there is no real heart belief in Buddhism or Shintoism as such, but the underlying idea of both these religions, namely, ancestor worship, can not easily be uprooted. You see this especially at funerals and patriotic festivals honoring past emperors or the war dead.

TESTING TIMES FOR CHRISTIANS

There are three young men in the hospital who have been attending a Bible class which we hold in one of the rooms for patients. They seem attracted by the teaching of the Bible, and yet when I asked them whether they believe in Christ, they said that the thing which holds them back is the problem of breaking away from the Japanese religions. They themselves are not really trusting in them but the pressure from non-Christians is so great that it takes great courage to stand alone. All this is in spite of the fact that they admit that the greater percentage of young people in Japan are agnostic. They call themselves agnostic, and yet they will not cut themselves off from Buddhism or Shintoism and turn to Christ.

The funeral is the time of greatest testing for the Christian in Japan because hearts are sensitive and no one wishes to offend at a time like that. I wish to relate an example in our church to show you what a problem it is. I wish that there were no such cases to report, but we cannot boast that all of our baptized Christians are living lives completely separated from the old life.

Mrs. Kaido's husband died shortly after she had been baptized. She did not tell us about it but consulted with another of our Christians who told us

after the funeral. Her husband was an unbeliever, of course, and so the wife consented to a Buddhist funeral for him. This entailed having the Buddhist altar in the home with the offerings of fruit, flowers, etc. This was still on display when we called on her about three days later. She said that she felt in her heart that it was not right toward God but, because all of her husband's relatives were Buddhist and hers too, she felt they would not understand a Christian funeral, since he was not a Christian.

She still has the Butsudan, which is the box in which the names of the dead are recorded on little markers, but she does not make any offerings there as the Buddhists do. It seems that to throw away the "Butsudan" completely is a great offense toward the dead, at least from the standpoint of Buddhist relatives. No one wants to be thought disrespectful.

The Christian who has received more persecution than any other in the church at Ise is Mrs. Sekoguchi. Her husband is dead, but his unmarried sister lives with her and her two children. This sister-in-law attended the meetings held in their home every Saturday night very faithfully and seemed inclined to accept Christianity until she realized that it meant no longer worshiping at the "Butsudan." Then she turned against Christianity and against Mrs. Sekoguchi.

During the season when the festival for the dead is celebrated, the sister-in-law was laid up with an infection in her foot. This meant that no one made offerings at the "Butsudan." The sister-in-law then blamed Mrs. Sekoguchi for her illness. It was a punishment because the ancestors were not being worshiped. Every mis-



Dancing girls in front of a Shinto Shrine in Japan. The lanterns bear the names of various districts of the city which support the shrine and also of shops and individuals.

fortune since then brought the same bitter accusations.

At times the sister-in-law becomes so angry that she leaves home and stays with her sisters, saying that she cannot stand to see Mrs. Sekoguchi. She has insisted that the meetings in the home be discontinued, but we have encouraged Mrs. Sekoguchi not to give in, since she is the head of the house.

"A FOREIGNER'S CHURCH"

The fact that missionaries are in charge of the Baptist Church in the city of Ise has gained for it the reputation of being a foreigner's church that teaches about a foreign god. As foreigners, we do not really get into the personal lives of the people. Some problems are brought to us, but about most of them we hear indirectly through our Japanese helpers.

At times we hear, even from Christians, such things as this, "We don't expect you to understand why we do certain things, because you are an American." This came from a woman who said that if she did not participate in the offerings made to her father at his funeral and the memorial services following, she would be considered disrespectful to him by everyone, and so she participated. We are seeking to give responsibility to our Christians as much as possible, to help them feel that it is their church, not a foreigners' church, and yet it takes time for them to become grounded in the Word of God and to grow in likeness of our Lord Jesus.

One young man who seemed very promising at first and who planned to attend Bible School, later became a severe critic of the church. It seems



Our missionaries, Rev. Clemence Auch and Miss Florence Miller (left) interview two young Christians before their baptism and confession of faith in Christ, and (right) Christians and friends gather, in spite of rain, at the river for the impressive baptismal service.

he had been reading some books by the head of the no-church movement. This man was an influential Christian, but he strongly opposed foreign missionaries, especially Americans. This young man in our church was reprimanded for circulating untrue statements about Mr. Sukut's co-worker. This offended him and he retaliated by accusing the American missionaries of being spies for the government. This is a rare instance, however. Generally speaking, we have not met opposition because we are Americans, but rather because of the Gospel we preach.

JUVENILE DELINQUENCY

We have had a little insight into another aspect of Japanese society through our contacts with the juvenile home in Ise. Here there are about one hundred fifty young people from the age of 15 to 20. Most of them are of a low intelligence and a large percentage from unfortunate home situations. The offences are probably very similar to those which juveniles commit in America—theft, running away from home, immorality, acts of violence and so on. As in America, after the war juvenile delinquency has been steadily increasing. Many blame it on the new constitution, adopted during the occupation and under the direction of Americans.

According to the new constitution, no religion can be taught in the public schools. Hence moral teaching also is eliminated. This plus the emphasis upon liberty which accompanied the new democracy has been like a green light to youth to do as they please.



A Japanese bride dressed in a beautiful kimono. She was the bride in the first Christian ceremony held in the Baptist Chapel at Ise, Japan.

Before the war, co-education was not practiced but, following the war, all government schools and many private

MISS MILLER ON FURLOUGH

During 1957 Miss Florence Miller will visit many of our churches and conferences during her furlough year. She is the first of our Japanese missionaries to return from the field to "rehearse all that God has done" for us in Japan.



Japanese Christians eating at a fellowship supper in the Baptist Chapel at Ise, Japan, following a baptismal service.

schools also became co-educational. Many older Japanese still do not approve of this.

There is quite a divergence of opinion between the older generation and the younger generation with regard to boy-girl relationships. American and European movies have exerted a great but not good influence upon youth in this matter. In Japan dating is not generally practiced in good families. It is looked upon as a step in the wrong direction. However, young people do things together in groups or with the family. Even after a couple is engaged, you seldom see them together in public. No one of good reputation would be seen holding hands or showing affection to husband or wife in public. Sometimes new missionaries, not realizing this, give offense to the Japanese.

MARRIAGE CUSTOMS

Marriage is still pretty much a family matter, although the individuals now are given much more freedom of choice. Sometimes the young people are attracted to one another and request a go-between to mediate for them just as a matter of custom. The matter may already be settled in their own minds, but it does not seem altogether proper unless there is a mediator. Sometimes a picture is sent to introduce a person thought suitable, and, if the couple desires to be introduced in person, such a meeting is planned. If they are not favorably impressed, they simply do not see each other any more. Of course, if they are not favorably impressed, it may create an awkward situation and, rather than decline, an engagement is contracted, perhaps reluctantly on the part of one party.

Certain customs and aspects of society, it can be seen, are quite different from ours, but these are externals that seem to disappear when you look upon the soul, the inner man of the Japanese. There we find very little difference. They experience the same heartaches that we do. They have the same battles with sin as we do. They experience the same joy that we have in knowing the Lord if once they have yielded to him.

So, although as foreigners we cannot always convey in words exactly what we want to say, nor can we always understand what is said to us, yet we know what is in the heart of man and what is needful to the heart of man, because they are people of like passions as ourselves. They need the true God, and salvation through his Son, and fellowship with him in the Holy Spirit. Toward this end we continue to work and for this we ask your prayers.

China Opened to Protestant Missions 150 Years Ago

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The story of Robert Morrison
and of future prospects for
Christ in China

By EMANUEL H. GIEDT, Ph. D.,
of Rochester, N. Y., Former Baptist Missionary
to China



Dedication of the 70th Anniversary Memorial Church, Baptist Mission, Swatow, China, seating 1000 persons.

THE YEAR 1957 marks the 150th anniversary of the arrival in China of Robert Morrison, the first Protestant missionary to that land. In view of the importance of that event for the subsequent development and expansion of the Protestant missionary enterprise in China, we shall do well briefly to pass in review some of the highlights of Morrison's achievements.

We also need to remind ourselves that Roman Catholic missionaries of the Jesuit Order preceded Protestants by more than 200 years in undertaking missionary work in China. Dismissing Francis Xavier (1552) as unsuccessful in his attempt, Alessandro Valignani and Michael Ruggerius have the honor of having established the first permanent Roman Catholic mission in China. That was in 1579, and three years later they were joined by Matteo Ricci who was to distinguish himself at the Imperial Court in Peking by his knowledge of astronomy, which gained for him and his successors great popularity and respect.

EARLIEST MISSIONARY BEGINNINGS

A hundred years before the arrival of Morrison, the heated "rites controversy" between the Vatican and the Imperial Court at Peking destroyed the built-up popularity of the Jesuits and, in 1732, all of the missionaries were deported to Macao, an island under Portuguese rule. No Catholic missionaries re-entered the Canton province until 1844, after the conclusion of the first war between Great Britain and China.

Yet in 1810 a Catholic authority at Macao estimated the number of Christians still remaining in the twin

provinces of Kwangtung and Kwangsi as between 7,000 and 8,000. They were, however, in a state of religious neglect, being shepherded by only five native priests. Nevertheless, there was this remnant of Roman Catholic Christians in the Canton-Macao area when Robert Morrison arrived in 1807 at Canton, and some of his teachers and assistants came from their number.

The mother of all modern Protestant foreign mission societies may be said to be the Baptist Missionary Society of England, which was founded in 1792 but which confined its work of the first six or seven decades to India, Burma and Assam. However, its example and initial enthusiasm contributed very largely to the founding of the London Missionary Society in September, 1805, and this was the first Protestant organization to begin work in China. From the start this Society was a "union of God's people of various denominations," determined not to send "any form of Church Order and Government, but the Glorious Gospel of the blessed God to the heathen."

Not until 1805 did the Society definitely plan to establish a mission to China. Up to that time profound ig-

norance concerning that Empire prevailed in England generally. Some even doubted the practicability of acquiring the Chinese language to any available degree, and of expressing in it the truths of the Christian religion.

It was known that the Empire was not open to the preaching of Christianity, but the hope was that it might be possible for missionaries to learn the language on Chinese soil, so that the Bible might be translated and made available to more than three hundred millions of heathen. With this in mind, the directors of the Society began to cast about for missionary candidates to launch the project.

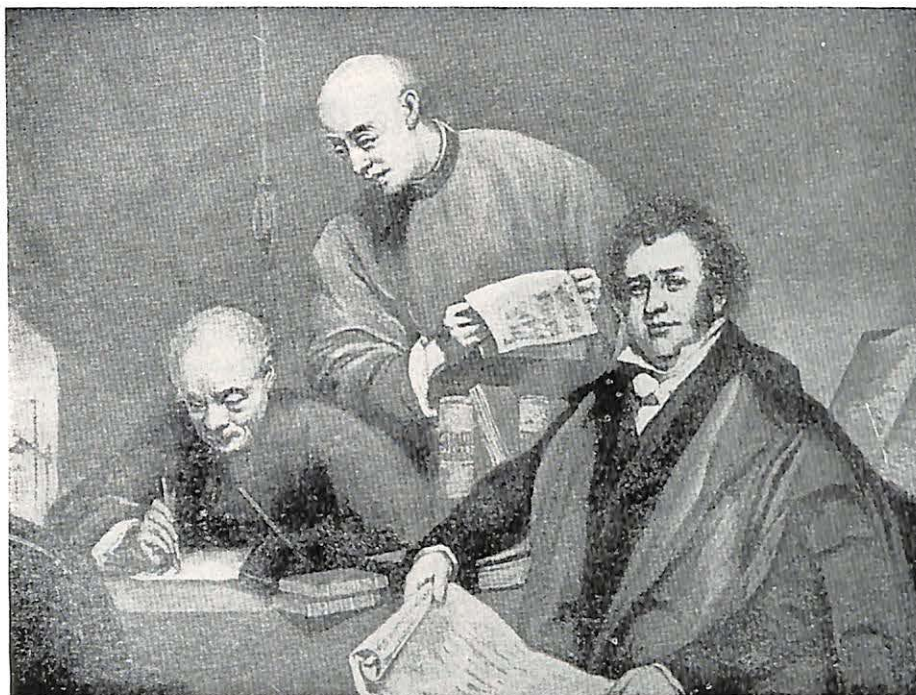
MORRISON'S YOUTH

The directors were not long in locating one man who was to distinguish himself as the first pioneer of Protestant missions in China. This was Robert Morrison, born at Morpeth in the extreme northeast of England on January 5, 1782, the youngest son of eight children born to James and Hannah Morrison. After the usual elementary education of that time, he was enrolled for catechetical instruction under the parish pastor.

At the age of sixteen the boy experienced conversion, but without any remarkable circumstances attending the event, and that same year (1798) he joined the Presbyterian church. In 1801 Robert became a student under the Presbyterian minister in Newcastle and from him acquired an elementary knowledge of the Latin, Greek and Hebrew languages, as well as an introduction to systematic theology.

DR. GIEDT, AUTHOR

As a Baptist missionary in China for more than 30 years, who was in prison for some time before his return to the United States, Dr. Giedt is well qualified to write this outstanding article on China for the 1957 ANNUAL. He is well known in North American Baptist circles. A brother of his is a member of the Temple Church, Lodi, Calif.



Dr. Robert Morrison (right), first Protestant missionary to China, and his translators hard at work in translating the Bible into Chinese.

At the age of twenty-one, Morrison entered Hoxton Academy for a regular course of instruction. A year and a half later he applied to the London Missionary Society as a candidate for the mission field and was accepted in May, 1804. He was then sent to the Seminary at Gosport, where he continued his studies till August, 1805, when, on the advice of the directors, he returned to London to take some courses in medicine and astronomy which, it was hoped, would be useful to him in his future work. He was also to acquire some knowledge of the Chinese language before sailing. The Society secured the services of Yong Sam-tak, a Chinese who had been in the employ of the East India Company, to teach his native language to Morrison.

In the British Museum was found a Chinese manuscript containing a Harmony of the Gospels, the Acts of the Apostles, and the Pauline Epistles. A manuscript Latin and Chinese Dictionary in the possession of the Royal Society was also loaned to Morrison. His teacher, Yong Sam-tak, made copies of these manuscripts which were the work of some unknown Roman Catholic missionaries, and, as we shall see, they proved to be of considerable use.

ARRIVAL IN CHINA

In an elaborate ordination service in January, 1807, Morrison was solemnly set apart as the first Protestant missionary to the Chinese.

Because of the "strong prejudices" which existed in the trading centers where the British East India Company was established, permission could not be secured for missionaries to sail in the ships of that company or for them to reside in the ports where the company had factories (warehouses).

Accordingly, Morrison had to proceed to Canton by way of New York.



The temporary grave of Rev. Bruno Luebeck, missionary to China, at Kit-yang, China. Missionary Luebeck was a graduate of our North American Baptist Seminary and the brother to Rev. W. J. Luebeck, editor of "Der Sendbote."

He sailed on January 31, 1807, but a violent storm at the Downs delayed his final departure until February 26, 1807. Then the ship took 53 days for the voyage to New York, thus making a total of 79 days on board for the passengers!

With the aid of friends among the American clergy, Morrison easily obtained passage for Canton on the ship "Trident" which sailed May 12th. During the long voyage of 119 days around the African Cape of Good Hope, Morrison continued his study of Chinese. On Sunday, September 7, 1807, the "Trident" anchored in the port of Canton, China. The American agents of the ship invited Morrison to reside in their house in the old French Factory (warehouse), and he accepted the offer.

Two months after Morrison's arrival, Sir George Staunton of Macao, a representative of the East India Company, came to Canton and secured a teacher for Morrison in the person of Abel Yun, a Roman Catholic Chinese from Peking. He had learned Latin so well that he could speak it fluently but did not know Chinese well! Another Roman Catholic Christian, Mr. Li, also assisted in teaching and helping Morrison. This man knew considerable Chinese and wrote an excellent hand.

In the autumn of 1808 trouble arose, and all British subjects had to make a hasty departure from Canton and repair to Macao. There, in the face of many difficulties, Morrison continued his arduous labors for about six months. During that time he made the acquaintance of the Christian family of Dr. Morton from Ireland, and soon became warmly attached to their eldest daughter, Mary, with the result that on February 20, 1809, they were married.

TRANSLATING THE SCRIPTURES

On the very day of his wedding, the East India Company that had at first been hostile to him offered Morrison a position as Chinese translator in their factory at a salary of 500 pounds per year (\$2,500). As this opened the way for his continued residence at Macao and Canton, and at the same time promised a fair opportunity to pursue his missionary objects of producing a dictionary and translating the Scriptures, Morrison unhesitatingly accepted the offer at once. This relieved the Missionary Society of his salary, and it appears that the directors readily acquiesced in his decision.

Morrison early began to conduct Sunday services in the Canton dialect within his own apartments, having his servants, teachers, and later a few others also as an audience, but on

these occasions, for 27 years, he never had more than twelve or thirteen hearers.

Results of Morrison's diligent labors were now beginning to appear. The practicability of getting the Scriptures printed in Chinese had remained doubtful until 1810. But in September of that year, Morrison sent his manuscript of the Acts of the Apostles to a Chinese printer and contracted for an edition of 1,000 copies. This was his revision of the Book of Acts copied from the anonymous manuscript in the London Museum.

Morrison now turned to the task of rendering Genesis and the Psalms into Chinese, and in 1812 he published his translation of the shorter Catechism of the Church of Scotland to serve as a short systematic presentation of Christian doctrine for oral instruction.

In April, 1812, Morrison reported a recent imperial edict directed against the Roman Catholics and prohibiting, under pain of death, the propagation of Christianity in the Empire. We shall have occasion to refer to this again.

CHRISTIAN COLLEAGUE

Five years after Morrison's arrival at Canton, the London Missionary Society dispatched a colleague in the person of the Rev. William Milne and his young wife, Rachel, to join the Morrisons. Arriving at Macao on July 4, 1813, they found the Morrisons temporarily residing there. The previous summer the Chinese had revived an old standing law, "overlooked the last hundred years," which disallowed any more Europeans to be landed at Macao to remain.



Dr. and Mrs. Emanuel H. Giedt, missionaries to China, and their family in their "younger days."

Now apparently the Roman Catholic authorities invoked that law in protest at the presence of the Milnes and induced the Portuguese Governor to serve notice that Milne must leave within eight days. In consequence of Morrison's urgent appeal the time limit was extended to eighteen days! While Mrs. Milne was permitted to remain with the Morrisons at Macao, Mr. Milne departed July 20 for Canton where he rented apartments in the British Factory and continued his Chinese studies. Morrison joined him there on the last day of September.

Before leaving Macao, Morrison finished his translation of the New Testament. Printing of the first large octave edition of 2,000 copies was be-

gun in November, 1813, and completed in January, 1814. All this helped to mature plans for Milne. It was feared that before long the Chinese Government would take notice of his unwarranted presence at Canton and compel him to leave. Hence the two colleagues together planned for Milne to make a missionary tour to Java and Malacca, taking with him for distribution 1,500 copies of the newly printed New Testament, 5,000 copies of Morrison's Catechism, and 10,000 copies of a tract he had printed in 1812.

This exploratory and colportage tour took seven months and resulted in the choice of Malacca, a port on the Malay Peninsula near Singapore, not only for Milne's residence and work but also as a permanent location for the mission press. There, under the protection of British rule, the printing and distribution of the Scriptures could be carried on without fear of interference, and under Milne's able management a vast amount of mission printing and book-binding came to be done there.

FIRST CONVERT BAPTIZED

After nearly seven years of patient waiting, Morrison had the joy on July 16, 1814, of baptizing his first convert, Ts'ai A-ko. This man was the son of a concubine and died five years later without having distinguished himself as a Christian. Little wonder that Morrison sought comfort in the words of Zechariah 4:10: "Despise not the day of small things."

The long continued ill-health of Mrs. Morrison finally made a return to England imperative. With their two children, Rebecca and John, she sailed in January, 1815. Morrison was now left to pursue his arduous labors alone for six years.



Chinese children, like other children around the world, are a lovable lot whom Jesus loved and of whom he said, "Let the little children come unto Me!"

In October of the same year, Morrison was informed by Sir George Staunton that the East India Company had received orders from their London office to dismiss him as translator because they had learned (through the inadvertence of the Missionary Society) that he had printed and circulated the New Testament and religious tracts "in defiance of an edict of the Emperor of China, rendering the publisher of such works liable to capital punishment," and they feared "that serious mischief may possibly arise to the British trade in China from these translations."

But Sir George, recognizing the importance of Morrison's services to the Company and being also assured of his "prudence and discretion," concluded with the statement that he had "resolved to postpone giving effect to

His share in the translation of the Old Testament was considerable for he rendered into Chinese the twelve historical books and Job. Morrison translated the remaining 26 books and thirteen of the New Testament. Of the fourteen books from Acts to Philemon he wrote to the directors:

"The other books of the New Testament I edited, with such alterations as . . . I thought necessary . . . I always stated explicitly to you that the Chinese Manuscript in the British Museum was the foundation of the New Testament in Chinese, which I completed."

CHINESE DICTIONARY

In the meantime Morrison had also been working on his Dictionary, which almost assumed the proportions of an encyclopedia and was easily the crown of his work. It was prepared in

course of 1823. (I got all these data from personally seeing and handling those volumes at Yale.)

Obviously neither Morrison nor the Missionary Society was in a position to publish a work of such nature and dimensions. But the British East India Company, recognizing the value of the work, volunteered to sponsor its publication. The work involved in the printing of the Dictionary took more than eight years, and the cost was 12,000 pounds sterling, or about \$60,000.

PUBLISHING RACE

It is generally known and remembered that Robert Morrison was the first Protestant missionary to China and that he translated the Bible into Chinese and made a dictionary of that language. What is not so generally known is that between 1807 and 1823 there was a Bible translating and publishing race between Morrison and Joshua Marshman of the English Baptist Missionary Society.

Marshman was one of the famous trio of translators at Serampore, India, namely Carey, Marshman, and Ward, and he had begun the study of Chinese early in 1806, being assisted by an Armenian, Lassar, who had been born at Macao and had learned Chinese. Marshman also had the help of a Chinese who had lived in Peking and had come to Calcutta as a teacher. Lassar brought another Chinese teacher from Macao, and about 1808 Morrison himself procured a Chinese teacher and sent him to Marshman, together with a copy of "the Harmony of the Gospels (by an unknown Roman Catholic missionary), and several of the Epistles." Thus, under Marshman's direction the work of translation was begun at Serampore, and by 1811 the New Testament was completed, though not published until 1816.

THE BIBLE IN CHINESE

The first week of December, 1822, Marshman sent the last sheet of the Old Testament to the press, and at the annual meeting of the British and Foreign Bible Society in May, 1823, Dr. Marshman's son presented his father's version of the entire Bible in Chinese to that Society.

In December, 1823, Morrison sailed for his first and only furlough and at the annual meeting of the Bible Society in May, 1824, he laid on the table a complete set of the volumes containing his and Milne's version of the Bible in Chinese. The entire Bible had been printed at Malacca from duodecimo wooden blocks and bound in a number of separate volumes. The Serampore Press, in 1813, was the first to begin printing Chinese by means of



A Chinese "paddy-wheel" or water pump operated by tread-mill to irrigate the rice fields.

any part of the instructions until we receive further orders on the subject." And it appears that Morrison's reply in defense of his action satisfied at least Sir George Staunton, so that nothing more was said about it.

After twelve years of labor by Morrison and four years by Milne, translation of the entire Bible was completed on November 25, 1819, and now Milne proceeded at Malacca to print the whole work in one duodecimo edition. As he died of pulmonary tuberculosis in June, 1822, he did not live to see the work finished in 1823.

three parts. Part I, arranged in the order of the 214 Chinese radicals, appeared in three large quarto volumes containing 2,722 pages. Part II, arranged in alphabetical order of the romanized pronunciations, was bound in two volumes totaling 1,573 pages. Part III was an English-Chinese Dictionary published in one volume of 480 pages.

Thus the whole work of six volumes contained an aggregate of 4,775 pages, plus 50 pages of introductory matters. The first volume came from the press in January, 1816, and the last in the

moveable metal type, and the complete edition of Marshman's Bible was printed by this method.

From the point of view of time, Marshman won the publishing race by one year. As for the comparative quality of the two translations, I quote from a paper by the Rev. John Wherry, an American Presbyterian missionary, read before the Missionary Conference of 1890 in Shanghai:

"A comparison of Morrison's version with Marshman's does not reveal a great superiority, though it was more generally adopted and more generally circulated . . . As the choice between the two versions was not very obvious, the Baptists continued for many years to print and circulate Marshman's, while other denominations accepted Morrison's."

Both translations were far from perfect, so that a little more than 20 years after their publication, missionary delegates were chosen in Hong-kong and the five ports recognized in the Treaty of 1843 to revise Morrison's version. In 1850 the revised New Testament came from the press, while the Old Testament followed in 1853. About the same time Marshman's version underwent revision by the American Baptist missionaries Goddard, Lord, and Dean.

The revised New Testament was published in 1853 and the Old Testament somewhat later. These revised versions were still in use as late as 1925 (alongside of colloquial versions), but thereafter were rapidly displaced by the new Union Mandarin Version, largely the product of Chinese Christian scholarship.

MISSIONARY FOR 27 YEARS

On December 24, 1817, in recognition of his prolific literary achievements, Morrison was made a Doctor of Divinity by the University of Glasgow, Scotland. In August, 1820, he had the joy of welcoming back his family at Macao, but in less than ten months from her arrival Mrs. Morrison fell a victim of cholera. As both the Chinese and the Portuguese refused to make available a suitable burial ground, the East India Company promptly purchased a piece of land at the price of 1,000 pounds (\$5,000), and Mrs. Morrison was the first to be buried in this place "appropriated to the sepulture of Protestant Christians." Of the Morrison and Milne foursome, Mrs. Milne had died in 1819. Mrs. Morrison in 1821, and Dr. Milne in 1822, all under forty.

Morrison survived the other three by twelve years. While on furlough he remarried and in 1826 returned with his family to China. His secular duties as translator for the East India

Company now increasingly required the greater part of his time, but he did maintain a Chinese preaching service on Sundays with only eight to twelve persons attending.

In the twenty-seven years of his missionary career he baptized only three adults and one infant. In 1832, at the end of the first 25 years of the Mission, he and Milne and Liang A-fah (Milne's first convert) had baptized only eleven adults. During the first half of 1834 Morrison's health rapidly failed, and on August 1st he succumbed to a raging fever. His remains were laid to rest at Macao by the side of his first wife.

do justice to the phenomenal growth and expansion of Protestant mission work in China during the century following the passing of Morrison. Let the reader's mind envisage a vast panorama of the coming to China, one after another, of missionaries of more than a hundred American and European mission societies in the missionary "occupation" of that immense and ancient Empire.

MISSIONARY EXPANSION IN CHINA

And as missionary activity swung into high gear after the Boxer Insurrection at the opening of the twentieth century, there remained but few coun-



Kityang missionaries and Chinese friends on board a launch going to Swatow, known as the "Tai Hua" or Great Flower of China.

At the age of only 52 Morrison had done a prodigious amount of work. The primary objects for which he had been sent out had long since been accomplished, and in addition the seed of the Gospel had been widely disseminated. Moreover, a small group of faithful converts had been gathered, among them the stalwart evangelist Liang A-fah. Considering the difficulties and the small number of missionaries, the wonder is not that so little, but that so much had been accomplished. Though Morrison and Liang A-fah were often depressed for lack of success, they (and their successors) built better than they knew.

So much for a brief and very inadequate review of Robert Morrison's contribution to the evangelization of China's millions. It is impossible within the space limits of this article to

ties or cities of any significance that did not have at least one missionary. From year to year Christian churches and chapels and memberships multiplied. Especially did the institutional phase of the pioneer missionaries expand and develop beyond the most daring dreams of the pioneer missionaries. Schools, colleges, universities, theological seminaries, hospitals, publishing houses, etc., all served to build up a strong and educated native constituency and leadership. From the "day of small things" in Morrison's time, foreign missions had developed into a colossal financial enterprise, whose initial cost ran into the billions and requiring many millions of dollars annually for maintenance.

In all this there had been a gradual transformation and devolution. Until thirty years ago everything was large-

ly under missionary leadership and control. But during the second quarter of this century an ever increasing amount of administration and responsibility was taken over by trained indigenous leadership and personnel. With the advent of complete control of China by the Communist Government in 1949-1950, all foreign missionaries were first discredited as agents and willing tools of foreign aggression and then reduced to inactivity by imprisonment and expulsion from the country. All those costly mission institutions have been confiscated by the Communist Government and are now being used for similar purposes under state control, or put to other uses as was seen fit by the powers that be.

WHAT OF THE FUTURE?

That is where we are now, and many earnest Christians in Europe and America are deeply concerned and are asking, "Watchman, what of the night?" In some respects that is anybody's guess, but I dare say that the experience of a third of a century as a missionary in China and, in recent years, close-up contact with the new Communist government should qualify the present writer to speak with greater assurance and authority.

In the first place, I would say that there is no "night" in China but only twilight. That is to say, it is only the temporary darkness preceding a new dawn. While all Protestant missionaries and all but about a dozen Roman Catholic missionaries have been expelled from China proper, Christianity was already so well planted and had taken such deep root that it has continued to function under indigenous leadership. True, all of the country churches were closed in the summer of 1950 when the "land reform" (that is, the redistribution of the land) was in process of being carried out. This, presumably, was done to forestall counter-revolutionary activity under cover of church assembly.

All the city churches were permitted to continue their meetings, though of course under some limitations and restrictions. Fewer of the city church members were involved in the land reform and, moreover, the government could exercise closer observation of their activities. Some of the country churches, though by no means all of them, have since been permitted to re-open.

From reliable information that has come through in both government and church publications and through grape-vine channels connected with Hongkong, we learn of numerous church activities, including Bible study



The message of John 3:16 in the Chinese language as translated by Robert Morrison.

classes among students, prayer meetings, baptisms, ordinations, Christmas and Easter festivities, and even of indigenous theological controversies!

In Nanking, Peking, Canton, and Chungking strong union theological seminaries have been organized since 1952 by the merging of from six to eleven former denominational seminaries, and with more applicants for admission than the new seminaries (with more than 100 students each) can accommodate! And all this with not a trickle of foreign mission funds!

AWAKENING TO A NEW DAY

The above is hardly a picture of "night," but rather one of an awakening to a new day. It is inevitable, of course, that in the new environment the Christian Church is taking on "protective coloring." In times of persecution in all ages, the Christian Church has had to trim its sails to the wind. That is happening in China now under the government sponsored "Three-Self Patriotic Movement." The "Three-Self" principle simply means a self-governing, self-propagating, and self-supporting church. The idea was originated by the Christian churches of China in 1925, but now the Communist government is sponsoring and promoting the movement with a patriotic motivation behind it, so that active adherence to this movement has been made a test of loyalty to the Communist state. Failure to cooperate therewith spells trouble.

In the second place, I am going to venture an opinion which, according to the reader's personal hopes and wishes, may appear either optimistic or pessimistic, but which is based upon well-considered appraisal of the

facts. There is no sound basis for the hope that organized foreign missions will ever be resumed in China. Certainly, not as long as a Communist government remains in power, and there is nothing on the horizon to encourage the hope that it may be overthrown.

The Communist regime now is securely entrenched in China and, following the lead of Soviet Russia, is not likely to welcome back the missionaries in force. At best one may hope that they will eventually relax their total exclusion of missionaries to the extent of admitting a few foreign specialists in various departments of religion. It will probably not be long until they will admit, on a reciprocal basis, a few fraternal delegates of various religious groups.

CHRIST IN CHINA!

There is, however, no good reason for regarding the present situation in China as a calamitous "missionary debacle." Even the cloud of the loss of costly mission institutions has a silver lining. Those institutions had already served their purpose of training thousands of able Christian teachers, doctors, nurses, technicians, and other personnel in all walks of life. Many of them remained in China and have been employed by the Communist government in positions where they can continue to exercise Christian influence.

Many others sought temporary asylum in Formosa, Hongkong, Singapore, Thailand, Borneo, Java, the Philippines, and Australia, where they can make their Christian influence felt amongst the millions of Chinese refugees and can make use of their training in service for them. And it is among those millions of refugees that our mission societies have already opened new work and are employing many of the former China missionaries. There can be no doubt that later many, perhaps most, of those trained Christian leaders will return to the mainland of China.

We must therefore look forward to a long period of more or less indirect missionary service to China's millions among a very accessible limited number, who are especially open to the Christian Gospel.

We who know our Chinese Christians can unhesitatingly say that those of us who will live to see it, perhaps ten, twenty, or thirty years from now, will see that Christianity not only survived in China but that it will come through stronger than ever. It has always been true that the blood of the saints was the seed of the church, and it will be true again in China!



Grandma Standing on the Road, an elderly Indian widow on the Montana Reserve, prepares a meal over the open fire (left); and the grave of the late Chief Francis Bull on the Bull Reserve (right) is a mute testimony to his stalwart Christian testimony.

The Cree Indians of Alberta

The Story of Missionary Beginnings and Pioneer Days in Canada

by Dr. M. L. Leuschner of Forest Park, Illinois

MISSIONARY WORK among the Cree Indians of Alberta, Canada, was begun more than a century ago. It was a notable Christian experiment, carried on at the great price of human endurance and sacrifice but with spiritual results that are still evident today to those who are bringing the Gospel to them. Our Baptist chapels and missionary work on the Bull and Montana Reservations and our friendly contacts with the Indians on the Samson and Pigeon Lake Reserves are at the heart of the Battle River country, famous for its Indian history and legends and noted for its picturesque beauty along this winding stream.

BLACKFEET INDIANS

Long ago the Indians may have belonged to one big nation. Those who lived on the prairies became divided into main tribes, the Assiniboinés, the Crees and the Blackfeet. Early in the 19th century the Blackfeet Indians were in possession of the Battle River country for many years. In 1808 Alexander Henry said that "the principal occupation of the Blackfeet is war, and like all other savages they are excessively cruel to their enemies. The country they inhabit abounds with animals of various kinds; beaver are numerous."

This fairly well summarized the care-free life of the Blackfeet of that early date. They were content to kill the buffalo for food, clothing and implements, and to declare unrestricted war on any tribe that encroached upon their newly-won lands. The teeming buffalo roamed by the millions through the Battle River area and south onto the prairies, so that often

one Indian tribe went into the country of another to hunt. This usually caused trouble and led to many battles!

However, in the early 1800's, the Blackfeet began their slow exodus from the parkland of Alberta, preferring the open prairies to the south. They soon controlled the plains south of the Missouri River in Montana, and by the 1830's they had all but abandoned the Battle River area to the Crees. The latter nation was glad to take over this land of rolling hills and forests, for they had learned the value of trapping beaver, and at that time there were no better streams than those which

flowed into the winding Battle River. This is the area in the Bull Hills along the Battle River, directly on the old Calgary-Edmonton trail, where our mission fields among the Indians are found today.

PROTESTANT MISSIONARIES

In 1840 Protestant missionaries were beginning to sow the seed of the Gospel into the hearts of the Cree Indians. In that year, Rev. James Evans, known as "The Apostle to the Indians" and his full blooded Indian assistant, Rev. Henry Steinhauer, went to Norway House, a busy trading post near Fort Edmonton for the Hudson's Bay Company. (The story of James Evans was colorfully depicted in the 1954 Annual.) These missionaries were Methodists. Later Rev. George McDougall served as missionary to the Indians. He built the first Protestant church in Edmonton which now stands alongside the McDougall United Church (named after the first preacher and Indian missionary) in which the 1958 General Conference sessions of the North American Baptist Churches will be held.

In some ways the greatest pioneer Protestant missionary to the Indians was Rev. Robert T. Rundle, a Methodist. He was born (1811) and reared in England, and sent to labor among the Indians of Western Canada in 1839. Most of his time and ministry of love were spent with the Assiniboinés (Stonys) whose hunting ground was between Edmonton and Banff. But he also preached to the Crees and became their good friend.

A copy of his diary known as "Journal and Letters" can be seen in



"Peachy," a lovely little Indian "princess."

the old Methodist Church next to the McDougall United Church of Edmonton. Its pages glow with love for "the red man" and with a holy zeal to make Christ known to them. Here for the first time are some published extracts from his journals:

RUNDLE'S "JOURNALS"

"Norway House (1840). I spoke to-night to the Indians more fully on the nature of salvation which I had to offer them, and never shall I forget the events of that evening. I commenced with singing and prayer in English, and whilst on my knees I was visited with such a delightful influence of the Holy Spirit as seemed to indicate that God had fixed his approving seal on my proceedings."

In July of that year Missionary Rundle met with some of the Cree Indians at the Red River. "Today an Indian, who had formerly been a noted conjuror, came down to the river to see me and said he was much pleased with what he had heard and promised to come again that evening. I discoursed at the village on the resurrection of Lazarus and had a most interesting



Indian chiefs of Montana in full regalia prepare for a colorful powwow.

"SEND THEM CHRIST!"

Rundle labored for eight years from 1839 to 1847 among these Indians, traveling hundreds of miles to blaze the pioneer trail of Christian missions to "the red man" and to show them the Jesus' way of life. His passion for the conversion of the Indians has left a sterling example for others to follow.

dians so blackly painted in history, and whose name alone is enough to cause alarm. They loaded me with kindness, and by their conduct completely won my affection. The secret lies in the words, 'My people shall be willing in the day of my power!' Breathe on them, Eternal Spirit, and let the power of redeeming love draw them to Jesus!"

There are still many colorful reminders of this Indian missionary to be found in Alberta today. The majestic mountain that looks down on the Bow River Valley and the city of Banff in the Canadian Rockies, Mt. Rundle, is named after this Methodist missionary who spent less than ten years of his life far away from home and was plagued with physical sickness and handicaps but whose spiritual impact upon the Indians is still evident today in a strong Protestant witness to the Crees and he Assiniboines.

IMPORTANT INDIAN TREATIES

With the passing of the years, numerous treaties with the Indians had to be made in order to provide for peaceful co-existence with them in the prairie plains. In the years previous to 1869-1870 the Indians bands, under the Chiefs Bobtail, Ermineskin and Samson, had two main purposes in life—to keep close to the buffalo and far from the Blackfeet. To do this they wandered over much of Alberta and even into British Columbia, Montana and Saskatchewan. But during the summer of 1870 a great smallpox epidemic struck some of the Cree bands. Dozens of dead were left behind as they fled up the Saskatchewan River, traded at Fort Edmonton what little furs and robes they still possessed, and took refuge in the Bear Hills west of Hobbema, Alberta.

The rolling country with its plentiful supplies of elk and deer was a pleasant haven for the diseased-ravaged bands. Its plains with their buffalo herds was



Majestic Mt. Rundle of the Canadian Rockies at Banff, named after the first Protestant missionary to the Indians of the Bow River Valley, Rev. Robert T. Rundle.

service. I had proceeded as far as the part of the sacred narrative in which the Savior calls forth Lazarus from the grave, when a memorable scene ensued.

"Lazarus, come forth" said I. 'Lazarus, astum on tah!' twice repeated the interpreter, who caught the flame which kindled in the meeting. Seeing the effect it had produced, and feeling its force in my soul, I said, 'Repeat it again.' 'Lazarus, astum on tah' repeated the interpreter with renewed energy.

"The effect was thrilling. A deep feeling pervaded all present. It was the same as if the mighty Conqueror of the grave was present and calling us personally to participate in his triumph."

His words of more than a century ago still sound like a Macedonian call of today.

"According to present appearances, the vast plains of Saskatchewan and Alberta with the teeming tribes of hunters and warriors will remain without the light of the Gospel another year. The valley of desolation seems to stretch to an interminable length. O, the countless thousands that are perishing on this vast continent for lack of knowledge! Send them help, ere they die!"

MT. RUNDLE AT BANFF

Probably the greatest passage penned by Robert T. Rundle was written into his diary in 1841 about the Blood Indians of Alberta. "These are the In-

only a day's journey away, yet the Blackfeet seldom ventured that far west of the main trail.

In 1877 Her Majesty's government signed a treaty with four Indian chiefs: Bobtail and Ermineskin (who were brothers), Muddy Bull, a close relative, and Samson. These Indian chiefs and their bands settled down thereafter at the Hobbema Agency. The descendants of these famous Indian warriors are to be seen today in our chapels on several of these reserves, giving their testimony to the saving power of Christ Jesus in their lives.

THE RIEL REBELLION

Following the treaty payments, the bands wintered in the foothills and returned to the new reserves in 1878. Then in the words of the old warriors "began the years of hardship and privation," years which lasted up to and beyond the Riel Rebellion. The buffalo failed to return in great numbers, but were hemmed in and slaughtered on the northern Mountain plains by American hide hunters and the Blackfeet. The government had not made complete arrangements for the adequate issue of rations, so the Crees killed what little game was left in the area and began to starve. The plight of the Indians worsened. Missionaries and traders warned the government of the trouble that might break out!

Indian runners brought war offerings of tobacco from the camps of Little Pine and Big Bear to Chief Bobtail in February 1885, sowing the first seeds of unrest among the young braves. Attempts were made to get Louis Riel, a fierce Indian fighter, back from his exile in Montana. The trading post of Hudson's Bay Company was pillaged near Ponoka by the Cree Indians on April 11, 1885. Rumors of massacres and slaughters flew thick and heavy.



An American Indian with his famous "peace pipe" which was used at the close of hostilities among Indian tribes.

On May 10, 1885, a company of the Mount Royal Rifles under the command of Captain John B. Ostell arrived at the crossing to establish a fort for the protection of local settlers. As a result, the rebellion was checked and in the spring of 1886 Chief Bobtail and his son gave up all rights on the reserve and with followers moved away to private lands.

It is interesting to note that during the Riel Rebellion Chief Samson informed his missionary friend, Rev. John McDougall, about the startling developments so that the missionary was able to serve as a peaceful intermediary during these troubled days. Muddy Bull, the grandfather of the late Francis Bull, Christian chief on the Bull

Reserve, was the one who was recognized for his part in keeping the rebellion under control on the reserve. He was given a reward by the government in the form of oxen and cattle. The rebellion was over.

WETASKIWIN'S PEACE HILLS

The city of Wetaskiwin, named after the Peace Hills nearby in the west, was the scene of a historic peace in 1857 between the Blackfeet and the Crees. Small feuds had become so frequent among the Indians, that if the already vanishing bands were not to be exterminated, it behooved their greater chiefs to make peace. Accordingly, two great opposing camps, the Crees and Blackfeet, met at the Peace Hills and smoked the pipe of peace. They broke up hurriedly and dispersed as soon as possible, for the wiser men knew some slight incident might provoke the young braves to start hostilities over again. Peace was fine, but distant separation was better!

In 1896 the United States Government decided that the Crees who had fled to Montana during the Riel Rebellion had no right to remain in their country. So armed cavalry units swept all across the northern part of the state and loaded hundreds of the Indian refugees into waiting trains. When these Indians were released at Coult's and Lethbridge, Alberta, they scattered like chaff in the wind—many heading back to Montana, some going to Saskatchewan, and others coming to the Battle River area. About 150 of these Crees found their way to the Bobtail's vacated reserve. Some of these established the Montana Reserve where our Montana Baptist chapel and mission house stand today.

With the beginning of the 20th century, the Indians gave up all the

(Continued on Page 64)



Mr. and Mrs. Leonard Maier, missionaries to the Indians on the Bull Reserve (left) with the Benke Memorial Chapel in the background, and Rev. R. Neuman, missionary to the Indians, looks over one of the oil pumps working on the Samson Reserve near Hobbema, Alberta.





The city of Edmonton, Alberta, with its 250,000 population, stretches as far as the eye can see on both sides of the North Saskatchewan River.

We're Going to Edmonton in 1958!



By **DR. M. LEUSCHNER**,
Editor of English Publications

THE 32ND GENERAL CONFERENCE of North American Baptists, to be held in Edmonton, Alberta, from July 21 to 27, 1958, promises to be the largest and the most colorful conference in our history. The North American Baptist Conference trek to Edmonton will be like the gold rush of prospectors more than 50 years ago, who found a little pioneer town in the wilderness on their way to the Klondike in the North. But North American Baptists in 1958 will find a busy, bustling metropolis, a city of great modern buildings and a population of almost 250,000, a city of wide paved streets and fine homes. They will also find the gold of God, in a thriving city of many churches, a

Baptist premier of Alberta, and an intensely religious atmosphere favorable for our enthusiastic conference sessions.

CITY OF EDMONTON

To many a tourist, especially from the United States, Edmonton as Alberta's capital city is "a miracle city." "Where else," someone asked, "can you find a city of about 250,000 without smoke, its first residence still occupied, a capitol, a university, an airport ten minutes from the banking district, three golf courses in the middle of the city, a bigger area than Chicago, and eight lane streets?" The answers can all be found in Edmonton—and many more unusual and wonderful things!

The present city of Edmonton, according to the "Visitors' Guide," had its beginning more than a hundred years ago in the fierce struggle between two great rival trading companies, the North West Company and the Hudson's Bay Company for the rich fur trade of the great northwest. For the sake of mutual protection from the warlike Indians, and for mutual surveillance, the two companies built their lonely western posts, Fort Augustus and Fort Edmonton, side by side on the banks of the Saskatchewan River. The post founded in 1795 by the Hudson's Bay Company was the first Fort Edmonton.

Both forts seem repeatedly to have been destroyed by the Indians and then re-established on different sites. For many years the Saskatchewan River was the only highway across the plains. In 1871 Rev. George McDougall erected the first building outside the fort's stockade and several families staked out claims along the river. This first building still stands alongside the McDougall United Church, where our 1958 General Conference sessions will be held. This building of 1871 also marks the founding of Edmonton.

CAPITAL OF ALBERTA

In 1891 the railroad reached Edmonton. During the Klondike Gold Strike of 1898 the city became the starting point of the overland route to the north and the population swelled temporarily to 3000. In 1904 Edmonton became a city, and two years later was made the capital of the newly formed province of Alberta.

Today the great city of Edmonton is the focal point of a rich farming, lumbering and mining area. It is at the threshold of the Peace River country and the vast north into Alaska. Alberta's estimated reserves of natural gas and petroleum run into astronomical figures since the amazing oil production was discovered in the Leduc field 20



The famous, luxurious Macdonald Hotel of Edmonton, Alberta, with the new wing with 300 rooms at the left. This will be the headquarters hotel for our 1958 General Conference in Edmonton.

miles southwest of Edmonton. It is the meeting place of many races with a friendly, energetic people who view their city with pride and look into the future with confidence. Thirty-five miles eastward lies Elk Island National Park with more than 1200 buffalo—the largest captive herd on earth—pastured in this picturesque setting.

Alberta's skies are usually blue and full of sunshine. Extreme heat is almost unknown, the temperature seldom going above 80 to 85 degrees in the shade, and even at the hottest times of the year the nights are always fresh and cool. This is Alberta's capital where North American Baptists will hold their first General Conference in Canada since 1901.

McDOUGALL UNITED CHURCH

The conference sessions from July 21 to 27, 1958, will be held in the spacious auditorium of the McDougall United Church with a seating capacity of about 1500. This is only a short block from the heart of the city's business district, and from these church steps one can have a thrilling view of the Saskatchewan River that meanders through the metropolitan area. The church is named after Rev. George McDougall who in 1871 built the little Methodist Church that stands to the north of the McDougall Church. "By saddle, sled and snowshoe, McDougall covered the vast plains from the Smoky Lane in the north to the Old Man River in the south, befriending the red man, teaching him the Christian faith and educating him to the ways of the white man." That little church is a shrine and a religious museum at present. Inside these old walls is a treasure-house of story—the colorful history of Edmonton and the great northwest and of the beginnings of missionary work among the Indians, which will be fascinating to every North American Baptist in attendance at the General Conference.

The Macdonald Hotel, four blocks from the church, will serve as the headquarters hotel for our conference. With a sparkling new 15-story extension recently completed, the hotel now has 500 modern guest rooms as well as greatly expanded public and convention facilities. Its cafeteria serves appetizing meals at reasonable prices. Many other hotels, motels, dormitories and homes will provide adequate housing at a variety of rates for all conference visitors. Edmonton's fine public library is just around the corner from the McDougall Church.

RECORD BREAKING ATTENDANCE

The 1958 General Conference will probably break all records for attendance. The province of Alberta has



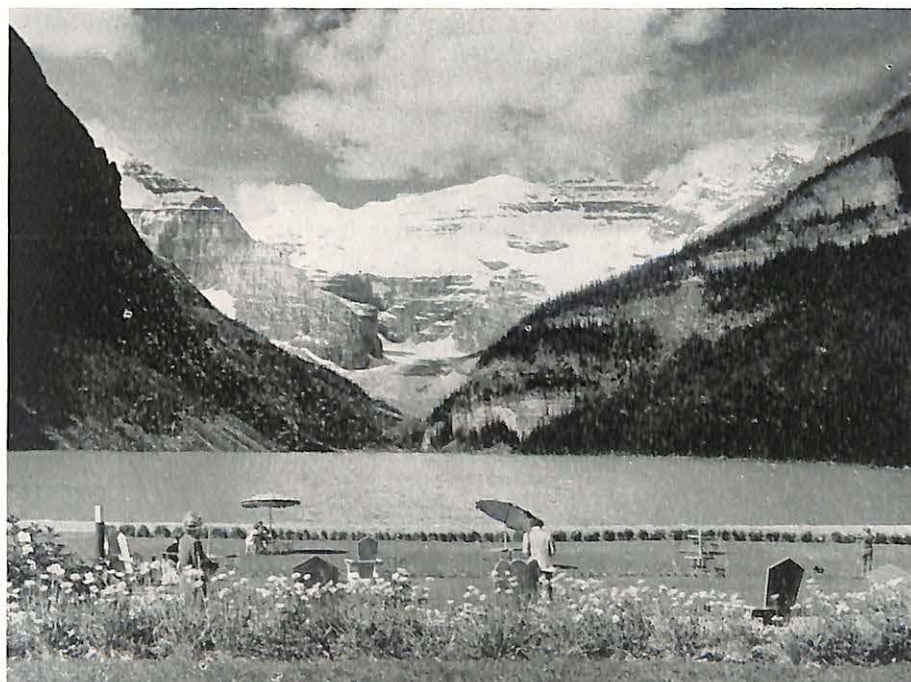
The McDougall United Church of Edmonton, Alberta, where the main sessions of the 1958 General Conference will be held, with the historic wooden Methodist Church at the left, now a religious museum.

one of the greatest concentrations of membership in our entire North American Baptist constituency. At a recent music festival held in the First Baptist Church of Edmonton, almost a thousand of our Alberta people came together for a Sunday afternoon rally. In Edmonton we have five thriving churches, with one of them, Central Baptist, having a membership of more than 750. The Northern Conference churches of Canada are bound to be well represented as well as the large churches

of British Columbia across the mountains. With almost a thousand people traveling to the conference and crossing the border, the attendance at the sessions could easily exceed the 2000 mark.

Plans are already being made for simultaneous public meetings to be held each evening at the Alberta College Auditorium, only a few feet away from the McDougall Church. This auditorium will seat about 1200 persons. On Sunday, July 27, 1958 the afternoon mass

(Continued on Page 64)



This view of Victoria Glacier rising above the shimmering turquoise waters of Lake Louise in the heart of the Canadian Rockies has been called "the most majestic and enthralling view in all the world." Many North Americans Baptists will enjoy it on their way to or from the 1958 General Conference.



A German refugee girl gets a hot bowl of soup which "tastes so good."

Refugees Are the World's No. 1 Problem

From the Book,
"A Minister Looks at His World"

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By DR. R. PAUL CAUDILL of Memphis, Tenn.,
Pastor of the First Baptist Church

LOOKING over a list of the main groups of refugees in the world is somewhat like surveying the history of the twentieth century, and reveals the extent to which wars and political changes have made their impact on the daily lives of millions of ordinary people."

These words, taken from a recent article in the "United Nations Weekly Bulletin," serve to emphasize the worldwide scope of the refugee problem and the tremendous responsibility that rests upon the nations of the world in their effort to deal with this important aspect of social change.

I thought I was emotionally prepared for any phase of the refugee problem that I might encounter on my world journey. I had visited Europe soon after World War II and had moved among the hundreds of thousands of refugees gathered in the camps there. I had looked upon other thousands as they moved in ropelike fashion along the main arteries of the highways of western Germany, carrying their few possessions on their backs and traveling on foot in a desperate effort to find a haven of rest in the urban centers and countryside of western Germany.

There was, in fact, practically no angle of the refugee problem that I had not encountered. I had visited with refugees in their camps and had eaten the food which they ate. I had shared the comforts of their modest homes.

I had talked with them individually and in discussion groups and had heard their woeful stories which were enough to soften a heart of stone.

But I was not prepared for what I saw in Hongkong, Korea, India, Pakistan, and Jordan.

THE SCOPE OF THE PROBLEM

No one knows how many refugees there are in the world. Any figure that might be suggested today would be out of date tomorrow. A recent letter from Europe states that thousands of additional refugees have fled from behind the Iron Curtain into Berlin during the past few months.

In Seoul, Korea, Mr. Solemn Park, Minister of Social Affairs, informed me that 14,000 additional refugees had made their way into south Korea during the first twenty-two days after the truce and that they were still coming in tremendous numbers. At the time of our conversation the truce was only twenty-three days old. One authority suggests that there may be as many as fifty million. I believe that I could account for, on the basis of my own survey, as many as twenty-five million of these homeless, distressed people scattered throughout the world.

Wherever one turns there are refugees.

There are Armenian refugees from the old Ottoman Empire. There are Russian "Whites" who emigrated after the 1917 Revolution. There are Spanish

Republicans who fled to France in 1939. There are German and Austrian refugees, especially Jews, who fled to Israel and elsewhere from the persecution of the Nazis. There are the wartime displaced persons and the German minorities—no less than twelve to fifteen million of them—who were expelled from the surrounding countries, besides those who left because of the new regimes in their homelands.

Refugees from this area alone have gone into literally all parts of the world. Some of them have found haven in Brazil, while others have gone to Paraguay and Argentina. Still others have made their way to Australia, Canada, or countries in western Europe; some have come to the United States and to islands of the seas.

In the Middle and Far East there are refugees without number. In Israeli there are refugees who have fled from the Hashemite Kingdom of Jordan and from the Nazi purge in Europe.

In the Hashemite Kingdom of Jordan there are hundreds of thousands of Arab refugees who have fled from Israeli.

In India there are millions of refugees—Hindus who have fled from Pakistan.

In Pakistan there are other millions—Moslems who have fled from India.

In the Hongkong-Macao area there are hundreds of thousands of refugees

DR. R. PAUL CAUDILL

As chairman of the relief committee of the Baptist World Alliance, Dr. Caudill has rendered a service which has brought relief to thousands of distressed and hopeless people and to the world. He has made extensive tours to many parts of the world and as a result has written this provocative book. We as North American Baptists have worked intensively with the BWA Relief Committee, especially through Dr. Frank H. Woyke and Rev. William Sturhahn. We have found in Dr. Caudill a most sympathetic and sincere friend who has contributed much towards helping the displaced persons in Central Europe and the many immigrants who have come to Canada and the United States. EDITOR.

who have fled from behind the bamboo curtain, and they continue to come by the thousands.

In Burma there are thousands of refugees as a result of internal political and social strife. Multitudes of them may be found dwelling in their crude, bamboo huts outside the city of Rangoon—old men and women, young people, children, mothers, and babies.

In truth, refugees are scattered all over the world. It is hard to find a place into which they have not migrated or to which their eyes have not turned in plaintive hope for a place of refuge where life can be started all over again.

„MISERABLE LIVING CONDITIONS

The conditions under which these refugees live beggar description. As I said before, I thought I was prepared for anything I might face in visiting the refugee camps on the journey, but after spending the better part of two days in the midst of the refugees of the Hongkong area and upon leaving, for the last time, the hillsides where their dirty hovels had been erected, I broke down and wept. It was not that I had not looked upon such before; it was rather that somehow I felt a sense of helplessness in a measure that I had never before experienced. I realized that anything that I might do when I returned to America would be too little and too late for the great majority of these destitute people.

There in the narrow bounds of the Hongkong area, with the Bamboo Curtain within a stone's throw, 800,000 refugees were gathered. As far as can be seen on the hillside area their makeshift shacks—tiny, crude shelters erected on every conceivable



Dr. R. Paul Caudill, chairman of the Baptist Alliance Relief Committee, photographs children and young people in front of the Neighborhood House in Essen, Germany.

type of location and built from every type of available material: old pieces of cardboard, pieces of tin, scraps of boards, bits of bamboo, and old tin cans flattened out into squares—anything that might be employed to keep out the wind, rain, and sun.

Most of the shelters were high on the hillside, and that meant that they were without water and without sanitation. Lines of children and old people could be seen at the watering places in the valley below, filling their buckets made perhaps from discarded oil cans. And then they would start the long trek to the shelters on the hills above.

Riding along one of the principal streets near the suburban area one evening just as twilight was giving way to the darkness of night, Dr. James D. Belote, my missionary friend and interpreter, said to me, "Look, look!"

Pulling the car to a stop, he pointed to a mother and her child lying on an open sidewalk. There was no blanket, no coverlet, no pillow for the head. Weary to the point of exhaustion, the mother had lain down on the cold concrete with her baby and was trying to hush its cries as together they waited for the morning.

In the meantime, the multitudes



Dr. Paul Caudill, Baptist minister of Memphis, Tenn., is shown before his departure from New York City aboard an American Overseas Airline flagship bound for Frankfurt, Germany, to attend a meeting of European and American representatives of the United Relief Program of the Baptists of the world.

were coming and going, for what did it matter? Life is cheap in the Orient, and the people are so accustomed to pain and sorrow, to privation and hardship, that such an incident was hardly enough to provoke a passing thought.

REFUGEE CAMPS IN KOREA

In Korea much the same picture may be seen. A recent article in the "New York Times Magazine" states that "Korea's biggest problem is the displaced. Of these there are some four million, many of whom have been living in refugee camps for more than two years. They get a government rice ration, some relief grain, some relief clothing. Then there are the orphans, some one hundred thousand. It is estimated that there are from ten thousand to fifteen thousand homeless children between ten and sixteen roaming the streets of Pusan, Seoul, Taegu, and other cities, pilfering and begging, sleeping in doorways at night."

The only fault one might find with the above article lies in the fact that it may be too conservative.

There in Pusan, as far as one can see on the distant hillside, cluster the little refugee huts, likewise constructed of every conceivable material. Lines of people can be seen moving up and down the narrow, steep, and winding paths as they go to the valley below for water.

Under the Young Do Bridge in suburban Pusan we found refugees representing almost every walk of life. Living in shabby huts constructed



Dr. R. Paul Caudill (right) and Mr. R. D. Hutchinson, purchasing manager for the Baptist Memorial Hospital, Memphis, Tennessee, prepare a shipment of drugs for the needy in Germany and Austria following World War II.

with poles, bits of plank, and scraps of tin, were farmers, teachers, merchants, and laborers of every type. One man I especially remember was a medical doctor. He, like so many of his refugee neighbors, had seen better days and did not belong in such conditions of squalor and want any more than you or I. He was a victim of circumstances beyond his control.

But these woeful conditions are not confined to south Korea.

According to a "United Nations Weekly Bulletin," there are no less

than 870,000 Arab refugees scattered over Lebanon, Syria, the Hashemite Kingdom of Jordan, and the Gaza district. Of these refugees, it is estimated that no fewer than 400,000 of them are under sixteen years of age. To these harassed peoples tens of thousands of hot meals are served daily in feeding centers, while a total of seventy-nine clinics see 600,000 or more monthly.

In speaking of the condition of these Arab refugees, Jules Kagian reporting in "The Commonwealth," said, "The refugees are living in squalor. Their tents are tattered and filthy! Their clothes torn and ragged. Malnutrition and filth invite disease to their camps. The number of T.B. cases is increasing fearfully. At one time practically every refugee was suffering from one form of disease or another such as smallpox, typhoid, dysentery, and trachoma. Worst of all, the moral deterioration is turning the refugees, Moslem and Christian alike, into mere agnostics."

A FERTILE FIELD FOR COMMUNISM

Mr. Kagian continued, "Today refugees provide a fertile field for Communist agitation." And the field is being worked. Stalin's picture hung in many tents because they said, "He is the only one who will save us from miseries."

In speaking of the terrible conditions of the refugees in the Hongkong area, Preston Schoyer in the "New York Times Magazine" said, "In eroded ravines are numberless shacks, often piled one on top of another in miserable squalor. These are the homes of the poor refugees from China; they number about 350,000. Those who can't find work, and have sold their clothes and gold rings, send their children begging, or if the girls are old enough, they solicit."

The prewar population of Hongkong was perhaps not more than 1,600,000, but by mid-1950 there was pouring into the Hongkong area an estimated 20,000 refugees a week fleeing from the rising tide of communism in Red China. Today the population numbers 2,260,000 (1952 estimate). These multitudes continue to hit Hongkong like vast tidal waves bringing with them all of the indescribable headaches of hunger, want, and destitution.

In Jordan (Hashemite Kingdom of Jordan) I was told that many of the refugees had been living in their camps for as long as five years. Their daily subsistence is made possible by the hands of charity, which provide them minimum basic food requirements.

It is difficult to conceive of people living for years under the conditions



The Baptist World Alliance Relief Committee in session in 1947 at Copenhagen, Denmark, with Dr. R. Paul Caudill, chairman, at center (seated).

Dr. Walter O. Lewis, former associate secretary of the B.W.A. is seated at Dr. Caudill's left. Dr. Arnold Ohrn, the present general secretary of the B.W.A., is standing at the right. Rev. Otto Nallinger, the former B.W.A. immigration director in Europe, is sixth, standing. All others are prominent Baptist leaders of the world.

in which they exist. The villages frequently consist of small tents that are pitched close together out in the open field where there is neither a tree nor a flower nor a blade of grass, but where the broiling sun of the Middle East sears them from morning until night. Again the village may be made up of dirty huts, small one-room buildings whose mud walls become unbearably hot under the scorching heat of the summer.

There is almost nothing that the people can do to earn a livelihood. Occasionally the women engage in needlecraft or other forms of handwork, for which they receive small remuneration. One of the shops in Bethlehem received a quantity of needlework while I was there, and I had the pleasure of meeting the woman who did the work. Her craftsmanship was as fine as that of any land, and yet she received only a pittance for her wares that represented days of constant work.

A THREATENING MENACE

Journeying by plane over India and Pakistan, one looks down upon countless numbers of these refugee villages sprawling in the hot sun, villages representing the abode of millions of people who long for the day to come when they may return to their homes.

Some of the Arabs, we are told, still carry the keys to their places of business in Israel, hopeful that one day they may return peacefully and resume their occupations as in other days.

At Karachi was informed that there are no less than 800,000 refugees in that area—Moslems who have fled from India. One needs only to glance at the daily newspaper in New Delhi and Karachi to realize how grave the tension is between the Hindus of India and the Moslems of Pakistan and how prolonged the vexing refugee problem may become.

It is now almost 9 years since the close of World War II, but the refugee problem continues to be a grave and threatening menace to the future welfare of our world. In western Germany, for instance, the number of refugees is so great that their political influence poses an altogether new factor in the national life. It is even possible that they may come to have, eventually, a sort of balance of power in the political economy of the land that might become the pawn of "neo-nazism."

One thing is certain: wherever there are refugee camps left without care and help in Asia and the near East, there are hotbeds for the seeds of communism. For communism thrives among malcontented peoples and flourishes in underprivileged areas. It spreads like contagion among those who live in misery and want.



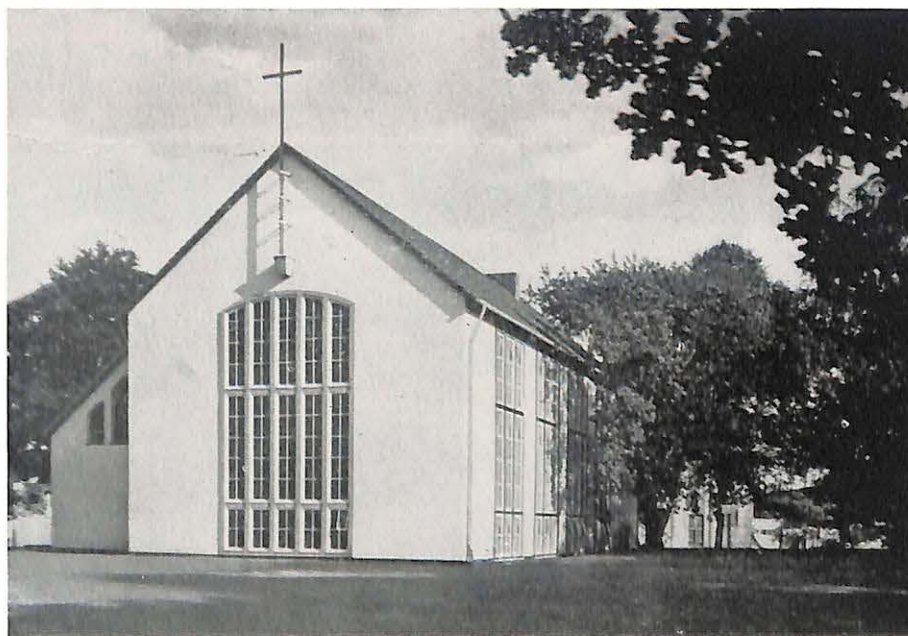
Two happy German boys arrive as "refugees" in Canada under the auspices of the Baptist World Alliance Relief Committee's immigration program.

THESE REFUGEES ARE PEOPLE

President Eisenhower, in his message recommending the enactment of emergency immigration laws, said, "These refugees, escapees and distressed peoples now constitute an economic and political threat of constantly growing magnitude. They look to traditional American humanitarian concern for the oppressed. International political considerations are also factors which are involved. We should take reasonable steps to help these people to the extent that we share the obligation of the free world."

Aside from any political or ideological concern, however, the refugees present a moral and spiritual problem that is inescapable.

These refugees are people, human beings created in the image of God and included in his worldwide plan of redemption. Distressed and scattered, as sheep not having a shepherd, they look to us for help. And the manner in which we of the West (we who boast of our love for Christ and of the unique superiority of his way of life) address ourselves to the alleviation of their miserable plight may determine the future course of civilization.



Baptist Church of the Cross (Kreuzkirche) in Bremen, Germany, built after World War II with financial help from Baptist conventions of North America, including our North American Baptist Fellowship Fund.



"Uncle" Elmer (left), co-founder and Junior Director of "The Challenger Club" and "Brother" Bob (right), Senior Director of the Club for several years with the Club's poster between them.

The Challenger Club

This amazing Club that inspires children to read the Bible and to pray has enrolled more than 10,000 boys and girls from 40 states and Canadian provinces.



By "Uncle" **ELMER C. STRAUSS**
of Ellinwood, Kansas

ON THE BACK of a Christmas card addressed to "Dr." Dick and "Uncle" Elmer was the question: "Will you accept engagements again next summer on the basis of board and room and a love offering?"

Our minds flashed from the dormitory at Northern Baptist Theological Seminary in Chicago, Ill., to the Black Hills and Badlands of western South Dakota, where the previous summer God had permitted us to see more than 50 persons accept Christ as their Savior. More invitations were received which sent us to our knees seeking God's will.

Yes, with joy the Lord was leading us to accept these invitations and to return to the areas where Hereford cattle outnumber people and prairie rattlesnakes bathe in the summer sun. We had conducted seven Vacation Bible Schools, six evangelistic cam-

paigns and one week of camp work the previous summer. We helped one pastor who had eight Baptist churches scattered in three jumbo-sized counties.

LAMBS WITHOUT A SHEPHERD

Many friendships were established with boys and girls whom we met. Some lived miles from towns, schools, churches, and neighbors. During the following school year many wrote us letters. We had promised that we would reply.

Most of their letters told about such things as: "I am fine. How are you? . . . I got bit by a rattlesnake but dad got me to the doctor in time. . . . I have a horse all my own. His name is Silver."

Our letters to them contained such exhortations as: "Read your Bible and pray every day . . . attend Sunday

School and church . . . tell your schoolmates about the Lord Jesus Christ."

One enthusiastic nine-year-old convert replied: "Beginning today, I am going to start with Genesis and read the Bible clear through." What a commendable objective for a young cowpuncher! But our check-up revealed that before long his objective had come to an end. Some more encouragement, and he began again at Genesis 1:1.

We discovered that his zeal was rather typical of these rural children. They needed more than encouragement. These lambs needed to be fed, not merely placed in a pasture. They were trying to digest the genealogies of Genesis when their menu should have been the milk of the Gospels. They liked the stories of Joseph and David and Daniel but they could not locate them in their Bibles.

While returning to Chicago in our 15-year-old Model A Ford, this word came to our hearts: "Feed my lambs." But "Dr." Dick (Richard C. Weeks) of Albion, Mich., and myself (Elmer C. Strauss) of Detroit, Mich., had come to Chicago to be full-time theological students. "Feed my lambs" was for someone with more time. The burden increased in both our hearts.

CHALLENGER CLUB BEGINS

In September 1945, we sent one hundred mimeographed letters to our western friends. We asked their advice about beginning a club which would help them to read in their Bible each day the same portion that we would be reading. Seventy-five responded with such remarks: "Three cheers for the Bible (Jack) . . . I think this club will be positively super-



The four charter members of "The Challenger Club" in October 1945. Left to right: Don Wedmore, Annette Kittelman, Loyola Moser and Fred Moser.

duper (Gretchen) . . . I think it will teach young people to act better (Paul) . . . It will help us to know what to read and be interesting to know that others are reading the same thing (Georgia)."

In October 1945, these charter members received Bible Reading Sheet No. 1, personally addressed to them. They liked receiving first class mail from friends in Chicago. After reading the portion for the day (John 1: 1-14) and answering the question with their Bible opened before them, "Who is the Word?" they made a check in the column marked "Bible" and after they had prayed that day, they checked the column marked "Prayer."

Near the end of each month the next sheet and a self-addressed envelope in which they return the completed sheet to us, is sent to the members. The Bible Reading Sheet is printed an 8½x11 inch sheet.

GROWTH PHENOMENAL

During the first six months, the Club grew from the initial 70 to 300 members as the news was passed along to others. We as students were kept busy with our regular assignments of term papers, collateral reading and preparation for examinations. But, in addition, we were preparing the monthly Bible Reading Sheet (BRS), grading them, keeping a record of each member and addressing the envelopes. Expenses were mounting but sufficient was received from members, interested friends, and churches to make the necessary purchases.

The summer of 1946 presented a problem. How would we return to the west and also carry on the club work? Should we discontinue for the summer months? But lambs don't hibernate for the summer. God, who raised up the work, had the answer.



"Patience," the famous auto of "The Challenger Club" with four of its directors (left to right): "Dr." Dick, "Laughing" Larry, "Happy" Harold and "Uncle" Elmer.

The private secretary of the president of the seminary offered to take care of the work while we were out at the battle front. We left her in May with 300 members. We found her in September with about 1,000 members and the Club suffering with acute growing pains.

The Club was begun for those children between the ages of 9 and 13. But during the summer of 1946, those who were of high school age asked if we could not help them as we were helping their younger brothers and sisters. The answer was the Senior Division which began that fall. "Uncle" Elmer took care of the Juniors, while "Dr." Dick took care of the Seniors.

While the Senior Division begins with those who are 14 years of age or in High School, it actually has no upper limit. One Iowa pastor enrolled practically all of the members of his

church. Once while visiting there, I met a 75 year old woman wearing a membership pin. She said, "So you are 'Uncle' Elmer. Well, bless your heart. I am old enough to be your grandmother!"

During September 1946, we conducted two and three day Challenger Club rallies in South Dakota and Nebraska. These rallies featured singing, contests, surprises, and opportunity to join the Club and were climaxed with "Uncle" Elmer giving a half-hour Bible story.

"HUMILITY'S" PROBLEMS

The advertising also carried this line: **See and Pet Humility!** "Humility" was our seasoned and experienced 15 year old car. Humility? Yes, it had to be humble for everything on the road passed it and then, we wanted to approach our endeavors for our Lord in "humility."



"Dr." Dick with members of the Challenger Club in the Black Hills of South Dakota in 1947 (right), where they also had some magnificent views of the Rushmore Memorial.

Space here does not permit to include all of the chapters from the life of "Humility." But that car, in addition to hauling 18 persons inside, had personality. Once while undergoing minor surgery at the garage, we received bouquets of flowers and get-well cards on "Humility's" behalf.

Tires were scarce in 1946, especially 19 inch ones. After a blow-out, we were without a spare, but we traveled 800 miles in two days on a prayer. That prayer was answered when in five days we received four brand-new 19 inch tires from three different states! We paid for one, the freight on another, while the other two were without cost for "Humility." It was not until October that we saw 19 inch tires on the racks again.

God marvelously supplied us through the local Chicago ration board with more C gasoline coupons than we requested. We told the Hebrew director that we were working for Jehovah which pleased him.

Because of a bout with a virus infection that summer, I did not return to the seminary but rested at home and carried on the Junior Division of the Club, personally addressing 2,000 envelopes each month by hand. "Dr." was busy at the university but carrying on with the Seniors.

OTHER FEATURES

New innovations about this time included a bright membership pin, a lending library of over 500 volumes of choice Christian books, a memory course and the writing of the Club action chorus:

"We are Challengers for Jesus,
Challengers for him each day;
Every day we read our Bible,
And we always stop to pray.
Won't you join our happy number
Read your Bible, pray each day?
Then you'll have the victory daily—
If you stop—to read and pray."

Because of more invitations than we could accept for the summer of 1947, the original team of "Dr." Dick and "Uncle" Elmer divided and we each took another seminary student, thus forming two teams. Though "Humility" was eager and willing to return to the west, she did not have the capacity. So for seven months our petition was for some sort of a station wagon.

We were nearly ready to buy an old, cheap, used one, when a friend in Chicago challenged us to trust God for a new one, thus avoiding costly repairs and then to sell it in the fall. But the gap between \$400 and \$1800 seemed too much for our faith. After prayer, I ordered a Jeep station wagon in Detroit with \$400 on hand and told the dealer that I would pick it up the next day.



Rev. and Mrs. Elmer C. Strauss and their daughter Amy on the front steps of the Baptist Church, Ellinwood, Kansas.

WORKING WITH "PATIENCE"

In 48 hours, God supplied \$1450 interest-free from choice Christian friends. I went back, purchased the car and had three dollars left for gasoline, and headed down the road for meetings the next day in Illinois. A contest among members produced the name, "Patience"; for seven months we had patiently prayed.

The Fall of 1947 found me back in a dormitory room crowded with Club

materials for the Junior Division on every hand. It was evident that we two could no longer handle the work, even though fellow-students assisted by grading the sheets and stuffing envelopes each month. We hired Harold, one of the students at a modest fee.

The following year "Dr." accepted a pastorate south of Chicago and so after being co-founder and co-director for three wonderful years, relinquished the Senior Division to "Happy" Harold (Youngberg).

CLUB RENTS OFFICE

In May 1949, we changed our mailing address from the seminary, where we were now receiving nearly 3,000 pieces of first class mail each month and also books borrowed from the library, to an office a mile from the seminary.

Three thousand members were now enrolled. The toddling infant had now come to maturity. Miss Dorothy Peterson, who graduated from the seminary that year, was employed full-time. Expenses were now running over \$450 per month. Two years later "Happy" Harold accepted a church and turned his responsibilities over to "Brother" Bob who already was serving a church.

In the meantime, I had accepted a Baptist pastorate in Madison, South Dakota. In 1951 the Club was in debt! We could no longer travel and conduct meetings with our pastorates and this began to show up in the finances. The lease was running out on the office and the new lease would require more rent. Was this the end?

Bob and I went to Chicago. Miss Peterson, with tears in her eyes, said, "You are not thinking of stopping the Club, are you?" She spread before us letters from members begging and pleading for us not to stop the work. Gifts of pennies and other coins pleaded for continuation.



"Challenger Club" members from North American Baptist churches in Kansas in attendance at the 1956 Kansas Scripture Memory Camp at Goddard, Kansas.

After prayer, Bob said that he would move the Seniors to his parsonage; the Juniors went with me. We were forced to drop the Memory Course and sold the Club library to pay our debt. Bob soon got a wife to help him. Several years later he resigned to become professor of Greek at Columbia Bible College and "Pastor" John became the fourth Senior Director.

Directors have never received remuneration for their services, but have given their time, talent and sometimes possessions freely for the Club work. The needs of the Club have been made known to a small group of Christian friends about ten times in the twelve years of operation. A number of churches have faithfully supported the work throughout the years.

2000 MEMBERS AT PRESENT

At present there are approximately 2,000 members scattered throughout 40 states and Canadian provinces. It is conservatively estimated that in these twelve years, over 10,000 fellows and girls have been exposed to the daily Bible reading and prayer habit.

Some former members are now serving on mission fields. We have never refused to enroll anyone, neither is there any kind of a fee or charge. Entire Sunday School classes have been enrolled. The work was incorporated as a non-profit organization in 1949 and is supervised by a board of trustees. For those who wish more information or desire to enroll boys and girls, write to The Challenger Club, Ellinwood, Kansas. Name, mailing address and age are all that are required for enrollment.

Rules for Daily Living

Begin the day with God:
Kneel down to him in prayer;
Lift up the heart to his abode
And seek his love to share.

Open the Book of God,
And read a portion there;
That it many hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God:
Whate'er thy work may be;
Where'er thou art—at home, abroad—
He is still near to thee.

Converse in mind with God:
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of
death,
He will thee guard and keep.



—United Press Photo

The Prayer Room for United States Congressmen in the Capitol building, Washington, D. C., which is never seen by the public at the present time.

Prayer Room in U.S. Capitol

A ROOM in which United States Congressmen in Washington, D. C., may meditate provides a special secluded space for that purpose for the first time in the 167 years of the two houses of government.

Authorized in 1954 by Congress, the room is a remodeled office just off the Capitol rotunda. A plain oak altar stands before a stained-glass window on either side of which are large candelabras. Comfortable chairs are placed around the room, which is 17 feet square.

The public is not to be permitted into the room, which is for the exclusive use of Congress members as individuals.

An impressive feature of the new Prayer Room is the stained-glass window in which George Washington, kneeling in prayer, is the central figure. Behind Washington's likeness are the words of the first verse of the 16th Psalm: "Preserve me, O God, for in thee do I put my trust." The main body of the window is composed of glass from West Virginia and Indiana. The window was contributed anonymously by a group of designers and craftsmen from a California studio.

The president of the United States and many Congressmen have shown an impressive example that there is power in prayer and that we should constantly seek the will of God. That is the national motto: "In God We Trust!"

The Women's Golden Anniversary

Celebration of the
North American Baptist Woman's
Missionary Union's
50th anniversary in 1957

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By MRS. PETER PFEIFFER
of Erie, Pennsylvania



The Women's Auxiliary of the Baptist Home for the Aged, Philadelphia, Pa., more than 40 years ago, some of whom were also prominently identified with the denominational Women's Missionary Union.

AS SECRETARY of our North American Baptist Woman's Missionary Union, I have been assigned the difficult task of condensing the highlights of our activities during the past fifty years into a space of two thousand words or about thirty minutes of reading time. Because of this "space barrier," we will be able to review only briefly and sketchily our record of achievement for this our GOLDEN ANNIVERSARY YEAR report.

It is not our desire to boast about past achievements, noteworthy as they are. We make the following facts known as our testimony to the grace of God who has ordained that women, too, should enjoy the privilege of helping to build his Kingdom.

THE BEGINNING

As early as 1882, the suggestion was made at the Northwestern Conference, meeting at St. Paul, Minnesota, that an ALLGEMEINER SCHWESTERBUND be formed. No definite action was taken at this time, but the idea was discussed at local conferences during the next 25 years. Finally a committee of six women was selected to contact the local missionary societies for the purpose of determining the interest in forming a National Woman's Union.

Favorable responses were received from 70 societies. With such widespread interest expressed, the ALLGEMEINER SCHWESTERBUND of the German Baptists of North America was formed at the General Conference held at Buffalo, N. Y., on September 6, 1907.

A constitution was drawn up and the following officers were elected: president, Mrs. L. Maeder, New York City; vice-presidents, Mrs. G. Schmidt, Chicago, Ill.; Mrs. D. Stumpf, Buffalo, N. Y.; Miss H. Seils, Philadelphia, Pa.; Mrs. A. Ramaker, Rochester, N. Y.; Mrs. L. Knuth, Newark, N. J.; Miss M. Rapp, Los Angeles, Calif.; secretary, Mrs. R. Hoefflin, New York City; treasurer, Miss A. Dingel, Milwaukee, Wis.; editor, Mrs. William Ritzman, Parkston, South Dakota.

Mrs. Hoefflin deserves special mention even at this late date for the faithful service she rendered to the Union. As she met her Maker face to face she undoubtedly was greeted with the words, "Well done," for she served as our secretary for 30 years.



Mrs. F. A. Licht, the second editor of the publication of the Woman's Missionary Union known as "Missions-Perlen," in a striking picture taken more than 40 years ago.



Ida Schulte, later Mrs. William Kunn, at the age of 16 years wearing her yellow silk tie and temperance badge. This lovely picture is being published for the first time. Mrs. Kunn was editor of the "Missions-Perlen" publication from 1926 to 1944.

The original "Purpose" of the Union was "to become better acquainted with one another and to promote spiritual life and interest in missions." The "Purpose" as defined in the present constitution of the Union reads: "... shall be to cultivate a missionary spirit among the women of the churches of the North American Baptist General Conference by personal evangelism, knowledge of world missionary needs and Christian stewardship of time, talents, and money."

During the 50 years of our existence ten presidents have faithfully served the Union. They are: Mrs. L. Maeder, 1907-1910; Mrs. J. Merkel, 1910-1913; Mrs. W. F. Grosser, 1913-1919; Mrs. N. B. Neelen, 1919-1928; Mrs. G. H. Schneck, 1928-1937; Miss Anna Brinkman, 1937-1940; Mrs. H. G. Dymmel, 1940-1946; Mrs. W. H. Schoeffel, 1946-1952; Mrs. W. W. Grosser, 1952-1955; Mrs. T. Lutz, 1955—.

PUBLICATIONS

A publication known as **MIS- SIONS-PERLEN**, published since 1901 and edited by Miss Minnie Miller, became the official publication of the Woman's Union. After the formal organization of the Union in 1907, Mrs. Wm. Ritzman was elected as editor. She in turn was succeeded as editor by Mrs. F. A. Licht; Mrs. Louise Brandt; and Mrs. William Kuhn, who served as editor during the years 1926-1944.

At the General Conference held in 1944 at Milwaukee, Wis., Dr. William Kuhn announced that, because of ill health, his wife could no longer serve as editor. It was with a sense of deep regret that Mrs. Kuhn's resignation was accepted. With the resignation of Mrs. Kuhn, the publishing of the



The Sewing Circle of the Andrews Street Baptist Church, Rochester, N. Y., of almost 50 years ago. These women met at the North American Baptist Seminary in the city to mend the socks and repair the clothes of "the poor seminary students."

MISSIONS-PERLEN was terminated.

The end of this publication was keenly felt, even though by this time many of our churches were using the English language more and more. At the General Conference held in 1944, we immediately decided to publish a new organ to replace the publication which was discontinued.

Miss Eva Yung became the first editor of the new **BROADCAST** which appeared in mimeographed form. Today the **BROADCAST** appears in printed form and it is a welcome visitor throughout our denomination since it offers program suggestions,

inspirational messages, and news about missionaries and our widespread missionary outreach.

The **PROGRAM CHART**, a listing of our goals, came into being under the leadership of Mrs. H. G. Dymmel soon after the 1944 General Conference. This **CHART** is becoming increasingly popular since it is a device which helps to unify our efforts. The goals include the following emphases: Spiritual Life; Missionary Education; White Cross and Relief Work; Denominational Cooperation; Special Missionary Project; Personal Evangelism; Planned Calendar for each



Speaker's table at the Woman's Missionary Union banquet held at the 1946 General Conference in Tacoma, Washington.

Seated (left to right): Mrs. A. E. Reeh, Miss Eva Yung, Miss Alethea Kose, Mrs. E. Elmer Staub and Mrs. C. F. Lehr.

Standing: Mrs. Victor Prendinger, Mrs. Elmer Zachay, Mrs. W. C. Damrau, Mrs. H. G. Dymmel (president—1940-1946), Mrs. Herbert Hiller, Mrs. Virgil Savage, Mrs. Walter Macoskey and Mrs. W. H. Schoeffel (president—1946-1952).

local group. The Special Mission Project emphasis has given impetus to our work as is reflected in a tabulation of our project results.

MISSION PROJECT GOALS

During the triennium, 1946-1949, we adopted a goal of \$10,000 which was designated for the Nurses Training School at Belo. We had the joy of seeing this project go "way over the top." The 1949-1952 goal of \$10,000 was designated for medical missionary work in the Cameroons, Africa, and for our Seminary at Sioux Falls, South Dakota. This time we more than doubled our goal by contributing \$24,700. The 1952-1955 goal was raised to \$30,000 for a three-fold project. Once more we exceeded our goal by contributing \$46,911.68. Our goal for 1955-1958 has been raised to \$40,000, and once more with the help and blessing of God we plan to "go beyond" our goal.

The latest of our publications is the PROGRAM PACKET which was published for the first time under the leadership of Mrs. W. W. Grosser, chairman of the Missionary Education Committee, in 1950. The PROGRAM PACKET contains ideas and materials for all types of programs which can be adapted and used at regular monthly meetings, special occasions, and anniversary programs. These packets are made available to all of our societies for a nominal fee.

A new packet is prepared each year



Mrs. Peter Pfeiffer of Erie, Pa., secretary of the Woman's Missionary Union of our denomination.

with its contents being determined by the Missionary Education and Stewardship Committees. The material is prepared to promote our Union goals. The PROGRAM PACKET has increased in popularity from year to year. It has served to strengthen the work of the local church and to in-

crease the zeal and knowledge of the over-all missionary program of our denomination.

In 1910 a DAY OF PRAYER for all societies was set aside by the Union suggesting a program of prayer requests through the MISSIONS-PERLEN. This practice has been continued since its beginning. It is most interesting to note that some of the early requests were again used this past year indicating that while circumstances change, each generation faces basically the same temptations.

WHITE CROSS AND RELIEF

The idea for White Cross work grew out of the Red Cross work being done everywhere during the First World War. In 1919, the American Baptist women inaugurated the White Cross program. Three years later Mrs. L. Brandt, editor of MISSIONS-PERLEN, urged our women to join in this effort. When we took over the Cameroons mission field in Africa, our women responded quickly to the need for bandages and other materials.

White Cross work is a labor of love and interest in this work has grown by leaps and bounds. Our missionary-nurses tell us again and again how grateful they are for our efforts which make it possible for them, in turn, to help others. It has taken many dollars and many hours of work to serve our mission workers on the "field," but we consider it a privilege and we are more than amply rewarded for helping to serve in this manner.

In the wake of the Second World War came disaster and heartache which was felt round the world. "Man's extremity is God's opportunity." How true were these words to the consecrated women of our Union. As the women of our many societies saw the suffering of the multitudes, they were moved with compassion, a compassion which prompted them to reach out to those in need with food and clothing.

Much credit is due Miss Gretchen Remmler of our Forest Park office for her unselfish and tireless efforts in directing the greater part of this relief ministry. Our Union also owes a debt of gratitude to the volunteer workers from our churches in the Chicago area who donated many hours week after week assembling and packing the parcels being sent to our suffering Christians in Europe.

SCHOLARSHIP AID

In the early days of our Union many of our churches employed home missionaries who did outstanding work in their respective communities. Many of these workers received their training at the Baptist Missionary Training



The late Dr. William Kuhn confers with Miss Gretchen Remmler at the headquarters' relief department about used clothes to be sent to Europe in the post-war days. Most of this clothing came from the Woman's Missionary Societies of our churches.

School, Chicago, Illinois. As a token of appreciation to the school and as a helping hand for deserving girls, a Scholarship Fund was established in 1937 at the suggestion of Mrs. G. Schneck who was president at the time.

Miss Alethea Kose, an instructor at the Baptist Missionary Training School, was appointed as the first chairman of the Scholarship Fund. A look at the list of names who were helped by this Fund indicates the usefulness and wisdom of having such a fund. A glance at this list of girls who were helped by us reveals the names of many of our active missionaries who are giving their all in return for the little we invested in them.

Miss Frieda Remboldt,
Miss Helen Burgers,
Miss Mary Schmitke,
Miss Twilla Bartz,
Miss Lillian Kessler,
Miss Melba Runtz,
Miss Margaret Kittlitz,
Miss Ida Forsch,
Miss Luverne Michelson,
Miss Berneice Westerman,
Miss Eleanor Weisenburger,
Miss Tina Schmidt,
Miss Minnie Kuhn,
Miss Florence Wangner,
Miss Laura Pahl,
Miss Lydia Anderson.

HISTORICAL BRIEFS

In 1922, Mrs. R. Hoefflin, in her Conference Report, urged that the Union have representation on the General Council just as other groups within the denominational family enjoy. This recognition and privilege



The Woman's Missionary Union banquet held during the 1956 sessions of the North Dakota Association at Harvey, N. Dak. Mrs. Richard Grenz of Underwood, N. Dak. (pointed out by arrow), is the president of the Dakota Conference Woman's Missionary Union.

were granted in 1946, at which time it was decided that the president of the Union be a member of the General Council, along with another member elected by the Union.

Also in 1946 at the General Conference meeting at Tacoma, Wash., the General Council voted to include the Union in the denominational budget. This financial assistance has enabled us to carry on a more aggressive program.

Our Union, desiring to be better informed, voted to have the president and one other member of the executive committee attend the annual sessions of the General Missionary Committee as observers only. This action was taken by the Union at the 1952 General Conference held at Philadelphia, Pennsylvania.

Since our foreign missionaries are somewhat isolated from cultural and spiritual advantages, a gift subscription to a magazine of their choice has been given them. This practice, inaugurated in 1945, has been a source of inspiration and tangible evidence of our interest in the welfare of our missionaries.

To bring to the attention of our women the enlarged program of the Union, a column edited at first by Mrs. William Schoeffel made its appearance in the BAPTIST HERALD in 1947 under the heading, WE, THE WOMEN. This column has been very effective as a source of inspiration and information.

Another milestone worth noting in our ever widening sphere of activity came into being in 1948. At this time and since then, members of the executive committee, who were able and willing, have the privilege of serving on the Summer Visitation Committee to accept assignments to fill requests or invitations by local conferences. Through this personal contact we are able to stimulate interest in and a better understanding of our program among the women of our churches.

BLAZING NEW TRAILS

In the minutes of our Union we find this observation made by one of our secretaries which is a fitting word to close this report of our first 50 years of activity of serving Christ as North American Baptist Women.

"If women have one unique virtue it is that they welcome a challenge and are not afraid to blaze new trails. Theirs is essentially a working faith—a sphere of action. If we are willing to give our strength, our time, our money, and womanhood in Christ's service, unbelievable things shall be accomplished."



Remember the challenge to women at the 1955 General Conference sessions, Waco, Texas.

Left to right: Mrs. Peter Pfeiffer, Woman's Union Secretary; Mrs. Edward Kary, treasurer; Mrs. Walter W. Grosser, former president; Mrs. Albert E. Reddig, vice-president; Miss Laura E. Reddig, conference speaker; Mrs. Frank Veninga, Council representative; Mrs. Thomas D. Lutz, president; Mrs. Walter Hill, program chairman; and Mrs. Adam Huber, program assistant.



Rev. E. P. Wahl, president of the Christian Training Institute, Edmonton, Alta., (left) interviews a student in his office, and (right) Prof. Karl Korella of the Institute faculty teachers one of his classes.

Come and Visit Our Bible School!

Your invitation to a 24 hour visit at the Christian Training Institute of Edmonton, Alberta, Canada

By REV. E. P. WAHL, President of the Christian Training Institute

ARRIVING in the city of Edmonton, Alberta, a late afternoon, I was astounded by the hustle and bustle of this modern metropolis. This "Gateway-to-the-North" now has a population of 225,000 and is still spreading out in every direction. Through the busy streets I wound my way to 10810 78th Avenue where our Christian Training Institute stands.

Two imposing blocks and a dwelling comprise the Institute property. Against the wall over a wide door hangs the insignia as a faithful witness to what we have here, namely: "The Christian Training Institute—For God and the Truth." I enter the clean and cheery halls and am soon welcomed by the congenial matron, Miss Ruby Schindler, who shows me to the guest room.

Furniture in the school is plain and simple but also neat and clean. The atmosphere is friendly and homely. After having looked around a bit, I retire to my room for a good night's rest, for tomorrow I want to see the school in operation.

THE RISING BELL

All is quiet and peaceful. Then "R-r-r-r-ing" through all the halls! The shrill sound of bells can be heard. It is 6:15 a.m. and that is the rising bell. In the kitchen they have been busy for some time preparing breakfast, and now the cook has her finger on that "bell-button" to let everybody know that it is time to start the day.

Activity begins! Some are yawning loudly; voices are heard; someone

picks up the tune of a chorus or song; others are whistling lustily. Someone even got hold of the brass instrument and plays a few notes on it. Radios are turned on. We are awake! Soon doors start banging and water taps are running, and in the wash rooms the chatter and laughter are growing louder with every moment.

R-r-r-r-ing! Once more the bells are ringing. It is now 7:00 a.m. and



The C.T.I. kitchen is always a busy place with students performing their chores as "a service unto the Lord."

that is the call for breakfast. The halls are soon filled with students rushing to the dining room. Happy greetings and friendly conversation mingle with the loud footsteps in halls and on the stairs. I soon find myself among the throng and am pushed on towards the dining hall.

Here everyone finds his assigned place, stands behind his chair and waits for a table bell to give the signal for quietness. Then a verse of praise is sung and a student in his or her turn for this morning takes over and leads in morning devotions before the early morning meal. If a happy spirit and laughter make for good digestion, no one here should be suffering from indigestion. After every meal all remain in their places until a table bell gives the sign for a chorus to be sung after the meal.

CHORES FOR THE DAY

I observe that everybody has his chore or duty to perform before classes start for the day. Rooms must be cleaned, beds made, dishes washed, halls swept, and classrooms and offices brought in order for the day. Since there was a light snowfall during the night, a crew of boys is busy cleaning the sidewalks and steps. People living in the community tell me there is not another place in that section of the city where walks are cleaned so early and kept so clean as around the property of the Christian Training Institute.

Now quietness takes over, as students engage in a little more preparing of their lessons for the day. Some of the piano and vocal students are busy in the three music studios and on the pianos in other parts of the buildings. One soon becomes aware of the fact that young people attending this school are learning to appreciate good church music. Great emphasis is laid on good music and singing.

At 8:40 a.m. class work begins. All six classrooms are occupied the greater part of the day. Besides the regular Bible School course, a senior High School is conducted in the Institute building. Therefore class work, starting early in the morning, continues until 5:25 in the afternoon. Since this happens to be Thursday on the day when I am making my visit, I discover that there are two class periods held in the evening from 7:30 to 9:30 p.m. This keeps the six full-time instructors and the four spare time teachers very busy.

CHAPEL SERVICES

At 10:40 a.m., when a general call by bell was heard, I was informed that this is the daily call for chapel. Students and teachers, coming from classrooms and other parts of the buildings, are all moving towards the school chapel. Today one of the instructors is in charge and brings an inspiring and refreshing chapel talk. This daily chapel period, cutting right into the forenoon routine, is indeed a welcome change and serves as a strengthening of the student's spiritual life.

I am told that from time to time students are asked to lead chapel. Ministers are also invited to serve as chapel speakers. If it is known that missionaries home on furlough are in the city, they are asked to come and lecture. On such occasions the chapel time is usually extended considerably.



The 1956 Christian Training Institute Chorus, directed by Rev. Edward B. Link, which has also gone on a singing tour to many of our churches as well as to the 1955 General Conference in Waco, Texas.

At 12:15 p.m. the bells call us together for the noonday meal. Everybody is really hungry, and the hot soup is a wonderful appetizer. The happy fellowship around the tables makes everything taste so delicious. Every student has a chore to perform. The dinner shift takes over and washes the dishes. The dining hall is swept by two boys and by 1:30 p.m. all is quiet in the kitchen and dining room. Once again class work begins.

In the afternoon I also find more students in the neat little library with its several thousand volumes. Students are busy doing some research work, reading and tackling class assignments. I am shown a room adjoining the library which is of special interest. Here textbooks and school supplies, toothpaste, and shaving

cream can be purchased, and also for one hour each afternoon it serves as a little coffee shop. It is a place where you can still get a cup of coffee for five cents and a sandwich for ten cents. Of more value is the opportunity to relax, for the Institute has no place to offer recreation to its students. This must indeed be an urgent need, I conjecture. To keep fit and healthy, these young people coming mostly from rural areas need physical exercise.

CHORUS SINGING

At 4:30 p.m. bells throughout the buildings ring again. It is rehearsal time for the mixed chorus. Rev. E. B. Link, the music director of the school, is in the chapel ready to give special training in chorus singing. If it is not



In the Christian Training Institute library (left) students study hard in preparation for the next day's classes, and (right) in one of the classrooms they gain a new understanding of the missionary journeys of the Apostle Paul.



There's always enough work to do in the kitchen of the Christian Training Institute for the young men and women who are students at the school.

the mixed chorus which he meets here at this hour, it is the ladies' or the male chorus. Not only in the city of Edmonton but far beyond the city's borders, the wonderful singing of the C.T.I. students receives favorable comments.

It is also during this practice hour that preparation for the C.T.I. Sunday morning radio broadcast is made. This is a ministry which has now been carried on for 16 years. How well this program over the air has been received is proven by the contributions of friends and listeners which has paid in full all expenses in connection with the radio broadcasts.

The main meal of the day is served at 5:45 p.m. We now have not only the Bible School and High School students gathering around the tables but also the Bible Commercial students

and the young people attending the University of Alberta who have found space to room and board at the Christian Training Institute. It has been a real boon to Christian university students to live in such splendid Christian atmosphere while pursuing their university training. I find that students also make a helpful contribution to the school life and increase its blessed ministry.

CHINESE AND INDIAN STUDENTS

As I observe the C.T.I. family around the dinner tables, I am impressed with the many nationalities represented. I especially inquire about the Chinese girl, Evangeline Tsang was sent to Canada by her parents, who live in Hong Kong, to get her education here. They were looking for a Christian High School and found our Christian Training Institute very

acceptable. Other Chinese young people wished to follow but immigration laws prevented them. Evangeline is now in her third year at the Christian Training Institute and has developed and grown in spiritual things most beautifully. Gladly she takes her place with the Gospel Team work and enjoys speaking for Jesus her Savior.

I also inquire about the Indian young people whom I see mingling among the rest of the students. Through our Indian mission work in Alberta, the first Indian students came to take up their training in High School. Now from other reserves some Indians have come. The government supports these young people and it has been the privilege of the Institute, not alone to lead some of them to the Lord Jesus Christ but also to teach them to appreciate Christian living. Some have come with practically no understanding of the Christian life. Now I find that they take their places in leading in prayer and conducting devotions at the tables.

Some may only be able to stay one year, but the wholesome Christian atmosphere has helped to change their

PHOTOGRAPH CREDITS

The pictures on pages 46 to 49 illustrating the article about the Christian Training Institute of Edmonton, Alberta, were taken by Mr. E. Fandrich of Vernon, British Columbia, a student of the Bible School. Some of them appeared in the 1956 volume of the "C.T.I. Promoter."

EDITOR.



Miss Ruby Schindler (2nd from left), dean of women and cook at the C.T.I., supervises the preparation of a delicious meal for the students.

thinking and has given them a complete new outlook upon life. They learn to appreciate living and working as the white man does. While attending the Christian Training Institute, they also become acquainted with the program and the work of the Christian church. In order to earn a little pocket money, these Indian young people, like others, take on spare time work. Thus Indian girls are also taught how to clean and keep a home tidy. They not only see how the white people live but they discover that they, too, can live and do things in such a way that life takes on a greater meaning for them.

THE PRAYER ROOM

One particular room in the school has interested me all day. Outside over its door there is a light which may be seen burning at any time throughout the day from early morning until late at night. A sign reading "Prayer Room" soon informed me for what this special room is used. Here individuals or smaller groups may be



Just before retiring five C.T.I. students gather for devotions and prayer in one of the dormitory rooms (left). Everything seems to be in readiness for one of the Sunday morning radio broadcasts (right) from the Christian Training Institute, Edmonton, Alta.

found at any time upon their knees before the Lord God in prayer. Also Gospel Teams, that are organized from time to time for special service at a church or mission, congregate in the prayer room before going on their mission.

Quietly I walk by this room whenever I see the light burning, and my heart is blessed to know that someone is wrestling upon his knees before God behind that door. It is a splendid arrangement, I must say, and many young people will long remember the time they spent in that special room while attending the Christian Training Institute.

Quietness must prevail in the evening hours. Students must be busy about their studies. At 9:30 p.m., however, a bell calls to evening devotions. The student body is divided into groups with six or more in each section. These groups meet for Scripture reading, meditation and prayer. This sacred practice has helped many to pray in public and also to know that others, too, have problems and spiritual needs as their own.

At 11:00 p.m. the bell for "lights out" is sounded. Doors are locked and

all are expected to retire. Some, however, may have special studying to do and have been given permission to burn their "midnight oil." Then there are also those who have been out on practical work assignments. They may return even after 11:00 o'clock. The matron graciously waits for their return and unlocks the door at all hours of the night for those who must needs come in late.

THE SCHOOL'S INFLUENCE

Thus I have spent a profitable day at our beloved Christian Training Institute in Edmonton. I love it all the more since I have seen its mighty program of ministry. Our denomination is highly honored having so many fine Christian young people seeking training and development, both mentally and spiritually. What this school has been to the hundreds of individuals, who have attended throughout the years, and how the homes and churches have greatly profited from this school, only eternity will tell.

Young people from the five western provinces of Canada and from states of the Union are attending the Christian Training Institute. Daily I want to join with the staff and students to

Sunrise

By Rev. H. Palfenier,
Manitowoc, Wisconsin.

The sun goes down in blood and tears,
The joyous hopes are fled;
And agony of hopeless fears
Clings to the One who bled.

He died amid the billows high
Of hate, that hellish spawn,
And only dark despair is nigh,
And night without a dawn.

The sorrowing who loved him so
Are scattered, lost, and gone,
The grave shouts loud its ghastly "No,
There shall not be a dawn!"

Its bony, clammy hands now place
On its gray brow, the crown
Of triumph over him whose grace
Gave hope to hearts bowed down.

The night is deepening a pace,
Sin, death and grave have won.
He ran so well, but lost the race
Oh, had it ne'er begun!

But lo! on angel wing there comes
A bright and golden beam,
The dawn awakes, the morning comes,
With joy and hope agleam!

The glorious Sun of Easterday
Arises in his might!
And sheds abroad a shining ray
That triumphs over night!

And dark and bloody Calvary
Is bathed in glorious light!
Believing now, his own can see,
That mystery so bright.

pray more definitely for this special work of our many activities as a denomination. May it please God to have many more lives enriched by attending Edmonton's C.T.I., our Bible School!



A group of young women gather for Bible reading and prayer in one of the rooms at the Christian Training Institute (left). Dormitory life seems to be delightful fellowship and fun for these C.T.I. roommates (right).



A downtown scene in Frankfurt am Main, Germany, showing the historical Eschenheimer Tower, and modern new buildings behind it constructed since the war.

The Life of an Exchange Student in Germany



The story of a year's studies at the Baptist Seminary, Hamburg, Germany, and adventures on the European continent



By Mr. HAROLD F. LANG of Sioux Falls, South Dakota

ONE SATURDAY evening in September, 1955, two of my newly-found German friends and I were strolling along one of the downtown streets of a city in the Ruhr area. Suddenly one of them stopped, turned to me, and said something like this, "Harold, I don't think you can possibly imagine what this very street looked like ten years ago. There was hardly a wall of a building standing; it was really one huge heap of rubble."

Indeed, it was beyond my powers of imagination. I was unable to think away the modern department and furniture stores, the displays in the shop show windows, the casually moving throng of window shoppers, and the cars which intermittently buzzed up and down the street. I could not blank this all from my mind and substitute for it the heaps of rubble, the few solitary walls, the small groups of people sorting and searching among the ruins, hoping to find something to protect them against the oncoming winter, the winter of 1945, the first winter of occupation.

NEW CITIES AND BUILDINGS

The last decade has witnessed many changes in Germany. During this period almost entire new cities have grown up with modern stores equipped with escalators as well as elevators, streetcars complete with loudspeaker systems enabling the conductor to call

off the car stops, wide downtown streets, skyscrapers, huge apartment houses and office buildings. In a few places, especially in the cities comprising the industrial Ruhr area, ruins are still to be seen, but they are disappearing very quickly.

It really used to make me stop a while and ponder when I saw a church tower standing all alone, without a building, a solitary obelisk pointing to the sky; or the fire-scarred remnant of a brick wall, a wall which had helped enclose and shelter some family, but which now just stood there by itself. The ruins seemed to say: "Never forget us; we stand for war." But these grim, horrible reminders are disappearing. They are making room for the new cities and for the rebuilt institutions.

Among the rebuilt structures are the three buildings which comprise the Baptist Seminary in Hamburg, Germany, where I spent my school year. Due to its location just alongside the main highway between Hamburg and Luebeck, the Seminary was almost completely demolished by bombs during the last years of the war. The rebuilding of this campus was completed in 1952, and these buildings now house three phases of the Baptist work in Germany.

Here are located the main offices of the Baptist Youth Work and the Sun-

day School Work. Also the Youth Seminary is located here. This Youth Seminary has three sessions (varying from six weeks to three months in length) in the course of a year. The courses are particularly designed to train the young people's and Sunday School leaders of the various churches. These courses are usually attended by approximately 20 workers from the various churches.

The Baptist Theological Seminary, however, is the main part of the complex. Since this was my home for almost ten months, let us take a closer look and try to see something of the Seminary life and work.

SEMINARY STUDENT BODY

First of all, let us turn the spotlight on the students, the fellows with whom I attended classes and studied. There were sixty of us at the Seminary, more or less equally divided into four classes. When we arrived in the fall of 1955, we were between the ages and 20 and 32. Most had learned some occupation before coming. Perhaps this was carpentry, or some business profession, or even something like organ building and repairing. Others had studied and passed their examinations, giving them an abiture or matriculation.

When a person has achieved this, he can go on to study at a university. Some of both these groups had served

a period of time helping in the denominational tent missions or in some of its social work. Due to an entirely different type of school system from that which we in America know, and also due to the interruptions caused by the war, an educational requirement for entrance into the Seminary is impossible. Those with educational deficiencies have to work especially hard during the first months and perhaps the first year of Seminary. But as they become used to study and booklearning once again, they often come up to the same standard as those who have had more schooling.

Geographically, we were also from widely varied backgrounds. One student came from Holland, another from Switzerland, two from Austria, I was from America. In the second semester four students from the Baptist Seminary in Rüschlikon-Zürich, Switzerland, came for three months to attend the classes and learn the German language. They added four new countries to the Hamburg Seminary: France, Italy, Spain, and Portugal.

Then there were also about fifteen students from the Eastern Zone of Germany. The Seminary is one of the few places where the Baptists of Eastern and Western Germany are able to have real contact. I personally learned much from these fellows from Eastern Germany. When I first arrived at the Seminary, I almost looked forward to the discussions I was planning on having with these students about political ideas.

As the year wore on, I came to realize through their influence that we,



The campus and buildings of the Baptist Seminary, Hamburg, Germany, as they looked during the exchange year of Harold F. Lang at the school.

as Christians, are to be the salt of the earth. Being salt does not mean the propagating of political ideas but rather living and preaching Christ in every political system, in that place where God has placed us as salt. So my intended political discussions were very rare, indeed.

STUDENT DISCUSSIONS

The Seminary constitutes a community in itself. All the students live, study, eat, and work together. Seminary is an all male concern; wives are not allowed. After most of the vacations, one or two more of the fellows would return wearing a gold ring on the left hand, showing that he had become engaged to be married during

the days off. The weddings all have to wait until the student has graduated. Since graduation is at the beginning of August, it seems that the month of August is more popular than June for marriages—among the Seminary graduates, at least.

Student life must be fairly much the same throughout the world. In our dormitory, as in dormitories everywhere, all the time was not spent in studying. There were the usual discussions over all imaginable subjects, from deep theological topics to discussing whether the preacher should wear a black suit when preaching on Sundays. And, of course, there were the get-togethers over coffee and cookies, a suitable occasion for joke-telling or relating the recent amusing occurrences in the classrooms.

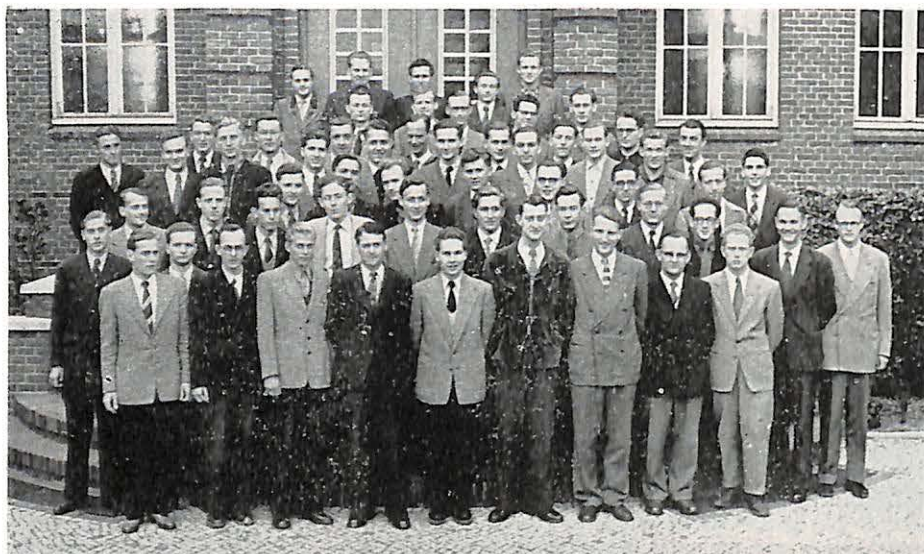
One of the intermissions which I enjoyed the most was when the guitar player in our building would get into the mood and come out into the hall to start playing and singing. Soon most of the rooms would be emptied of their occupants, and we would have a session of music: folk songs, camping songs, melancholy songs, and funny songs. This lasted until one by one the fellows felt the need to get in just a little more reading before calling it a day.

SEMINARY COURSES

Yes, seminary life means studying and attending classes, too. In fact, there were classes six days a week. Most of the courses were conducted in lecture style. This type of program, plus the fact that the students do not have part-time jobs while attending school makes it possible for the students to take from 25 to 28 hours of classes a week. In some of the courses short research papers



Harold F. Lang looking over the beautiful "Outer Alster" at Hamburg, Germany, a lovely lake which extends into the heart of the city's business district.



The student body of the Baptist Seminary, Hamburg, Germany, during the school year, 1955-1956, with Harold F. Lang just to the right of the lower right hand corner of the building's window at the left.

were required, and there were also discussion periods and oral reports, so it was not merely a matter of taking notes on what the teacher was presenting.

The Seminary is set up on a four-year-training program. In most of the courses two or even three of the classes were together, so that almost every course, outside of the language courses, had thirty or more students. The main stress, particularly in the last two years, is placed upon courses in theology and exposition of various books of the Bible. As for the exams,

they came at the end of each semester, but there were no exams in the Bible exposition courses.

• There is also a practical phase of the Seminary student's life. Each of the students is encouraged to join one of the approximately fifteen Baptist churches in the Hamburg area. Here the students engage in the Youth and Sunday School work. They also preach in the mission stations of these churches. During the two month summer vacation, and to a lesser extent during the spring vacation, they get more extensive experience serv-

1957 CONFERENCES
July 30-Aug. 4, 1957—
MINISTERS' CONFERENCE.
Aug. 5-9, 1957—
CHRISTIAN WORKERS'
CONFERENCE.

Both to be held at the Seminary buildings, Sioux Falls, S. Dak.
 Watch for further announcements and plan to attend!

ing in various churches of the denomination and helping in youth camps.

SEMINARY APPLICANTS

Year by year the Seminary is training young men to meet the needs of the Baptist work. And the interest of young men in attending the Seminary is very encouraging. There are more applications than the Seminary can accept as students. For the coming year there were over forty applications. Of these, the Seminary could accept only about sixteen.

The Baptist young people are interested in and challenged by the opportunities and situations which present themselves in Germany. They want to dedicate their lives to God's work in a land which has undergone many varying conditions in recent years. They want to help others realize that though the world and world conditions may be changing very rapidly, Christ is the one and only answer to our life's situation. They want to show that Jesus Christ really is the same yesterday, today, and forever!

Canada

Mountains made by God on high,
 Reaching, pointing toward the sky,
 Mighty peaks with glistening snow
 Hold me spell-bound far below;
 Rivers racing to the sea—
 All proclaim God's Majesty!

Shining lakes and forests tall,
 Hill and dale and waterfall,
 Birds and bees and fragrant flower,
 Rocks and rills and leafy bower!
 Nature's gifts on every hand—
 Can this be the "Promised Land"!

Fields and farms and gardens fair—
 God's great goodness everywhere!
 Acres stretching far and wide
 Touching three vast oceans' side!
 Pride fills my heart—and yet to me
 Comes a strange humility
 As in awe I, speechless, stand
 Thanking God for this great land!

This land of mine—land of my birth—
 To me, the loveliest land on earth!

—Cora Baker Hall.



Canada—"As in awe I, speechless, stand thanking God for this great land!"

THE BAPTIST HALL OF FAME

By Dr. M. L. Leuschner, Editor of English Publications

BAPTISTS ARE PEOPLE of God who walk with the living Christ in the light of his glorious Gospel. They need no creed, for the revealed Word of God is their sole authority in matters of faith and practice. They go on no pilgrimages, for religious shrines and memorials are foreign to them.

But Baptists have their roots deeply embedded in the history of Christianity. Their story is that of God's marvelous dealing with individuals who became "flaming heralds" of Christ in their influential lives. Baptists can never forget what these pioneers of faith did in letting their light shine in a thrilling witness for the Gospel truth.

ADONIRAM JUDSON

This Baptist history is now colorfully dramatized on the spacious grounds of the American Baptist Assembly at Green Lake, Wisconsin. If Baptists ever cared about a "Westminster Abbey," this would be it! But this is far grander than the dingy, dark recesses of an old building. Here the reminders of Baptist history declare their story under the mighty firmament of God, surrounded by the beautiful

handiwork of the Creator! Nowhere else in the world can a Baptist find so many things to remind him of the history of his denomination as on a stroll around the 1,100 acre grounds of the American Baptist Assembly.

Every look at the imposing 200 foot tower on the grounds and every melodious note from the tower chimes take one back to the days of Adoniram Judson (1788-1850). He has been called the founder of American Protestant Missions in India. Today more than 200,000 baptized church members in Burma continue to build on the foundations which he laid during his years of missionary service (1813-1850) in that land. During 20 years of interrupted work Judson completed his translation of the entire Bible, published tracts, prepared a grammar and almost completed his monumental English-Burmese dictionary.

Like Paul, Judson in a unique way was called on to suffer for Christ. He faced discouragements, overcame trials and persecutions, and battled valiantly for the truth as few men have been called on to do. But like the illuminated Cross on the Judson tower, this Baptist missionary's faith was always

shining bright. On his last sea voyage he wrote: "Oh, no man ever left the world with more inviting prospects, with brighter hopes, with warmer feelings." Let the tower inspire you to become acquainted with this Baptist pathfinder of world missions!

WILLIAM CAREY

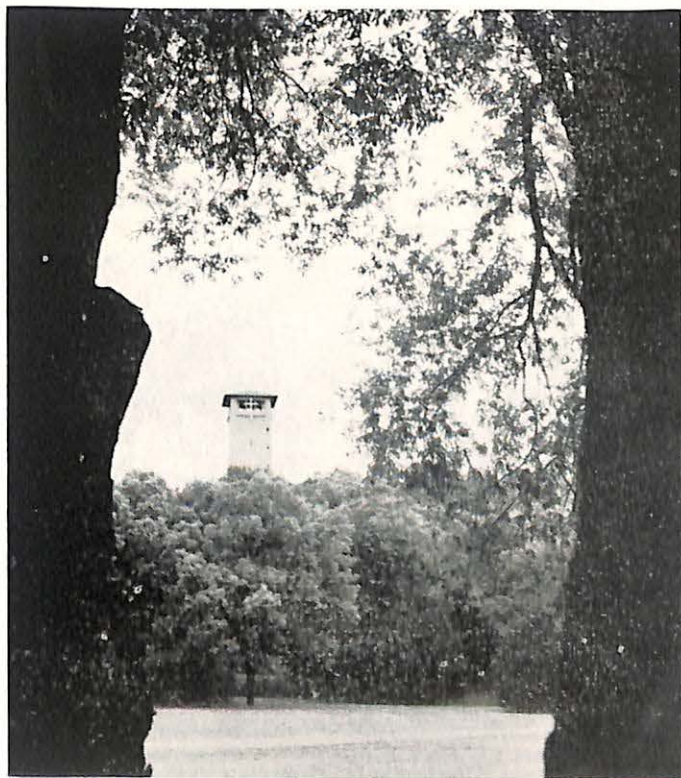
As you enter the Assembly grounds, your attention is called immediately to the immense hay barn in the Abbey area. No building on the grounds could better have been named after William Carey (1761-1834) who has been called "the greatest missionary since the days of the Apostle Paul." This humble, self-educated cobbler of England accomplished the herculean task of arousing the Christian Church until it acknowledged its duty of evangelizing the entire world.

His labors for Christ in England and India were simply titanic. During his 41 years of missionary service in India, he rendered God's Word in whole or in part into 33 languages and translated the whole Bible into six of India's chief languages. He labored for seven years before the first convert was won for Christ, but before he died he saw a great harvest of souls. He laid the foundations for India's educational, literary, and spiritual advance. Truly, Carey belongs to the giants of those days!

ROGER WILLIAMS

As you enter the comfortable Assembly hotel, you are poignantly reminded of Roger Williams who has been called "the richest gift England had to offer to America," "the founder of American democracy," and "the New England firebrand for Christ." He was a lonely man who never knew many physical comforts of life. In 1636 he set out through the forest and snow in exile, despised by his fellow-men as he went in search of liberty. Even in his grave, Roger Williams is lonely, for no man knows where it lies.

But Roger Williams has been looked upon as one of the great political and religious leaders of all time. As a statesman working almost alone, he founded the new colony and city of Providence, based upon Christian principles hitherto unrecognized. Williams was the first English missionary to the Indians. He founded the First Baptist Church of Providence, R. I. (1638), the oldest Baptist Church on the continent. "As a religious man," Dr. Reuben E. E. Harkness has said



A beautiful view of Judson Tower at the American Baptist Assembly, Green Lake, Wis., named after the Baptist missionary of Burma, Adoniram Judson. The illuminated cross on the tower can be seen for miles.

of him, "Roger Williams saw distinctly the spiritual teachings of Christianity."

JOHN CLARKE

A number of Assembly buildings are named after great Baptist preachers and leaders, about whom the average Baptist knows very little. The John Clarke Lodge should inspire every Baptist to become acquainted with this myriad-minded man, John Clarke (1609-1676). He was a Baptist preacher for 37 years, a close friend of Roger Williams and the founder of the First Baptist Church in Newport, R. I., established in 1638.

The charter which John Clarke secured from Charles II of England and which contains the very wording of his letter as text holds "the first position as a state paper among the records of civilized man" (Bancroft, the historian). Dr. Clarke was a man of distinguished talents, a great diplomat, "the wisest man in the colony," and a great-hearted Baptist preacher.

HENRY L. MOREHOUSE

Morehouse Hall, where all the services and large conferences on the grounds at the Green Lake Assembly are held, is named after Dr. Henry L. Morehouse who served the American Baptist Home Mission Society for 38 years. As field secretary from 1893 to 1914, the keynote of the Society's emphasis was expansion and interdenominational cooperation. Two thousand churches were assisted in the erection of houses of worship by a plan known as the Church Edifice Gift Fund. The American Baptist Education Society was organized in 1888 under his guidance. With the financial assistance of John D. Rockefeller, Sr., the Education Society was instrumental in the founding of the University of Chicago four years later. A plan of cooperation with Southern



An air photo of the Roger Williams Inn, the shoreline of Green Lake and the wooded grounds of the American Baptist Assembly, Green Lake, Wisconsin.

Baptists was effected for training Negro pastors. Few Baptists leaders were so influential as Dr. Morehouse in laying the educational foundations for Baptists during the last century.

BRAYTON C. CASE

One of the greatest Baptist agricultural missionaries was Brayton C. Case (1887-1944), after whom the Brayton Case Hall is named. He was a preacher-farmer-missionary extraordinary, who founded the Agricultural School of Pyinmana, Burma, a school so successful that he was honored by King George V of England with the Kaiser-i-Hind medal and which is visited by people all over the world who come to see the wonderful things being done at the station. Some one remarked that Case was seen "on the road to Mandalay, with a pig under one arm and a Plymouth Rock hen under the other." But all of this

knowledge and service were devoted to Christ, whom he magnified with unrivalled devotion. Today in remote parts of Burma and Thailand men, who were trained by Brayton Case, are carrying on these agricultural projects started by him and preaching the Gospel of Christ in word and deed.

HELEN BARRETT MONTGOMERY

Along the shoreline of the lake at the Assembly is the Helen Barrett Montgomery House, named after the first woman president of the American Baptist Convention (1921-1922), the organizer of the World Wide Guild for women, the author of the "Centenary Translation of the New Testament," the teacher of the Barrett Memorial Sunday School Class in the Lake Avenue Baptist Church, Rochester, N. Y., for 44 years, a crusader for righteousness, a licensed minister, and one of the most outstanding



North American Baptist laymen and their families from Detroit, Mich., at the 1956 Laymen's Conference in Green Lake, Wis. (left) and (right) the Moore Vesper Circle facing the lake named after an American airman who died in the Philippines during World War II.

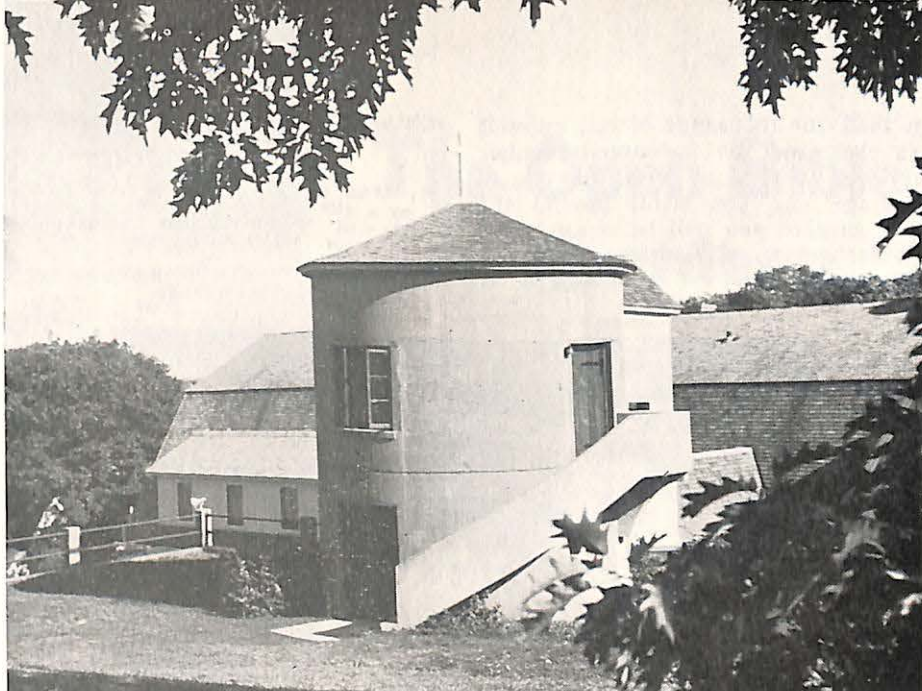
women in the history of the Baptist denomination. Helen Barrett Montgomery (1861-1934) was a rare soul and saint of God who gave of goods and life liberally by "divine arithmetic."

CAPTAIN BICKEL

Undoubtedly, you will take the launch boat ride out upon the blue-green waters of the lake. You will notice that the boat is called "The Captain Bickel" after Luke W. Bickel (1866-1917). Captain Bickel was born in Cincinnati, Ohio, on Sept. 21, 1866 of Rev. and Mrs. Phillip Bickel serving at the German Baptist Church of that city. The family returned to Germany in 1870, and Luke received the best education in European schools and in England. Becoming a missionary, Captain Bickel sailed the China Inland Seas as evangelistic missionary, seaman, and leader in every good cause with the use of his ship, "The Fukuin Maru." He opened the doors of the Gospel in more than 400 villages scattered on the very lovely islands of the Inland Seas. Today in Kobe, Japan, an impressive memorial stone erected by his Japanese and foreign friends marks his grave as "The Shepherd of the Isles of the Inland Sea."

J. L. KRAFT

The Indian Village represents the gift of Mr. J. L. Kraft (1874-1953), an outstanding Baptist layman, who was the Sunday School superintendent in the North Shore Baptist Church of Chicago, Ill., for many years. The totem pole, Sala ku Shid, was carved with stone axes by Alaskan Indians from half a cedar tree some 300 years ago. Here at the Indian Village the upper part of the silo has been made into a prayer room and the lower portion is a display room for the semi-



The Indian Village and Prayer Tower, associated with the Indian missionary labors of Dr. Bruce Kinney and the generous contributions of Mr. J. L. Kraft, at the American Baptist Assembly, Green Lake, Wisconsin.

precious, fluorescent stones which were used by the late Mr. Kraft in his inimitable sermons on rocks.

The entire village is also a memorial to Rev. Bruce Kinney, who served as director of Indian work for the American Baptists during most of his 38 years of service under the home mission society.

HOPEVALE

Hopevale, a quiet wooded place in the glen near the lake, tells the heroic story of Baptist missionaries who "were faithful even unto death" in their martyrdom in the Philippine Islands on Dec. 20, 1943. Anyone who walks the winding trail to Hopevale will be graphically reminded of the martyred missionaries they knew such

as Dr. and Mrs. Frederick W. Meyer, Mr. and Mrs. Erle F. Rounds and their son, yes, all twelve of them, and he will read the poems of Jennie Clare Adams that are "a shining archway" into the glory of God:

"My life belongs to thee, my Lord,
O make me calm and still,
That I may know that thou art God,
And cherish but thy will."

CHAPEL CAR "GRACE"

With a little use of the imagination, you can open the windows of your soul to Baptist missionary adventures around the world as you traverse the Assembly grounds at Green Lake. You can see the hundreds of stops made by the Chapel Car "Grace" built

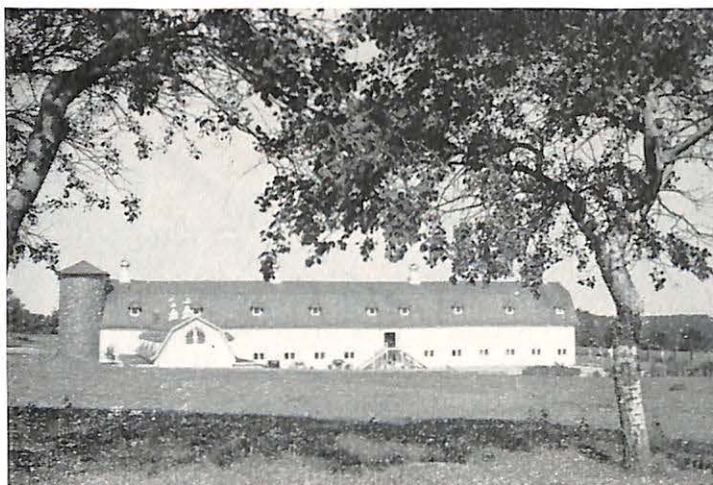


"The Captain Bickel," the new launch boat of the American Baptist Assembly at Green Lake, Wis., is named after the famous Baptist missionary in the China Inland Sea, Captain Luke Bickel.

in 1915, the thousands of rail miles it traveled, and the uncounted number of lives it touched with the Gospel message. As you stroll around the rose gardens you will be reminded of memorial gifts of Baptists; each with its own witness for Christ.

A WONDERFUL GIFT

Why not give the 1957 ANNUAL as a gift to some friend or relative? It will be appreciated throughout the year. Do it NOW!



The William Carey barn in the Abbey area of the American Baptist Assembly named after the pioneer Baptist missionary to India.

A Baptist layman of St. Louis, Mo., Mr. Edwin S. Pillsbury, a member of Dr. C. Oscar Johnson's Third Baptist Church, contributed the funds for the large, luxurious lounge hall and meeting place under the new dining room which has been named Pillsbury Hall in his honor. So the Baptist "Hall of Fame" continues with deeds of kindness and gifts of money on the part

of those Baptists who have served their Lord faithfully.

Last summer "Baptist Men" and their families of the North American Baptist Churches became familiar with these names at their conference in Green Lake from July 28 to August 4, 1956. To some of these Baptists they may represent the names of comfortable accommodations and facilities for



—Photo by Carl Jenkins
Dr. and Mrs. Norman H. Paullin of Philadelphia, Pa., at the 1956 Laymen's Conference at the American Baptist Assembly, Green Lake, Wis., at which Dr. Paullin served as Bible teacher and spiritual speaker.

a thrilling vacation. But to the discerning Baptist they are the memorials of spiritual giants of yesterday who by their witness to Christ and their service in Baptist churches deserve to be enshrined in every Baptist's treasury of golden memories. That makes the Green Lake Assembly a thrilling Baptist Hall of Fame!



Hopevale at the Green Lake Assembly, a replica of the spot in the wooded hills in the Philippines where 12 Baptist missionaries were martyred on Dec. 20, 1943.



The magnificent Christian float, "God Is Love," sponsored by the Ministerial Association for the 75th anniversary parade in Aberdeen, South Dakota, with Rev. Thomas Lutz, pastor of the Calvary Baptist Church in the pulpit with an open Bible in front of him.

The Open Bible in Aberdeen



The story of a city's anniversary and the churches' float at Aberdeen, South Dakota



By REV. THOMAS LUTZ,
of the Calvary Baptist Church,
Aberdeen, South Dakota

SEVERAL GOLDEN DAYS of last summer will long be remembered by the city of Aberdeen, S. Dak., for it was then that this city celebrated its 75th anniversary. Visitors came from many parts of the United States and Canada. It was estimated that between 40,000 and 50,000 people witnessed the gigantic street parade.

Organizations and individuals spent many hours in preparing for the occasion. Among the organizations that helped to make this great event such a success was one, which usually isn't given much publicity, but which nevertheless played an important role in past years and during the week of the celebration.

That organization is the Church of Jesus Christ. She stands as a shining light over all else because she represents him who is the Light of the world. Without her, the past would be dismal. Without her, the future would be dark. As in the past, so she continues to guide.

ANNIVERSARY SUNDAY

The pastors of the majority of these churches of Aberdeen have a very active organization which has made its influence felt in many of the organizations of the city. We, of the Calvary Baptist Church, are happy to have a share in the activities of the Aberdeen Ministerial Association.

It was fitting that the anniversary festivities of the city should be observed, first of all, in the church, where for the morning service on June 17 God's people gathered in their respective churches for praise and thanksgiving. For the evening service the Ministerial Association conducted an outstanding union service with Rev. James Brown, pastor of the First Presbyterian Church, as the leader.

In the mass choir, composed of singers from many of the churches, several from the Calvary Baptist Church took part. The guest speaker for this service was Dr. Edward Rian, president of Jamestown College of Jamestown, North Dakota. Dr. Rian did not dwell upon the past achievements of church and city, saying, "This is no time to look back, but forward to preach Christ as the only hope of salvation."

On Tuesday, June 19, the anniversary parade took place. This parade was two hours in length with many beautiful and expensive floats. It was a spectacular sight. In this great parade one particular float in red and white, sponsored by the Aberdeen Ministerial Association, was especially outstanding.

The white color represented the purity of Christ, and the red color, in the form of a large cross, represented the blood which was shed for our redemption. On the pulpit of this float was an open Bible. The float proclaimed nothing new but the message that has been proclaimed by the Christian Church for nearly 2,000 years that "God Is Love" which was the theme of the float.

As it moved slowly along the street, it received a mingled response of tears of joy as well as praise and applause from the thousands who saw it. The judges gave it their unanimous choice as "the most beautiful non-commercial float in the entire parade."

It was the privilege of the pastor of the Calvary Baptist Church to occupy the pulpit during this parade and to note the response of the throngs as the float passed by. As he watched the people, it was with a deep sense of feeling as he realized anew the

great privilege and responsibility we, as ministers of the Gospel, have in proclaiming him who "came to seek and to save that which was lost."

CHRIST IN ABERDEEN

The churches of Aberdeen have had an important part in shaping the history and welfare of their city. They have been faithful in leading and letting their light shine. Today we who carry on have many advantages over the past. Through the wide-awake Ministerial Association a daily devotion is sent out over the air each day in a radio ministry. The local press gives us space for a weekly meditation. Each pastor is assigned one week for the radio and press meditations.

Oldest among the Aberdeen churches is the First Presbyterian Church. It is interesting to note that this church was started with the aid of a Baptist layman. This church began its services here early in 1881. In 1882 the First Baptist Church was organized and 65 years later the Calvary Baptist Church was founded. This church has made steady progress. She has taken an active part in supporting the causes that make for a better city and community.

We, of the Calvary Baptist Church, are but a small unit of the churches of the city. We are happy to have a share in the responsibility of helping to make men conscious of the fact that there are Christians who uphold the teachings of Christ and who try to live for him. In so doing we proclaim the "unsearchable riches of Christ." One day we shall pass in review before him who is Judge of all. May it please him to the extent that we may hear the words, "Well done, thou good and faithful servant."



The Arch of Triumph and the Colosseum in Rome, Italy.

A School Teacher's Adventures in Europe



By **MISS ESTHER LEUSCHNER**
of Anaheim, California

HOW THRILLING it is for one to realize the fulfillment of a life-time dream. That was my privilege this past summer when I spent two months in Europe.

One stands in awe and wonder before the many beautiful cathedrals, the amazing works of art and the historical ruins which have such a significance, even for the humblest of people.

MICHELANGELO'S MASTERPIECES

The blending of ages and styles makes the city of Rome, Italy, unique. The display of wealth and beauty is almost indescribable. Here Christianity budded and flourished. Here Christians gave their lives for their convictions, and here we relive those scenes of long ago.

Perhaps the most outstanding artist and sculptor of religious art was Michelangelo. His painting, "The Last Judgment," on the front wall of the Sistine Chapel, and the Old Testament Stories on the ceiling make one aware of beauty when colors are perfectly blended and painted by a master artist. They convey to one a deep religious feeling of gratitude that God is merciful to those who in faith commit their lives to him.

In the Church of St. Peter in Chains is the well known statue of "Moses." This is one of the most powerful achievements of Michelangelo. Moses is shown in a threatening attitude after his descent from Mt. Sinai. Here the artist shows Moses in the bold sternness because of the sin of the children of Israel. One can feel how dis-

Michelangelo's Moses

By **OTHELIA LILLY**

We follow a solid river
From locks through beard and
muscle.

Here is no lake in stone,
No water-lily gaze
Up to a marble heaven
A cool and finished thing;
Eyes forward, fierce with
promise,

Chisel banks of wisdom
In cliff determination—
Stone more moving than motion.

—Christian Century.

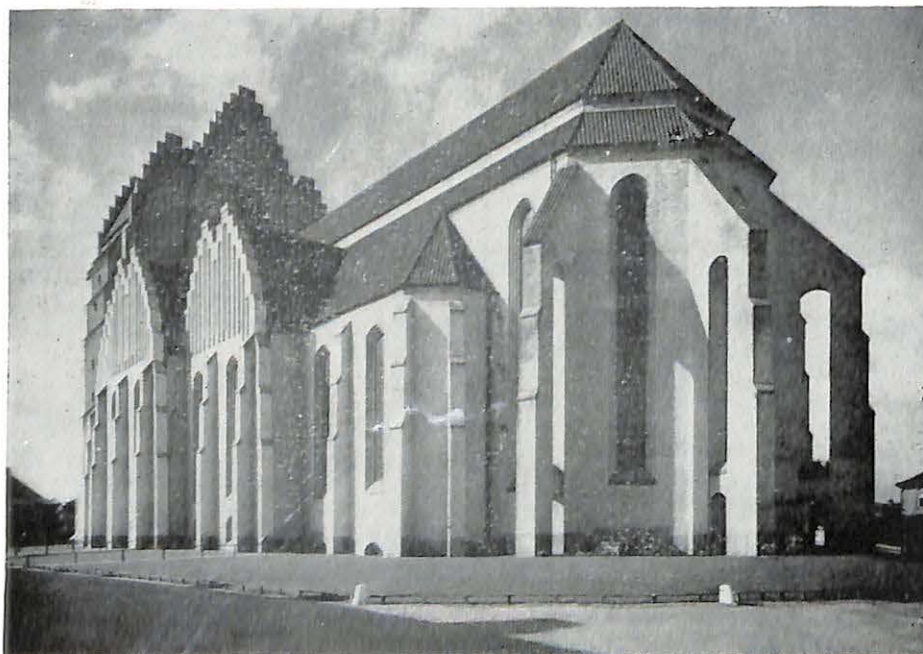
pleased Moses was when he saw that his people had disobeyed God.

Early Christianity with its hardships, persecutions, and even martyrdom is vividly brought to mind by a visit to the underground Catacombs and the majestic Colosseum. Here one relives the difficulties, the anxieties and the faithfulness of those early Christians who were true to their faith, even unto death. Here one receives new inspiration and renewed faith for the burdens of our day.

Religious and secular leaders are honored in every country of Europe and rightly so. The Grundtvig Church in Copenhagen, Denmark, was built in memory of N.F.S. Grundtvig who influenced Denmark with his religious and cultural views. The church, built of yellow-white brick in Gothic style, presents a simple yet attractive appearance. Here one may worship in beauty so different from that of southern Europe.

THE MASTER BUILDER'S HAND- WORK

God has given some men a wonderful talent to paint, to carve or to build. Yet no one can compare to the Master Builder himself. God in his wisdom created the forests, the rivers,
(Continued on Page 62)



The famous Grundtvig Church of Copenhagen, Denmark, showing the modern architecture of many of Europe's new churches.

A Minister Travels to Rome

A Few Incidents from the Book, "Around the World," by Rev. Henry Schumacher of Wetaskiwin, Alberta

IN LONDON, ENGLAND, the Lord gave me a wonderful verse from Acts 23—where he stood by Paul at night and said, "Be of good cheer, Paul . . . so thou must bear witness of Me in Rome also." What a word just before I leave for the city of Rome!

OVER THE ALPS TO ROME

What a full day this has been! It was filled with thrills and excitement and wonderful leading of God. I left early this morning from Waterloo Station in London—first of all by airport bus to London Airport. (It's a magnificent airport. By 1960 it will handle three and a half million passengers annually.) The plane was delayed and so they served us coffee and sandwiches.

We finally embarked on a British European Airway plane (Viscount) and soon we were flying at a speed of 300 miles an hour and an altitude of 19,000 feet—over the English Channel—over France—the Swiss Alps, and finally over the blue Mediterranean and to the city of Rome in Italy.

THE COLOSSEUM

My birthday—what a day it has been in Rome! Miss Wingo took me downtown by car. I spent most of the forenoon planning and sightseeing. At noon I went to the Baptist Orphan-

age. I had dinner with them. I took some pictures of the children and of



Michelangelo's "Moses" in St. Peter's Church of Rome shows him superbly in righteous indignation at the children of Israel following his descent from Mt. Sinai.

the old people in the old people's home nearby.

Then I went to the Colosseum (where many years ago Christians were throw to the lions den), the ruins of the temple of Venus, the old forts of the Romans, the prison where both Peter and Paul were imprisoned, the memorial to King Victor Emmanuel, the British and Foreign Bible Society and many other ruins of centuries ago.

I would say, you cannot regard Rome as a beautiful city (as cities go) but it is famous. It is hard to believe that this was once the seat and center of the greatest empire in the world. How times change and kingdoms rise and wane! But the Cross of Jesus constant will remain!

The Italians on the whole are dark complexioned and jovial, a happy-go-lucky people. I imagine they can get terribly angry. At the Bible School in the evening I went to an Italian (Continued on Page 62)



The Colosseum of Rome, Italy, scene of historical gladiator battles and the place where the early Christians suffered martyrdom by being "thrown to the lions."

A Centenary Jubilee in Cincinnati

The story of the 100th anniversary of the Walnut Street Baptist Church, Cincinnati, Ohio

By REV. MONROE D. CHALFANT of Cincinnati, Ohio

THE WALNUT Street Baptist Church of Cincinnati, Ohio, will be one hundred years old on October 24, 1957. The centennial celebration in honor of this occasion will be held as an all day service on Sunday, October 27, 1957, at the present location of the church, corner of Walnut Street and Corwine in Cincinnati.

It is hoped that this program will be highlighted by a duplication of a church service of yesteryear in German which will feature musical numbers by some of the earliest remaining choir members and musicians.

EARLY MISSIONARY ZEAL

The church had its beginning founded in the missionary zeal of the Ninth Street Baptist Church, which is still in existence in Cincinnati. In 1855, the Ninth Street Baptist Church, an English-speaking church, called upon the Rochester Seminary to send a missionary to the German folk in Cincinnati. Philip W. Bickel was sent and employed for a period of three months. His work proved satisfactory and he was employed for a longer period of time.

The early group met in one room



Rev. Philip W. Bickel, the first pastor of the Walnut Street Baptist Church, Cincinnati, Ohio.

of the fire house on Race Street. This little body of a few members with love in their hearts to carry the Gospel to all the brethren spread their efforts into greater Cincinnati areas

forming Sunday and weekday missions and sewing groups in various German-speaking sections, even crossing the Ohio River into Kentucky. Brethren began to gather as a result.

In 1857, John George Weisbrod came to Cincinnati from New York seeking a German-speaking church, only to find the one he sought had moved to Dayton, Ohio. He joined his efforts with the missionary project already started on the field by the Ninth Street Baptist Church and became one of our founding fathers.

On August 28, 1857, the brethren gathered together for the purpose of organizing a church. On October 24 of that year, neighboring churches were invited for the purpose of recognizing the church and the ordination of Rev. Philip W. Bickel. The following Sunday, the first service of the church body was held.

The first business meeting of the church was held on November 3, 1857. The following officers were elected: deacon, Mr. Holstmann; treasurer, Mr. Weisbrod; clerk, Mr. Kesting; Sunday School superintendent, Mr. Holzman. (Only last names were recorded.)

PHILIP W. BICKEL'S MINISTRY

The first pastor of the church, Rev. Philip W. Bickel was married to Miss Kitty Clarke, daughter of Rev. Samuel R. Clark, in 1857. Under his ministry S. A. Kesting was licensed as a preacher on November 9, 1858. In 1859, they built a small chapel on Mary Street.

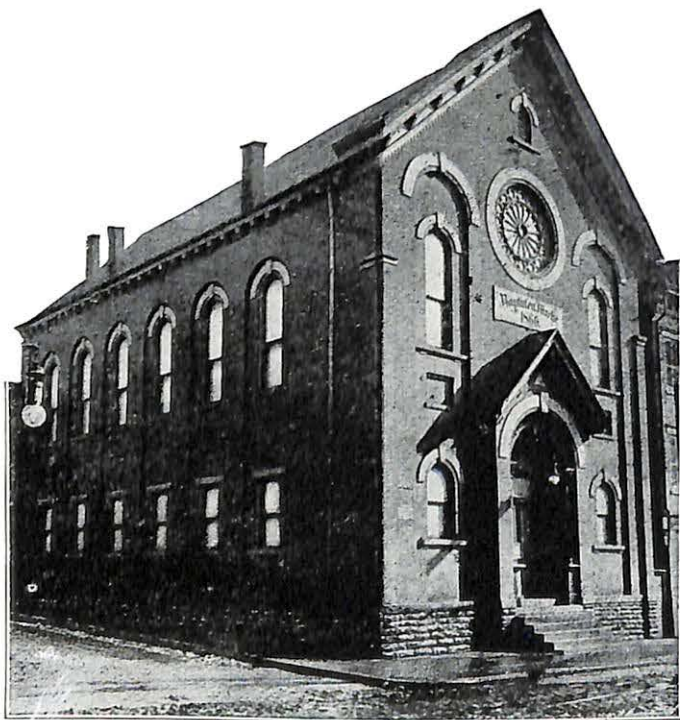
Plans for the present building were started as early as 1856. It took six years for this dream to come true. The church, as it still is today, was dedicated in 1866.

In 1859, the "Muntere Saemann" was first edited and published by Rev. Philip W. Bickel. In this church was founded the German Baptist Publication Society which later moved to Cleveland, Ohio.

The church was privileged to be host to the second triennial Conference in 1868.

The ladies of the church have always been active in Kingdom work. The early name of the Woman's Missionary Society was the Ladies' Benevolent Society. Records show them serving by sewing, through deeds of love, and the collection of money for mission work.

(Continued on Page 62)



The Walnut Street Baptist Church, Cincinnati, Ohio, which will celebrate its Centenary Jubilee in 1957. This building, erected in 1864, is still being used today.

One Hundred Years for God

The story of the Centenary Jubilee of the Central Baptist Church, New Haven, Connecticut

By REV. ALFRED R. BERNADT of New Haven, Conn.

IT WAS in the beautiful city of New Haven, still known as the "Elm City," of Connecticut that the Central Baptist Church was founded by a handful of loyal, Christian people on April 10th back in the year 1857. The fundamental missionary work that later led to a church organization was done by Mr. and Mrs. Frederick Bauer and Mr. and Mrs. Reinhardt Otto. These people must have been led by the hand of God, for they found people of like faith and began a work that was to endure for the glory of God for a full century.

EARLY BEGINNINGS

Help in the early ministry of the church to the community was given by Dr. S. D. Phelps of New Haven; Rev. A. Huene of New York City; and Rev. G. Gayer of Newark, New Jersey. These men worked faithfully and well and made possible the calling of the first full-time pastor to serve the church, the Rev. J. Blenner, who assumed his duties at the beginning of the Civil War in the year 1861.

It was in the year 1870 that the church edifice was dedicated in appropriate manner to the glory of God. The untiring efforts of Mr. Herman Schaeffer of our Seminary at Rochester, N. Y., who was helped by Mr. R. L. Dietz of New Haven, Conn., made the monumental task of dedicating the new church free and clear of debt a possibility.

Continuing the same spirit of sacrifice the church bought a splendid pipe organ in 1873, which unfortunately was destroyed by fire in 1899. However, a new organ soon replaced the first instrument, and the church went on to greater achievements by purchasing materials for a spacious parsonage which was enlarged and made even more serviceable during the ministry of the Rev. Otto Koenig.

While the church has never grown very large numerically, the contributions of the New Haven Church to the larger work of God's Kingdom have been very pronounced. The church has raised during these years more than \$218,000 for Kingdom work, both at home and abroad. Ten young people from the church have dedicated their lives fully for the work of God and have served full-time in the service of the Master.

Six other members of the church were led by God to serve on the foreign mission field, including Dr. Frederick Meyer who died at the hand of the enemy on the mission field in the Philippines during World War II. Dr. Meyer was born in the New Haven parsonage, and his spirit of sacrifice as well as the devotion of others have indeed made it sacred ground for all who worship and serve here.

ENTHUSIASTIC ORGANIZATIONS

The various church organizations have also rendered yeoman service during the century that now comes to

Society. The Mary and Martha Circle was also a group that brought inspiration and opportunity for service to the younger women of the church. But most of the service rendered to the youth of the church was given by the Sunday School that has ministered to all ages down through the decades.

The New Haven Church ministered to others as well as to her own, for the records show that faithful members of the Central Baptist Church began missions in the nearby communities of Meriden, New Britain, Yalesville, Bridgeport, Seymour, and Waterbury, Connecticut. Now a number of these



An historical picture of the Central Baptist Church, New Haven, Conn. The church building and parsonage (right) are still the same, but how the cars have changed!

a close. The Woman's Missionary Society, as is the case in most of our fine churches, leads the societies in sacrificial giving, for during these years they have raised nearly \$16,000 for missions at home and abroad. A Tract Society gave excellent service in a manner that is almost forgotten now, for religious tracts and leaflets, both in German and English, were distributed faithfully by this loyal society from the years 1867 until 1904.

Various groups of young people received special blessings by the efforts put forth first by the "Jünglings-Ver-ein" and later by the Young People's

self-sustaining church groups look with pride to the New Haven Church as their mother church and are deeply grateful for the pioneering spirit of these loyal workers of the past.

Now the mother church will be obliged to locate in a new area, for the city of New Haven is relocating all those who have established themselves in this downtown area to make room for a beautiful, broad highway to meet the traffic needs of this growing city! We pray that God will lead us into a growing section of the city where the steady but slow growth of the church will be transformed into an



The Sunday School of the Central Baptist Church, New Haven, Conn., during the early part of Rev. Julius Kaaz' ministry (1917-1945), who is shown at the extreme left.

unfolding of the strength which the church has deserved for many years.

FAITHFUL PASTORS

The pastors who have served this noble group of worshipers through the years are: Rev. J. Blenner, 1861-1865; Rev. H. L. Dietz, 1866-1874; Rev. E. J. Deckmann, 1874-1879; Rev. J. C. Marten, 1879-1882; Rev. William Appel, 1882-1884; Rev. William Schuff, 1885-1888; Rev. F. W. C. Meyer, 1888-1900; Rev. Otto Koenig, 1901-1916; Rev. Julius Kaaz, 1917-1945; Rev. Alfred Weisser, 1946-1950; Rev. John Strickland, 1950-1953; Rev. Alfred R. Bernadt, 1953—.

Seminary students who have gone from New Haven to our Seminary are: R. Otto, C. Olgart, W. C. Rabe, Julius Berger, F. Matzick, J. Pfeiffer, William Pfeiffer, William Ritzmann, Otto Nallinger, and Alfred Bernadt, Junior.

Faithful missionary workers from the church have been Maria Rapp, Johanna Schuff, Pauline Meyer Lock, Anna Berger, and Dr. Frederick W. Meyer.

God has richly blessed this church during the century of service that is now coming to a close for which every member and friend of the church says, "Bless the Lord, O my soul, and forget not all his benefits." As we look into the future, we are confident that God will continue to lead his people in the same way so that we too might say with men of old, "The Lord of hosts is with us; the God of Jacob is our refuge."

JUBILEE IN CINCINNATI

(Continued from Page 60)

serving by sewing, through deeds of love, and the collection of money for mission work.

Among those who have gone out from this church have been: Jacob Kratt, pastor at Portland, Ore., for over forty years; E. R. Suevern, superintendent of the Cameroons Missions; F. W. C. Meyer, professor at the Rochester Theological Seminary and preacher in many of the German churches; Carl A. Daniel, pastor of Baptist churches at Harlem, Rochester, Buffalo, and Detroit; G. N. Thomssen, missionary to India for forty years; Ben Graf, pastor of many large denominational churches; and Mrs. A. J. Ramaker, the wife of Professor Ramaker of the Rochester Seminary.

The pastors who have served over the years in the order of their service have been Philip W. Bickel, C. C. Janzen, P. Ritter, J. Albert, L. H. Donner, B. Koester, F. A. Licht, F. P. Kruse, Arthur A. Schade, P. C. A. Menard, Robert Konitz, John Hasel, and the present pastor, Monroe D. Chalfant.

Today, the church is still a light-house for the Lord. Two services are held on Sunday besides a mid-week prayer service. The Sunday School and Training Unions are active. The Ladies' Missionary Society is serving local and foreign missions. Souls are being saved. A young man, Floyd Sherin, is now studying for the ministry at the Moody Bible Institute, Chicago, Illinois.

A SCHOOL TEACHER

(Continued from Page 58)

and the landscapes, which are so beautiful in all of Europe, for us to enjoy.

God's nearness is felt in a walk through the rustling trees and rushing waterbrooks of the Black Forest in Germany. His handiwork is seen in the calm and deep blue of the Mediterranean Sea or the North Sea. His care for us is manifested in the waving fields of grain and the laden fruit trees of European valleys. His protective guidance made it possible to enjoy all of these scenic wonders.

A MINISTER IN ROME

(Continued from Page 59)

prayer meeting, listened to records for a while and then retired.

After going downtown this morning, the first thing I did was check my reservation with the Airlines, and from there I went back to the Colosseum. I also went to the ancient palace of the Emperor Pompei. The gardens were very beautiful. I walked for a long time past the old forts, down the ancient Appian Way and finally I came to the Catacombs. A number of people took the same paid tour.

I can hardly describe my feelings. Here in days gone by, far under the earth, in darkness and tunnels in the rock lived the Christians rather than to give up the faith which was so precious to them. The winding corridors are like dungeons and on every side you can see the ancient graves where they buried the dead. I prayed that God would give me faith like they had, and yet I suppose he has not done so because he knows I could never stand the strain and stress of the trials which go along with such a faith.

I got a ride back to town with three Jewish boys. So I went to see the famous zoo. It was very lovely with palm trees planted everywhere and many animals from every part of the world. The Art Gallery, called Galleria Borghese, was most outstanding. Perhaps the best I had seen in Europe. These were original paintings and statues by Michelangelo. There I saw also the original painting of the Crucifixion by Raphael and many others.

So many of them were painted right on the ceiling of the gallery. How wonderful it was to see all these priceless paintings and beautiful art.

From there I went to St. Peter's, where the pope lives. The crowds around the place were enormous. One cannot help but be impressed with the largeness of the place. The pictures and statues were very beautiful, but that Christ ever meant for his church to be like this I cannot believe. The pope came out on the balcony when I was there.

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7308 Madison Street, Forest Park, Illinois.
Tel.: FOrest 6-0702 and FOrest 6-0703.

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EDMONTON IN 1958

(Continued from Page 33)

rally will probably be held at the magnificent Edmonton Auditorium, the Golden Jubilee gift of the Alberta Government, which will be completed in the spring of 1957 and which will be the site of our thrilling closing service for the conference days.

OUR INDIAN FRIENDS

This will be our most colorful General Conference for several reasons. Since our Indian mission fields are less than forty miles away from Edmonton, the Indian leaders, chiefs and counselors will certainly make their appearance in full regalia at the sessions. The General Conference Program Committee headed by Rev. H. J. Wilcke of Stafford, Kansas, has not made its plans as yet, but music of the grandest and most uplifting kind will certainly be one of the features of these days. Our Canadian friends are bursting at the seams with musical talents and fervor.

Our people will be thrilled to see the buildings of the Christian Training Institute and to get a good glimpse of the Bible School that God has blessed so signally. They will want to know more about the Baptist premier of Alberta, the Honorable Ernest C. Manning, and possibly have the privilege of hearing him personally at one of the sessions. It will be a great and thrilling time for our Baptists in this city of Edmonton that has been rightly called "the cross-roads of the world."

This truth will be especially apparent as you plan to visit some of the greatest scenic attractions of the world in connection with your trip to Edmonton. Both Banff National Park and Jasper National Park in the Canadian Rockies

are literally only a few miles away from Edmonton. This picture gallery of scores of ten thousand foot, snow-capped peaks, rising abruptly from the prairies, and marching range after range for 600 miles until they reach the Pacific Ocean, will be yours to see before and after the Conference days.

You will thrill to a motor or train trip through these majestic regions of glittering, ice-bound peaks, dense dark forests, bright alpine valleys and blue-green lakes. You will want to spend some time at Banff, and gaze with wonder at Lake Louise. You will enjoy the Jasper Lodge and be fascinated by Mt. Edith Cavell and Mt. Robson. You will not want to miss the heavenly beauty of the Valley of the Ten Peaks and Moraine Lake, nor the awe-inspiring sights of the Columbia Icefield. All of this will be waiting for you with God's marvelous handiwork, inviting you to take this trip through the sunshine and shadow of these great peaks!

Yes, the 1958 General Conference in Edmonton will be unique for an unusual setting, a colorful program, opportunities for a wonderful vacation trip, the possibility of a record-breaking attendance, and spiritual adventures that will be forever etched upon your soul. All together, let's go to Edmonton, Alberta, for the grandest experience in our lives. Remember the dates—July 21 to 27, 1958—and plan NOW to be there!

THE CREE INDIANS

(Continued from Page 31)

territories to the crown, except for definite reservations on which henceforth they were to live. They became wards of the government. And the

"Great White Queen" promised them, among other things, the payment of treaty money once a year—\$25.00 for a chief and \$5.00 for each member of a family to be paid "as long as the sun shall shine and the rivers run."

Today the Indians in Canada are on the increase with 150,000 Indians in all of Canada and more than 60,000 in the prairie provinces. Today their hearts are open to the Gospel message as the Jesus' way of life is clearly made known to them through our missionaries and mission stations. Today the Christian Indians, who have left the ways of their warlike forefathers, have found blessings and joys that far exceed what the Indian braves knew many years ago.

God's Comfort

By Mrs. Adam Moser,
LaSalle, Colorado

Jesus, Redeemer, Savior, my all,
To thee I give my life
With all its joys, with all its woes,
With all its daily strife.

The path I choose I know is hard,
And steep and rough to climb;
Temptations fierce around me cling,
Lord, may thy will be mine.

My heart may sometimes weary grow,
And tears may force their way;
Oh! give me comfort then, my God,
And teach me how to pray.

And when contempt is on me cast,
And I'm misunderstood,
Oh, let me humbly bear the Cross,
And feel 'tis for my good.

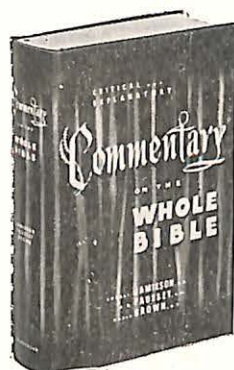
And so in silent gratitude,
Let me the Cross endure,
So that my heart each day may grow,
More humble and more pure.

Statistics of Our Churches, 1956 - North American Baptist General Conference

Conferences	Churches	Baptisms	Church Members	Local Expenses	Gifts for Our Mission Fields	Gifts for Other Mission Societies	Total Gifts for All Mission Purposes	Total Gifts for All Purposes	Sunday Schools	S. S. Scholars	Teachers and Officers	Woman's Miss. Soc.		CBY Groups	
												Societies	Members	Societies	Members
Atlantic	23	180	4097	\$ 278,134.00	\$ 33,100.00	\$ 74,709.00	\$107,809.00	\$ 385,943.00	23	3140	438	34	1003	30	572
Central	33	373	8441	726,714.17	93,797.01	89,710.09	183,507.10	910,221.27	34	7876	851	50	1602	47	1000
Dakota	58	267	7215	405,251.48	111,024.86	13,196.73	124,221.59	529,473.07	69	7315	909	78	1490	73	1439
Eastern	18	79	2598	113,610.32	21,587.03	6,952.18	28,539.21	142,149.53	17	1676	217	23	639	18	397
Northern	53	353	8009	363,328.86	62,330.46	21,449.78	83,780.24	447,109.10	58	6124	808	48	1294	51	1869
Northwestern	37	228	6273	369,589.21	83,845.20	44,633.99	128,479.19	498,068.40	35	5228	571	61	1636	64	1160
Pacific	35	327	7735	660,232.43	86,099.03	25,503.98	111,603.01	771,835.44	35	6752	867	41	1609	46	1133
Southern	12	40	1203	58,293.33	15,834.05	4,726.08	20,560.73	78,853.46	12	1269	146	10	217	13	352
Southwestern	25	139	2653	143,970.55	53,626.35	9,217.34	62,843.69	206,814.24	27	2475	421	30	699	30	446
Totals	294	1986	48224	\$3,119,124.35	\$561,243.99	\$290,099.17	\$851,343.16	\$3,970,467.51	310	41855	5228	375	10189	372	8368
Last Year	288	2044	47319	3,318,993.74	575,305.52	271,388.42	846,693.94	4,165,687.68	304	40379	4923	375	9694	375	8475
Total Increase	6		902			\$ 18,710.75	\$ 4,649.22		6	1475	305		495		
Total Decrease		58		\$ 199,869.38	\$ 14,061.53			\$ 195,220.17						3	107

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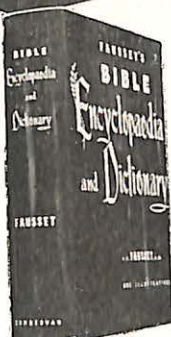
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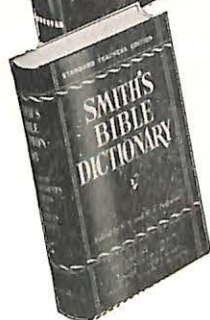
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