



—Photograph by Harold M. Lambert

1955 **ANNUAL**  
TENTH ANNIVERSARY EDITION

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Changing of the "King's Life Guard" in Horse Guard Parade at Whitehall in London, England, which will be witnessed by many Baptists during their stay in London for the Baptist Jubilee Congress, July 16 to 22, 1955

## Denominational Calendar for 1955

- January 1 (Saturday)—New Year's Day.
- January 2-7—Week of Prayer. Devotional material for the week's observance prepared and sent to pastors.
- January 30-February 6—"Youth Week" sponsored by the Commissioned Baptist Youth.
- February 6—Baptist World Alliance Sunday (Communion offering for the work of the Baptist World Alliance).
- February 13—Race Relations Sunday.
- February 25 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union. Theme: "Abide in Me and I in You" (John 15:4).
- March 13 (Sunday)—Bible Day. Program material prepared by the Bible Society. Offerings for Bible distribution and Christian literature.
- April 3 (Sunday)—Palm Sunday.
- April 8 (Friday)—Good Friday.
- April 10 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.
- April 10-12—Commencement exercises of the Christian Training Institute, Edmonton, Alberta.
- May 8 (Sunday)—Mother's Day.
- May 15 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.
- May 29 (Sunday)—Pentecost Sunday.
- June 6-12—31st General Conference of North American Baptists at Baylor University Campus, Waco, Texas.
- June 12 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
- July 16-22—Baptist World Congress (Golden Jubilee Congress) in London, England.
- September 16—Opening of High School Dept., Christian Training Institute, Edmonton, Alberta.
- September 16 (Friday)—Opening Convocation, North American Baptist Seminary, Sioux Falls, S. Dak.
- September 18-25—"Sunday School Week" sponsored by the denominational Sunday School Union.
- October 9 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
- November 6 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.
- November 20-27—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.
- November 24 (Thursday)—Thanksgiving Day.
- December 11 (Sunday)—Universal Bible Sunday.
- December 25 (Sunday)—Christmas Day.

### EASTER DATES FOR FOUR YEARS

April 1, 1956

April 21, 1957

April 10, 1958

March 29, 1959

# 1955 ANNUAL

## VOLUME TEN

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

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



—David W. Corson from A. Devaney, N. Y.  
The sweet sleep of innocence!

## Our Children

By EDWARD S. CHIPMAN

And these children whom we have given life—  
Will they be readied for the certain strife?  
For life is strife as well as frequent joy,  
And each must all his fullest strength employ;  
And each must have the utmost strength he needs,  
If he would serve his time with worthy deeds.

Will they be readied for the strenuous strife  
Of all the hours of varied daily life?  
They will not be, if only we expend  
Our efforts for them in the moment's end;  
If clothes and shelter, comfort and good health  
Remain our measurement of fullest wealth.

Lord, give us minds wherewith to recognize  
The source of strength that makes man truly wise;  
Give insight that shall guide each parent heart;  
Bestow Thy patience, and Thy love impart;  
That from those riches granted to our age  
We shall transmit a worthy heritage.

—The Watchman Examiner



—Eva Luoma Photo

CHRISTIANS are people of one world, because we acknowledge one Lord and Savior of us all. Many colorful flags fly over us as we show the traits that make us different nations of the world, but we are one in asserting that Jesus Christ is the only hope of the world! As Christians with this ardent faith, we rise above the fences of national boundaries and raise one flag fluttering over all the flags of the world, the blood red banner of the Cross!

This vision comes to every disciple of Christ in his faith and in his redeeming experience as a new creature in Christ. It will be the most glorious vision of ours in heaven for us to contemplate throughout eternity: "Lo, I beheld a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God and unto the Lamb!" (Revelation 17:9-10.) This vision assures us of our heavenly citizenship, the wonderful gift of God's grace.

Our missionary outreach as Christians is worldwide. We go down the avenue of all flags and nations of the world in bringing the Gospel to others. "Christ for the world" we sing and preach! That was the Master's commission to every disciple. That is the constraint under which every Christian lives. "Woe is me, if I preach not the Gospel!" For a person cannot claim to be Christian unless he is bur-

# The Editor's First Word

## Of All Nations!

dened for the souls of others of every race and clime to win them for Christ, his glorious Lord!

"Christ for the world we sing;  
The world to Christ we bring  
With fervent prayer;  
The wayward and the lost,  
By restless passion tossed  
Redeemed at countless cost  
From dark despair."

The year 1955 ought to intensify this worldwide vision of missionary advance for us as North American Baptists. We are a real part of the Gospel advance in Japan. Africa is at the crossroads of epoch making decisions. Our missionaries among the Indians and Spanish-Americans of this continent report encouraging progress. The needs in Austria are tremendous. Everyone who undergirds this ministry with prayers and gifts will receive the greatest blessing that life can give in being a partner with God in his redemptive work for mankind. "But now Jesus Christ is made manifest, . . . according to the commandment of the everlasting God, and made known to all nations for the obedience of faith" (Romans 16:26).

This worldwide witness brings us into a marvelous fellowship. The Christian fellowship is for peoples of all nations, under all flags. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). In such a fellowship we share our joys and sorrows, we strengthen one another mutually, we enrich each other's lives by our contributions and we glorify the Lord Jesus Christ, whose we are and whom we serve.

"In Christ now meet both East and West  
In him meet South and North;  
All Christly souls are one in him  
Throughout the whole wide earth."

The year 1955 will offer momentous opportunities for the tightening of this "golden cord close-binding all mankind." Our General Conference in Waco, Texas, will be another milestone in the adventures of fellowship and spiritual inspiration for our North American Baptist people. The Baptist Congress in London, England, will bring thousands of Baptists of all nations to the Jubilee sessions, representative of the great Baptist witness of 20 million people serving their Lord faithfully.

Our task today is greater than ever. Large mission fields of the world have been committed to us. Waves of immigration have brought thousands of German-speaking people into our spiritual care.

As Christ is all the world to you, live by this worldwide vision and the banner of the Cross will become for you the glory of your Savior and God!



—Photograph by Harold M. Lambert  
 Blessed are those families which start the new year as well as every day with God and his Word, in whose home Christ is the Unseen and welcome Guest!

### The First Guest...

Come thou, Christ Jesus, Friend Divine;  
 Stand at the entrance of the year.  
 Be thou the first to pass our door,  
 Thy welcome voice the first we hear.  
 Plenty and power come with thee;  
 And where thou dwellest, there is rest;  
 Thy perfect love and mercy bring  
 And enter in, the first and best.

Thou bearest gifts within thine hands,  
 Riches of God and daily bread;  
 Body and soul thou wilt sustain,  
 And all our hunger shall be fed.  
 Thy grace will meet our every need,  
 Thy light illumine the unknown ways,  
 Thy loving-kindness crown our lives,  
 Thy goodness fill the fleeting days.

Now at the dawning of the year,  
 Ere other feet the threshold press,  
 Bring thou thy wisdom, strength and joy;  
 Prosper our toil, our pleasure bless.  
 Bring thou thy peace to fill our hearts;  
 Our every door we open wide;  
 Oh, come, Lord Jesus, guest beloved!  
 Enter thou in, and here abide.

—Annie Johnson Flint.

### Prayer For This Year

God give you FAITH this coming year!  
 The faith that will not fail in keenest test;  
 That trusts and sings in midst of fire and storm,  
 And dares rely upon his Word and rest.

God give you HOPE this coming year!  
 The hope that through the darkness sees afar—  
 The purifying hope that fondly waits  
 The rising of the Bright and Morning Star.

God give you LOVE this coming year!  
 His own great love that burns out for the lost;  
 That intercedes, and waits, and suffers long—  
 That never fails, nor stops to count the cost.

—Margaret D. Armstrong.

### JANUARY 1955

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 30	24 31	25	26	27	28	29



—Photo by A. Devaney, Inc., N. Y.

Three little puppies waiting for their friend to return home!

## God Answers Prayer

Author Unknown

I asked for bread; God gave a stone instead.  
 Yet, while I pillowed there my weary head,  
 The angels made a ladder of my dreams,  
 Which upward to celestial mountains led.  
 And when I woke beneath the morning's beams,  
 Around my resting place fresh manna lay;  
 And, praising God, I went upon my way.  
 For I was fed.

God answers prayer; sometimes, when hearts are weak,  
 He gives the very gifts believers seek.  
 But often faith must learn a deeper rest,  
 And trust God's silence when he does not speak;  
 For he whose name is Love will send the best.  
 Stars may burn out, nor mountain walls endure,  
 But God is true, his promises are sure.  
 For those who seek.

### FEBRUARY 1955

<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
		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					

### MARCH 1955

<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
		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		



This is a remarkable photograph from a painting made by Mrs. R. Kanwischer of Morris, Manitoba, showing a basket full of kittens!

## Morning-Noon-and Even

By Isaac E. Smith

He came to me in the morning  
As the sun began to rise,  
While 'round me spread his glory  
Before my waking eyes.

The earth was filled with music,  
The sky was wrapped in flame—  
My soul awoke before him,  
And sang his holy name.

At noon he walked beside me,  
And showed me work to do;  
My life was touched with splendor  
Because his love was true!  
Though discords broke the rhythm,  
The tune remained the same,  
And perfect was the chorus  
That harmonized his name.

Our steps were close together  
That faced the setting sun;  
We walked into the sunset  
When work on earth was done!  
And through the evening shadows  
The Song's crescendo came,  
As two worlds joined in singing  
My great Redeemer's name.

## Sharing

If one poor burdened toiler o'er life's road,  
Who meets us by the way,  
Goes on less conscious of his galling load,  
Then life, indeed, does pay.

If we can show one troubled heart the gain  
That lies always in loss,  
Why, then, we too, are paid for all the pain  
Of bearing life's hard cross.

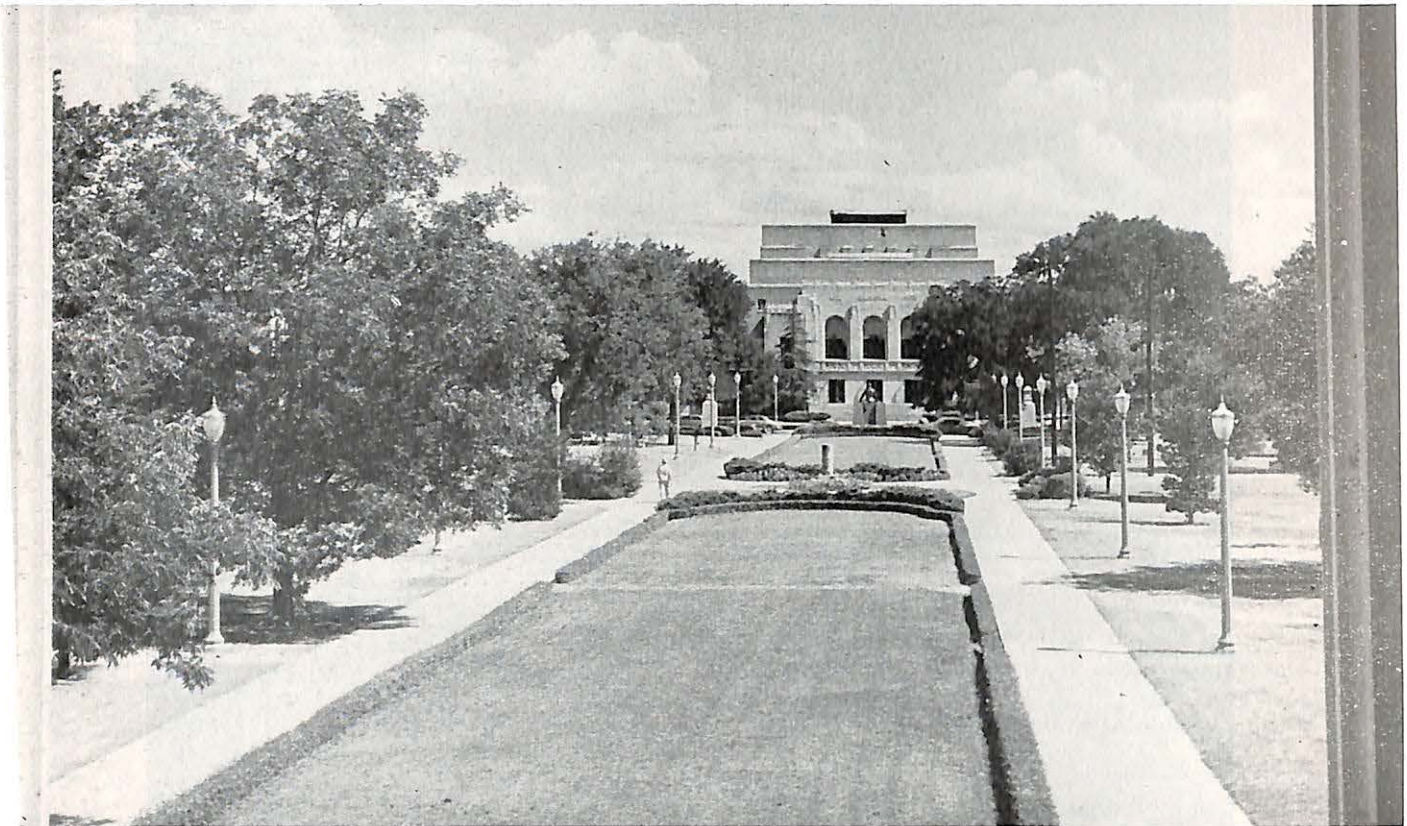
If some despondent soul to hope is stirred,  
Some sad lip made to smile,  
By any act of ours, or any word,  
Then, life has been worth while.

—Ella Wheeler Wilcox.

---

### APRIL 1955

<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
					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



Waco Hall on the beautiful campus of Baylor University, Waco, Texas, where our 31st General Conference will convene from June 6 to 12, 1955

## My Will, Lord, Is Thine!

Laid on thine altar, O my Lord Divine,  
 Accept my will this day, for Jesus' sake;  
 I have no jewels to adorn thy shrine—  
 Nor any world-proud sacrifice to make;  
 But here I bring within my trembling hand,  
 This will of mine—a thing that seemeth small,  
 And thou alone, O God, canst understand  
 How, when I yield thee this, I yield mine all.

Hidden therein, thy searching gaze can see  
 Struggles of passion—visions of delight—  
 All that I love, and am, and fain would be,  
 Deep loves, fond hopes, and longings infinite.  
 It hath been wet with tears and dimmed with sighs,  
 Clinched in my grasp, till beauty hath it none—  
 Now, from thy footstool where it vanquished lies,  
 The prayer ascendeth, "May thy will be done."

Take it, O Father, ere my courage fail,  
 And merge it so in thine own Will, that e'en  
 If, in some desperate hour, my cries prevail,  
 And thou give back my will, it may have been  
 So changed, so purified, so fair have grown,  
 So one with thee, so filled with peace divine,  
 I may not see nor know it as my own,  
 But, gaining back my will, may find it thine.

By Morne Wallis

MAY 1955							JUNE 1955						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30		



# The Missionary's Call

By NATHAN BROWN

My soul is not at rest.  
There comes a strange and secret whisper to my spirit,  
Like a dream of night,  
That tells me I am on enchanted ground:

The voice of my departed Lord,  
"Go, teach all nations,"  
Comes on the night air,  
And awakes mine ear.

Why live I here? The vows of God are on me,  
And I may not stop to play with shadows,  
Or pluck earthly flowers,  
Till I my work have done and rendered up account.

And I will go!  
I may no longer doubt to give up friends and idol hopes,  
And every tie that binds my heart to thee, my country.

Henceforth, then, it matters not  
If storm or sunshine be my earthly lot,  
Bitter or sweet my cup, I only pray,  
"God make me holy,  
And my spirit nerve for the stern hour of strife."

And when I come to stretch me for the last,  
In unattended agony, beneath the cocoa's shade,  
It will be sweet that I have toiled  
For other worlds than this.

And if one for whom Satan hath struggled  
As he hath for me,  
Should ever reach that blessed shore,  
Oh, how this heart will glow with gratitude and love.

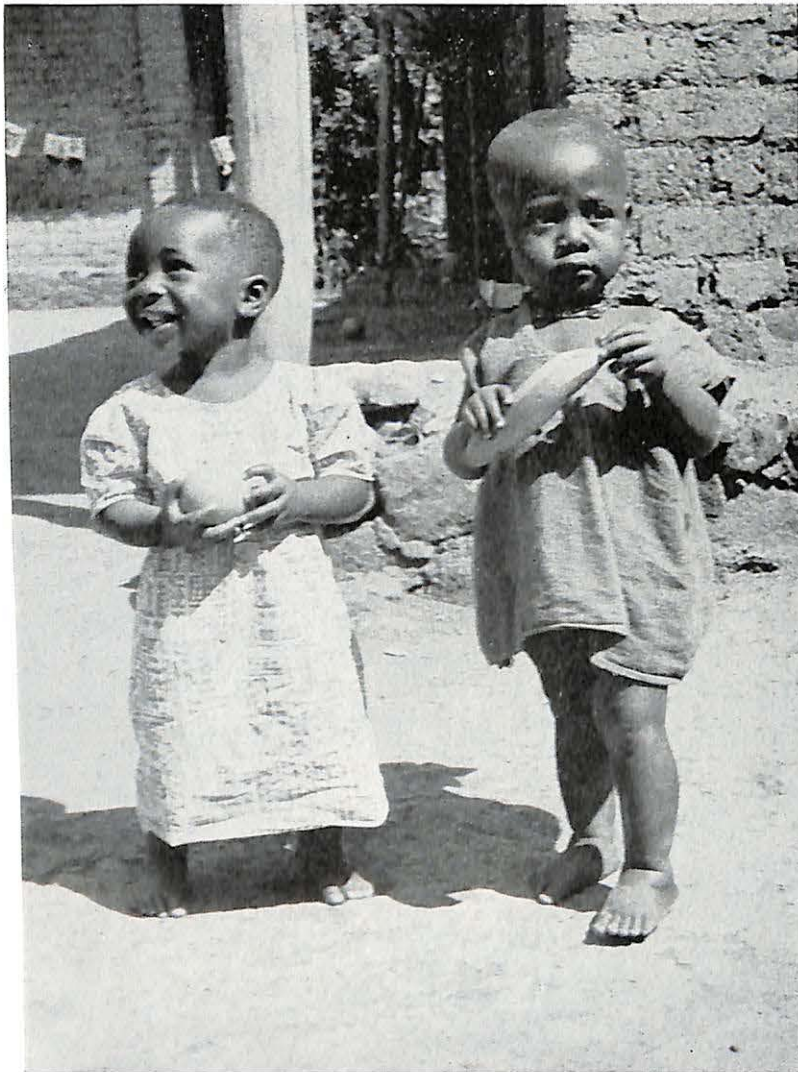
Through ages of eternal years,  
My spirit never shall repent,  
That toil and suffering once were mine below.



View from Westminster Cathedral upon the teeming city of London, England

Golden Jubilee Congress of the Baptist World Alliance,  
July 16-22, 1955, London, England

JULY 1955							AUGUST 1955						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2		1	2	3	4	5	6
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 <sub>31</sub>	25	26	27	28	29	30	28	29	30	31			



—Photo by Laura E. Reddig  
 Little Li and Moomaw, two happy children at the New Hope Settlement, Mbingo, Africa, whose mothers are patients at the Leper Camp

## His Hands

He holds out his hands, his wonderful hands  
 While the children of men pass by—  
 Of every nation and creed and caste,  
 Some with a future and some with a past—  
 But he offers them blessing, from first to the last,  
 While he holds out his wonderful hands.

He holds out his hands, his treasure-filled hands,  
 While the children of men pass by—  
 Whatever the gift is needed by you,  
 His love has provided for all, not a few.  
 Look up and you'll see what you're craving in  
 view,

While he holds out his treasure-filled hands.

He holds out his hands, his nail-pierced hands  
 While the children of men pass by—  
 The gift of salvation he offers to all,  
 Though you steadily march or you totter and fall,  
 Believe in him, trust him, and hark to his call,  
 While he holds out his nail-pierced hands.

—Mary Lee.

## God Must Be Like That

As he taught and healed the multitudes,  
 Or fed them by the sea,  
 As he prayed upon a mountain  
 Overlooking Galilee,  
 As he stilled the raging tempest,  
 As he made the waves obey,  
 There was something in his majesty  
 That made the people say,  
 "God must be like that."

As he blessed the little children,  
 Cheered the aged and depressed,  
 As he healed the broken-hearted  
 And relieved the sore-distressed,  
 As he taught men to be neighbors,  
 As he taught men now to pray,  
 There was something in his winsomeness  
 That made the people say,  
 "God must be like that."

O Christ, who healed the lepers  
 With a power from God above,  
 Cleanse thou my heart from secret sin  
 And fill it full of love—  
 Love that will manifest itself  
 In likeness unto thee,  
 For something in thy Godliness  
 Has gripped the soul of me—  
 And I would be like that.

—Kenneth W. Sollitt.

## The Christ Of Today

By THOMAS CURTIS CLARK

Not only on Judean hills,  
 Where he in distant ages trod,  
 Are seen the footprints of the Christ,  
 The gentle Messenger of God;  
 For in our midst he walks today,  
 In busy marts, in quiet ways,  
 And speaks to every soul that hears  
 And fills each waiting heart with praise.

Not only by blue Galilee  
 Did he the leper cleanse, the dead  
 Raise unto life, and on all hearts  
 That mourned, his matchless glory shed;  
 Today he speaks, in homes of men,  
 To heal each spirit sick with sin,  
 And at the door of every life  
 He stands and seeks to enter in.

—Presbyterian Banner.

### SEPTEMBER 1955

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				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	

## Table Graces You Can Use

Thou art great and Thou art good,  
And we thank Thee for this food.  
By Thy hand must all be fed;  
Give us, Lord, our daily bread. Amen.

\*

*Lord Jesus, be our holy Guest,  
Our morning joy, our evening Rest;  
And with our daily bread impart  
Thy love and peace to every heart.  
Amen*

\*

Bless, Heavenly Father this food to our use  
and us to Thy service, through Christ our Lord.  
Amen.

\*

*Heavenly Father, the recurring cycle of Thy  
bounty surrounds us. For friends to cherish, work  
to do, hills to climb, coats to warm, food to nourish,  
we humbly and gratefully thank Thee. Amen.*

\*

We thank Thee for our homes and friends.  
For food and shelter, too.  
May we be always kind and good,  
And to the Lord be true. Amen.

\*

*For life preserved and strength renewed, we  
praise and magnify Thy name, O Lord. Amen.*

\*

For all the blessings of our daily life we give  
Thee thanks, O God; by this food strengthen us  
to do Thy will, through Christ. Amen.

\*

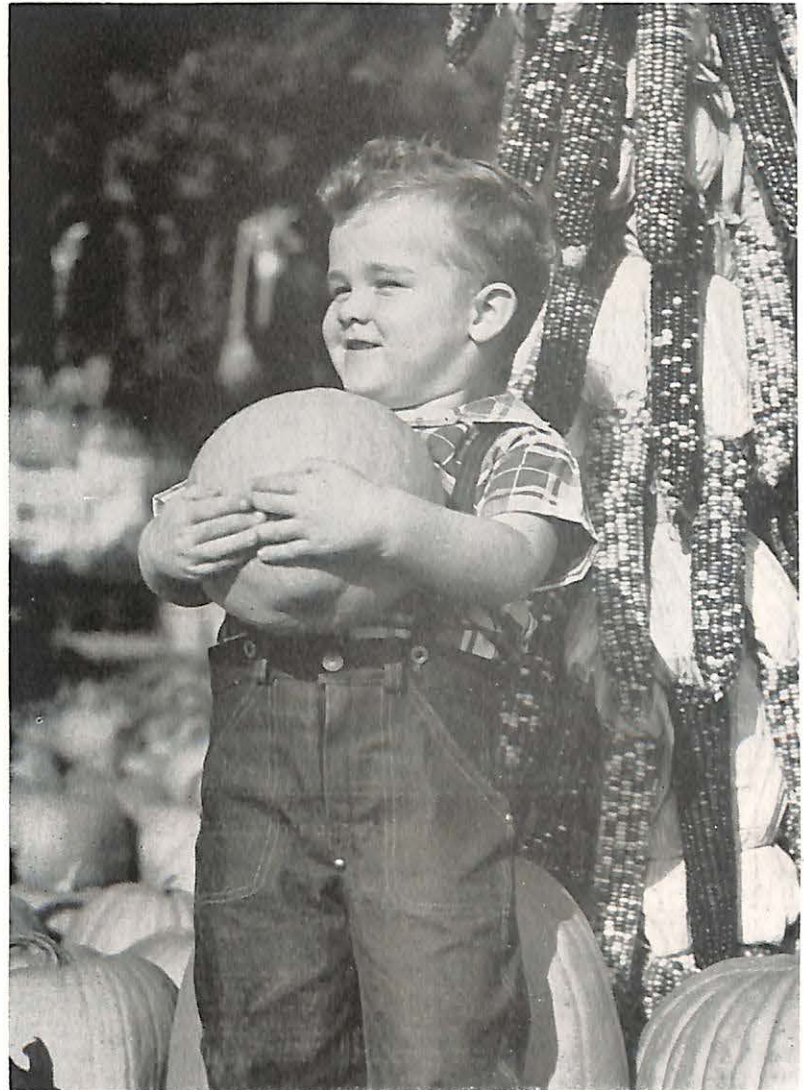
*Father, we thank Thee for the night  
And for the pleasant morning light;  
For rest and food and loving care,  
And all that makes the world so fair. Amen.*

\*

Our loving Heavenly Father, as we meet around  
this table our hearts unite in praising Thee for  
daily blessings. Amen.

\*

*Each gift of Thine, dear Lord, helps us to learn  
how boundless is Thy store, and we go from  
strength to strength upheld by Thine Almighty  
Arm. Wilt Thou accept our thanks for Jesus' sake.  
Amen.*



—Photograph by Harold M. Lambert  
This is a big load for a very happy and thankful boy!



We thank Thee, loving Father,  
For all Thy tender care,  
For food and clothes and shelter,  
And all Thy world so fair. Amen.

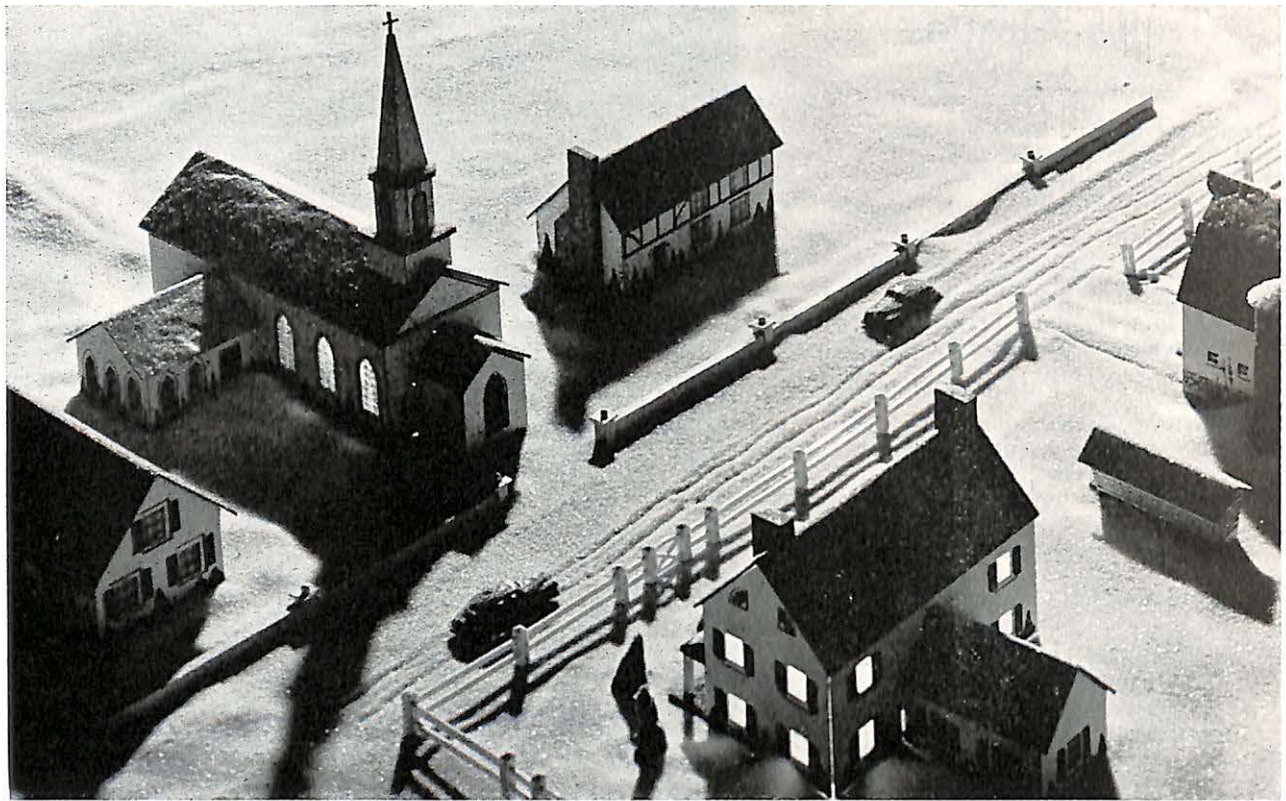
—From the "Christian Herald."

### OCTOBER 1955

### NOVEMBER 1955

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 <sub>30</sub>	24 <sub>31</sub>	25	26	27	28	29

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		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			



—Photograph by Harold M. Lambert

Joy to the world! The Lord is come! Let earth receive her King!

## The Shining of the Stars

By ANNIE JOHNSON FLINT

When the evils of earth were greatest  
 The Christ-child came from afar;  
 When the night of the world was  
 darkest  
 Shone forth the Bethlehem Star;  
 Glory and peace was its message,  
 Love and goodwill to men—  
 A peace beyond their making,  
 A love beyond their ken.

Long has the vexed world waited  
 The peace that he came to bring;  
 Long have the turbulent peoples  
 Looked for a righteous king;  
 Long has his sad creation  
 Waited redemption's word;  
 Long have his faithful servants  
 Watched for their absent Lord;

Long—but the time draws nearer,  
 The Bridegroom comes from afar;  
 When the night of the age is darkest  
 Ye shall see the Morning Star.  
 Evil is growing stronger.  
 And hearts are sick with fear;  
 But our hope is growing brighter,  
 For we know that the hour is near.

Faint in the dark skies gleaming,  
 Faint on the roaring seas,  
 But it heralds the dawn of glory  
 And it hastens the day of peace—  
 The glory, the peace he is bringing,  
 The King Who comes from afar;  
 And to him who overcometh  
 He will give the Morning Star.

## His Gift

He did not use a silvery box,  
 Or paper green and red;  
 God laid his Christmas gift to men  
 Within a manger bed.

No silken cord was used to bind  
 This gift sent from above;  
 'Twas wrapped in swaddling clothes  
 And bound with cords of tender love.

There was no evergreen to which  
 God's precious gift was tied;  
 Upon a bare tree on a hill  
 His Gift was crucified.

'Twas taken down from off the tree  
 And laid beneath the sod,  
 But death itself could not destroy  
 The precious Gift of God.

With mighty hand he lifted him  
 From out the stony grave;  
 For evermore to every man  
 A living Gift he gave.

—Anonymous.

---

### DECEMBER 1955

<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
				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



—United Press Photo

Billy Graham, God's dynamic evangelist, has preached to more than 10,000,000 persons in huge rallies in the United States, Canada, England and the Continent, has travelled hundreds of thousands of miles for Christ, and through his Evangelistic Association supervises an annual budget of \$2,000,000.

## Billy Graham's Story

This is a "behind the scenes" study of a mighty firebrand for God whom "Time" magazine called "a Baptist from North Carolina who is one of the greatest religious influences of his time"

By TERRY FERRER and Reprinted from "Coronet"

**T**HE CROWD OF 4,000 had been waiting for hours in London's Waterloo Station. They had spent the time singing old Gospel hymns. Suddenly the cry went up that he was coming and they pressed forward.

Out of the special train stepped a tall, thin, good-looking, impeccably dressed young man with blond, slightly wavy hair. Smiling broadly, he turned to help his pretty brunette wife onto the platform. Then bedlam broke loose.

The crowd surged around him. A woman screamed: "Just let me touch his coat!" Several fainted. Railroad employees picked up children so they would not be trampled underfoot. The young man lost his hat. Then he lost his wife.

Finally a cordon of police rushed him to a waiting car. As he drove off, the singing crowd stilled, then began singing again.

The handsome young man who caused this near riot last February is the world's No. 1 evangelist, the Rev. Billy Graham. Some five years ago, few people outside of his immediate family and friends had ever heard of William Franklin Graham, the farm boy from North Carolina.

Yet, as he turned 36 in November, Billy (as he likes to be called) has preached to more than 10,000,000 persons in huge rallies in the U. S., England, and on the Continent. His radio and TV listeners number many more than 10,000,000—not only in the U. S., but in Africa, Alaska, Canada, Formosa, Hawaii, India, Panama and wherever the Voice of Freedom (WRUL, Boston) Radio Luxembourg and the Voice of America are heard. His daily newspaper column, *My Answer*, reaches still another 15,000,000.

A year ago last June, 75,000 persons gathered in the Cotton Bowl at Dallas

to hear Billy Graham preach that "the hope of the world is in the Gospel of Jesus Christ." This May, the dynamic evangelist drew 120,000 to London's Wembley Stadium.

Back of all these statistics is a powerful and dedicated man. Abraham Lincoln once declared that he liked to see a preacher preach as if he were fighting a swarm of bees. Billy Graham could probably take on several hives-ful.

With a special microphone in the form of a tie clasp, he travels from one end of the platform to the other while he preaches. He has been clocked at 1½ miles during a 40-minute sermon. His right forefinger points square to heaven—or to hell—and his left hand holds an open Bible. He gestures dramatically as he cajoles, threatens, pleads with them to accept Jesus Christ as their personal Savior. His

most frequent phrase is: "The Bible says . . ."

He dramatizes the old Bible stories and gives them an up-to-date touch with homely phrases. He describes Belshazzar's feast as "the greatest cocktail party of all time."

### FERVENT PREACHING

"What shall it profit a man," he will paraphrase, "to build a vast industrial empire and be eaten away by ulcers?" While his warnings are as old as Jonah's, his techniques are as modern as television.

America has responded to evangelistic preaching since the day of the circuit riders. The old-time religion changed hearts and lives at "camp meetings." But it was men like Billy Sunday—to whom Billy Graham is often compared—who really brought the dramatic in evangelism to the forefront.

Sunday, an ex-baseball player, would jump onto a table during his tent meetings and urge all comers to "hit the sawdust trail." Aimee Semple McPherson, the famous woman revivalist, went so far as to dress in a football uniform and charge into her Los Angeles temple carrying the ball of the Foursquare Gospel.

Graham, the newest and in many ways the most successful of America's evangelistic revivalists, has never gone to these lengths to dramatize his message.

### FINANCIAL ARRANGEMENTS

Billy Graham has been accused of lining his pockets out of his crusade funds. This is definitely not the case. Graham used to keep his "love offerings" and take expenses out of them; but now in each city, a local committee, including in its membership ministers, handles the finances and pays Billy and his team their expenses. Since the Graham team only goes where it is invited—sometimes a year in advance—and does not compete with local clergy, this arrangement has proved more than satisfactory.

Billy makes \$15,000 a year (which businessmen donate), and refuses lavish gifts from admirers, though he did accept an air-conditioned Oldsmobile from friends and a jeep which his radio and TV agent gave him one Christmas. On his three-month London campaign, he and each member of his 30-man team received only \$50 a week.

Billy Graham did not expect to be a minister when he was growing up on his father's 200-acre farm near Charlotte, N. C. His father had built the family home on the site of the log cabin where he himself was born. Mr. and Mrs. Graham were members



Evangelist Billy Graham, arms upraised, delivers his sermon which the "Manchester Guardian" called "a holy simplicity," followed by the stirring invitation, "Come up now and say, 'Billy, tonight I accept Christ as my Savior!'"

of the Associate Reformed Presbyterian Church in the little village of Sharon, and Billy Frank—the oldest of their two boys and two girls—went there to church and Sunday school each week.

### BILLY'S CONVERSION

He was a good son, getting up early in the morning to milk the cows with his thin but strong hands, coming home from school to work in the fields and do the chores. Often, when his mother wasn't looking, he slipped off to the swimming hole. If he was caught, he was punished like any other youngster.

At 12, he joined the church; but he recalls, "I don't think I was converted in the sense that I use the word

now, of giving oneself wholly to Christ."

Billy Frank was not a particularly good student. In high school his main interests were baseball and basketball. He failed a few subjects. But with a boy named Grady Wilson, a chubby lad who was later to become his associate minister and close friend, he shared an experience which was to change both of their lives.

The Rev. Mordecai Ham was holding a revival in Charlotte, and Billy and Grady somewhat reluctantly accompanied their families.

"I was strongly against it," Graham admits today, "and derided and snickered at those who went."

He and Grady sat uncomfortably as Ham urged repentance. "He seemed to be talking straight at me," Billy says now. "I felt that the 5,000 people in the tabernacle were looking at me."

Finally, Billy and Grady went up and sat with the others who were saved. Billy looks on that moment as his true conversion to Christ.

### FIRST SERMONS

Nevertheless, he went on with his everyday life. The summer he graduated from high school, he sold Fuller brushes (he was top salesman in North Carolina). In the fall—to please his mother—he went to the Florida Bible Institute (now Trinity College) in Tampa. "It was there that I first felt a call to the ministry," Billy remem-

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### BILLY GRAHAM STORY

Billy Graham whom "Time" magazine called "the best-known, most talked-about Christian leader in the world today" has been receiving an avalanche of attention in the leading magazines of the country recently.

"United States News," "McCall's," "American," "Moody Monthly," "Christian Herald" and others have featured articles on him in October and November 1954. "Reader's Digest" in its Nov. 1954 issue featured the Billy Graham story in its first leading article. The intimate account of the dynamic Billy Graham in the accompanying article first appeared in "Coronet" magazine. It is reprinted from "Coronet," October 1954, with permission, and is copyrighted 1954 by Esquire, Inc. It is probably one of the best accounts of Billy Graham's life and ministry.—EDITOR.

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bers. He joined the Southern Baptist Church.

Graham preached his first sermon—to 25 people—in a tiny church in Bostwick, Fla. "I had prepared four sermons," he says, "and I gave all of them in eight minutes."

Realizing that he needed to rehearse more, he would get a canoe and paddle down the Hillsborough River, where he climbed on a cypress stump and preached to the birds and an occasional alligator. Soon he was speaking on Saturday night at the Tampa Rescue Mission, seven or eight times Sunday on the street in front of a tavern, and Sunday nights before 400 or 500 persons at the Tampa trailer camp. At the East Palatka Baptist Church, Billy held a seven-day revival, won about 50 conversions—and found his true calling.

#### BAPTIST ORDINATION

Billy was ordained a Southern Baptist minister on his graduation from the Institute; but, going on 22, he felt the need of more education and in the fall of 1940, went to Wheaton College near Chicago.

One hot September afternoon in 1941, Billy was working at a part-time job delivering furniture. Perspiring under a luge overstuffed chair he was carrying to a house, he noticed a pretty dark-haired girl on the lawn, watching him with a smile. She was Ruth Bell, daughter of Dr. and Mrs. L. Nelson Bell, Presbyterian medical missionaries to China, where Ruth had been born 18 years before.

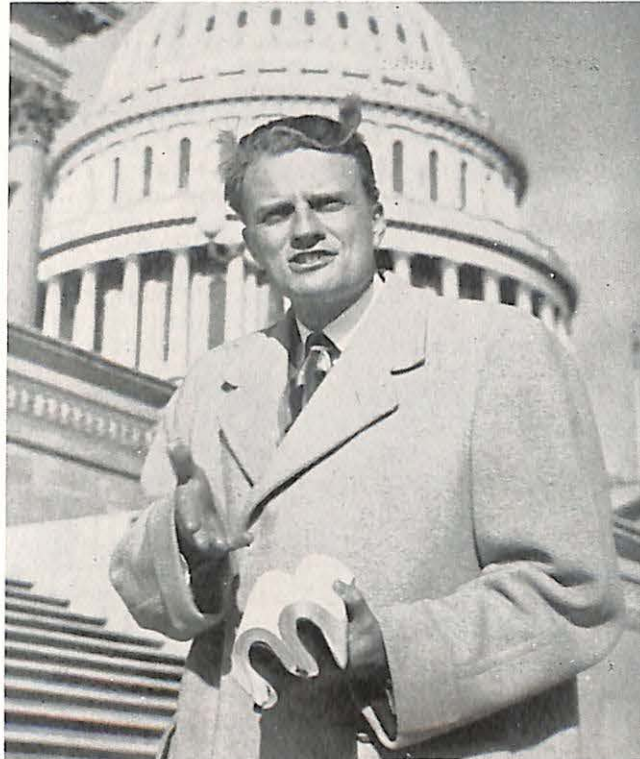
Billy finally worked up the courage to ask her for a date. A deeply religious girl, when he told her of his plans to be a good minister, Ruth urged him on. Soon they knew that their lives belonged together. They were married in Montreat, N. C., (where her parents lived), two months after he won his B.S. in 1943. "And after still sweethearts," Billy says today in their home across the street from the Bells.

#### THE GRAHAM FAMILY

There are four young Grahams, Virginia, 8, Anne, 6, Ruth, 3, and another William Franklin, 2. The family is close-knit but practical in its affection.

For instance, when Virginia and Anne heard that their father was going to London to preach for three months, they told him, "We want to help, Daddy. We're going to sell things and raise money."

The two girls rummaged for empty Coke bottles which they turned in for pennies. They sold autumn leaves. "Leaves," says their father, "in a place where you can never get rid of them from year to year!" By the time he



Evangelist Billy Graham on the capitol steps at Washington, D. C.

was ready to leave for London, the children's fund totaled \$24.15.

In his three months in London, Billy Graham preached to two million people, of whom more than 38,000 declared themselves converted. He packed 11,-

000-seat Harringay Arena nightly, preached to students, went into British pubs to meet the people (he doesn't drink).

On the closing day of his campaign, a drizzling rain fell on chilly London.



United Press Photo  
Not since the Dwight L. Moody revival in the late 19th century has Great Britain been as deeply stirred as by Billy Graham in his Greater London Crusade last spring, climaxed by his last "concert" in Wembley Stadium attended by 100,000 Britishers.

Yet 67,000 people packed White City Stadium. On the same day in Wembley Stadium, 120,000 more listened to his message—and 5,000 came forward to be saved. On the platform with Billy was the highest prelate of the Church of England, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. A few days later, he spent 40 minutes with Sir Winston Churchill, and “shook hands with History.”

After leaving Wheaton College, Billy took the pastorate—for \$40 a week—of a small church in the Chicago suburb of Western Springs. There, with George Beverly Shea, a gospel singer, he started a radio program, *Songs in the Night*.

**YOUTH FOR CHRIST LEADER**

Youth for Christ, an organization to bring the word of God to young people, had just been formed and Graham was the speaker at the first Chicago rally. He was beginning to gain a reputation as a forceful preacher, not afraid to say that all are sinners who break the Ten Commandments and do not live up to the Sermon on the Mount.

So interested did he become in the problems of young servicemen that he joined the Chaplains' Corps in the fall of 1944. But he became seriously ill and his normal weight of 180 fell to 115 pounds. “I felt,” says Graham, “that God was calling me to enter Youth for Christ full-time instead of the chaplaincy.” In behalf of Youth for Christ, he and a trombone player named Cliff Barrows (now a Graham team regular) toured the U. S., Ireland, Scotland, Wales and England.

On his return, Graham held his first formal revival in Grand Rapids, Mich. It was singularly uneventful. In 1947, he became president of Northwestern Schools, an evangelical institution in Minneapolis, where he doubled the physical plant and upped the enrollment to 1,200 in his four years there.

**HEADLINES IN LOS ANGELES**

Billy really began hitting the headlines in the fall of 1949, during a series of tent meetings in Los Angeles. Newspapers started to take notice of the meetings when Hollywood names began coming down the aisles to accept Christ as their personal Savior. Track star Lou Zamperini and cowboy singer Stuart Hamblen were converted. Colleen Townsend, pretty Hollywood starlet, quit pictures to work in evangelism.

Later, Donn Moomaw, football star from the University of California at Los Angeles, “accepted Christ as my personal Savior. The All-American teams that I’ve been on,” he explained, “can’t compare to the team I’m playing on now for the Lord Jesus.” Moomaw

**SPEAK, LIPS OF MINE**

By Horatius Bonar

Speak, lips of mine! and tell abroad  
The praises of thy God.

Speak, stammering tongue! in gladdest  
tone

Make his high praises known.

Speak, sea and earth! Heaven's utmost  
star,

Speak from your realms afar!

Take up the note, and send it round  
Creation's farthest bound.

Speak, heaven of heavens! Wherein our  
God

Has made his bright abode.

Speak, angels, speak! In songs proclaim  
His everlasting name.

Speak, son of dust! Thy flesh he took  
And heaven for thee forsook.

Speak, child of death! Thy death he  
died,

Bless thou the Crucified.



entered Princeton Theological Seminary this fall in preparation for the Presbyterian ministry.

Billy admits that at his meetings 300,000 or 400,000 persons have been converted — not including those who have been moved by his radio and TV addresses. When critics claim that his revival efforts do not last, he likes to quote Billy Sunday: “Neither does a bath—but it does you good to take one.”

Graham does not try to defend himself when he is called the “Hot Gop-peller” (in London before he arrived), the “Barrymore of the Bible,” or “Hill-billy Billy.” There are those who laugh at his folksy benediction: “May the Lord bless you real good.”

Graham takes all this with good grace and has convinced both the high and the low of his sincerity. He numbers among his friends President Eisenhower, Chief Justice Warren of the U. S. Supreme Court, and several state governors.

**HOOR OF DECISION**

The success of his *Hour of Decision* broadcasts, which began in October, 1950, forced Graham to rent a room and hire two secretaries to cope with the letters—now as high as 9,000 a week during crusades — and phone calls which began to pour in. Today the Billy Graham Evangelistic Association, Inc., employs 200 persons in offices divided between Minneapolis, Dallas, and Washington; and has an annual budget of \$2,000,000 (exclusive of local crusades), the bulk going to buy Sunday radio and TV time, which cost \$1,275,000 last year.

What gives Graham and his associates the greatest satisfaction is the hundreds who walk down the aisle to receive Christ. There is a quiet period while Billy pleads: “You must give yourself to Christ . . . He is waiting . . . You must come . . . Jesus Christ loves you, He wants you.” There is no hysteria as people come slowly down to the platform, some with tears in their eyes, some smiling.

After a prayer with Graham, the converted are shown backstage for further consultation with members of local churches who are trained as counselors. There they sign decision cards indicating whether they are already church members (59 per cent are), making a new decision for Christ, or giving their whole life for Him. These cards show the denomination of the convert's choice and are turned over to local ministers for follow-up work.

**BILLY'S HOBBIES**

These crusades exhaust Graham with the thousand and one demands upon his time and energy. For example, he lost more than 17 pounds in London. Four to five meals a day, well-laced with red meat, help keep up his strength.

At home, in his modest eight-room Montreat house, his days are easier, although the phone rings constantly with long-distance calls asking for engagements, straightening out campaign details or just saying hello. In his upstairs study, Billy reads the Bible (he has worn out ten King James versions) while listening to Scripture recordings so that he may better memorize it.

He loves to fish in mountain streams or hike up a ridge with his huge Great Pyrenees dog, Belshazzar, which weighs only 40 pounds less than its master, yet is gentle as a lamb with the Graham children. Or the whole family will pile into the jeep and go up to their cabin perched high on a Blue Ridge peak. They bought the cabin three years ago, along with 150 acres of land, for \$3,300. Candles and kerosene lamps take the place of electricity, and a huge fireplace doubles for cooking and heat.

**GOD GETS THE GLORY**

As devoted husband and father, or as a modern John the Baptist preaching repentance, Billy Graham puts all his trust in the Lord. “The only reason people listen to me is God,” he explains. “You could put Bob Hope, Marilyn Monroe and President Eisenhower in a stadium, and after a few nights they'd run out of ideas and the stadium would run out of people.” And he adds his favorite Bible quotation (I Corinthians 1:31): “He that glorieth, let him glory in the Lord.”





Leper boys of the New Hope Settlement, Mbongo, Africa, dramatize the triumphal entry of Christ into Jerusalem by riding a home-made Palm Sunday colt

## God's Cooperative Among the Lepers

At the New Hope Settlement for lepers at Mbongo in the Cameroons, an amazing missionary project is under way with the raising of cattle, now numbering over 200, the planting of coffee bushes, the training of people in practical arts and crafts, and the demonstration that Christ is an ever present Friend and Savior, even for the lepers

By the REV. GILBERT SCHNEIDER,  
Missionary in Charge of the New Hope Settlement

IN HIS BOOK, "Can Ghosts Arise?" Dr. A. B. MacDonald gives a thrilling account of the joys and heartaches of the work at Itu Leper Settlement in Africa which is sponsored by the Church of Scotland. It was the privilege of Dr. MacDonald to lay the foundations at Itu Settlement, and also to initiate the varied activities which would benefit the patients in learning ways to gain their own self-support, as well as that of the settlement at Itu. This vivid revelation has been a great source of inspiration to me. Dr. Chaffee and I had the privilege of seeing this wonderful and successful settlement at work and play in May of 1952.

Bamenda New Hope Settlement is still very much in the beginning stages of development. Two and a half years ago we arrived at Mbongo and sur-

veyed this vast and beautiful tract of undeveloped land. It was made even more beautiful by the vision of the many hopes and dreams to be realized here. In all, it offered a tremendous challenge for service—but it appeared to be a herculean task for one man to begin.

Today we find ourselves in the "middle of the stream," struggling against the obstacles common to African pioneers in any field. But we are confident and happy in the knowledge that God is guiding and directing the way, and we continue on in his strength. Today we see all the buildings not yet complete, the doctor just arrived, the settlement social system in experimental stages and the self-support projects under various stages of development.

My primary object is to share with you the meaning and importance of what we call "Self-support" here at the settlement. In this way you may know what is being done now, and what we plan for the future in this great program dedicated to the reclamation of leprous lives.

Before I proceed, let us consider what I mean by "self-support." By "self-support" I do not mean the settlement is to pay the salaries and repatriation of its missionary staff. This challenge I feel must always be accepted by the churches at home. The local African native authorities must also share in the responsibility by taking care of certain patients from their areas.

But by "self-support" I do mean to include the maintenance of the entire



Cowboy Joseph with the New Hope Settlement's prize winning bull at the Bamenda Province Agricultural Fair

work of the settlement by its own efforts. Under this definition the settlement will be responsible not only for its evangelistic, educational and medical work as well as their native staff, but also for the upkeep of buildings, both temporary and permanent, the upkeep of grounds, the training of the future staff, the responsibility for transport and extra medical costs.

The settlement eventually is to have 500 patients and the accompanying "clean staff" necessary to care for them. Future plans also call for segregation villages and outlying clinics under the medical care of the settlement doctor and the administration of the settlement manager. These clinics and villages we hope will also be geared into our self-support program.

Now, you may quite readily ask what methods are being employed by the settlement with "self-support" in view. You may be thinking, and quite correctly, that such a large number of people, the majority of them sick, will require that a very real financial return be received from every self-support project enlisted.

**FOOD PROJECTS**

FIRST: A community of the size foreseen at Bamenda New Hope Settlement will consume an enormous amount of food. The therapeutic value of good food is known to assist in the cure of this disease. One of the leading self-support projects is our herd of cattle which numbers about 200 at present. Through this growing herd the settlement plans to provide meat, butter and milk for local sale and consumption.

The by-products of manure, hides, bones, etc., will also find a useful place in our program. And when the equipment arrives from England, we shall begin a small cannery where the best beef will be put in tins and sold to missionaries, patients and the general African public, as far as it is available.

In 1951 machinery to facilitate farm cultivation and food production was purchased. By machinery I mean a Super C International tractor with mowing, plowing, leveling and digging attachments, and also a 7½ horse power diesel engine and corn mill which is now being operated every Wednesday and Saturday. The tractor is an aid in large scale communal farming.

Then too, a small plot of land is allotted to any man or woman who wishes a private farm where he is free to plant any annual crops he likes. These farms are valuable as a source of interest and health as well as for profits gained from sale of surpluses to other patients.



An ambitious student of our Baptist Mission School proudly displays his bicycle, "Good News No. 1," at the Bamenda Fair's hand-work display



Calves of the New Hope Settlement herd leave the night corral with Missionary Gilbert Schneider and Calf-herder Ngariba driving them to pasture

The corn mill is greatly appreciated, even now in these beginning years of settlement development when actual patients are few. Many laborers and craftsmen on our construction crews are working here while their wives are in their home villages, and they have no one to grind their fufu (corn flour). Of course, the patients have poor hands for using a grinding stone and appreciate the help of a machine. In years to come I believe it will prove to be more and more useful.

**SETTLEMENT MARKET**

Already our Saturday Settlement Market is an institution and the center of social life for all the community. Petty trading, so dear to the heart of the African, and food marketed by neighboring farmers is seen at its best here in these markets. Saturday is the

market day when neighboring villagers are invited to come and sell their wares in the market place for benefit of the patients and laborers. Later, as more patients are admitted, we plan to have an intra-camp market day on Wednesdays as well when the patients can market their own farm food surpluses or handiwork among themselves.

The Leper Shop has been built and stands in a twin building beside the market square. In one building the corn mill is installed with storage space above. In the other building is the shop where supplies may be purchased by anyone, but catering particularly to the settlement patients and staff. Items for purchase are mainly staples such as salt, soap, cloth, kerosene, sugar and oil. This shop is now in operation and gratefully received. Under the roof which connects these twin buildings is the meat market where settlement cattle will be butchered and sold.

### JOBS FOR ALL

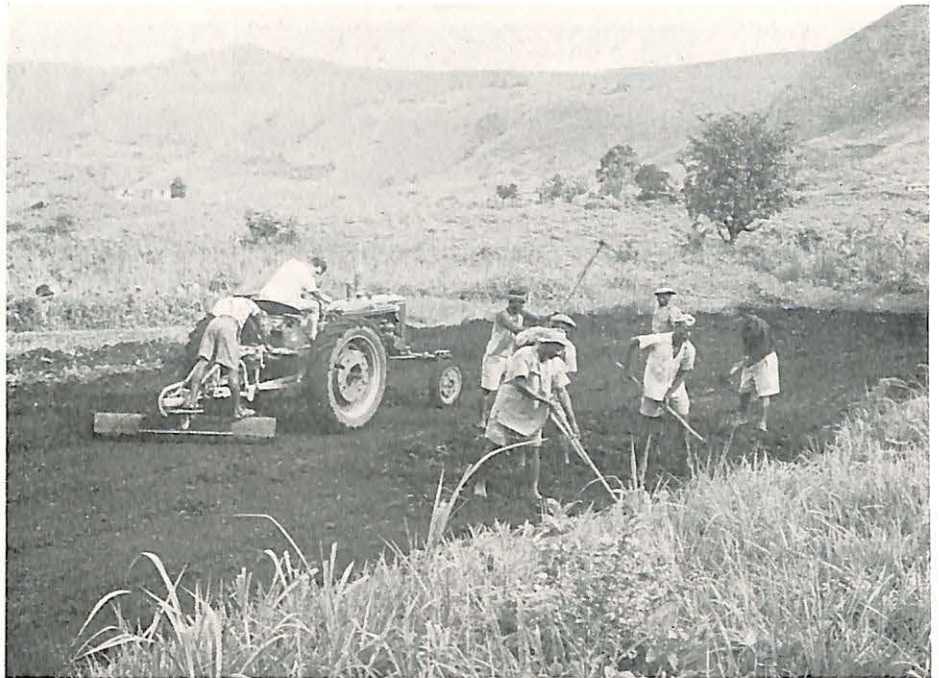
**SECONDLY:** A community of the size foreseen at Bamenda New Hope Settlement will need many jobs of a varied nature to keep the morale of the people high, and also to provide the patients with cash for such needs as kerosene, cloth, salt, sugar, oil and soap. Instead of people to be pitied, we must make them feel that they are useful and can take care of themselves.

With this in mind, we are now in the midst of planting many acres of coffee seedlings and 20 acres are already planted and growing. The price of coffee is good, and should be a great help in our effort toward self-support. Aside from that, the coffee plantation will allow for many jobs for patients in cultivating, guarding and picking, etc. Other jobs for patients will be available among the innumerable phases of settlement maintenance, buildings and grounds.

Self-respect must be restored, and this calls for more than medical treatment. New trades will be taught—carpentry, blacksmithing, masonry, weaving and the like. New craft industries will be introduced; to name one, for example, tanning hides from cattle butchered and the resulting opportunities for leather craftwork in sandal making, bags, belts, etc.

### LEISURE TIME

**THIRD:** A community of the size foreseen at Bamenda New Hope Settlement will also need new methods and techniques to fill the patient's free or leisure time. Since lepers are not as active as healthy people and often work under many physical handicaps, crafts made available to them must be given careful consideration in order that their leisure



Missionary Gilbert Schneider on the tractor called "The Little Red Farmer," and some of the lepers level off the ground for the foundations of a new building at the New Hope Settlement

time may be constructively and profitably put to use.

As you may see, most of the activities of the settlement are for the benefit of its self-support. But each activity is to benefit the patients, which is perhaps more important.

The Settlement Arts and Crafts Building is being constructed and we hope that through the opportunities



Some of the cattle at the Mbingo New Hope Settlement in which Missionary Gilbert Schneider (standing next to corral) is intensely interested

offered in this building all our patients may be helped toward that feeling of cheerful confidence which most of them have utterly lost. They may not only be able to make their own living through various crafts learned, but even help to teach some of their friends and family when they get back home. Among the possibilities for introduction are weaving, spinning, tailoring, wood work, leather work, and raffia work to name the most common.

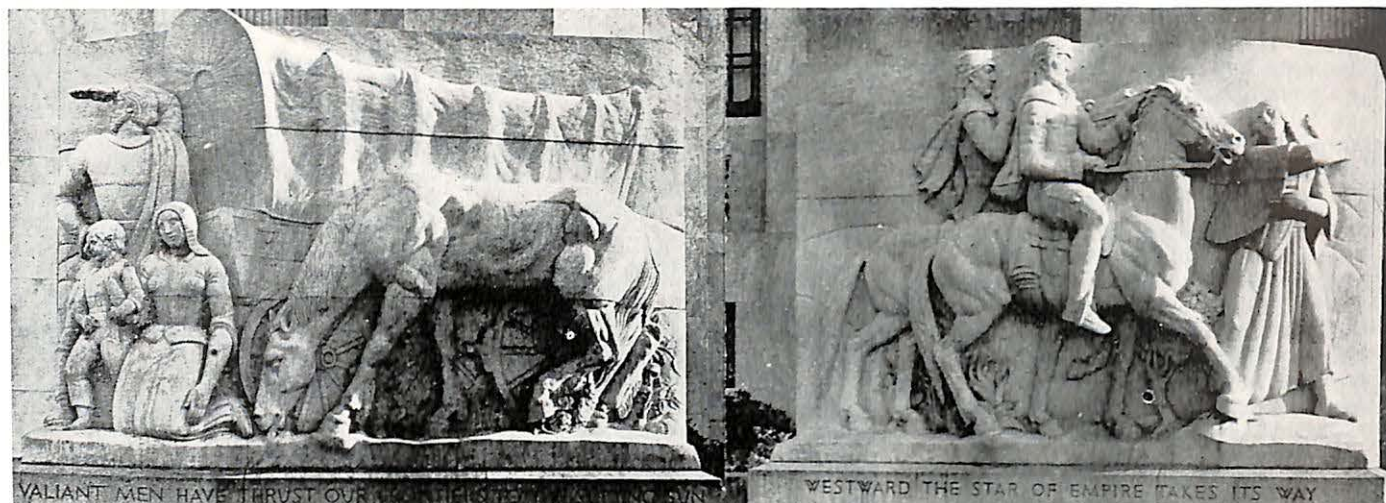
The greatest part of what you have just read falls under the category of "plans for the future." We have now only a few lepers at the settlement and at present are putting our greatest emphasis on building, and laying foundations upon which the various self-support projects are to develop. In a year from now we hope to be able to recount thrilling examples of these "projects" at work and the reactions of those affected and benefited.

We feel that the settlement possesses within itself and its environment resources which if understood and properly administered are sufficient to give it stability, financial independence, and an enlarging and rewarding life.

### A MISSIONARY'S TASK

The missionary who has a knowledge of the economic basis, social customs and ways of life of the people, such as the proper use of the land, their source of income, spending habits and motivation, is in a strong position to recognize and use the resources of this set-

(Continued on Page 31)



Two memorials to commemorate the arrival of pioneers into Oregon as seen in front of the state capitol at Salem, Oregon, with these inscriptions: "Valiant men have thrust our frontier to the setting sun" and "Westward the star of empire takes its way"

## God's Trailblazer in the West

This remarkable autobiography of Gustav Schunke was written by one of the most zealous and saintly pioneers of the Pacific Coast in his 88th year, after he had founded many churches around 1900, carried on Church Extension work, and traveled vigorously as a circuit rider and trailblazer of the Lord.

By REV. GUSTAV SCHUNKE

and translated from the German by Albert W. Wardin, Jr.,  
and Margaret Raz Graf

IN THE AUTUMN of 1894, my brother, William Schunke, who had served 13 years as pastor in Elgin, Iowa, accepted a call from the Bethany Church of Oregon. According to his correspondence, he was very well satisfied with what he saw and heard in the state of Oregon with regard to temporal things, but he was especially interested in the spiritual prospects of the mission. Since he knew my conviction that I was willing to work for my Lord as much as my strength allowed, and yet that I wished to earn my own bread, he encouraged me to sell my home in Racine, Wisconsin, and come to Oregon. There I could buy a small farm, as he wrote, work on the farm during the week and on Sundays preach at some mission station.

This offer appealed to me. Thereupon I began to pray, especially that the Lord might send me a buyer for my home. The buyer came, but I had to sell my house for a very low price. Since at that time there was no minister in the church at Racine, I was in charge of the services. Then I was approached by the majority of the congregation to take full charge of the church. However, there was no real

unity in regard to this, and therefore I could not recognize the will of God in it.

### DISAPPOINTMENTS IN OREGON

At the beginning of March, 1895, we left Wisconsin and traveled to Bethany, Ore. The Racine church gave us a farewell dinner. It was not an easy

departure for us to make. We had spent 18 of our best years there. For 16 years I had served as deacon and treasurer, and for 15 years as Sunday School superintendent. When I took over the school, it had about 40 children, and when I departed it had 160 children.

We arrived in Bethany, Ore., in good spirits and in fine condition and were heartily welcomed by the brethren. However, we were disappointed in our expectations. On the advice of the brethren we bought a small farm. After a few weeks we felt as if we had made the greatest mistake in our lives. It appeared impossible that we could support ourselves from the farm, and we were soon convinced that our initial payment might be lost. I received letters from Racine urging us to return, and they wanted to help us. I went into agonized prayer which I cannot describe.

About this time, a letter arrived from Mr. Herber, who served as a deacon in Anaheim, Calif., which informed me that there was no minister in the church at Anaheim. He invited me to come there to preach a few Sundays for them. He presented the prospect

### SCHUNKE'S AUTOBIOGRAPHY

Gustav Schunke wrote his autobiography in long hand about 1936. It was translated into English and edited for a seminary thesis by Mr. Albert W. Wardin, Jr., of Portland, Ore., with the assistance of Margaret Raz Graf of the Bethany Church. It is now being published for the first time as one of the most colorful insights into the pioneer days of our churches on the Pacific Coast. The accompanying pictures were loaned to the ANNUAL by Mrs. Ben Croeni of Beaverton, Ore., a niece of Gustav Schunke.

very rosily and stated that they would give me a call. I went to my brother with the letter, who at that time was Mission Secretary of the Pacific Conference, and inquired of him what my prospects were in Anaheim.

**SERVING AS OREGON MISSIONARY**

Thereupon he asked me the question if I were willing to devote my whole time to the service of the Lord. Since I had already been urged by brethren in Bethany and Portland to devote my whole time to the service of the Lord and since I had presented the matter to the Lord in prayer, I could answer the question affirmatively, but naturally with the consideration that I would serve only if the Lord directed me to a field.

Then my brother said to me, "You need not go to California for we are looking for a state missionary here in Oregon who will seek out new fields. If you make your decision, then you can take over that position." Naturally I had to write first to New York City to the Reverend G. A. Schulte. The answer came. I should enter immediately into the service, which I also did with the help of the Lord. On November 1, 1895, I began my work as a state missionary for Oregon and sought to establish a number of mission stations.



Rev. Gustav Schunke at the height of his influential ministry as missionary and pastor

At the beginning of November, 1895, the first Oregon Association convened in Salem. We spent blessed days there. Here I was invited to the newly founded church in Turner to hold a week of evangelistic meetings. Praying to the Lord that he might crown the meetings with success, I began my commissioned

work there. The Lord heard our prayer and a large number of young people desired our intercession.

However since I had promised some Mennonite Brethren to preach the Gospel in Salt Creek the next week, I had to turn over the work to father Reichle, who was soon permitted to baptize a number of these newly converted young people. I came to Salt Creek and held meetings daily for a week. The Spirit of God worked mightily. In a service at the schoolhouse in Polk Station on Sunday afternoon, 17 adult persons desired intercession. However, no religious awakening resulted.

**FOUNDING SEVERAL MISSION STATIONS**

I was invited, if possible, to work one week of each month. So I made Salt Creek a permanent mission station, although no Baptist brethren were there as yet. There were two dear Mennonites, Isbrand Peters and J. Buhler by name, who for three years entertained me during my stay.

Now there were further mission stations to seek out. The second one I found in Mountindale. Here a man and wife were converted and baptized by my brother, William, and added to the Bethany Church. Since another preacher worked in this region, the work there was more difficult.



A fascinating page from the album of pioneer days in Oregon showing some of the Baptist men from the Bethany Baptist Church of Oregon at a nearby Congregational Church for a male chorus number with Mr. Fred Schaer at the organ!

The third station I founded in a schoolhouse at Reedville, 8 miles southeast of Bethany. The fourth station I founded in a schoolhouse eight miles south of Bethany. Since three families of the Bethany Church were residing here, we also established a Sunday School. A fifth station I founded in Haywood. Here the Lord sent us a special blessing. This was a German colony, where each month a dance was held in the schoolhouse. However, after I was there, the dance stopped and a number turned to God with four married couples joining the church in Bethany.

A joyful baptismal service was observed high in the mountains. In a small mountain stream we dammed up the water directly in front of the post office and store for the reason that the

ginning of February, 1896, and the author was chosen as president.

The schoolhouse as well as the Grange Hall were placed at our disposal for our services. We certainly felt the nearness of God. After we had met there approximately three months, at the end of June, 1896, we founded the Baptist Church at Salt Creek.

#### ORDINATION IN 1896

In March, 1896, I was recommended for ordination by the Bethany Church of which I was a member. Since at this time the Pacific Conference convened with the First Church in Portland, Ore., the Conference was also requested to conduct the examination. After three hours of thorough questioning by the council, the council decided to proceed with the ordination. It was one of the most important days

families with their 33 children founded homes in Salt Creek. The children were not yet converted, so this increased our evangelistic work. The little church which at its founding had only 13 members, as well as the Sunday School, were greatly strengthened through these additions.

Now we felt the necessity of having our own meeting house in Salt Creek. Money was very scarce, so we decided to do the work ourselves. Mr. Isbrand Peters gave the church five acres of his land. I sketched a building plan which was accepted. In addition, the General Missionary Society gave us \$200 for the building. Besides their volunteer labor, the brethren gave \$300. We received around \$150 from other churches. The dedication service, at which the Rev. Jacob Kratt preached, was an especially blessed day. A number of souls asked for intercession. Also we held a week of meetings. The Lord was graciously near, and the result was that 15 converts pressed on to a true living faith.

#### TRIP TO SEATTLE, WASH.

In the year 1896 the Association of Oregon decided that I should make a trip to Seattle and Tacoma, Wash., to see if we could make a connecting link for our Mission. In Startup, Wash., were 8 members of our Fellowship who had no connection with our Mission in Washington. Since I knew no one in that area, I wrote to Cleveland, O., asking for possible addresses of "Der Sendbote" readers in Washington. I received 13 addresses, but only one address from Seattle and none from Tacoma. I wrote to the different addresses for information about German people in their vicinity and whether it was worthwhile for the missionary to pay a visit. I received only one invitation to come from a dear elderly sister in Seattle, named Eik.

So I started on my way in November 1896, which much prayer and many requests that God might give grace and blessing for the journey. God heard my prayer. I traveled to Startup, Wash., where I was received in a very friendly manner. However, I found a discouraged little group for whom I broke the Bread of Life for a few days, for which they were very thankful. From there I traveled to Seattle where I was heartily welcomed by mother Eik. She belonged to an English Baptist church and presented me to her minister, who gave me permission to hold a German worship service in his church on Sunday afternoon.

Now I had to find a German audience. The dear elderly sister indicated to me an area where many German people lived. I went there, took tracts with me, and also found a good num-



Rev. and Mrs. William Schunke of the Bethany Church near Portland, Oregon, at the time when they prevailed upon Mr. Gustav Schunke to go from Racine, Wisconsin, to Oregon

postmaster, Bothmann, and his dear wife were candidates for baptism. Not all of those who had become believers agreed to be baptized. So I preached wherever I found an opportunity here and there in the homes.

In the second month at Salt Creek I also had good attendance. Several persons testified to having found the Lord, which brought us great joy. Many young people attended the meetings and entreated me to found a youth society. This was not easy, as some might know. However, when I came back the fourth time, I gathered the young people in the house of Isbrand Peters, and 29 young people founded the youth society at the be-

ginning of my life. God gave grace and strength from above for successful work. At that time the people were hungry for the Gospel, so I was privileged to preach the Word of the Cross with great joy before large and small gatherings.

I will note here that at this time four Baptist families from Nebraska had settled in Sheridan, 12 miles south of Salt Creek. They also besought me to bring them the Word once each month, which I did with great joy. Since, however, these families were not properly located, we prayed that God might designate them a place in Salt Creek. God heard our prayers and so led that after a short time all four

ber of souls who were willing to come. To my great joy while calling, I also found a woman who engaged me in religious discussion, and she was definitely a soul seeking after salvation. She invited me to stay for supper so that I could also become acquainted with her husband who was a foreman in a shoe factory.

He came home and I also found in him a receptive heart and ear. Then, too, he could play the organ, which was very advantageous for singing. Twenty-five adults appeared for the first meeting and listened with great attention to the preaching of the Word of God, inviting me to come again soon. That organ player and his wife were soon soundly converted to God.

O, that I might have devoted more time to the work there. But I had my work in Oregon, and we did not have the means at the time to engage an additional missionary. If later we would have had the right men in Seattle, there would be undoubtedly a flourishing church of our fellowship there today.

#### FOUNDING OUR TACOMA CHURCH

From Seattle I went by ship to Tacoma. Since I knew no one in Tacoma, I felt somewhat depressed. However, I prayed privately that God might open a door there for me. Our God never lacks ways and means. Suddenly a well dressed gentleman stepped up and asked me whether I was a part owner of a gold mine. At that time thousands of people were going to Alaska to seek gold. I replied that I was part owner of the richest mine, and thereupon took my Bible out of my pocket and pointed out to him that all my shares in it were to be found therein. He smiled and said that I was undoubtedly a preacher. When I acknowledged the same, we entered into a rather lengthy conversation.

He indicated to me that he was no church man, but he knew a lawyer in Tacoma who was a great church man named Roslin but he did not know whether he was a Baptist or a Methodist.

Since it was raining very hard, I went into a drug store and requested a directory in which I found the name of Roslin. I went to the address and saw in the vestibule a somewhat plain looking man. Thinking that it was undoubtedly the office boy, I asked whether Mr. Roslin was there. Striking his breast, he said that he was Mr. Roslin.

After I had told him who I was, he said: "I am a Baptist, too!" I now asked whether there were German members in his church, to which he first replied in the negative. However,



Pastors of the Pacific Conference in an historic picture taken many years ago, showing the Rev. Gustav Schunke at the center (standing)

thinking it over, he said, "O, yes, indeed there is a family. However, they now belong to a mission, and their name is Heidenreich."

In about five minutes I had the address and went out there and received a friendly welcome. While I was there for about a half hour, a woman named Zibers came. Mrs. Heidenreich introduced me to her with the remark that I was a German Baptist preacher. Hereupon the woman explained to me that she was a Lutheran. I said to her that I had also been a Lutheran in my youth. Then she said, "How then have you become a Baptist?" I told her about my conversion. "This is most interesting," she said. "Could you not also tell this to my husband?", to which I gladly answered in the affirmative.

#### SERVICES IN HOMES

Hereupon she asked me whether I could not hold a preaching service. I had indeed come for that purpose. However, I had to have a house first of all for these meetings. Mrs. Heidenreich remarked that her house was available for that purpose. Hereupon Mrs. Zibers offered to devote the entire next day to invite people for an evening meeting.

However when she had invited perhaps one-half dozen families the next morning, she met the Lutheran minister. "Where are you going so hurriedly?" he asked the woman. She told him that there was a Baptist minister at the Heidenreich house who wished to hold a meeting that evening and for that reason she was inviting people.

"What? They are certainly false Christians. They are indeed Anabaptists. Better see that you go home." The frightened woman went home.

Nevertheless 12 people came, 6 couples besides the Heidenreich family, to whom I preached the true Gospel on that evening. The preaching appeared to have made a deep impression for 3 couples stood up at the close and asked for intercession. After earnest prayer and a longer discussion about matters of belief, the dear people invited me to come again soon. They wanted to hear more. Since my own work was in Oregon, and I already had 5 mission stations there which I served regularly, I could not get away at the time as I wished.

However, the Lord led so I could make a second trip in five weeks to Seattle and Tacoma. At both places I received a joyful welcome and had good meetings. In Tacoma, a couple by the name of Freiheit were converted who now also wished to be baptized. This baptismal service took place in an English mission church where the membership of Mr. and Mrs. Heidenreich was.

#### TO ALBERTA, CANADA

In May, 1900, after I had preached for two years in and around Oregon, I received a call from the church of Leduc, Alberta. I did not intend to go. However the church sent me the fare in order to pay them a visit and I visited them. The region was still new and did not make a good impression on me. However the many people who came to the meetings immediately touched my heart. The Salem church did not want to let me go. However, the more I prayed about it, the clearer it became to me that I must accept the call. I went and found a ripe, fruitful field of service. I also took over the small church in Wetaskiwin, Alberta.

After several families from Oregon had come and settled at Bittern Lake,

I visited them from time to time and in 1901 organized them into a church with the name, Bittern Lake. However, it later received the name of Camrose.

In 1903 I was entreated to go to Knee Hill Creek because several of our Baptist people from the Dakotas had settled there. I went there, preached the Gospel for several days, and to my joy a couple was converted. They also wished to be baptized, although the ice was still two feet thick. So we established the church in Knee Hill Creek before the baptism and Lord's Supper, and we received a rich blessing from the presence of our Lord. The church's organization took place in the home of our brother and sister Mueller.

School. The small youth society developed very well. We started a men's choir which greatly helped. The prayer meetings were faithfully attended. We founded a mission in Oakland, Calif. Here a few souls were converted and added to the church.

Soon after my arrival in San Francisco, I heard that some German Baptist families lived in Lodi, Calif., who should definitely be visited from time to time. Since we had a brother in the church, named Boehm, who could preach the Word in the absence of the minister, I approached the church to give me several days leave for the opportunity to go to Lodi in order to proclaim God's Word there to the few brethren. The church gladly gave its

had our own sanctuary which contributed much to the success of the work.

In June 1905, we founded the Baptist Church of Lodi with about 15 members. The small church steadily increased, although slowly, so that within two years it had 36 members. The Mission took over the work and the Rev. Theodore Frey from our Seminary in Rochester, New York, was placed as missionary in the Lodi church.

I was able to pursue the work in San Francisco with great devotion. The meetings also increased. The youth society, Sunday School as well as the choir exercised a blessed influence. The church was indeed in a prosperous state.

#### SAN FRANCISCO EARTHQUAKE

Then on the morning of March 16, 1906, the big earthquake occurred, followed by a great fire. A third of this large city, which at that time had 450,000 inhabitants, lay in ashes. The fire raged for three days and three nights. I cannot describe adequately what happened in this period. It was the most terrible experience of my life.

Our church in San Francisco was not destroyed. However, the church work, which had been built up with much labor, was badly disrupted. A number of families lost everything, and perhaps a third of this was restored to them through gifts which were collected by our church. The church itself suffered only perhaps \$500 in damage which was also made up to us. With the help of the Lord I now sought again to gather as much as possible. Some of the people who had gone away returned. However, some of our best support left the church forever.

On November 1, 1906, I took over the work of the church in Salem, Ore., for the second time. In the six years of my absence, the church had not increased in membership but they had built a small addition to the church and also built a parsonage. In great joy and trusting in the help of the Lord, I again took up this work.

Peace and unity reigned in the church during the following ten years of my service. In addition I served four stations. Even though the results were not as large as expected, the Lord gave us a goodly number of souls in his time.

#### FOUR BLESSED YEARS

When I was approaching my 67th birthday, I took up the work in Lodi, Calif., on July 1, 1916, for the second time. There were 40 members in the church, besides the station at Franklin



Rev. and Ms. Gustav Schunke (left) visiting in the Pacific Northwest in the sunset years of their lives

In Leduc I was privileged to work for the first two years with rich blessing. Many persons became believers and were added to the church. Unfortunately my predecessor, who had gone to the Dakotas and who did not like it there, wished to return. This fact caused the Northern Conference, which was founded there in Leduc in 1903, to divide the church. I will not relate what I experienced there during the next two years; only this much, it was the darkest period of my life. However, the Lord helped even there. My main problem was to unite the divided church which with the help of the Lord was finally accomplished.

#### TO SAN FRANCISCO, CALIF.

Upon mature consideration and prayer, I accepted the call from San Francisco, Calif., and began my work there on November 1, 1904. I found the church in a very needy state. Of the 40 members who made up the church, 25 were present at my first service. However the church attendance increased as did also the Sunday

permission. So at the first part of December, 1904, I went to Lodi and held several meetings which were very well attended and were richly blessed.

#### LODI CHURCH FOUNDED

In a special meeting, 9 brethren who were residing there, asked me if at all possible to visit them once a month in order to preach the Gospel. They also asked if the work of Lodi might be taken up as a mission station of our Baptist Church in San Francisco. The church in San Francisco agreed to this and permitted me to go to Lodi at least one Sunday each month. The meetings in Lodi greatly increased and some were converted and baptized. An English Baptist church in Lodi which had disbanded, had also left a small church building.

Since there was only one sister of that English Baptist church left, I made an effort to procure this small house of God. God blessed our endeavor and this small church building was given to us as a gift. However it had cost us much effort, but now we



which had four families with around 18 members who had undertaken to build a little church. However when I came, the treasury was empty and I had to assist in a practical way. I wrote to a number of churches and also individual brethren and appealed for help. Behold, the Lord made almost everyone willing to help so that we could dedicate the church free of debt.

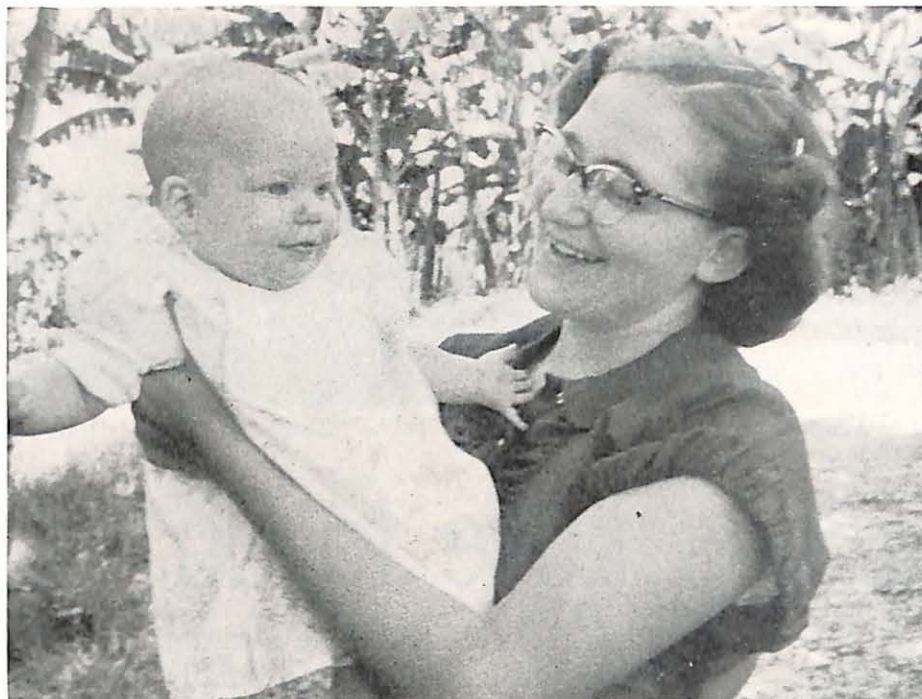
During two of my four years of my ministry in Lodi, the flu raged in epidemic form. My dear wife was also seized by the flu and she lay in the hospital almost two months. Finally the epidemic also seized me and made me very weak. Since I was now in my 71st year, I believed the time had come for me to retire.

But those four years at Lodi were the most blessed years of my ministry. The Lord accomplished much! I was permitted to extend the hand of fellowship to 168 persons of whom almost one-half came through baptism. When I arrived, the Lodi church including the Franklin station had 58 members. But now it numbered 193 members. The Sunday School had risen in attendance to 250. The youth society now numbered 60 members. The women's missionary society had 42 members. When we took over the church, it could only contribute \$400 for my support. In the last year they paid me \$1400. The congregation was good to us and we worked together in peace and unity for the Lord. God gave the increase.

#### STILL PREACHING AT 72!

Since we had a home in Salem, Ore., we wanted to spend our last years there. However, the Oregon Association provided for us to preach the Gospel whenever there was an opportunity. This I was happy to do in helping out in a number of congregations. After I had assisted the Salt Creek church for three months the church gave me a second unanimous call which I accepted as from God. I was privileged for four years to break the Bread of Life to the church congregation which I had started 22 years earlier. These were four years of loving cooperation with the people, with the Lord adding his blessing to the work. Here now my active work in the Christian ministry was brought to a close in my 76th year.

I now wish to testify that the promises of the Lord are yea and amen! He was with me in good and difficult days and helped me throughout life even as he has borne me in his arms of love to my 88th year. To him be praise and honor and glory, both now and forever unto all eternity.



Mrs. Mildred Schneider with Linda Mae, born to the Rev. and Mrs. Gilbert Schneider in the Cameroons, Africa. Both Mr. and Mrs. Schneider are members of the Salt Creek Baptist Church of Oregon which was originally founded by Rev. Gustav Schunke

#### THE GREATEST OF THESE IS EVANGELISM

By Dr. Joseph Clark

(Contributed by Alma Zimmerman,  
of Bismarck, N. Dak.)

Though I speak with tongues of scholarship,  
And though I use approved methods of education,  
And fail to win my pupils to Christ or to  
Build them up in Christian character,  
I am become as the moan of the wind  
in a Syrian Desert.

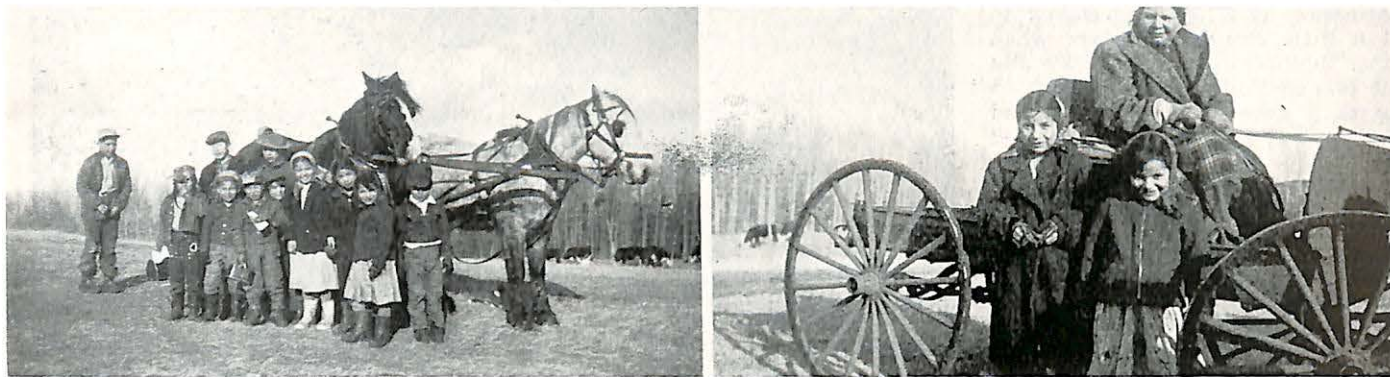
And though I have the best of teaching skill  
And understand all mysteries of religious psychology,  
And though I have all Biblical knowledge, and  
Lose not myself in the task of winning others to Christ,  
I become as a cloud of mist in an open sea.  
And though I read all Sunday School literature,  
And attend Sunday School conventions and institutes and Summer Schools,  
And yet am satisfied with less than winning to Christ and establishing my pupils in  
Christian Character and service, it  
profiteth nothing.

The soul-winning teacher, the character-building teacher,  
Suffereth long and is kind; he envieth not others who  
Are free from the teaching task; he vaunteth not himself,  
Is not puffed up with intellectual pride.  
Such a teacher doth not behave himself unseemly between  
Sundays, seeketh not his own comfort,  
is not easily provoked,  
Beareth all things, believeth all things,  
hopeth all things.  
And now abideth knowledge, methods, evangelism,  
These three, but the greatest of these  
is Evangelism.

#### MY PRAYER

By Dr. H. von Berge of Dayton, O.

God, give me eyes that I might see  
The work that can be done by me;  
God, give me ears that I might hear  
The cries of those who need me near.  
God, give me lips that I might speak  
Comfort and peace to all who seek;  
God, give me a mind that I might know  
How to help those who need me so.  
God, give me hands that I might do  
Some large or simple task for You;  
God, give me a prayer, that I might pray  
Thy help and guidance every day.  
And this one thing, all else above;  
God, give me a heart, that I may love.



Indian children and squaw arriving at the Benke Chapel on the Bull Reserve for a Sunday morning worship service

# Indians Love to Go to Church

Observations of the Indians on the Bull and Montana Reserves of Alberta, Canada, at worship, in prayer meetings, participating reverently in the communion services, and at funerals, eager to hear more about the "Jesus' Way of life"

By the REV. R. NEUMAN, Indian Missionary

"HE DIED MY death for me that I might live HIS life for HIM."

The Benke Chapel is more than a mute memorial on the Indian Bull Reserve of Alberta, Canada. It is a living, constant witness in the lives of the natives who have heard the voice of Jesus and who could do nothing else but follow him!

The many and varied services in the Benke Memorial Chapel dovetail to make a full and powerful program throughout the week and the whole year. It will surely be of interest to our ANNUAL friends to read about the activities on our Indian Reserve in Alberta.

## A LATE START

On the first day of the week a morning service is held in the chapel announced for 11:00 A.M. This service usually begins about 11:15 or 11:30 A.M. Try as we may, with all means and various methods at our disposal, we must just begin when most of the Indians are there!

Of course, it took us some time to get used to this, and we haven't altogether submitted to "the late start," but it is another one of those things which calls for grace from God. A late service is somewhat disturbing, but we have learned in these six years to be much more patient with the Indians. Regardless of the various adjustments in the work, we have as beautiful and sublime a morning worship as held anywhere in the world.

Sentences of praise from a large pulpit Bible donated by Miss Bernice Stober, former teacher, are read by the missionary. At this moment all voices are hushed to give ear and to make way for the Spirit's work. A prayer of thanks is voiced to the Father in heaven for the blessings of

the past week and for the glorious privilege of meeting once again as believers in his sanctuary to receive the Bread of heaven.

All hearts are united for this prayer of praise and supplication. In the moments that follow, voices echo forth in Cree and English harmoniously singing Gospel hymns which only true believers can make sound so real and alive.

## CHIEF FRANCIS BULL

God's holy Word is read most often by a native, usually by the chief. How fortunate we are to have a chief (Chief Francis Bull) who has received Christ as his personal Savior and who was baptized a few years ago. Prayer is then offered by a Christian Indian and the missionary. A special number is always rendered by the natives or missionaries.

During the first part of the morning service until the time for the message, all the boys and girls remain upstairs. Just before the offering is gathered, the Sunday School teacher leads her pupils down to the basement for a period of study and spiritual excitement.

While the message in the auditorium is delivered, the teacher in the basement is occupied with 12 to 25 children ranging from 5 to 12 years of age. When the Day School teacher is available, a much more efficient job can be done but this isn't always our good fortune. During the



Mr. and Mrs. Jim Stoney of the Erminskin Reserve arriving at the Benke Chapel on the Bull Reserve for a worship service



A wonderful study of the weather beaten face of Chief Francis Bull who is an ardent and faithful Christian

summer months Mrs. Neuman always does her best at the wheel of teaching.

For the close of the service, the teacher and children assemble upstairs. Since there is often only one service on the Bull Reserve, the message is of an evangelistic nature and the invitation is extended. Most of the decisions for Christ have been made during the morning services. We recall many wonderful experiences in

the Benke Memorial Chapel since the passing of this dear saint who lived the life of Jesus Christ, to reach, teach and win the Indians for Jesus.

**PRAYER MEETINGS**

Next to the Sunday service in importance comes the prayer service, at least in size. Prayer meetings are always held in the homes. Often at these prayer meetings very different groups of people gather. It depends largely where the meeting takes place.

"He went . . . apart to pray" is repeated over and over in the record of the life of Jesus. In hours of temptation, of need, of misunderstanding, of decision, of victory, we find him seeking the face of his Father. Jesus was a conqueror in all things because he prayed. A praying Christian will be victor over all.

Special emphasis is placed on the study of God's Word in these prayer meetings. Chapters, passages, verses and words are read and explained. How very important to know Gods' Word! The testimony of Jesus might easily have been, "Thy word have I hid in my heart." Jesus knew his Father's Word, and because he knew it, he knew his Father's Will.

**EARNEST PRAYERS**

The prayer meeting is a time when old and young, parents and grandparents, young people and school children pray. I have never been at a service anywhere, regardless of race, where so many children attend and



Chief Francis Bull behind the pulpit in the Benke Memorial Chapel on the Indian Reserve as he reverently prepares to offer prayer to God!

take part in prayer as in our prayer meetings in the homes of the Indians.

Special requests by the Indians are made for the sick at which time we always stress prayer for the sal-



The beautiful sanctuary of the Benke Memorial Chapel on the Indian Bull Reserve of Alberta, Canada, reflected in the quiet waters of a nearby pool, as photographed by the Rev. M. L. Leuschner on the day before Good Friday, April 4, 1952

vation of the lost and the growth of the Christians in their walk and talk among all people. The prayer meeting presents a grand and glorious opportunity to enlist Christians to pray and challenges us to the study of God's Word and to meditation.

Jesus is our example in the prayer life. Not only did he set the pace to which we earnestly ought to adhere, but even now he is interceding for us. "Whatsoever ye shall ask in my name, that will I do" (John 14:13). Prayer is our way into the will of God. Prayer is the mightiest weapon against sin and Satan that the world knows. Therefore we must pray for the lost. We must pray definitely and earnestly and in faith. We must pray "without ceasing." We cannot win others unless we pray. "My heart's desire and supplication to God is for them, that they might be saved" (Romans 10:1).

#### COMMUNION SERVICES

At the communion table, which is the Lord's table, hallowed and precious experiences are ours. The entire morning message at a communion service is devoted to the Lord's Supper or some phase of it. The baptized believers who are spiritually fit and qualified quietly come to the front benches in preparation for the Supper. Several verses of a hymn are sung after which some remarks are made by the missionary.



Marvin Buffalo, age 15, of the Montana Reserve who has been a radiant and strong Christian since his baptism in 1951

us, his sustaining power promised to all his faithful followers, and his coming again to receive unto himself the Church, without spot and blemish.

#### BURIAL OF AN INDIAN

On the occasion of the death of an Indian, if the missionary is not present, he will be notified by a runner

al service is held, due to the rapid disintegration of the body.

Most bodies are not embalmed and therefore must be disposed of as soon as possible. Sometimes the very unpleasant stench of the deceased creates an embarrassing and disturbing interruption. The service is conducted in a Christian manner at which attendants and those assembled from all reservations give the utmost heed to what is said. These services are challenging and give opportunities to speak to souls softened by bereavement, who otherwise seldom reveal emotion.

Most all the people come to the cemetery to see the casket lowered into the grave. After all is finished, some Indian expresses thanks on behalf of the bereaved for the services, sympathies and appreciations rendered. Then handshaking begins, words of comfort are spoken to the bereaved and all wend their way homeward by car, team, horseback and on foot.

#### CHRISTIAN ART CALENDARS

In many of the homes on the four Indian Reservations, the Christian Art Calendars hang which have been made possible by churches in the United States. These are thankfully received and proudly displayed. They are a testimony indeed to the glory of God by Christians with a vision for the needy. Thank you for your love and fellowship.

In the tuberculosis hospital a young man converted from Romanism testifies of the joy and blessings received from the devotional readings from these calendars. This is only one of the many testimonials. Thanks to God and you!

The beginning of our missionary work with the Indians was hard. The blazing of this trail cost the life of a precious soul and faithful disciple of Jesus Christ, the late Rev. Fred W. Benke, whose soul was purchased with the precious blood of God's Son. He was willing to live Christ's life to reach, teach and win the Indians for Christ.

#### SAVED TO SERVE

We lift up holy hands unto God for we are saved to serve. "He went about doing good" tells the story of the earthly life of Jesus in one sentence. He lived to serve others. The rich and poor, the old and young, the high and low were carried in his heart. He was never too busy to help someone in need. He was never too tired to answer the cry of humanity. Jesus gave himself in death for me that I might live his life for him. God grant it among these Indians of Alberta!



One of the Indian boys on the Montana Reserve is ready for a treat of a lifetime in the eating of an ice cream cone at a school picnic for the children and their families

Before either the bread or "wine" is served, a native leads in prayer. With humble and grateful hearts we eat of the bread and drink of the cup remembering Christ's death for

of the death of his mother, brother, or whoever the person might be. Of course, without delay, the minister hurries over to pray and to counsel. Usually on the following day the buri-

# Christ's Glory in Colorado!

The fascinating story of the San Luis Valley of Colorado and of the migrations of Spanish people into the area is brought for the first time to the attention of our North American Baptists by one of our four Spanish-American missionaries

By MISS FLORENCE EISELE of Center, Colorado

"SISTER, PLEASE help me, Sister," begs Cruzita. But Fermin rudely interrupts and says, "She isn't a Sister, you dumbhead!"

Quickly your Baptist missionary realizes what the Catholic youngster means, and smilingly challenges Fermin with "Why I am, too. I have three brothers and one sister, so that makes me a sister! Besides, every believer in the Lord Jesus Christ over the whole wide world is my brother or sister, and I am theirs. So it's alright to call me sister if you like."

But Fermin continues to give Cruzita a mean, bossy look, and the little Catholic girl tries to remember not to call the Protestant "heretic" by the honorable name of "Sister." Such is only one of the many experiences of your missionaries in the beautiful San Luis Valley of Colorado, where the work among the Spanish is a slow day by day experience, with rarely a dull moment.

The history of the San Luis Valley, located in south-central Colorado, is

a long and thrilling one, beginning back beyond the days of the landing of the Pilgrims on our Eastern coasts. In fact, thirty years after Columbus had discovered America, four shipwrecked Spanish knights under Cabeza de Vaca traveled across the breadth of America, looking for the Mexico from whose port they had set sail. Finally, returning to Mexico City, they told of the rich mountains and valleys which they had seen in the north.

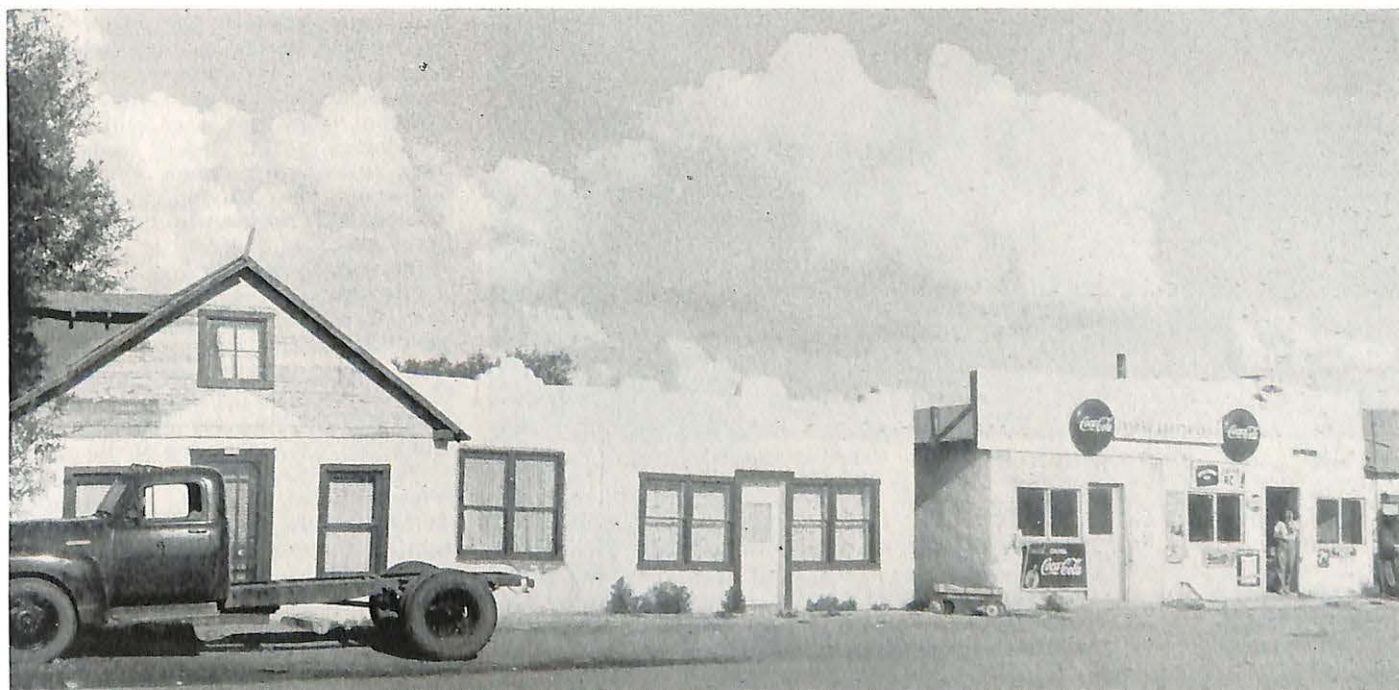
Through the following years many expeditions of Spaniards left Mexico for northern destinations under the leadership of such men as Francisco Coronado, Juan de Onata and Captain Juan de Baptista Anza. Onata led the first recorded expedition to look for silver and gold, and it seems that there are still remains of their diggings in both the Sangre de Cristo Range and in the San Juan Mountains.

In 1779 an important military party, led by Anza, journeyed over the entire length of the San Luis Valley,

and from that time on, the Valley was looked upon as a definite part of Spanish domain. But there was no colonization as yet, mostly because of the Ute Indians, who bitterly fought off all intruders.

When left alone, the Indians were a peaceful, roving, nomadic type, with no settled abode. In summer they followed the wild game, and in the cold, snowy winters they left the valley for a milder climate. When the Spaniards came, they found well defined Indian trails along both sides of the Valley, extending nearly its entire length, and several crossing from east to west.

During those years all of western North America was claimed either by France or by Spain. Both insisted that their chief interest was in the Christianizing of the Indians, and so the French expeditions included Jesuit priests, and the Spanish took along Franciscan Fathers. Indeed, the naming of the mountain range on the east of the San Luis Valley, as well as the



The Baptist Mission at Center, Colorado, showing the rooms (behind the end of the truck) in which Florence Eisele and Helen Lohse live, the playroom or recreational hall for the Spanish children, and the meeting place (below first Coca Cola sign) where Sunday services are held

naming of the valley itself, is attributed to a young Franciscan priest, Francisco Torres, who honored the patron saint of his home city in Spain, San Luis, by naming the jewel of a western valley after him.

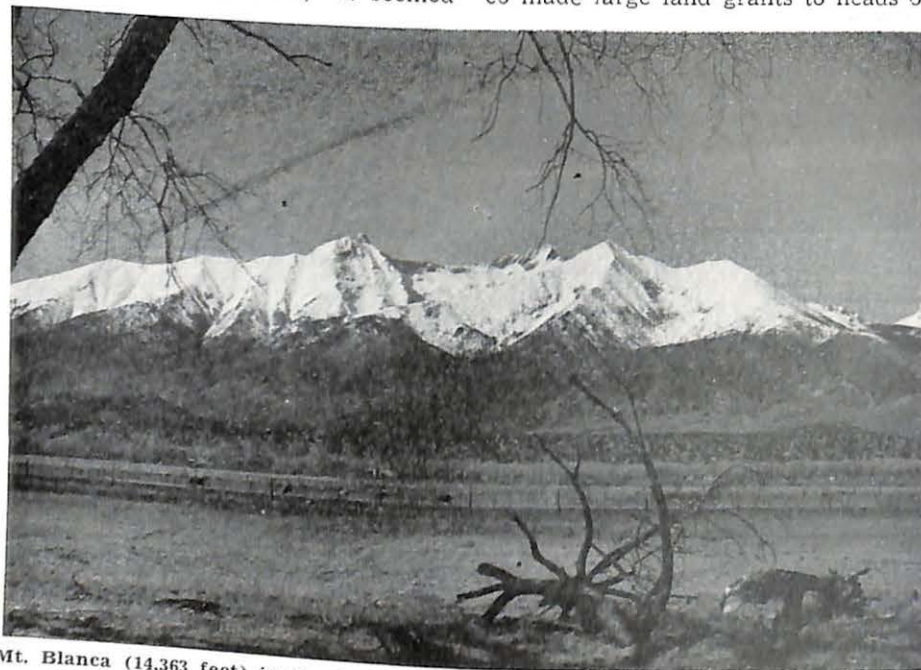
Then, as he lay dying in that valley, after taking part in a momentous battle against the Indians there, he saw the eastern range of mountains light up in a blood-red reflection of a wonderful sunset over the western range. In spite of fast diminishing strength, he still managed to rise up and shout, "Sangre de Cristo! Sangre de Cristo!" (The blood of Christ, the blood of Christ!). Thus it is called to this day!

In 1803, when President Jefferson authorized the purchase of certain American territories from France, the San Luis Valley of Colorado was an unknown land to most Americans. The first regularly authorized United States expedition to reach the valley was commanded by brave and gallant Lieutenant Zebulon Pike. After many adventures he finally stood on the highest peak of the Sangre de Cristo Range and looked down into the San Luis Valley, seeing the Rio Grande River winding majestically through it. His recorded words were, "It seemed



The beautiful columbine is the Colorado state flower

America became a part of Mexico's domain. It was at that time that Mexico made large land grants to heads of



Mt. Blanca (14,363 feet) in the Sangre de Cristo Range of mountains which rise majestically over the floor of the San Luis Valley in Colorado

like a great amphitheater surrounded by rugged mountains, and had a charm scarcely to be equaled."

However, the San Luis Valley was not included in the Louisiana Purchase of 1803, but was conceded to Spain at that time, along with other portions of the southwest. In 1821, when Mexico won her independence from Spain, all this part of North

families living in the portion of North America now known as New Mexico. The lands were located in, and above, New Mexico, and included the San Luis Valley of Colorado. The idea was to colonize it at once, but the war between the United States and Mexico prevented that.

In 1835 when Texas threw off the Mexican yoke, she in turn claimed

the valley, actually sending in troops to take possession of it and to overawe the Mexican settlements. The first really permanent colony in the valley was founded in 1854, in the southern part, by Major Lafayette Head and was named Guadalupe. In 1876 when Colorado gained her statehood, Major Head became her first lieutenant governor.

From then on, the story of the valley became a story of the range, with sheep herders and cattlemen going to and fro. Much later the farmers came and, beginning with hay and grain, they later proceeded to grow alfalfa, sugar beets, peas and potatoes, irrigated by thousands of the now famous artesian wells. Although, at present, the modern farm machinery is tending to replace the old time farm hands, there is still work at harvest time for the thousands of Spanish people living in the valley. These Spanish folks are no longer owners of the large haciendas, but they depend upon them and their owners for their precarious existence.

#### CHANGES IN THE VALLEY

Even in the light of such a thrilling history, the Spanish in the San Luis Valley do not like to be called Mexicans. Of course, not even their remote ancestors ever saw the country of Old Mexico which lies below the present United States border. Even though some of them have kept the Spanish strain pure, in many others there are indications of intermarriage with the Indians, just as there have been between the Spanish and the Indians in the country below the border. There are other ways in which these Spanish cousins, reared in two different countries, are alike. They are similar in the type of foods which they enjoy, their home environment and standards of living, their love of music, their preference for medicinal herbs and teas in times of illness, and of course, their language.

Throughout the years there has been a continual change of Spanish residents in the valley. A small portion of them migrate up from the state of New Mexico. (Mostly they are the very poor looking for better employment.) In contrast, some of the higher class Spanish residents leave from time to time in search of better localities, where there are more opportunities for work, and where they do not encounter so much racial prejudice.

But also, intermingling with these people (who compose from one-half to three-fourths of each town's population), are the few who have come up from Old Mexico, mostly as "wet-backs" or illegal entrants. The ex-

treme hardships of this past winter have uncovered the existence of a number of them, especially in the Lariat Area of Monte Vista. It causes much heartache to see these men exported back to Mexico, leaving wives and families of many children behind them. No doubt many more of them stay on, undiscovered, and are finally assimilated.

#### A NEEDEY PEOPLE

Most of the valley Spanish are very poor. Many of the older generation are still illiterate. All of them have deep material and physical needs. For instance, in a recent tuberculosis survey, very few in the Spanish areas were able to turn in a negative report. Due to poor housing conditions (no inside toilets, running water, sufficient heating, etc.), illness of every kind is always prevalent.

Since the Spanish must depend for their livelihood on pea and potato harvests, and bee culture and sheep raising on the big ranches, summer is a time of joyous and often wild spending, and winter finds the majority of them depending upon welfare aid. The tiny adobe homes, housing large families, and often sleeping four to a bed, are an incentive to much of the immorality one finds among them.

The picturesque habit which the Spanish in both countries have of sunning themselves outside of their homes, or lounging in their doorways about sundown, stems not only from their ingrained love of the outdoors, but is also because of the cramped living conditions indoors.

One outstanding townsman, with tears running down his cheeks, said, "There are many Spanish parents who are teaching their children to steal!" Surely, there is little in their own background which would teach them not to; also not to lie, or swear, or drink! In Lariat, where our Monte Vista Mission is located, the fines for the results of drunkenness run anywhere from \$700 to \$800 monthly, and it's the children who pay for it in the end.

To the children, also, comes the parental indifference towards education. It's grand to know that there are many more Spanish high school graduates now than there were ten years ago, but there are still too many Spanish teen-agers running the streets during school hours, encouraged to do so by their parents, who never saw the need for going beyond the fourth grade themselves. Education is compulsory in the valley, but apparently even school truant officers have their limits of patient endurance!

Together with their material and physical needs is their even greater



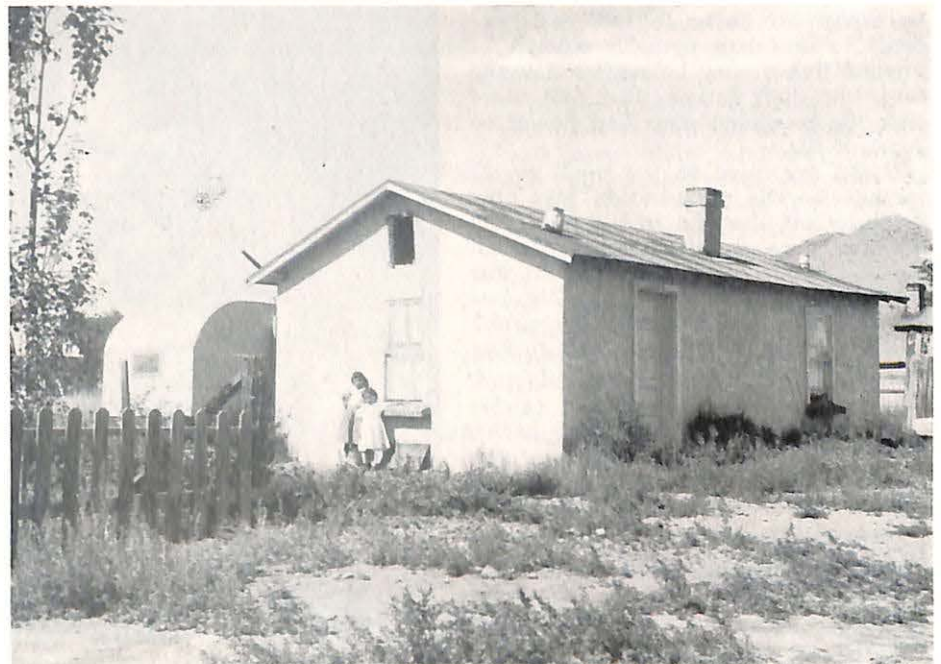
Wagon Wheel Gap in the San Luis Valley with the Rio Grande River in the foreground

spiritual need. Because of their peculiar religious background, the majority still cling to the superstitious and idolatrous worship which their forefathers had. The large image of the bleeding Christ on the cross hangs on many of their living room walls, and on a convenient, cluttered table stands a highly decorated picture of the Virgin Mary, flanked by paper flowers and votive candles. Children wear the "protective" cross, or emblems of their patron saint, about their necks, and early learn to cross

themselves whenever their steps lead them past the Roman Catholic Church which houses an image of the Virgin Mary.

Yet many of these Catholic children attend our Sunday Schools and week-day clubs, often coming after they have already been to an early mass with their mothers. Sometimes their presence gives an unusual twist to our meetings, as when they were being taught the 100th Psalm. The word "serve" in the phrase "serve the Lord

(Continued on Page 62)



The Baptist Mission at Del Norte, Colorado, for Sunday School and services with the Spanish people and the old mission trailer in the background

# Ice Cubes to God's Glory

This story with spell-binding fascination from the grasslands of the Cameroons shows how ice cubes and a missionary's prayers helped to save a native's life!

By MRS. JUNE GOODMAN of Warwar, Cameroons, Africa

THE PERSPIRATION stood out on the shiny black face. The young man's body twisted in agony. Fear was in his eyes and in the eyes of his companions who sat hunched on the grass. "What was this white man doing?" Chubu had asked help for his friend who had been bitten by a snake.

They had even borrowed a horse so that Njoya would not have to walk on his painfully swollen foot. They had come for medicine and the white man was only having Njoya sit with his foot in a pail of cold water.

## SNAKE BITE

Frequently the white man would go inside his house and bring "water he could hold in his hands" (ice). This he put in the bucket where it floated around like a fish. Soon it would be gone and more would be added. Time passed.

A snake bite in Mambila usually meant a painful death. Even if a person took a big fine rooster to the native medicine man, that person often died the same afternoon. The medicine man seemed to work so hard trying to contact the evil spirits. He pleaded with them to leave the afflicted person. No one had actually known of anyone living very long after a snake bite, but their fathers had told them that the medicine man had power to cure all ills.

Njoya squirmed on the small wooden bench. The perspiration was now dripping off the end of his nose. His leg was burning with fever, although his swollen foot was so cold. Did this white man just want to punish him because he had not seen him in church?

It seemed ages since something had struck his foot and awakened him. His eyes were just beginning to focus in the dark as a slithering snake crawled through the small opening in the bamboo door of his house. What did it mean?

## WHERE ARE THE MATCHES?

Njoya was fully awake now! Had the snake bitten him on the foot? Maybe he could find the package of matches he had in his pocket. It was good that he had not given his wife the last match to light her fire yester-

day. He had made her walk with the heavy child to the next compound to borrow a burning stick.

The matches should be in his inner pocket. There was the nail he had picked up on the mission compound and the one penny that Imo had given him and the small piece of shiny paper he had found. Where was the small box? Had it fallen out?

Njoya began to feel around in the dark. No one else was in the house. His wife had gone to her mother's house for the night. Njoya made many little scratching noises with a stick he had found. Usually there was only one snake, but the scratching noises might frighten away other snakes if they were inside his house.

Njoya knew he had to find that box of matches. A rooster crowed. Soon it would be light, but **he must know now**. He must see **now** if this snake had bitten him. His foot began to throb. In desperation Njoya felt around his bamboo bed. Slowly at first and then swiftly in fear and desperation.



Chubu who brought his friend Njoya after he had been bitten by a snake to the missionary's house at Warwar

Nothing! Nothing! Nothing! He must have that match. He felt again in his shirt. The pocket was empty. Then as he leaned on his left elbow to get up, his elbow touched the little box.

## TERRIBLE FEAR

"Now, now I can see! And yet if I'm going to die, maybe I should not look." Thoughts of every kind raced through Njoya's mind. Why did this have to happen to him? Another rooster crowed. Then another. Chubu's house was not far away. He would call him to help.

Hobbling, grunting and moaning with pain, he reached the bamboo door and pushed it back. Njoya opened his mouth to call but no words came. Fear! "I must get to Chubu's house even if I have to crawl." Njoya took a hop or two and found it was not too hard to move this way.

"Chubu!" He had found his voice. "Come out! I have been bitten by a snake."

Chubu bounded out of his house, awake just enough to know there was danger. "Where, where?" he shouted.

Njoya struck the match, and they both strained their eyes to see the two small fang marks. The darkness, after the match had burned Njoya's fingers and flickered out, hid the fear in their faces. Another rooster crowed. The two friends sat together as dawn pushed its way across the Mambila sky.

Now roosters were calling back and forth from compound to compound. It was daylight, and time for all to come out of their little round mud huts and go to the farms.

## GOING FOR THE MISSIONARY

A few friends came to console Njoya. Chubu sat quietly thinking. Chubu had gone to school for six months and he had heard and seen many wonderful things. People who were almost dead had been carried to the mission. There the nurse had given them some little white pills or an injection. The next day everything would be all right. Running through Chubu's mind was the thought that the missionary at Warwar would have some special medicine that would help Njoya.



Njoya by now was moaning with the pain in his foot. The foot seemed to get bigger as they watched it. Suddenly Chubu got up and announced that he was going to see the missionary.

Out of the compound, down the steep narrow trail, across the narrow log bridge Chubu sprinted. Now just up one more hill. The smoke was already coming from the chimney of the missionary home. Good! This missionary was always up early. And there he stood at the door.

Quickly Chubu told the story. Would the missionary help? Yes, the missionary would try to help, but they must carry Njoya to the station. "Bring the man at once" was all the missionary could tell him.

The missionary watched the black boy disappear down the hill. Turning to the refrigerator, he checked to see that all the ice trays were full. Yes! Now for that circular that came in the mail last week from the Christian Medical Council in New York. Yes! Here it is.

**PRAYER FOR HELP**

"Lord," the missionary prayed, "use this information and the hands of thy servant to glorify the Lord Jesus Christ. It may be too late. It has been several hours since the man was bitten. If we fail to heal the man's body, give me words of wisdom to help his soul."

Njoya's foot had been in the ice water for over two hours. The perspiration was drying on his face and body. The temperature in the calf and thigh of his leg had gone down considerably. The ice was all used up. The fear on the young men's faces had turned to wonder.

"Take Njoya home now. All afternoon and until he goes to bed this night, he must sit with his foot in the cold stream of water that flows by his compound. We will continue to pray that God's will shall be done."

And so the party went down the trail and disappeared again behind the hill. The missionary, still in a thoughtful mood, said to his wife, "Thank God for those folks at home who made it possible for us to have this kerosene refrigerator so that we could help just this one for his glory."

**NJOYA'S THANKOFFERING**

Curious people passing through Njoya's compound during the evening brought word to the missionary that Njoya was better. He had kept his foot in the cool water all day. Now he slept, tired from fear, anxiety and the strain of the day.

Two days passed. No word. Three days and still no word. On the fourth day the missionary was busy planing



Four fine boys of Mambila to whom our missionaries, the Rev. and Mrs. Kenneth Goodman, are ministering with the Gospel of Christ

a door for the new store room and looked up from his task. There in the door stood Njoya. In his hand he had the familiar package of eggs wrapped in banana leaves and tied between each egg so they would not break. As the missionary glanced down at the feet of the young African, he could see no difference in size.

"I want to give you these eggs as a thankoffering for your help. I am well now, and I want to hear more about your God. Everyone in the village is talking about your God who is so powerful."

"And I, if I be lifted up from this earth, will draw all men unto me" (John 12:32).

**MY YOKE IS EASY**

By Gladys Latchaw

(Quoted by the Rev. John Walkup of George, Ia., at the 1954 Pastors' Conference at Sioux Falls, S. D.)

The yokes he made were true,  
Because the Man who dreamed  
Was too  
An artisan,  
The burdens that the oxen drew  
Were light.  
At night  
He lay upon his bed and knew  
No beast of his stood chafing in a stall  
Made restless by a needless gall.

The tenets of a man  
May be full fine,  
But if he fails with plumb and line,  
Scorns care,  
Smooth planing,  
And precision with the square,  
Some neck will bear  
The scar of blundering!

**GOD'S COOPERATIVE**

(Continued from Page 17)

tlement to a successful and healthy program of self-support.

There are other vital and important and interesting departments at work in Bamenda New Hope Settlement life when studied as a whole. The church, the school, the medical service are among the chief avenue of witness and service which will be felt more and more as the settlement develops. Of these you shall be hearing, each in its turn. From the paragraphs you have just read, however, I have attempted to portray a clearer picture of the many phases and opportunities involved in this one large part of our program, "self-support."

In Jeremiah 31 we read about the promised restoration of Israel, "For I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." We know the Lord will have the same mercy upon those whom we serve here. Help us in our prayer for wisdom and guidance as the Bamenda New Hope Settlement grows into a very great and useful instrument in the mighty hands of the Lord. May he be the Head of every department and consulted in every problem! May all the honor and glory be given with thanksgiving to the Lord.

● I wept because I had no shoes . . . until I met a man who had no feet.

—Arabian Proverb.

● Most of the shadows of this life are caused by our standing in our own sunshine.—R. W. Emerson.

# The *Baptist* Avalanche in London

More Baptists than ever want to attend the 9th Golden Jubilee Congress in London, England, from July 16 to 22 and the best program that has ever been presented will thrill the crowds at the Royal Albert Hall in London. It's the opportunity of a lifetime for every Baptist!

By DR. M. L. LEUSCHNER, Editor of the 1955 ANNUAL

**A**N AVALANCHE of Baptists will surge into the largest city of the world, London, England, in July 1955. The 20 million Baptists of the world will be represented by ten thousand or more of them at the Golden Jubilee Congress of the Baptist Alliance to be held in London from July 16 to 22. This ninth Congress will undoubtedly be the most festive and most significant meeting of Baptists during the past half century.

A Baptist world consciousness has been intensified in Baptist circles in recent years. Its growth has been stimulated by the happenings and trends of the times. After World War I appeared the League of Nations. After World War II came the United Nations. In the religious world, the International Missionary Conference at Edinburgh in 1910 was the first world gathering truly representative of evangelica! Christianity as a whole. The various ecumenical movements springing up in its train have produced the World Council of Churches. At the same time a large number of world confessional organizations have come into being as new ventures in a field where Baptists had already pioneered. The days of isolationism are past. The

entire world is now of immediate concern to every nation and to any group.

Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance, has said that "it is therefore inevitable that our Baptist world fellowship should assume greater importance as time goes on. It is our job to see to it that our urge toward togetherness should develop along healthy lines, and mature into a **strong** Baptist world consciousness, a consciousness that goes to the very grassroots of our more than twenty scattered millions of all races."

## CONGRESS PROGRAM

This dynamic Baptist witness throughout the world will be dramatized in word and fellowship at the Baptist Golden Jubilee Congress in London. Baptists from behind the Iron Curtain in Russia will be there in person or in spirit. Dr. F. Townley Lord, president of the Baptist Alliance, was in Russia with other leaders last year and reported some 5,000 Baptist churches and 512,000 baptized believers. "The Soviet Union now has the largest European Baptist community," Dr. Lord reported.

In Argentina the Baptists are on the air again proclaiming an evangelical Christian message over radio. President-General Juan Peron has promised to take an interest in removing certain religious restrictions which have heretofore hampered Baptists in their witness.

The Korean Baptist Seminary at Taejon, Korea, opened a few months ago with 140 students and 12 faculty members. The president at the Seminary is Missionary John A. Abernethy, Southern Baptist U. S. A. The dean is Dr. John E. Choe, who studied at Princeton Theological Seminary and who became a Baptist two years ago.

All 60 Baptist countries and mission fields will be represented at the Congress with the story of God's marvelous grace in their lives and of his blessings upon their ministry. The theme of the Congress—"Jesus Christ, the same yesterday, and today, and for ever" (Hebrews 13:8)—will bind these hearts together in spiritual unity and purpose.

Dr. L. A. North of New Zealand will bring the keynote address on "The Changeless Christ in a Changing World." The Congress sermon will be given by Dr. Joao Soren of Rio de



The Baptist World Alliance Executive Committee meeting in Louisville, Kentucky in September 1954 to plan for the Jubilee Congress in London, England. Dr. Frank H. Woyke, North American Baptist representative, is standing against the wall to the right of the door

Janeiro, Brazil. It is hoped that Billy Graham can speak at the closing mass meeting, probably to be held in Wembley Stadium seating 100,000 people.

Baptist leaders will come to grips with critical questions. Dr. W. O. Lewis, associate secretary, will discuss the refugee problem. The Golden Jubilee address on Sunday afternoon will be delivered by Dr. F. Townley Lord. Dr. Joel Sorenson will report on his tour to the Orient to Japan, Korea, Formosa, the Philippines, Thailand and Burma. Dr. Ohrn as general secretary will review the state of the Baptist witness today.

A great array of talented Christian nationals will represent the Baptist cause of their respective nation and people. The Baptist work in Africa, Asia, South America, Europe and other continents will be portrayed by outstanding young converts. From our Cameroons mission field in Africa we hope to send Mr. Martin, a gifted speaker, to the Congress. Dr. Paul Gebauer, superintendent of our Cameroons Baptist Mission, will also be there. These messages, dramatic presentations, colorful exhibits, films and forums will give every delegate a thrilling insight into the world-wide Baptist work.

#### REGISTRATION BLANKS

It will be necessary for everyone going to the Baptist Congress to be registered. Registration forms can be secured from our headquarters at 7308 Madison Street, Park Forest, Ill., or from your pastor. The application must be filled out and signed with the necessary church and conference commendation. It must then be sent along with the registration fee (for a single person, \$10.00; for married couple, \$15.00; for dependents under 18 years of age, \$5.00) to the Baptist World Alliance office, 1628—16th Street, N.W., Washington 9, D. C., not later than Feb. 21, 1955.

It will also be necessary to complete your transportation and travel plans as quickly as possible. Most of the good hotels are close to excellent underground transportation and within walking distance of the Royal Albert Hall. Many of them are quiet residential hotels with telephone and running water in each room and a sufficiency of bathrooms on each floor. Most of the rooms are double rooms (twin beds). There are few single rooms. The usual price per bed will be about 30 shillings (United States currency, \$4.20) a day. This includes two meals a day (breakfast and dinner) and sandwiches at night after the evening sessions. Luncheon is NOT included. To the 30 shillings must be added a 10% service charge.



St. Paul's Cathedral in London, England, which was built after the Great Fire of 1666 by Wren on the site of Old St. Paul's. Work was completed in 1710

The General Council has authorized two competent steamship agents to handle all of our North American Baptist patronage. Mrs. Elsa Frommann at the Ridgewood Travel Bureau is making all arrangements for steamship and plane travel, hotel accommodations, and a special escorted tour from July 23 to August 7 to France,

Switzerland, Austria and Germany. The Bureau's address is 59-38 Myrtle Avenue, Ridgewood, Brooklyn 27, N. Y.

The Rev. William Sturhahn, 303 McIntyre Building, Winnipeg, Manitoba, Canada, is arranging for some of the steamship transportation of our people, especially from Canadian ports  
(Continued on Page 64)



Piccadilly Circus in the heart of London, England, with Eros in the center and London's traffic circling around. The inevitable "flower girl" can be seen sitting on the steps



The beautiful Administration Building or Pat Neff Hall at the center of the picturesque grounds of Baylor University, Waco, Texas

## Waco Awaits You!

Welcome to the city of Waco in the heart of the Southland for the 31st General Conference from June 6 to 12, 1955

By the REV. LOUIS R. JOHNSON of Waco, Texas  
Pastor of the Central Baptist Church

EYES OF North American Baptists are turned southward these days, toward the state of Texas. The focal point of their gaze is the city of Waco, located practically in the geographical center of the state. "Deep in the Heart of Texas" could apply to no place more aptly than to Waco. In this lovely city, to quote the Chamber of Commerce, "where the charm of the old South still lingers in a blend of the western spirit of progress," North American Baptists will convene, June 6 - 12, 1955, for the 31st General Conference.

### AN IDEAL SETTING

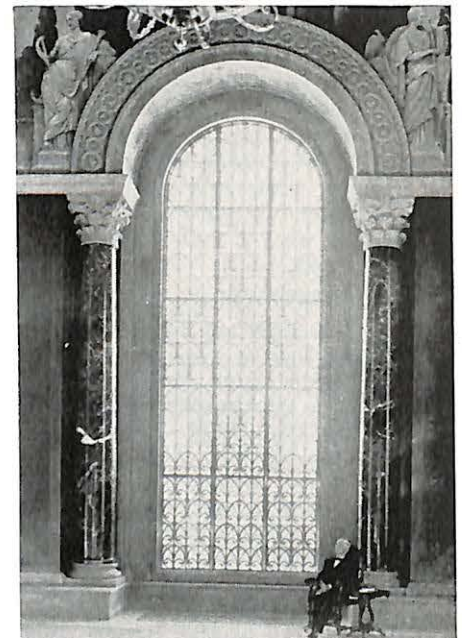
It would be hard to visualize a more ideal setting than Waco affords. The conference will convene on the campus of Baylor University, the largest Baptist school in the world, and the oldest institution of higher learning in Texas. Housing will be in modern and comfortable dormitories, some of them less than a year old. All are within walking distance of Waco

Hall, where the general sessions will be held. This modern auditorium, seating 2500, is ideally suited for us. Should the weather become too warm, across the street is Seventh and James Baptist Church with a new air-conditioned auditorium under construction, seating 2500. For smaller gatherings, the new Tidwell Bible Building offers an air-conditioned auditorium seating 550. Texans are known for bragging "Texas has everything," and as far as our Conference needs are concerned, we believe Waco has IT!

Probably the richest experience of our conferences is the unforgettable and, we believe, unparalleled fellowship we enjoy. Imagine all being housed on a beautiful campus, with no transportation problems, no parking worries, no travelling mile upon mile to attend the sessions. Instead, in leisurely southern Style, there will be ample time to revel in the scenic beauty of the campus, and to enjoy hours of unhurried wonderful fellowship.

Waco is a Baptist city, and what better place is there for a Baptist Conference? Years ago the city was referred to as "a tall building surrounded by Baptists." (There is just one tall building in the downtown area.) Though almost all denominations are represented in the more than 100 churches in the city, Baptists are still in the majority. There are 63 churches in the Waco Baptist Association, and 22,638 Baptists in the city of Waco. This does not include Negro Baptists. That means there are about half as many Baptists in Waco as in the entire North American Baptist Conference. With the population of Waco just over 100,000, that means that just about every fourth person is a Baptist.

It is an experience worth the trip to Waco to be in such an atmosphere.



The foyer of meditation in the Armstrong-Browning Library with Dr. A. J. Armstrong, its founder. This library building costing \$600,000 will be visited by many conference delegates. The meditation foyer will be used as our "prayer and meditation room"

Formal titles are soon forgotten, and people are known as "brother" and "sister." Don't be surprised if your barber, or service station attendant, or store clerk, or even policeman will call you "brother." Likely they are a deacon, or Sunday School superintendent, or choir director, or Sunday School teacher in some Baptist church in the city.

### A FRIENDLY WELCOME

To this friendly, spiritual atmosphere and setting, Waco and the Central Baptist Church, as well as the Southern Conference bid welcome to

(Continued on Page 64)

# Preview of the General Conference Program

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

SEVERAL BLUE RIBBONS of prize winning distinction can be pinned on the 31st General Conference to be held in Waco, Texas, from June 6 to 12, 1955. It will be our first conference in the southland, and especially in the great state of Texas. It will be the first time that we are privileged to take over the campus and buildings of a university for our sessions. Equally fine and distinctive will be the General Conference program as announced by the Rev. Paul F. Zoschke of Brooklyn, N. Y., the chairman of the Program Committee.

## "WHAT THE SPIRIT SAITH"

It ought to be a conference with spiritual content and uplifting power. The theme will direct our daily attention to "What the Spirit Saith to the Churches" (Revelation 2:7). Inspiring music will be provided by the mass choir of the Central Church, Waco, Texas, and the Cottonwood and Crawford Churches of Texas, directed by Mrs. Louis Johnson of Waco; by the Ministers' Chorus of North American Baptist pastors directed by the Rev. Edmund Mittelstedt of Los Angeles, Calif.; by the male chorus of the Strassburg Baptist Church near Marion, Kans.; and by a young people's mass choir.

Our missionary advance and tasks will receive a major share of attention. We shall be privileged to welcome quite a number of Cameroons missionaries on furlough to the conference. These include Rev. and Mrs. Donald Ganstrom, Rev. and Mrs. Howard Roth, Rev. and Mrs. Fred Holzimmer, Miss Laura E. Reddig, and Miss Margaret Kittlitz, whose home town is Waco. The Thursday evening Missionary Rally and Sunday evening program will present these missionaries with their messages and testimonies.

## OPENING NIGHT

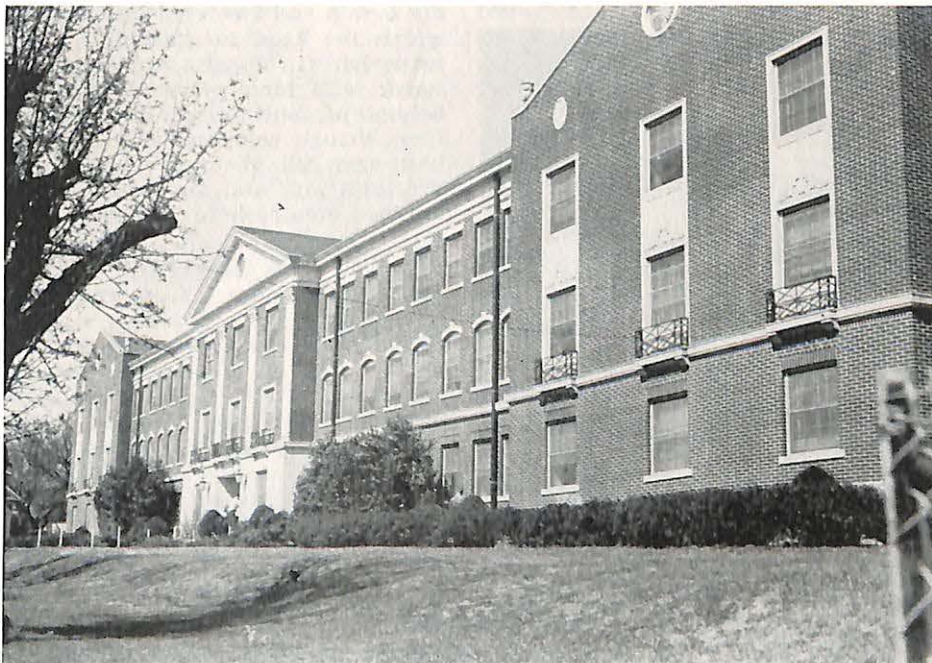
The opening night ought to be a rousing "send off" for a wonderful week. The addresses of welcome are bound to be "Southern style" with lots of warmth and affection. Mr. Walter W. Grosser of Oak Park, Ill., is to bring the keynote address. His keen discernment of our times and his understanding of our churches and people ought to provide for a provocative message.

The unusual setting of our General Conference on the university campus will add a thrilling note to some of the special programs that are being planned. The young people want to have a watermelon feed in the out-of-doors for their "get acquainted hour"

on the opening night after the service. The women will hold their "missionary tea" in the luxurious surroundings of the Students' Lounge on Friday afternoon. The Saturday night banquet with the young people in charge will probably be held in the Coliseum with room for a thousand or more people in this mammoth hall on the outskirts of Waco.



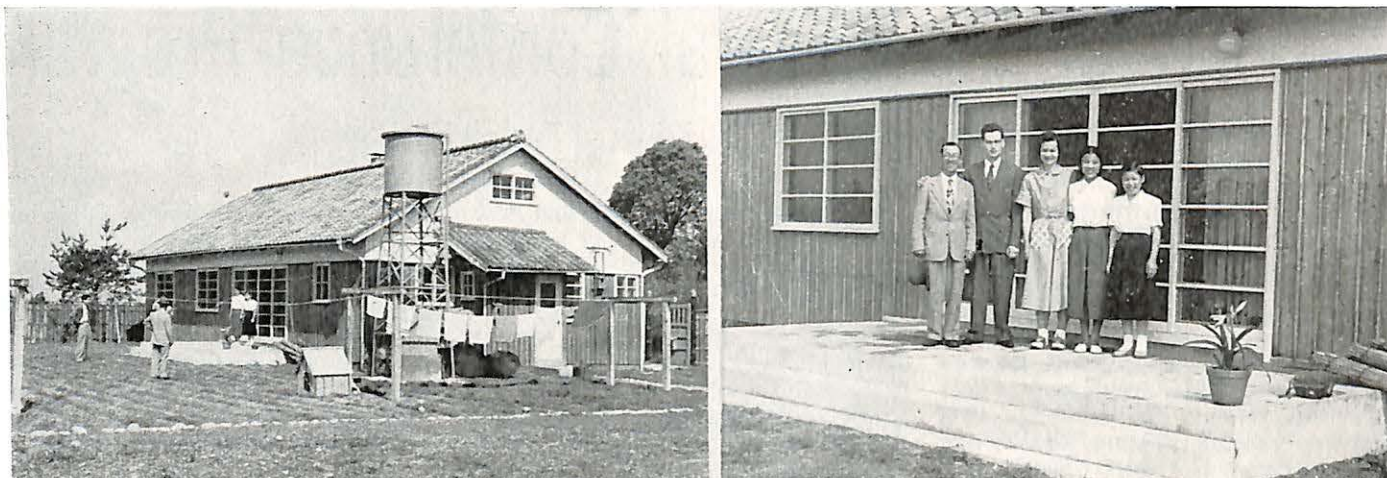
Dr. W. R. White, the illustrious president of Baylor University and a fervent Baptist preacher, who will bring the Bible messages each day at the General Conference sessions



One of several fine dormitories of Baylor University, Waco, Texas, where General Conference visitors will find comfortable lodging for \$1.50 a day!

The theme of "Evangelism" will stir our hearts on Tuesday evening with a great message by the Rev. H. Palfenier, denominational evangelist, on "Witnessing in the Power of the Spirit." The program of Church Extension will be reviewed and projected anew on Wednesday evening with messages by Mr. Edwin H. Marklein of Brooklyn, N. Y., and the Rev. John Wobig of Portland, Ore. Our laymen will be in charge of the Friday evening service and it is hoped that one of the outstanding Baptist businessmen of Texas, Mr. Howard E. Butt, Jr., of Corpus Christi, Texas, will be the speaker.

The daily sessions will present reports and reviews of God's work in the  
(Continued on Page 63)



The Baptist Mission house at Ujiyamada, Japan, showing towels and umbrella drying after the baptism (left), and "a special group picture" at the right on this important day—Pastor Kikuchi, John Rhoads, Florence Miller, Yamamoto San and Kitahara San.

## God's Open Doors in Japan

Japan is going through a critical phase in its postwar history. We as North American Baptists have a promising rural field in the Mie Ken area for our missionary witness. The language difficulties are legion for our missionaries. This is an article to make you pray and work harder than ever for our Japan Mission

By the REV. WALTER SUKUT, Our Missionary to Japan

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." (Revelation 3:7-8).

THE ABOVE words, which constitute a part of the letter written by God through the apostle John to the church in Philadelphia, contain a message that should be a real source of strength and blessing for us to whom God has opened the doors to carry on missionary activities in Japan and elsewhere in these days of world conflict and confusion. I believe that I am wholly in accord with the Scriptures and need not enter into a theological discussion by asserting that we can fully apply the message contained in these words to the church of our age and, more specifically, to our own missionary activities.

It is a real source of strength for me personally to know that even though I have little strength, God has opened unto me the doors and has commissioned me to enter into the harvest for him. Until he closes those doors, no

one, no matter how powerful an enemy he may be, can close them. Therefore, we need not fear nor be dismayed over the ever increasing confusion and conflicts that can be seen in many of our countries here in the far East. Rather,



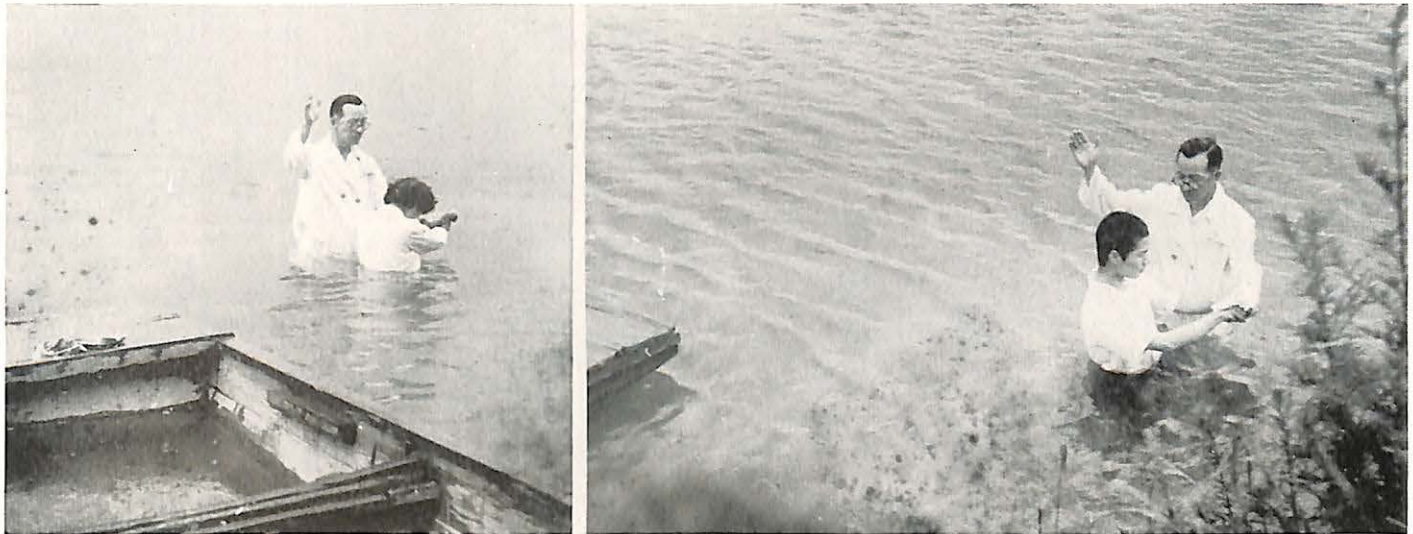
This Japanese farm woman with her heavy load was given a Christian tract by our missionaries. She received it gratefully and at once sat down and read it with interest.

knowing that our Master goes before us, with the calmness and peace of a dove we can go about doing that which he has commissioned us to do until he comes.

It has been a little over a year since my family and I entered into the doors which the Lord so graciously opened to us here in Japan. We thus cannot speak with long years of experience behind us, but for us this period of time, though comparatively short, has been very full. We have had many adventures, joys and also some trials in the past months here in Japan.

It is, first of all, my desire to share with you, who have made our being here possible, some of the experiences which have been ours. As our ship pulled away from the dock at San Francisco, Calif., on August 17, 1953, and passed beneath the Golden Gate bridge, we knew we were entering through the golden gate of service for our Master. Our hearts were bubbling over with joy because of this high calling which is ours in Christ Jesus.

At the same time, there was a feeling of awe, almost a bewildering feeling in our hearts as we launched out into the deep. Just what was in store for us beyond the blue horizon we did not know, but we were most eager to find out. The expectancy of it all made



Two of the Japanese Christian converts who were baptized by Pastor Kikuchi near Ujyamada on Pentecost Sunday, June 6, 1954. At the left Miss Kammori is being baptized, and at the right Takashi San, the 18-year-old son of the Buddhist priest

the two weeks, with nothing but the blue horizon to look at, seem very long.

The first large task that confronted us after we had situated ourselves in our new home is a task which will probably take us the rest of our lives and a little while in eternity to accomplish. The task I'm referring to, of course, is that of learning the Japanese language. To say that learning the language is a job that causes every missionary moments of discouragement and many hours of hard labor is putting it very mildly.

An older missionary, who was a bit discouraged over the progress he was making in the language, told me that there comes a day sooner or later when every missionary to Japan curses the day when the people of Babel purposed within their hearts to build a tower to heaven. Although I trust that we

will never get to the place of cursing, I must admit, and I do not think that anyone who has tried to master this language would deny it, that God did a masterful piece of work that day when he confused the tongues of the men of Babel.

However, even though we are often tempted to stress only the difficulties that we have in learning the language, it is not all drudgery. Learning a language that is so completely different from our own, both in its written and spoken form, is most interesting. It is almost like getting a glimpse into another world, because not only are their words so completely different from ours but also their way of thinking and their way of expressing themselves are so very different. It opens up to the student a whole world of complete new expressions and say-

ings which are as quaint as the Oriental people whose thinking they represent.

Learning the language also has its humorous side. Many are the times when the class is interrupted by a burst of laughter because of the mistake that some student has made. For example, there are such instances repeated many times in different forms as we had in my class recently. One of our number tried to tell us that he and his wife ate breakfast before he came to school, but instead, by misplacing a word, he ended up saying: "I ate my wife for breakfast before I came to school this morning."

When the joke is on you, it isn't quite as funny! But in learning the language it is well to lay aside all inhibitions and pride and laugh along with the rest, even if the joke is on you, or else you are bound to have



At the river the Japanese Christians sing "O Happy Day" before Mrs. Ataka, the mother of six children, is baptized. The elderly Japanese lady in the center of the picture at the left comes regularly to the services and will soon be baptized



The communion service after the baptism was most impressive with Pastor Kikuchi and Missionary John Rhoads behind the table and Miss Florence Miller at the organ, and with Japanese Christians (the baptized converts in the front row) in attendance

many heartaches, because no one is exempt from making similar mistakes again and again.

Our experiences in doing actual missionary work thus far have been very limited, but one does not need to be in the mission field very long to realize again and again that, even though their language and customs are very different, their basic human needs are the same. Only God through the Lord Jesus Christ can meet these needs. One does not need to know the language to know what is in a person's heart. If you observe a person long enough, even though you cannot understand a word he says, you can know what he is.

#### MISSIONARY'S EXAMPLE

It is thus of vital importance that your missionaries conduct themselves in a Christ-like manner at all times. The Japanese people are very sensitive, and one mistake made by a missionary, though it might slip by unnoticed in the states, can set the work of a mission and a missionary back a whole year or two, and often even completely ruin the work of a mission in that area. Pray that we might be able to crucify more of self, so that the radiance of our lovely Savior may flow through us into the hearts of the many who daily observe us and read us as an open Bible.

As North American Baptists we have much cause for rejoicing because of these opportune days that are ours here in Japan. It is my sincere conviction that God has opened to us as a denomination the doors to the most challenging phase of missionary activities in Japan today. A recent survey (made by the Evangelical Missionary Association of Japan) bears out the fact that by far the most neg-

lected areas in missionary activities in Japan today are the rural areas of Japan to which God has called us as a denomination.

This survey reveals that, and with the permission of the Evangelical Association I quote: "While the city of Tokyo with a population of 7½ millions, has one evangelical missionary to every 17,000 people, there are 9 entire prefectures, with a total population of 10½ millions, where the average proportion is only one missionary to every 25,000 people. The nationwide average is one missionary to every 57,400 people."

#### NEGLECTED RURAL AREAS

According to additional figures given elsewhere by this same group, in Mie Ken, where our missionary field is located, there is a ratio of one missionary to every 147,920 people. This plus the fact that the majority of Japan's leaders come from the rural areas, and that Uji-yamada, where Florence Miller is now very faithfully representing our mission, is a stronghold for the Grand Shrine of Ise (a famous Shinto Shrine) will give you a little picture of the tremendous need in this area to which God has called us.

It will take the united efforts and prayers of every North American Baptist to carry out the important task that lies before us in the Mie Ken area alone without even mentioning the many other rural areas of Japan where the need is just as great or greater.

One can also easily feel the urgency of the task before us in the face of the present confusion and conflicts that can be seen here in the far East as well as in many other parts of the world. Japan at the present time is

going through a critical phase in its postwar history. That things are rapidly changing in Japan, no one can deny. Just how the change will affect the future work of the Church of Jesus Christ, no one can say with absolute assurance. Those who have been here since the days immediately after the war say that the response to the Gospel has very definitely slackened.

#### JAPAN AS A NATION

The very extreme pessimists go so far as to say that the mission doors which have been so completely open since the war are already beginning to swing shut. However, it is my firm conviction, and I'm sure that by far the majority of the missionaries and observers who know Japan would agree, that this is not the case. I believe what is happening in Japan is this, (this also seems to be the viewpoint of many who are far greater authorities than I, with the defeat of Japan in the last war, and the public announcement of the Emperor that he is not of divine lineage, Japan temporarily has lost its identity as a nation.

At the present time the United States Security Forces are turning more and more of the responsibilities which they took at the beginning of the occupation back to the new found democracy of Japan. This plus the fact that Japan has now established its own military force has brought Japan to the place where it once again is beginning to feel its full identity as a nation.

However, this does not mean that the doors for missions in Japan are closing. At the present time there doesn't seem to be any apparent need to be alarmed. On the contrary, I believe that the doors will remain open,



and that we will be in a better position now to grasp the opportunity to do missionary work than when Japan felt the oppression of the conqueror who is sitting on her door step. I believe we can thus heartily welcome the time when the American Army can completely withdraw from Japan. To be sure, there are extreme left wing groups who are quite anti-American, but I do believe that most of the people of Japan are eager to establish the friendliest relationships with the West.

#### RESPONSE TO THE GOSPEL

Also the fact that it is not quite as easy to gather a crowd around you, and the fact that they are not quite as eager to accept tracts and Gospels does not necessarily mean that there aren't as many who actually accept Christ now as there were immediately after the war. Some of the response immediately after the war was not genuine, but there were those then and still are who genuinely respond to the Gospel. Thus with the Apostle Paul we need to say: "Therefore I endure all things for the elect's sakes that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Timothy 2:10).

Japan has never been and is not now the easiest mission field in the world. A Japanese pastor, Rev. S. Ando, speaking to a group of missionaries recently said: "I have been a pastor for 33 years, and I speak from experience when I say that it is difficult to win my own people for Christ." This should not give cause for discouragement. God has not promised that it will be easy, and we need to remember that where the battle is the fiercest the victory is also the most glorious.

The fact that Japan is a difficult mission field is easy to understand when we recognize that when the devil has had an iron rule over a nation for thousands of years, he is not going to let it go without a struggle. But our God is all powerful and in his Name we can claim Japan for Christ.

In conclusion, let me point out that the enemy who faces us in this spiritual warfare is cunning and exceedingly deceitful. To fail to recognize his power for one moment would be a grave mistake. Therefore let us always keep in mind the words of the Apostle: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand . . . Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6: 13 and 18).



A rather rare photographic study of a Japanese pilgrim, trudging along the road and going from shrine to shrine seeking peace and salvation. On the stick which he is carrying are inscriptions showing every religious shrine which he has visited

#### PRAY FOR JAPAN

Let us remember that it is not only the desire of Satan to close the doors for missionary activities in Japan and elsewhere in the world, but it is also his earnest desire to keep locked the doors to the hearts of all who are without Christ. It is also his desire to keep the power of God from flowing through our lives. Pray, therefore, with all prayer and supplication that through the power of God flowing through us millions of hearts which are still locked to the Gospel may be opened.

Pray especially that the Gospel may penetrate the iron gate of the palace and unlock the doors to the hearts of the emperor and his family. I believe that if the emperor of Japan would come "all out" for Christ, it would

begin a revival that would reach every village and hamlet in Japan.

It was as the people of the church prayed without ceasing, as we read concerning the escape of Peter from prison, that "when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out and passed on through one street and forthwith the angel departed from him" (Acts 12:10).

It is God who opens and shuts doors. Therefore, let us look to him with all expectation. In so doing we can sing with the hymn writer:

"All hail the pow'r of Jesus name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."



The main street of Ujiyamada, Japan with souvenir shops prominent on both sides of the street. This city is in the center of the Mie Ken area where our missionaries are proclaiming the Gospel



Some of the many bronze plaques which are prominently posted in the North American Baptist Seminary, Sioux Falls, South Dakota, showing the generous individuals and groups who contributed to the new Seminary buildings

## Engraved into the Seminary Story

More than a thousand names of North American Baptists are inscribed into the name plates, plaques and \$100 Club Book of those who made contributions to the new Seminary buildings in Sioux Falls, S. Dak. This is the remarkable story of those donors and their offerings

By DR. GEORGE A. LANG, Seminary President

THERE IS HARDLY a member in our churches of the North American Baptist General Conference who has not seen a picture of the lovely grounds and beautiful buildings of our North American Baptist Seminary in Sioux Falls, South Dakota. These pictures have been well taken and have been placed in the publications of our conference.

Some of them have come from the cameras of our capable and congenial promotional secretary and editor of our English publications, Dr. Martin L. Leuschner. Others were taken by professional photographers and by amateurs who are attending classes in our Seminary. All of them have told a distinctive story to those who have viewed them and have read the accounts about them.

Nevertheless, those who have visited the campus of our Seminary, especially during the summertime when things are in full bloom, give expression again and again to the fact that the real thing is even more magnificent and beautiful than are the pictures. Every North American Baptist has felt proud of the buildings which have been erected in Sioux Falls and are being used in the training of ministers and missionaries for our conference and other religious bodies. It thrills them to know that they have had a part and a share in making this enterprise possible.

It is a fact, never to be forgotten, that our Seminary in Sioux Falls could

never have been constructed without the sacrificial and co-operative giving on the part of hundreds and thousands of our church members and friends. It is this story which we would like to tell. Plaques which are placed in the various rooms throughout the building tell it most vividly. Those who view them and reflect on them are able to see in a visible way the truth of the statement regarding sacrificial and co-operative giving.

May we take you on a tour of the Seminary buildings beginning with the Euclid Avenue entrance with the purpose of viewing the plaques? To omit any one name would be unfair to the individual. Therefore we wish to skip no plaque in the building. Even though there are numerous names, we are sure they will all be of interest to you.

### ADMINISTRATION BUILDING

On entering the main entrance into the building we find to the left in the foyer a large plaque with the heading, "Administration Building, North American Baptist Seminary, List of Contributors." Then comes the list:

Mr. and Mrs. R. E. Althof  
 Mr. and Mrs. Herman Bleeker  
 Prof. and Mrs. Albert Bretschneider  
 Mr. and Mrs. E. J. Dirksen  
 Mr. and Mrs. Henry G. Geis  
 Dr. and Mrs. Albert Felberg  
 Edwin Gasser  
 Mr. and Mrs. Fred A. Grosser

Mr. and Mrs. Walter Grosser  
 Mr. and Mrs. Harold Hiller  
 Rev. and Mrs. Albert Ittermann  
 Prof. and Mrs. Reuben Jeschke  
 Mr. and Mrs. Lou Johnson  
 Harry Klausmann  
 Joseph B. Klausmann  
 Prof. Lewis Kaiser (Memorial)  
 Mr. and Mrs. G. F. Koch  
 Henry and Wilhelmina Kugel (Memorial)  
 Dr. and Mrs. George A. Lang  
 Mr. and Mrs. Richard Mulder  
 Paul Pequegnant Estate  
 Robert Peterson, Sr.  
 M. and A. Potratz  
 Chris Rich, Amos Rich, and Samuel Rich  
 Mr. and Mrs. John Rolfs  
 Mr. and Mrs. William Schmidt  
 Mr. and Mrs. George E. Schroeder  
 Mr. and Mrs. Arthur Schwerin  
 Mr. and Mrs. Frank Schulz  
 Dr. and Mrs. A. D. Stassen  
 Mr. and Mrs. E. Elmer Staub  
 Mrs. Barbara Steinfeld  
 Miss Anna Stier  
 George D. Terveen & Sons  
 Mr. and Mrs. H. F. Tober  
 Miss Anna Vetter (Memorial)  
 Estate of Lena Voigt  
 Mr. and Mrs. George J. Wagner  
 Mr. and Mrs. Frank L. Walker  
 Mr. and Mrs. A. J. Weber  
 Mr. and Mrs. Max E. Wilde (Memorial)  
 Mrs. Anna Wilkens  
 Charles Willeke  
 Mr. and Mrs. George Winters

Dr. and Mrs. Frank Woyke  
Mr. and Mrs. J. A. Zurn

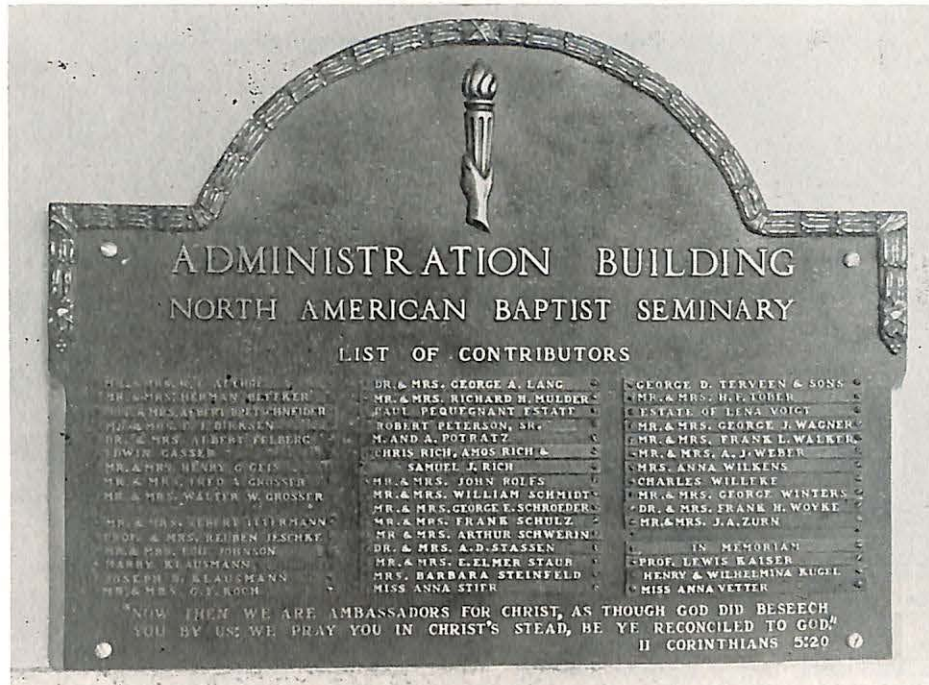
What an array of contributors! Each has contributed \$500 or more toward the construction of the building and thus are investors in the training of men and women for the work which is described in the beautiful verse on the plaque: "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20).

**MEMORIAL LIBRARY**

We take a few steps around the corner and enter the door into the library. Here we find stacks which contain almost 10,000 books. On the east wall are the large size pictures of Professor Lewis Kaiser on the left, and Professor Albert Ramaker on the right. These two men served the longest period of time as instructors in the Seminary of all the professors during the entire history of the school. Their total teaching time makes about 87 years. Each taught over 40 years in length. Thus the majority of pastors in a former generation sat under the teaching of these scholarly and godly professors.

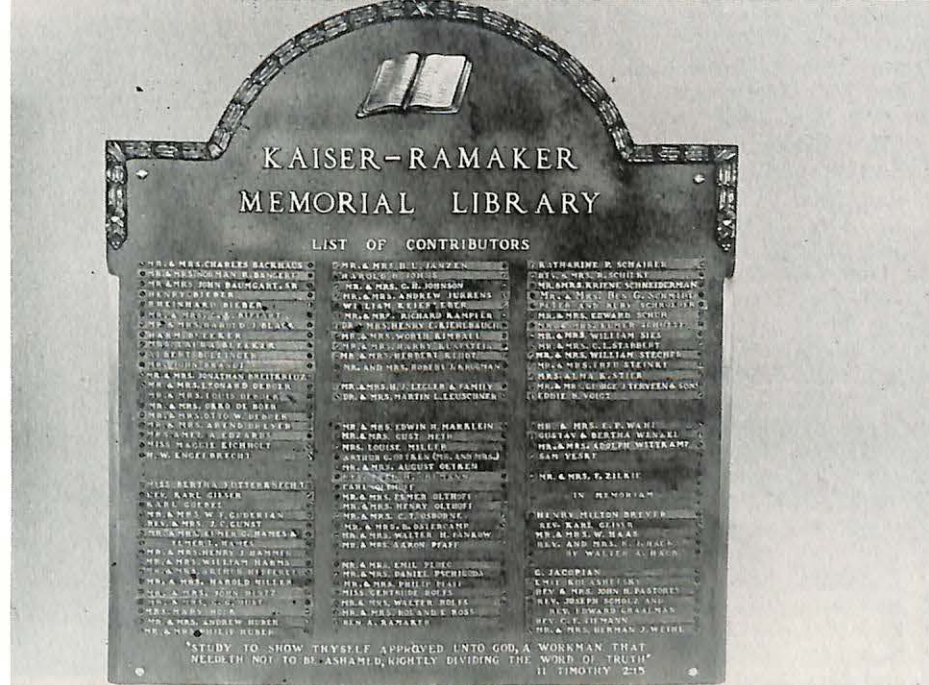
The Library is named after them, and thus is known as the "Kaiser-Ramaker Memorial Library." On the plaque in the room are found the following:

- Mr. and Mrs. Charles Bachhaus
- Mr. and Mrs. Norman R. Bangert
- Mr. and Mrs. John Baumgart, Sr.
- Henry Bieber
- Rheinhard Bieber
- Mr. and Mrs. C. K. Biffart
- Mr. and Mrs. Harold J. Black
- Harm Bleeker
- Mrs. Laura Bleeker
- Albert Bollinger
- Mr. John Brandt
- Mr. and Mrs. Jonathan Breitzkreuz.
- Mr. and Mrs. Leonard DeBoer
- Mr. and Mrs. Louis DeBoer
- Mr. and Mrs. Okko DeBoer
- Mr. and Mrs. Otto DeBoer
- Rev. J. G. Draewell (Memorial)
- Mr. and Mrs. Arend Dreyer
- Henry Milton Dreyer (Memorial)
- Mrs. Amelia Edzards
- Miss Maggie Eichholt
- H. W. Engelbrecht
- Miss Bertha Futterknecht
- Mr. and Mrs. John P. Gerber (Memorial)
- Rev. Karl Gieser (Memorial)
- Karl Goebel
- Mr. and Mrs. W. F. Guderian
- Rev. and Mrs. J. C. Gunst
- Mr. and Mrs. W. Haas (Memorial)
- Rev. and Mrs. R. J. Hack (Memorial, by Walter Hack)

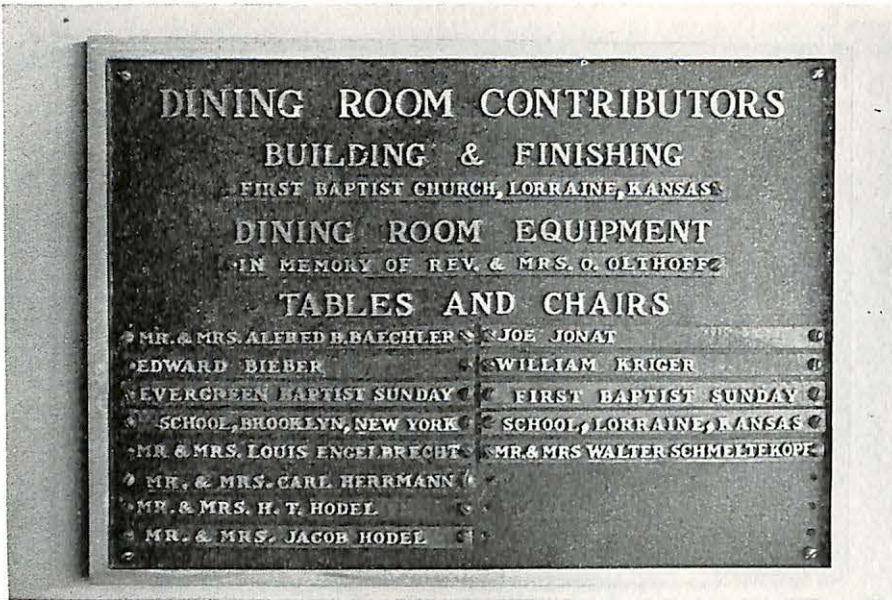


The bronze plaque in the Administration Building of the North American Baptist Seminary, Sioux Falls, S. Dak., showing the names of its contributors

- Mr. and Mrs. Elmer G. Hames and Elmer L. Hames
- Mr. and Mrs. Henry J. Hammer
- Mr. and Mrs. William Harms
- Mr. and Mrs. Arthur Hepperle
- Mr. and Mrs. John Hintz
- Mr. and Mrs. Clarence Hoelzen
- Mrs. Mary Hook
- Mr. and Mrs. Andrew Huber
- Mr. and Mrs. Philip Huber
- Mr. and Mrs. G. G. Hust
- G. Jacopian (Memorial)
- Mr. and Mrs. H. L. Janzen
- Harold B. Johns
- Mr. and Mrs. G. H. Johnson
- Mr. and Mrs. Andrew Jurrens
- William Keierleber
- Mr. and Mrs. Richard Kampffer
- Dr. and Mrs. Henry E. Kiehlbaugh
- Mr. and Mrs. Worth Kimball



The plaque in the Seminary's Kaiser-Ramaker Memorial Library with the list of contributors who made the building of the fine library possible



The plaque in the Seminary Dining Room showing the names of those who contributed toward the building, its finishing, equipment and tables and chairs

Mr. and Mrs. Harry Klapstein  
 Mr. and Mrs. Herbert Kludt  
 Emil Kolashefsky (Memorial)  
 Mr. and Mrs. Robert J. Krogman  
 Dr. and Mrs. H. J. Legler and Family  
 Dr. and Mrs. Martin L. Leuschner  
 Mr. and Mrs. Edwin H. Marklein  
 Mr. and Mrs. Gust Meth  
 Mrs. Louise Miller  
 Mr. and Mrs. Arthur Oetken  
 Mr. and Mrs. August Oetken  
 Rev. Fred Ohlmann  
 Carl Olthoff  
 Mr. and Mrs. Elmer Olthoff  
 Mr. and Mrs. Henry Olthoff  
 Mr. and Mrs. C. T. Osborne  
 Mr. and Mrs. B. Ostercamp  
 Mr. and Mrs. Walter H. Pankow  
 Rev. and Mrs. John Pastoret (Memorial)  
 Mr. and Mrs. Aaron Pfaff  
 Mr. and Mrs. Philip Pfaff  
 Mr. and Mrs. Emil Ploog  
 Mr. and Mrs. Daniel Pschigoda  
 Miss Gertrude Rolfs  
 Mr. and Mrs. Walter Rolfs  
 Mr. and Mrs. Roland E. Ross  
 Ben A. Ramaker  
 Katharine P. Schairer  
 Rev. and Mrs. R. Schilke  
 Rev. and Mrs. John Schmidt  
 Mr. and Mrs. Kriene Schneiderman  
 Rev. Joseph Scholz and Rev. Edward Graalman (Memorial)  
 Peter and Ruby Schroeder  
 Mr. and Mrs. Elmer Schulte  
 Mr. and Mrs. Edward Schuh  
 Mr. and Mrs. William Sies  
 Mr. and Mrs. C. L. Stabbert  
 Mr. and Mrs. William Stecher  
 Mr. and Mrs. Fred Stienke  
 Mrs. Alma K. Stier

Mr. and Mrs. George J. Terveen and Sons  
 Rev. C. F. Tiemann (Memorial)  
 Eddie B. Voigt  
 Mr. and Mrs. E. P. Wahl  
 Mr. and Mrs. Herman J. Weihe (Memorial)  
 Gustav and Berta Wenzel  
 Mr. and Mrs. Wm. Wesner  
 Mr. and Mrs. R. Wilchinski  
 Mr. and Mrs. Adolph Wittkamp  
 Sam Yeske  
 Mr. and Mrs. F. Zilkie  
 This represents a large group of individuals who contributed at least

\$250 or more each with a specific designation for the library.

On the right of the entrance to the building is the office of the president. In it we find the plaque with the words "Donors—Dr. and Mrs. William Kuhn." It was the desire of Dr. Kuhn that he contribute his sum specifically for the president's office. Thus the memory of this most influential man of God, who served our denomination so fruitfully through more than 30 years, continues to speak.

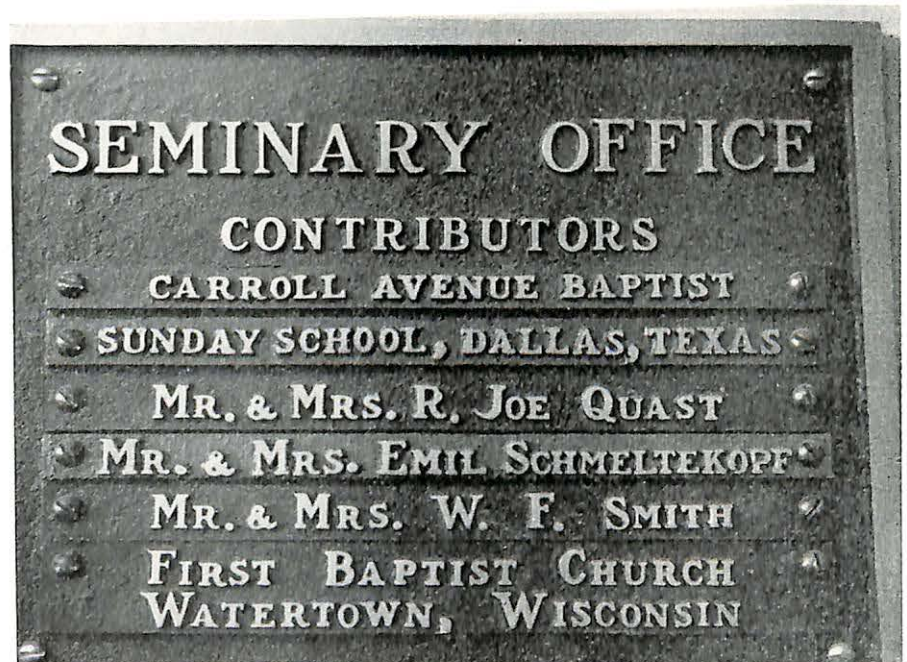
We have many such plaques throughout the building. Men and women who either contributed before the Lord took them from this earth, or whose names are found because of the contribution of loved ones or friends. Thus the memory of these men and women lives on in the life of the denomination in which they served and for which they contributed so sacrificially.

The next room contains the Seminary Office. On the plaque here we read:

Carroll Avenue Baptist Sunday School of Dallas, Texas  
 Mr. and Mrs. R. Joe Quast  
 Mr. and Mrs. Emil Schmeltekopf  
 Mr. and Mrs. Ben G. Schmidt  
 Mr. and Mrs. W. F. Smith  
 First Baptist Church, Watertown, Wisconsin

The four faculty offices which are viewed as we proceed down the hall toward the west have plaques in this order:

"In Memory of John Heitzman by the children."



The bronze plaque in the Seminary Office with the name of Mr. and Mrs. Ben E. Schmidt of Opportunity, Wash., still to be added



The North American Baptist Seminary Chorus ready to leave on its 1954 concert tour with Dr. George A. Lang and Dr. Ralph E. Powell at the right

"A Memorial to George Kampfer"  
(the great missionary to Assam)  
"Mr. and Mrs. William Pfaff, Donor"  
"Mr. and Mrs. W. C. Schmeltekopf,  
Donor"

On the opposite wall of the hall hangs the picture of Dr. August Rauschenbusch, the first professor in our Seminary, who began his work in 1857. Then comes Professor H. M. Schaeffer, who gathered the funds for the building at 246 Alexander Street, Rochester, New York, and Dr. Walter Rauschenbusch, the illustrious professor of international fame and influence. Then follow Dr. Jacob S. Gubelmann, Professor F. W. C. Meyer, Professor Adolph Schneider and Professor Otto Koenig.

The "First Baptist Church of Colfax, Washington," has its plaque in the student lounge, while the McDermot Avenue Baptist C.B.Y. and Sunday School of Winnipeg, Manitoba, have plaques in the two guest rooms, besides one "in memory of Mr. and Mrs. Samuel J. Decker."

#### DINING ROOM AND KITCHEN

We proceed now into the south wing of the building. This brings us into the dining room, where we find the interesting plaque containing nameplates for three distinctive projects: the building and finishing by the "First Baptist Church of Lorraine, Kansas"; the dining room equipment in memory of "Reverend and Mrs. O. Olthoff," pioneers in the Dakotas who started many churches; tables and chairs, purchased by

Mr. and Mrs. Alfred B. Baechler  
Edward Bieber  
Evergreen Baptist Sunday School,  
Brooklyn, New York  
Mr. and Mrs. Louis Engelbrecht  
Mr. and Mrs. Carl Herrmann  
Mr. and Mrs. H. T. Hodel

Mr. and Mrs. Jacob Hodel  
William Kriger  
Joe Jonat  
First Baptist Sunday School, Lorraine, Kansas.  
Mr. and Mrs. Walter Schmeltekopf  
Otto Tomm

We now enter into the cheery and well equipped kitchen. Most of the equipment is made of stainless steel and is kept in first-class condition by our matron, Mrs. Ben Wiese and her present helper, Mrs. Hattie DeBoer. The latter was our matron for nine years. Her services as matron were changed because of the death of her husband, Mr. Okko DeBoer, who

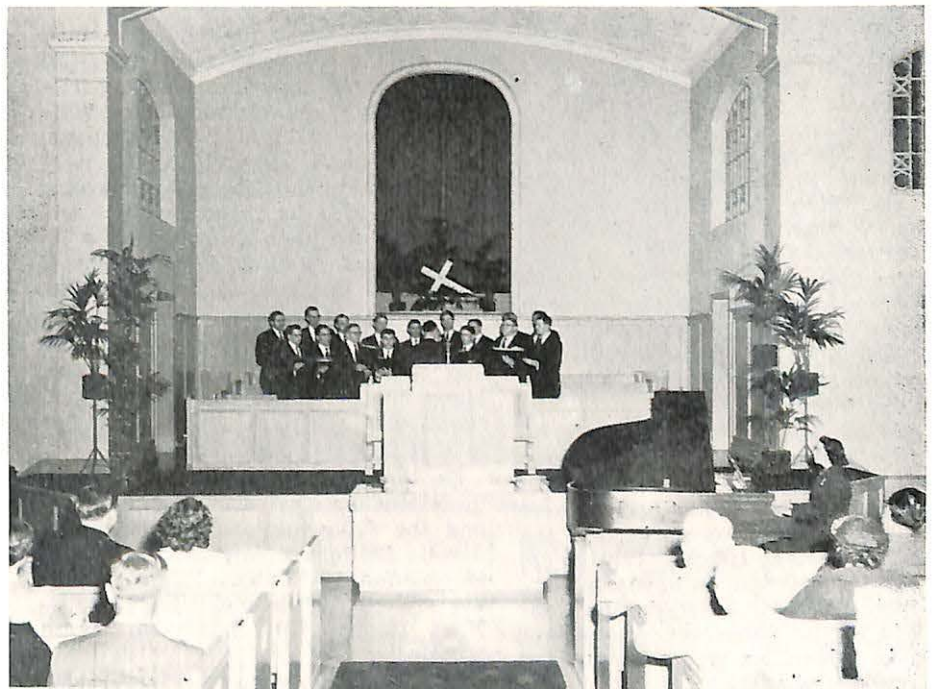
passed away so suddenly in December 1953 after serving as superintendent of buildings for 8½ years. We appreciate the fact that Mrs. DeBoer continues on with us with her sister, Mrs. Ben Wiese.

In the kitchen we find the lovely plaque with the words, "Kitchen Built and Equipped by Woman's Missionary Union of North American Baptist General Conference." Every woman of this great conference of ours would feel proud to be working in this kitchen. In fact, I am sure that each one would wish to have a kitchen similar to it in her own house. We are, thus, deeply appreciative to the ladies for this wonderful contribution which they have made to the Seminary.

#### DORMITORY ROOMS

We now proceed upstairs to the first floor of the dormitory. In the cleanly kept and well lighted hall, we find 14 doors leading into the rooms where the students sleep and do their studying. These rooms are well equipped with lower and upper bunks, chest of drawers, tables, wardrobes, lampstand and chairs. Light oak finishing wood has been used throughout the building. Thus we notice the attractiveness of the furniture as we enter the rooms.

At the top of the door of each room there is found one or two plaques recognizing the contributors toward the construction, finishing and furnishing of these rooms. As we go down the hall we find these names with certain specific notations on the



The Seminary Chorus directed by Dr. Ralph E. Powell rendering a sacred concert in the Ebenezer Baptist Church, Detroit, Michigan

fourteen doors: Atlantic Conference C.B.Y.; In memory of Mr. and Mrs. Friederich Loewer; First Baptist Church, Avon, South Dakota; Minnesota C.B.Y. and S.S.U.; Clay Street Baptist Church, Benton Harbor, Michigan; Parkston and Tripp Churches, South Dakota; Foster Avenue Baptist Church Chicago, Illinois; Mr. John Rolfs; In memory of Hisko and Jennie DeBoer; In Memory of Mrs. Louise Schneider; Eastern Conference Ladies Organization; First Baptist Church, Elgin, Iowa; A. F. Lehr; First Baptist Church and Sunday School, George, Iowa.

What worthy remembrances these are for those who have served well and who have left the scene of their earthly activity! Also, what a reminder of the connection which we have with the various conferences and groups throughout our whole General Conference area! It may be well for those who have contributed in one form or the other to remember daily in prayer the student or students who stay in the rooms, behind the doors on which the plaques are found.

#### OTHER ROOMS AND PLAQUES

We proceed now to the upper floor of the dormitory, Again we find 14 doors leading into the dormitory rooms. As we go down the hall we observe these names: Southern Conference C. B. Y. and S. S. U.; Baptist Young People's Fellowship of New York and vicinity; Beaver Baptist Church, Midland, Michigan; Ebenezer Baptist Church, Vancouver, British Columbia; Trinity Baptist Church, Portland, Oregon; Bethel Baptist Sunday School, Anaheim, California; Mr. and Mrs. D. J. Weigum; Mrs. Hattie Seedorf Memorial; Oregon Baptist League; Ebenezer Baptist Church, Wessington Springs, South Dakota; Rev. and Mrs. Arthur Kannwischer; Pacific Northwest C.B.Y. and S.S.U.; Mr. and Mrs. J. A. Zurn; In Memory of Professor Walter Rauschenbusch by the Second German Baptist Church of New York, N. Y.; Mr. and Mrs. Carl Brockel; Mr. and Mrs. W. F. Guderian; and First Baptist Church, Lodi, California.

Thus, again, we find a wonderful array of conferences, young people's groups, Sunday Schools, churches, and individuals mentioned. Surely, there is no more fitting memorial for the Second German Baptist Church of New York City, than to have a plaque in honor of Professor Walter Rauschenbusch in the dormitory among students in whom he was so interested and among whom he labored for so many years. Thus, the students are ever reminded of his wonderful service to our denomination and to man-

kind as we think of his self-denying work among the needy people in "Hell's Kitchen" in the lower part of New York City.

After returning again to the second floor level, we see to the right of the Covell entrance the reception room in which students meet their parents, loved ones and friends. This is a well-lighted, bright and commodiously equipped room, with a lovely winter scene on the south wall. Many hours of fellowship are spent here by students and their friends.

We go to the west of the entrance and we find the door which leads into the quarters of the superintendent of buildings and grounds and the matron, Mr. and Mrs. Ben Wiese. Just on the inside, where the living room leads into the short hallway, is found the plaque with the words "Donor—Walter Schmitke." In this apartment are also two bedrooms and a bathroom.

#### SEMINARY CHAPEL

We proceed down the wide corridor to the east and find on our right the entrance into the chapel. In the front we have attractive oak paneling with a beautiful cross. On the platform a correspondingly oak lectern is used as a pulpit. To the south is a flower box which contains various green plants and ivies which add considerable life to the room. On the north wall of the chapel near the door is the plaque which contains the words "In Sacred Memory of Edward Glanz 1888-1936 'I have kept the faith' 2 Timothy 4:7."

In the back of the chapel, which part can be separated from the front by a movable accordion plastic partition, is the plaque "Donor—The Walter Steinberg Family." This chapel can seat comfortably 225 to 250 people. It is also used for class purposes. It will be used for these purposes until the future plans to construct a library-chapel building directly east of the Euclid entrance is consummated.

What wonderful hours of spiritual fellowship are enjoyed by students and faculty in the chapel services! Many an individual, again and again, comes closer to his Lord and Master in this place.

On the opposite side of the hall are three smaller classrooms. In them we find the following plaques: "Donor—Amelia Steffens in memory of Dr. A. H. Steffens"; "Donor—Pilgrim Baptist Church, Philadelphia"; "Donor—First Baptist Church, Avon, South Dakota."

When we come to the large windows at the end of the hall, we turn and look down the avenue to three lots which are owned by the Semi-

nary. They are choice lots in a choice location. Some day it is hoped that we will be able to build a beautiful and well equipped married students' dormitory on that spot. This would meet a need which is ever growing as more married men and women come into the Seminary for training.

We mention one other recognition for the many who have contributed toward the construction of our lovely Seminary building. An attractive book will be placed in the library with the names of all those who are members of the \$100 Club. These have contributed \$100 or more to the construction of the Seminary. About 700 names will be included in this list when it is finished. The names at present are kept in the files in the Seminary Office awaiting the time when all will have paid up their pledges and the finished work can be produced and placed in the library.

#### A THOUSAND NAMES

Thus, on the name plates, the plaques and in the \$100 Club Book, there will be almost a thousand names of different groups and individuals. If man and wife were counted, there would be some 1400 to 1600 names. To think of the many children, young people, as well as church members and friends, who contributed in Sunday Schools, Sunday School classes, C.B.Y.'s, Women's Societies, and churches, the number would go into the thousands. What an array of generous and sacrificial contributors!

This gives to us who serve in the Seminary a sense of kinship with the donors and contributors. It also gives a sense of belonging to the contributors. They see their names as well as the buildings which have been constructed because of their generosity. These are spiritual ties which become still stronger and more significant as we see ministers and missionaries who have been trained in the North American Baptist Seminary active and busy in the winning of souls for Christ. Such consecrated, well-trained and spiritual men and women we find in Africa, in Japan, in Europe, in many churches and home mission fields in the United States and Canada.

These plaques help to tie together the men and women of our denomination who served faithfully in the past with those who are serving today and those who are being trained to serve tomorrow. We are proud of this large denominational family who are a segment in the great family of God, whom no one can number, but who are all known by our Lord and Savior, Jesus Christ, whose we are and whom we seek to serve.

# Prominence of Women at Conferences

Officers of the Woman's Missionary Union were given a hearty reception as guest speakers at the summer conferences, and White Cross clinics and the women's programs at the conferences showed our church women to be enthusiastic handmaidens of the Lord

By MRS. WALTER W. GROSSER,  
President of the Woman's Missionary Union

SINCE THE DAY of Eve women have been prominent—good or bad! The Bible extols the virtuous woman whose price is far above rubies. It records the beautiful "Magnificat" of Mary, the mother of Jesus. On the other hand, it also brings to light sinful women and exposes their faults.

In this day of feminine front-seat drivers, there are many women of both types whose entire aim in life is to become conspicuous. They desire to be noticed. Listen in on their conversations concerning dress, slim figures (in Africa the plump ones!), and material possessions and one is soon convinced of this truth. How often women say, "I have just washed my hair and can't do a thing with it." Their listeners do not care if they ever wash their hair or set it just so their own is lovely and will be noticed. The commercial world has capitalized on women's vanity and profits from their love of approval on the part of others.

## THE VIRTUOUS WOMAN

With all of the ambition to become prominent and the many so-called progressive movements to liberate the spirits and minds of womanhood, good as many of them have been, the feminine masses have sacrificed some of the finest attributes of their God-given heritage, including the courtesy and respect of men. The happiness they have sought has not been their portion because no **self-seeking** methods bring the peace and contentment of **self-giving**.

The virtuous woman of Proverbs should still be found among Christian women. Frequently they find her standards too old-fashioned for this atomic age and succumb to their worldly sister's patterns. Virtuous women find men courteous and respectful. Their husbands rise up and call them blessed. They have not sacrificed the chivalry of men. They are prominent in the right way. The women Moses noticed were concerned about the duties that were theirs. He was lying down resting after his long

journey from Egypt to the land of Midian. Nearby was a well, and a group of women came there to water their flock. Just then shepherds came with more sheep and drove away these women and were about to allow their flock to drink the water the women had already drawn. Moses saw what was happening and "Moses stood up and helped them" (Exodus 2:17). He drove away the shepherds and then drew all the water these women needed for their flock.

## CONFERENCE REPRESENTATIVES

North American Baptist women were prominent in the nine local conferences and at the association meetings because the masculine leadership of the General Conference saw

Without looking at them with rose-colored glasses, these representatives found many prominent women in the seven conferences and two associations they visited. They found Christian women who consider their homes, husbands and children the greatest riches they possess. They were amazed at the contributions that business and professional women of our General Conference are making in all departments of the church. It makes one pause to consider how measureless the productive capacity of all North American Baptist women would be if they were sufficiently aroused to dedicate themselves wholly as business women or housewives to the cause of the Living Savior. That is exactly what the summer visitation represen-



Women at the Laymen's Conference, Green Lake, Wis., in August 1954 who represented the Woman's Missionary Union in an interesting panel discussion

that they were busy about their Father's business, instead of seeking worldly prominence. Like Moses they "stood up and helped them." They made a schedule of summer visitation possible so that four of the Woman's Union representative speakers were sent out to promote the missionary cause they so dearly love.

tatives prayed to do—to arouse the apathetic complacency of Christian women in this serious day.

Those most in need of information and help were in many instances not at the conferences. Some prided themselves with never leaving their home duties forgetting they are called both to the service of Martha and the min-



The White Cross Clinic on display at the Southwestern Conference in Lorraine, Kansas, which had been prepared by the Lorraine Baptist women under the supervision of Mrs. Harold W. Gieseke

istry of Mary. It was Jesus who after his resurrection said to the women, "Go tell," not "Go sit at home." Women have been prominent in the missionary movement ever since. They have attended conferences to become better informed and more inspired concerning their missionary work.

Without needing banners of woman's suffrage, the conference representatives were sent out, received with warm hospitality by the conferences and inspired by what they saw and heard. They were invited to the Dakota, Pacific, Northern, Northwestern, Southern and Southwestern Conferences, also to the Northern North Dakota and Ontario Associations. All women representatives wrote brief testimonies concerning their delightful experiences but none mentioned her own part on the program. Reports from other sources have been glowing concerning the services of the representatives.

#### MRS. THOMAS D. LUTZ

Mrs. Thomas D. Lutz, the Woman's Union Treasurer, went to Aberdeen, S. Dak., to the Dakota Conference and to the Trinity Church in Portland, Ore., to attend the Pacific Conference. She also attended her own Northwestern Conference at Racine, Wis.

Mrs. Lutz is the minister's wife at Aberdeen, S. Dak., now. How appropriate the theme of the conference happened to be for the coming of the Lutz family to Aberdeen. It was "Building Christ's Church." Mrs. Lutz reports of the "outstandingly spiritual emphasis" at both conferences and how very well attended they were. At the regular sessions of the Dakota

Conference lay women had charge of the devotions. They spoke on "Building My Church Through the Home" and "Building My Church Through My Woman's Society." She mentions the "unity and fellowship among our North American Baptist women that are God-given."

#### MRS. ALBERT E. REDDIG

Mrs. Albert E. Reddig, Missionary Education Chairman, attended three conferences, leaving four young sons at home in order to give this big serv-



—Photo by Raymond Noll  
Mrs. Urian, a guest in the Home for the Aged, Philadelphia, Pa., examines one of the lovely quilts she has made

ice to her Lord, who provided strength until her conference tasks were done. Returning home she submitted to major surgery from which she has recovered. Her own conference, Dakota, plus the Northwestern Conference at Racine, Wis., and Southwestern Conference at Lorraine, Kans., gave her an insight concerning "the enthusiastic interest so evident in each group for our particular fields of endeavor."

The word enthusiasm was used in every report. Women are enthusiastic for the missionary cause of Jesus Christ. The White Cross displays at all conferences were a credit to the White Cross representatives. Pictured is the display of the Southwestern Conference at Lorraine, Kans., prepared by a former missionary to the Cameroons of Africa, Mrs. Hilda Toberbert Gieseke. Mrs. Walter Stein's White Cross Clinic report will list all the representatives who with God's help aided her to succeed in this new Clinic venture.

#### MISS ALETHEA S. KOSE

Miss Alethea S. Kose attended both the Ontario and Northern North Dakota Associations. From Ontario she reports, "Assisted by the women from Killaloe the host women did a heroic piece of work in providing excellent meals, improvising a kitchen in a kitchen-less church . . . At present this Association has no Woman's Union but there is genuine interest in our Women's program. . . . The Killaloe Church has pledged to support Ida Forsch, one of our Cameroons missionaries."

Concerning the meeting at McClusky, Miss Kose reports the following: "Every society seemed to have something very special to report regarding White Cross, novel programs or the sponsoring of Teen-Age Girls' Missionary Guilds, etc. . . . Able president Freda Reddig knew how to streamline a business meeting in her own tactful way without creating a sense of hurry. . . . One was impressed with the vital interest and feeling of oneness."

#### MRS. WALTER W. GROSSER

The Southern Conference women officers outdid themselves in entertaining the moderator and his wife a number of days in Waco, Texas, prior to the conference in Kyle, Texas. They added genuine enthusiasm for the General Conference to convene in Waco, Texas, June 6-12, 1955. At Kyle the Woman's Union of the Southern Conference gave \$400 to the Home Mission Expansion program—Church Extension in current terms. The power of women's giving comes not from a few large gifts but from the large



number of faithful givers. The money comes in from everywhere and flows out like a stream of blessing around the world.

A letter of encouragement came officially following the Eastern Conference where women attained their large financial goal and are venturing out on an even greater one in faith. All the representatives at conferences reported good offerings. The offering plates were there with many prominent "greenbacks."

At the Eastern Conference the missionaries George and Alma Henderson were the guest speakers. Dr. William S. Boutwell served the women's meeting of the Central Conference. He was surrounded by a missionary display of maps and curios prepared by Mrs. Rubin Kern, the president.

The most conspicuous new venture at all conferences was the White Cross Clinic display. Mrs. Walter Stein, General White Cross Chairman, had organized successful Clinics in every conference. Her report follows:

#### WHITE CROSS CLINICS

"And let us not weary in well doing for in due season we shall reap if we faint not" (Gal. 6:9).

The above verse is one that must have been in the heart of each of the nine White Cross representatives as they worked untiringly in preparing for the clinics that were held at each of the local conferences this past summer.

In April the nine Woman's Missionary presidents were contacted and asked to find some women in each conference willing to undertake the work of establishing a clinic. The presidents cooperated nicely and the names of nine willing women were sent in. From there on it was up to the White Cross representative with only a few general suggestions, to work out a suitable and unique plan for her own conference display. The following is a list of the White Cross representatives.

#### Atlantic Conference

Mrs. Fred Winkler, Philadelphia, Pennsylvania.

#### Central Conference

Mrs. Herman E. Seegmiller, Bellwood, Ill., assisted by Mrs. Martin L. Leuschner, Oak Park, Ill. Bandage rolling demonstration; a beautiful display.

#### Dakota Conference

Mrs. Alfred Weisser, Parkston, S. Dak. Had a missionary rally at Tyndall and invited the White Cross representative and five churches. Saw most of the articles on display and heard explanations.

#### Eastern Conference

Mrs. Peter Pfeiffer, Erie, Pa.

#### Northern Conference

Mrs. William Effa, Drumheller, Alta.

#### Northwestern Conference

Mrs. Harm Sherman, Aplington, Ia. Gave out packets at the women's breakfast and had a discussion period. The representative also took her display to a neighboring church and gave a demonstration there.

#### Pacific Conference

Mrs. Henry Bertuleit, Portland, Ore. Had a large white cross as background for their display. Also had a box packed and sealed ready for proper mailing.

holding the goals of the Woman's Union.

Now they "press on toward the mark of their high calling in Christ Jesus." Before them lies the June 1955 General Conference in Waco. Women are encouraging their husbands to take their families to the southland. Mrs. Louis Johnson gives through a page in "We, the Women" the reasons why this conference will be a family conference. Women promise to be prominent at Waco with their Christian presence.

#### DORIS ENGELBRECHT

Miss Doris Engelbrecht, niece of Mr. and Mrs. Raymond Engelbrecht of Waco, Texas, is the private secretary to Dr. W. R. White, president of Bay-



Miss Doris Engelbrecht, the personal secretary to Dr. W. R. White, president of Baylor University at Waco, Texas, whose office is through the door at left.

#### Southern Conference

Mrs. Ernest Steindam, Waco, Texas. The movement of White Cross material was traced from the local church to destination by means of photos. A beautiful cross centered the display that was complete. Patterns and White Cross packets were available.

#### Southwestern Conference

Mrs. Harold Gieseke, Lorraine, Kans. Had a special talk given on the importance of doing White Cross Work.

The White Cross representatives with their home Woman's Missionary societies spent much time and money in preparing all of the items on the White Cross list.

#### SUMMER VISITATION

Women were prominent at the conferences in large numbers through Summer Visitation representation, and in their devotion to the missionary cause of their Savior, Jesus Christ, up-

holding the goals of the Woman's Union. Her picture was snapped as she welcomed the delegation of Wacoans who had taken the moderator and his wife on a tour of Baylor University. Her musical talents list her among those who play the organ in the famous Armstrong-Browning Memorial Library on the Baylor Campus. Her charm and friendliness are typical of the south.

In this famous beautiful library our General Conference is welcome to meditate and pray. Among the treasures in it are the bronze, clasped hands of the poets, Robert and Elizabeth Barrett Browning, the work of the American sculptor, Harriet Hosmer.

These clasped hands are a symbol of the love and devotion of two poets. They also seem to symbolize the strong and virile hand of Jesus Christ as he clasps the frail and yet useful hands of women, pleading with them to continue in the right kind of prominence for his sake and for his cause.

# Beyond the Sunday School Hour!

Increasingly more guidance will be given in our North American Baptist Conference and churches to every phase of Sunday School work by leaders of the Sunday School Union

By the REV. J. C. GUNST,  
General Secretary of the CBY and Sunday School Union

**T**HE NAME, Sunday School Union, is not new to our church workers. Increasingly more guidance will be given to every phase of Sunday School work by leaders of the Sunday School Union. The Sunday School hour is that part of the church program where the entire church is in Bible study. To be able to maintain a growing Sunday School, which in turn will aid in building a strong church, a number of activities beyond the Sunday School period or hour must be maintained and carried out.

Regional Christian Workers' Conferences have been a great asset to better local Sunday Schools. Our North American Baptist churches will do well to share in and benefit by these Workers' Conferences. Annually, in nearly all local conferences these Workers' Conferences are being held.

What are Workers' Conferences and who is to attend and profit by them? The Sunday School officers and teachers from all churches should attend

Workers' Conferences annually. The opportunity to study and to discuss every phase of the Sunday School hour, from the opening worship exercises to the last details of each department, is offered in the sessions. Well planned visitation programs and how to carry them out effectively in our Sunday Schools are presented.

In the general assembly period we are made aware of vital missionary programs for the Sunday School. A vast supply of good audio-visual aid material is introduced and explained for effective use in each department. As a rule a team of instructors and leaders, who make this conference possible, are on hand to emphasize specific functions of the Sunday School curriculum. Each instructor has a wealth of information to lead an intelligent discussion in a definite department of the School.

Every department, from the cradle roll to the adults, is covered. In the departmental workshop the leaders deal with specifics relative to that de-

partment. Special sessions for Sunday School superintendents, pertaining to their work, are popular. Since our pastors are just as eager as the superintendents are to make a thorough study of the problems of the Sunday School and to get new suggestions for an aggressive Sunday School program, special sessions are held for them.

The regional Workers' Conferences are the kind of stimulation we all need for better Sunday Schools. Here we have opportunity to share ideas and learn how others solve problems which all of us face. Everyone interested in Christian training in the Sunday School ought definitely to find time to spend two nights and one full day once a year at such a training conference.

There is this additional function for the Sunday School workers, beyond the Sunday School hour, namely, the Christian workers' training program in the local church. Do your teachers  
(Continued on Page 50)



The Sunday School of the Ridgewood Baptist Church, Brooklyn, N. Y., at its 100th Jubilee celebration with the Rev. Paul Wengel, pastor, and Mr. Frank Arnold, superintendent, in the front row (center). The Rev. J. C. Gunst of Forest Park, Illinois, was one of the guest speakers



Young people at the Pacific Northwest Assembly at Deer Lake, Washington, at which the Rev. L. Bienert, denominational youth director, was a guest teacher

# Youth Is the Pulse of Christianity

As a denomination we must channel the enthusiasm of youth into paths of consecrated Christian service, or we shall lose the most promising crusaders for the truth

By the REV. L. BIENERT,  
Youth Director of the CBY and SS Union

**Y**OUTH IS THE PULSE of America! The government recognizes the fact that our young people are eager for adventure and advancement, that they are filled with hope, daring and faith. They have the makings of good soldiers. That is why they are called upon to be the defenders of our nation.

Youth is also the pulse of Christianity! This same spirit of enthusiasm, hope and faith must be put to use by having our young people become the defenders and propagators of the faith. Youth must and will take a stand—either for good or evil. As leaders in our various positions of responsibility we must channel this enthusiasm into paths of consecrated Christian service, or else we will lose the most promising crusaders of the truth.

As a rule, youth work is born and nourished within the local church. As the young people grow in number, they realize that they need an organization of their own through which they can channel their efforts in fulfilling the vision which lies before them.

A meeting is held at which time a Commissioned Baptist Youth Fellowship is officially organized. The "CBY Guide for Leaders" becomes the framework around which the CBY is built. Officers are elected to give direction in carrying out the specific duties as outlined in the "Guide." A cabinet meeting is called at which time the goals of the CBY Standard are studied, and programs are set up. Each officer is given a copy of his or her duties.

With a prayer for guidance and a vision of the task God has entrusted to his followers, a new Commissioned Baptist Youth Fellowship takes its place in the ranks of Christian service.

## CBY PROGRAMS

Carrying on a youth program in the local church is no easy task. Each officer must be consecrated to the work which is his. An officer, or any CBY member, without a sense of duty is a hindrance to the cause of Christ. Therefore the leaders must instill within each one a sense of loyalty—loyalty not to man, but loyalty to God.

With that sense of responsibility the young people will not hesitate to take their part in the CBY program. It is our desire that every member be a participating member. To do this, programs must be prayerfully planned well in advance. The "Youth Compass," which is published at our North American Baptist Headquarters office, is arranged to help with the youth programs, giving a variety of stimulating suggestions and source material.

From the local organization, the young people branch out to cooperate with and take part in association and conference activities such as rallies, Christian workers' conferences, mission projects and summer camps.

Let us consider just the summer camp or assembly program. Planning must begin many months before the actual camp begins. Camp grounds must be secured, the exact dates set, and guest speakers arranged for. Besides setting up the daily schedule of studies, handcraft, recreation and camp fire services, the camp counselors should be trained in their specific

(Continued on Page 50)

## SUNDAY SCHOOL HOUR

(Continued from Page 48)

participate in an annual training program where they study a vital phase of Sunday School work in a specific course? I am convinced that good training for our teachers, which aids in making proper Sunday teaching preparations, is the answer to a growing and progressive Sunday School.



Rev. J. C. Gunst, general secretary of the CBY and SS Union

Teachers ought to have a working knowledge of evangelism in the Sunday School. They must know how to prepare for the teaching session. Teachers must know how persons grow spiritually to do effective teaching.

The recommended Christian Leadership Training Curriculum, listing the courses and requirements for such a study program, is a **must** for every Sunday School superintendent. In presenting the program to the workers, point out the variety of study courses listed. Your pastor not only knows all the needs of the Sunday School, but together with him the teachers can best find the solutions to problems, resulting in more effective teaching.

Certificates to award your training are issued. Four basic courses are required to get a diploma. For each study course completed the teacher receives a star to be placed, properly designated, on the diploma. Teaching for our teachers can be a genuine joy when they have the background training for the task. Our superintendents

must be convinced of the validity of a training program, get the whole-hearted support of the pastor, and the rest will be easy. Our Sunday School scholars deserve the very best.

## A STANDARD SUNDAY SCHOOL

I must call your attention to another matter. The Sunday School Standard recommended by our Conference Union ought to be adopted by all Sunday Schools. In Sunday Schools where the Standard has been adopted, our schools are making wonderful progress. The workers feel they have definite goals toward which to strive.

In filling out the first report questionnaire a Sunday School Certificate is issued. The percentage in progress toward a Standard Sunday School is given. For 90 to 100% a gold seal is issued to be placed on the certificate. For 75 to 89% a silver seal, and any school with a 74% or under received a blue seal for the year.

As a result of the Standard being used effectively, there is a better teacher and pupil relationship. The teachers have a better understanding of the entire Sunday School program rather than the work for one class or a certain department. There is definitely a greater interest in the entire church program. Evangelism is not just a word in the workers' vocabulary but a part of their program of work. The missionary zeal has revitalized the entire Sunday School program. There is more enthusiasm for and better attendance at the monthly workers' conferences as well as at the services of the church.

A number of additional suggestions which our Conference Union leaders are stressing must be stated. There is the Sunday School superintendent's leaflet, ACTION, which has been most helpful. There is the program for Sunday School Week which has done so much for churches which carried out the program. Valuable helps are offered in Vacation Bible School, Scripture Memorization, and Week Day Religious Schools, which are all a vital part of the Sunday School.

## SPIRITUAL JOY

If every Sunday School in our denomination would carry out the many fine suggestions made by our Sunday School Union leaders we would experience wonderful results from our efforts. Thousands of Sunday School scholars would learn to know Christ. All the pupils would experience growth in the knowledge of the Word of God, have greater spiritual joy, and live a more dynamic Christian life.

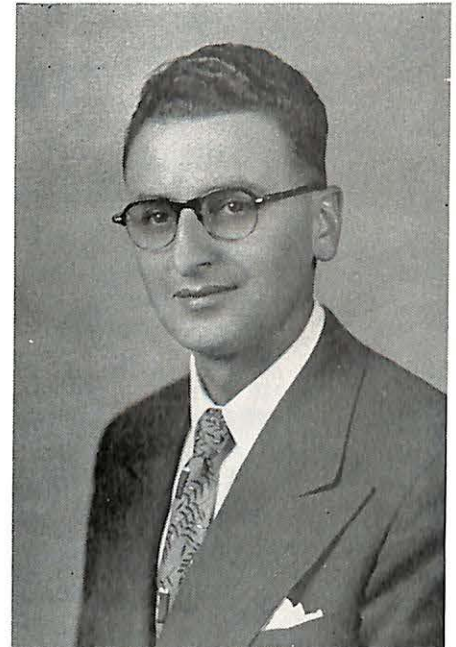
## YOUTH IS THE PULSE

(Continued from Page 49)

duties. Advance preparation and prayer are as necessary as the plowing, planting and cultivating in order to raise some grain or a garden. Special workers conferences can be arranged for at which time consideration is given to the training of the camp personnel.

## LIVE CHRIST!

In every avenue of activity, your youth department is concerned with the spiritual welfare of our young people. We want them to remember their Creator now, in the days of their youth (Eccl. 12:1). We seek to have them acknowledge him in all their ways, for he will direct their paths (Prov. 3:6). Our prayer is that they will "Live Christ" in every realm of life (Gal. 2:20). May God be glorified in the work which is done through the Youth Department!



Rev. L. Bienert, Youth Director of the CBY and SS Union

## GOD'S HILLS OF STRENGTH

By Ruth Margaret Gibbs

I lift my eyes unto the hills of God—  
The mountain of his faithfulness, that  
stands

Unmoved by centuries of blowing  
sands,

The shelter of his mercy, in distress,  
His pinnacle of truth and righteousness.

I lift my eyes unto these towering hills,  
For there I find that faith outlives the  
storm,

And often in the darkness, taking form,  
I see the blessed star of hope, that glows  
Above the summit of eternal snows.



Young people of the Kansas Scripture Memory Camp display some of the things which they made at the 1954 camp. Miss Ruth Bathauer, Scripture Memory Worker, was one of the teachers at the camp

## Serving Our Children!

The Children's Worker shows how our denominational ministry to children in Junior Camps, Vacation Bible Schools and the Scripture Memory program is being wonderfully blessed of God!

By MISS RUTH BATHAUER, Children's Worker

SUITCASES, rolls of bedding, smiling faces, cheerful greetings, and one realizes that another junior camp is under way! There is a general spirit of excitement and expectancy as suitcases are unpacked, bunk partners located, and plans for another junior camp become a reality. One of the best ways we can serve our children is through junior camps.

The number of camps conducted and the attendance this past year were definitely on the upward trend. As a time is set aside for classes, for private devotions, for fun and fellowship, much is accomplished in the lives of the boys and girls who have left home for a few days to join others of their own age to learn more about God and to worship him.

Parents and leaders will agree that camp can make a unique contribution to a child's growth as a Christian as they read some of these concrete examples.

During the past summer it was a real joy to see 23 Indian boys and girls come to one of our Canadian junior camps at the expense of the Alberta Tri Union Sunday Schools. There was a fine Christian response on the part of the Sunday Schools in sending the contributions to the Indian Reservation which made it possible for the Indian children to come.

But there was still another very important factor involved. Perhaps there

was a question or two in the minds of the leaders as to the advisability of having Indian and white children at the same camp, but not so in the minds of the children. It was a thrill to my heart to see the warm way in which friendships among the two races of children developed.

How did we serve our children in this camp? One lesson among many was that in God's sight the color of skin does not matter. The chorus,



Miss Ruth Bathauer, Children's Worker of the CBY and SS Union

"Jesus Loves the Little Children of the World," became a reality to the junior campers.

Another camp experience concerns a 10-year-old boy whom we will call Johnny. Johnny was a boy who came to one of our camps with the idea of attracting attention through various means. As the children's worker worked with Johnny, it was discovered that a great deal of that energy and desire to show off was due to a lack of security.

On the last night of camp I noticed tears trickling down the cheeks of Johnny. Because he was a boy who was constantly busy trying to impress one that he was "tough," the tears were a surprise. In talking to the boy and getting underneath the strong front, we found a very homesick Johnny who came from a broken home with no mother to go home to.

The lesson learned by Johnny was that God knew him by name and was interested in him and could take away some of that homesickness. **Camp is worthwhile!**

A good criterion for an effective camp is the conversation heard among the campers on their homeward way. If you hear "That was swell!" or "I sure am coming again next year!," you as leaders might feel that you had a good camp.

A week at camp will not replace any of the regular activities in which the children participate during the year-round program of the church, but it affords opportunity for supplementing and enriching the churches' work in the Christian education of children.

We as a denomination are serving our children through Vacation Church Schools. There were 147 schools conducted in 1954. This is a greater number than ever before.

Is a Vacation Church School valuable? The case of a boy whom we will name Timmy, convinces me that they are. Timmy lived in a small town and though he had gone to Sunday School and church, he had never made a complete surrender to the Christian way of life. Through consecutive training, as the plan of salvation was presented again and again, it dawned upon Timmy that he, too, was faced with a decision. It was my privilege to work with Timmy and I saw that life dedicated to the Lord.

Our children are being served through our Scripture Memory program. As suitable verses are committed to memory which will meet the needs of the boys and girls between the ages of 6 and 14 they are learning to know God better and to know what is expected of them as Christians.

# Grace Church, Racine, Wis.

The Centennial Jubilee of the Grace Baptist Church, Racine, Wisconsin, has dramatized the golden history of the church and its glorious opportunities in this day!

By MISS ALMA WIECHERS of Racine, Wisconsin

ONE HUNDRED years ago—December 5, 1854—a group of 17 German Baptist citizens decided to form a German Baptist Church in Racine, Wis. The town already had an English Baptist congregation, but with the great influx of German immigrants

The Baptist Mission Board sent the Rev. J. Eschmann who became their first pastor. He organized the German Baptist Church. It took only two years to come to the realization that they needed their own church home, so a small church was built on Villa Street.



The members of the Board of Christian Education in the Grace Baptist Church, Racine, Wisconsin

in the following years they believed they would grow in number. At first they met in homes, then in the court house, and also in the English Baptist Church, which today is the First Baptist Church.

Rev. Tschuch pastored the congregation from 1856 until 1862. Rev. Meyer was called but because of illness had to leave in 1865. Then Rev. Wilkins was called from Germany. He was pastor until 1876.

**FIVE CHURCHES  
CELEBRATE  
100th ANNIVERSARIES**

Grace Baptist Church, Racine, Wisconsin;  
 Second German Baptist Church, New York, N. Y.;  
 Pin Oak Creek Baptist Church, Mt. Sterling, Missouri;  
 Immanuel Baptist Church, Milwaukee, Wisconsin;  
 Ridgewood Baptist Church, Brooklyn, N. Y.

### PIONEER DAYS

After the Civil War a great influx of German immigrants came to this country, so that with its rapid growth a new and larger church was necessary. The population of the town was along the lake, so property was purchased on Huron Street, which was more nearly central to the members of the church. Here a two story church and parsonage were built.

From 1876 to 1880 Rev. William Schunke kept the flock together. Then Mr. Tschuch returned and remained until 1885. A pastor's salary was very meagre, and in 1886 Rev. J. H. Moehlmann came to Racine from New York. He kept a family of nine on about \$400 a year. Mr. Moehlmann was a tall, kind and learned man, whom all the children called "Onkel Moehlmann." He stayed with the congregation until 1895 when he moved to Detroit, Mich., and remained there until his death.

The Rev. Otto Zwink also came from New York and such a sweet,



The Diaconate of the Grace Baptist Church, Racine, Wisconsin (left), with the Rev. D. Raymond Parry at extreme right; and (right) the Board of Trustees of the church

godly man received the name of "Papa Zwink." His granddaughters are still active members of Grace Church.

Again the church was not large enough. The membership was increasing every year. So the present site on Milwaukee Avenue and Hamilton Street was purchased for the sum of \$3200. The J. I. Case Company bought the old church and parsonage for \$5,000. Then in 1903 when the Rev. O. R. Schroeder was pastor, the new church was built and in 1904, the golden anniversary year of German Baptists, the new church was dedicated. Now the membership had grown to 211.

In 1911 Rev. E. Umbach started a German Mission in Kenosha, Wis., and also an Italian Mission in Racine. The present pipe organ was built and Alfred Hilker became organist, which position he held until 1951. Under his direction the choir gained the reputation of being one of the best in the city.

#### NEW CHURCH NAME

The 1st World War brought on much mental persecution of Germans and the German language. Spies were in the church every Sunday in order to ascertain whether Mr. Umbach was preaching for Germany and against the United States. Nothing was done, but they often questioned him as to his devotion, since he was a graduate of the University of Breslau.

The question now arose as to a change of name from "German Baptist." Perhaps it would be wise to find another name, and since the second generation was not as familiar with the German as their parents, it was decided to agree and vote on another name. One elderly deacon thought that since it could not be called German, we might as well call it Sherman and everybody would be happy. However, the name "Grace" was chosen and voted upon! Then sermons were held in both German and English and finally the German was dropped altogether.

Rev. H. F. Hoops was pastor until 1924 and Rev. Hugo Schade until 1929. Miss Dankert served as a missionary helper in the church. She started the organization known as the "King's Daughters" which has flourished until today.

Rev. Paul Zoschke pastored the congregation during the depression years and suffered financial difficulties along with the members. He showed himself to be a true Christian saint of God. His final sermon was "Peace I Leave With Thee! My Peace I Give Unto Thee."

## Our Church in "Hell's Kitchen"

In 1955 the Second German Baptist Church of New York City, only a few blocks from Times Square and located in an area known as "Hell's Kitchen," will celebrate its 100th anniversary

By MISS MARIA A. FROMMELT, Church Clerk

THE YEAR 1955 signifies the 100th anniversary of Second German Baptist Church of New York, N. Y. The following is a brief sketch of the highlights of the church's history, her pastors, and their outstanding achievements.



Mrs. Hannah Ritzmann Liphard who served the Second German Baptist Church of New York City as missionary for 25 years (1895-1920) and who is still living as a guest in the Portland Home for the Aged

Church records reveal that the Rev. Charles Gayer founded the church in 1855. He was born on Oct. 4, 1819, in Württemberg, Germany. Converted in his early youth, he wanted to be a missionary. First he went to France, from whence he migrated to the United States. Immediately he started to gather French and German people around the Word of God.

#### GERMAN-FRENCH CHURCH

These gatherings led to the establishment of the German-French Bethlehem Church in downtown New York City. Divine authority of God's Word accomplishes such miracles of unity among otherwise divided peoples. Services were conducted both in the French and German languages. Even during the French-Prussian War of 1870-71 no disharmony disrupted the work of the church.

By this time the membership counted 129. They seem to have labored with great blessings in the vineyard of the Lord.

Mr. Gayer freed himself of the duties as the pastor of the church in 1867 in order to serve the church exclusively as a missionary. His place was filled by the Rev. H. Trumpp and Mr. H. Gubelmann, father of Prof. J. S. Gubelmann.

New missions for worship were established in the different parts of the city. Also some missionaries were supported in foreign mission fields. One

Rev. Alfred Engel and Rev. Ray Schlader followed as pastors. In 1951 Rev. D. Raymond Parry, the present pastor, took charge. Under his leadership 90 new members have been added and the budget increased from \$12,000 to \$22,650.

#### BUILDING IMPROVEMENTS

Since 1924 many improvements have been made in the building. The basement was excavated, a nursery added, the kitchen remodeled, two new stairways to the basement parlors and rest rooms, loud speaking units added. The latter was a memorial to Dr. and Mrs. Frederick Meyer, missionaries to the Philippines. The

old parsonage was sold and a new one purchased at 2417 Hansen Ave.

On December 4, 1954, a new era in the life of the church will begin. God has been good and has blessed the work of his people. Missionary giving has increased and the support of the Goodmans, missionaries in Africa, has been assumed. The Church School supports a native missionary. What God has done here has been only possible through his grace and guidance! May this church family always be conscious and grateful for all the blessings and abundant gifts which God has so bountifully showered upon us!



Delegates, visitors and pastors at the 1935 Atlantic Conference held at the historic Second German Baptist Church, New York, N. Y.

may well come to the conclusion that a group of busy bees were trying to invade whatever territory was open to the Gospel. "The heavenly Father has always supplied the necessary rescue for dark undercurrents," so it says in the records.

The period of 1870—1885 showed nothing unusual. The Revs. W. Paul and F. Heisig served the church during this period as faithful shepherds.

#### WALTER RAUSCHENBUSCH

The year 1886 is marked with the induction of the very famous Professor Walter Rauschenbusch. He possessed a unique quality for initiative. It was under his ministry that the present church building on 43rd St. was erected. By that time the name of the church had been changed to "Second German Baptist Church of New York City," with services conducted in English and German.

Rauschenbusch had a way of attracting people to his meetings. The membership grew to 300. Sunday School attendance counted as many as 400. His talents were so many and he put them to work in the various fields. He was a great friend of the poor, and always sought to lift their burden.

The Rev. Walter Rauschenbusch resigned in 1897 to take over the professorship of Professor Schaeffer in the Rochester Seminary. His departure from New York caused great heartaches among his church members. Although they found a very able successor in Rev. G. Fetzer, (1897—1901), he must have had a rather hard time to meet the demands of the church body.

After Mr. Fetzer, in short successions follow the names of the following pas-

tors: Reverends F. Kaiser, 1902-05; E. Umbach, 1905-10; W. Lippard, 1910-21; F. Hoops, 1926-31.

By the year 1932 the membership of the church had declined to 132. This is the year when the church was without a pastor. In 1933 Rev. Rudolf G. Schade accepted the ministry of the church. His task was rather a difficult one. Many of the good old, active church members had passed on, leaving a frightful vacancy behind. Others had moved to other parts of the country. The work was in want of a complete change. Alterations of methods become a necessity with the passing of time during a century. Mr. Schade did a good job with what pieces were left to patch up and keep going.

#### PRESENT PASTOR

Our present pastor, the Rev. John Schmidt, has been with us since 1947. Today we've received a new mission. With the aches and pains of the war behind us, we now have opened the

doors to new immigrants, who are very much in need of a spiritual home, especially those who come from small rural places in Europe, and find life so perplexing in this great metropolis of ours.

Special mention ought to be made of the church missionary, Hannah Ritzmann, who came to New York from Omaha, Neb., in 1895. She served this church with utmost devotion for 25 years. Many still remember her to this day.

This church was also blessed during the years with many faithful deacons, trustees, helpers and Sunday School teachers, and the unselfish service of the faithful wives of the pastors.

Because of the grace of the Lord Jesus Christ, the sustaining power of our heavenly Father, and the faith of the faithful, this church is still a beacon light in a great city and proclaiming the saving Gospel to mankind in the power of the Holy Spirit.

## Our Church in the Ozarks

The Pin Oak Creek Baptist Church at Mt. Sterling, Missouri, situated beautifully in the heart of the Ozarks, was founded by August Rauschenbusch on July 4, 1855!

By MISS RICKA LEIMKUEHLER, Church Historian

**T**HIS HISTORIC church, the Pin Oak Creek Baptist Church of Mt. Sterling, Missouri, was founded by the Rev. August Rauschenbusch on July 4, 1855, when he baptized the first seven members in the Gasconade River. He

served as its first pastor until 1858, when he accepted the call to become teacher of theology in our Baptist Seminary, Rochester, New York.

In the pioneer days of America, missionaries from the east went west



to preach to the immigrants who were pouring into that vast land called "The West."

August Rauschenbusch also responded to the call, "To the West!" He left his ministry in Germany in 1846 to go west to America. As early as 1847, he was found witnessing for Christ in Missouri, a frontier state of the west. He joined himself with the Evangelical ministers, Rev. Joseph Rieger, Rev. Johann Koewing and others, working with them under pioneer conditions.

Rauschenbusch, a colporteur for the American Tract Society, made frequent stops with his friend Koewing at Mt. Sterling, Mo., a romantic outpost in the far West. When he had ridden for miles and miles in rain or snow and had become sick from the exposure, he would find a welcome lodging with Koewing for weeks, until he was able to take up the work again. Rauschenbusch and Koewing as circuit-riders often covered hundreds of miles in Missouri in reaching their preaching stations.

It is interesting to review the vast territory that was covered by the Rev. August Rauschenbusch and the work he accomplished. He traveled the water way, stage coach, on horseback and much walking. He would be in New York City, then in Canada, in Chicago or St. Louis and back to Mt. Sterling, Mo.

When Rauschenbusch became convinced of believer's baptism by immersion, he made the trip from New York City to Mt. Sterling, Mo., to share this experience with Koewing. He wrote a letter to his friend Rieger from Mt. Sterling, informing him of his acceptance of Baptist views. August Rauschenbusch was baptized by Rev. Kupfer in the Mississippi River at St. Louis on May 19, 1850, and became a Baptist minister.

#### A COLONY OF IMMIGRANTS

The result of Rauschenbusch's visit to Germany, 1853-1854, was that he returned with a wife whom he had married during that visit, and a colony of immigrants sailing with him to New Orleans, La., then up the Mississippi on a steamer to St. Louis. His closer friends continued with him in covered wagons, drawn by oxen, to Gasconade County, locating themselves in the surrounding neighborhood of Mt. Sterling, Mo. Rauschenbusch and his wife made their home on the Koewing farm since Mr. Koewing had recently moved near St. Louis. Rauschenbusch remarked that now he could enjoy the fruit from the trees and the grapes from the vines which he had planted during his stay in former years with Koewing.



The congregation of the Pin Oak Creek Baptist Church, Mt. Sterling, Missouri, crowding together on the church steps after a service

Mr. Rauschenbusch preached to the people of this community and soon the Pin Oak Creek Baptist Church was organized. It continued to add to its membership. With no meeting house, the services for a few years

were held in homes of members and most of them in the home of Rauschenbusch, the first pastor. He preached his farewell sermon on April 5, 1858.

Brother Rauschenbusch drew up a lengthy, carefully prepared "Gemeinde Ordnung" (Rules of Order or Covenant) for the church. It was examined and accepted by the church in 1858. These Rules of Order have been held in high respect by the church. They have been translated and on July 4, 1954, the 99th anniversary of the church, the Rev. Olland F. Cole, pastor, read these Rules of Order to the church.

#### BEAUTIFUL SETTING

Our Pin Oak Creek Baptist Church in the Ozark Hills had its first meeting house, a log cabin, on a hill overlooking the Pin Oak Creek, a short distance up the course from its present site. Its present location is in the midst of the beautiful scenery of the Ozark Hills. Looking down the hillside bluff on the west from the church, the crystal waters of Gasconade River can be viewed. Looking east, we see the historic Pin Oak Creek, noted for its pin oak trees, once so numerous along its stream, and historic because from it our church got its name. The two mentioned streams have their important connection with our church. Baptismal services were and are still conducted in the Pin Oak Creek and the Gasconade River.

As we approach the centennial year, may we give all honor and praise to Christ who is the Head of the Church.



The Pin Oak Creek Baptist Church, Mt. Sterling, Missouri, founded by the Rev. August Rauschenbusch, which will celebrate its Centenary Jubilee in 1955



The Immanuel Baptist Church, Milwaukee, Wisconsin, which will celebrate its 100th anniversary as a church in 1955

## A Century in Milwaukee

The story of the Immanuel Baptist Church, Milwaukee, Wisconsin, at the milestone of its Centennial Jubilee

By MRS. LAWRENCE BAUMAN, Church Historian

ONE HUNDRED YEARS of witnessing for Christ! How long a time that would have seemed to the tiny band of German immigrants who came to Milwaukee, Wisc., in 1855 under the leadership of the Rev. William Grimm who had been jailed ten times in his homeland because of his belief.

This group met and worshipped in the humble homes of its members until Carl Kleppe of Mecklenburg, Germany, brought his entire church to this country, 14 of whom came to Milwaukee, and joining with a number of Grimm's group in November, 1855, organized the First German Baptist Church.

Too poor to rent a building, or even to pay a minister, the work went forward and Carl Kleppe cut wood to earn his living, all the while ministering to his people. The month of May, 1856, found the little group worshipping in a building on the site now occupied by the West Side Bank. This building had been rented for them by the First (English) Baptist Church until they could buy their own quarters in 1859. Here the first Sunday School was started.

Years of determined effort under various leaders brought many conversions and out of their vision two missions were started, one of which later

became the North Avenue Baptist Church (Now Temple Church) and another formed the nucleus for the Polish Baptist Church of Milwaukee.

Many English speaking people came into the membership, and since it was no longer wholly German, they called themselves the Immanuel Baptist Church. The present building was dedicated in 1920 and its expansion has marched down through the years in its missionary zeal, spiritual outlook and consecration to Christ.

The Immanuel Church has had illustrious pastors, among them being the Rev. F. W. C. Meyer who later be-

came professor at the North American Baptist Seminary. He served the church as its minister from 1900 to 1915. The church's spiritual sons and daughters included such well known names as Prof. A. J. Ramaker, Mrs. Walter Rauschenbusch, Rev. Harry Marschner, Rev. R. T. Wegner, Rev. August Schlesinger, and Rev. Paul Wengel, pastor of the Ridgewood Baptist Church, Ridgewood, N. Y., at the present time.

Presently serving both the North American and American Baptist Conferences in its missionary effort, the church seeks to further its educational outreach in the community. To that end an extensive remodelling program is under way.

The entire month of November 1955 has been set aside to celebrate the church's centennial. "God With Us" will set the theme for the second century of service to Christ, our Lord!



Rev. F. W. C. Meyer, well known former professor at our Seminary in Rochester, N. Y., who was also pastor of the Immanuel Church, Milwaukee, Wis., from 1900 to 1915

## The Centennial at Ridgewood

The Ridgewood Baptist Church of Brooklyn, N. Y., has had a glorious history throughout the past century and still is in the vanguard of spiritual leadership and great preaching today

By the REV. PAUL WENGEL, Pastor of the Ridgewood Baptist Church

THE HISTORY of Ridgewood Baptist Church of Brooklyn, N. Y., goes back 103 years to 1852, for it was in that year of grace that Jeremias Grimmell started a Sunday School. He gathered

the children from the streets of the village of Williamsburg, Long Island, which is now Brooklyn, New York.

A short time before he had emigrated from Germany, where he suffered the

confiscation of his property and imprisonment by the state because he was true to his Baptist principles. The church with such a heritage is spiritually blessed.

By 1854 Mr. Grimmell's efforts had attracted a small group of 24 Baptists, originally affiliated with the First Baptist Church of New York City, who organized themselves into the First German Church of Williamsburg. A council for the purpose of recognizing the church met December 21, 1854, and the following January 10, 1855, the recognition services were held.

The first pastor of the church, who served it twice, was Rev. F. W. Fasching, a missionary in Williamsburg and a charter member in the church. He served until 1857, when Rev. H. Fellmann succeeded him for a few months and then returned for a second pastorate, 1860-66.

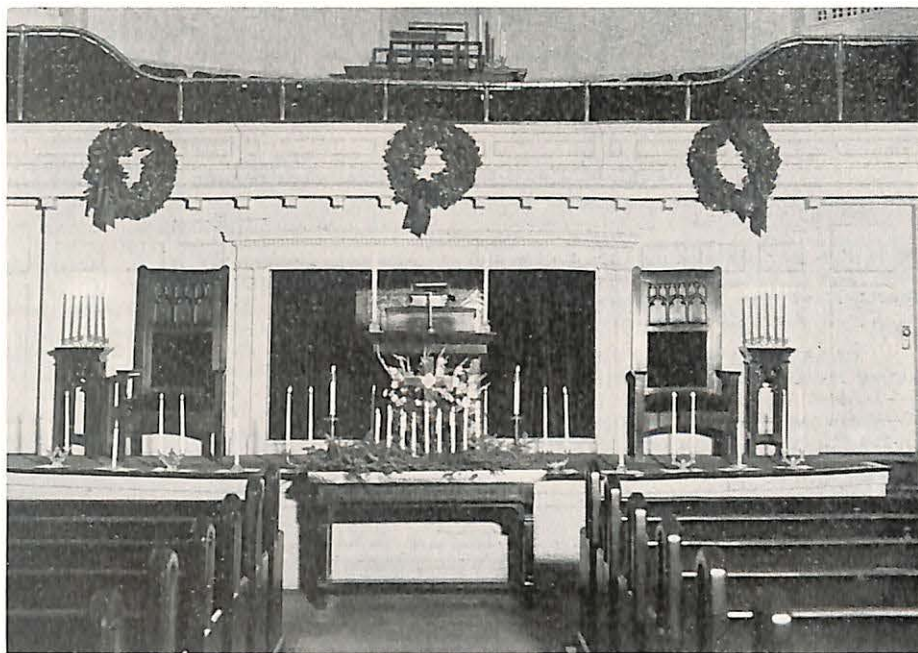
In July 1875 Rev. J. C. Grimmell, son of the founder, began his long and fruitful ministry. At the end of his first year the membership had increased from 76 to 177. His ministry was remarkable, not only for evangelism but for the sound doctrinal foundations that were laid. A total of 448 persons were baptized in 20 years, the membership grew from 76 to 341, and the church property was cleared of debt. An important part of the ministry of the church in this period was the devoted service of Miss Augusta Seils for 15 years.

In 1892 Mr. Grimmell resigned as pastor to become editor of "Der Sendbote." During the next 12 years he served the denomination in various capacities.

Rev. C. L. Marquardt served as pastor from April 1893 to January 1904. Shortly after Mr. Marquardt's coming, the work of building a new church on the old foundation was undertaken at a cost of \$18,750 and dedicated May 17, 1896.

In May 1904 Rev. J. C. Grimmell began his second term of service as pastor. In 1918, population shifts made it necessary to look toward a re-location of the church. Lots were purchased in Ridgewood, a section of the city with a large German population. In 1919 Mr. Grimmell resigned. With deep regret the church accepted his resignation and made him pastor emeritus.

In 1920 Rev. Paul Wengel was called to succeed to the pastorate. The Montrose Avenue building was sold in 1924 and a new church erected, valued today at \$150,000. During his ministry the emphasis was put on educational evangelism, and with the assistance of Miss Alethea S. Kose, a flourishing Sunday School and educational work was carried on. In 1929 Pastor Wengel resigned.



The platform and pulpit of the worshipful Ridgewood Baptist Church, Ridgewood, N. Y., beautifully decorated for the Christmas season

He was succeeded by Rev. William A. Mueller in July 1929. Pastor Mueller served the church during the difficult depression days. In August 1935, he resigned to take the chair of Church History at Eastern Baptist Seminary, Philadelphia, Pennsylvania.

In January 1936 Rev. A. E. Kannwischer was engaged as student pastor for the summer, and upon the conclusion of his summer services was

called as permanent pastor of the church, effective July 1, 1937. Changes in the use of the German language became effective during his ministry and the name of the church was changed from the "First German Baptist Church" to "Ridgewood Baptist Church," the name it now bears. On August 22, 1948, Rev. Kannwischer resigned, to take up the chaplaincy in

(Continued on Page 64)



The Church Caroleers of the Ridgewood Baptist Church, Brooklyn, New York

# North American Baptist Ministers

List of Pastors and Their Addresses Corrected to November 15, 1954

(This directory contains only the names and addresses of ministers who are members of churches of the North American Baptist General Conference)

## CLASSIFICATION OF GROUPS

Active Pastors—No Special Designation

G—General Workers

M—Missionaries (Home Mission Fields)

C—Conference Workers of Cooperating Societies, Local Conferences and Old People's Homes

R—Retired Ministers

I—Inactive Pastors

\*—Not ordained as of December 1, 1954.

Albus, Chaplain (Major) Leslie, 0531239, 45th AAA Gn. Bn., APO 227, c/o Postmaster, New York, N. Y.  
 Alf, Frederick, Washburn, N. Dak.  
 Ambler, Robert, 32 Burgh Ave., Clifton, New Jersey.  
 Anderson, Charles J., 6343—29th Avenue, Kenosha, Wisconsin.  
 M—Appel, Paul, 512 Adams St., Monte Vista, Colo.  
 C—Appel, W. J., c/o North American Baptist Headquarters, 7308 Madison St., Forest Park Illinois.  
 R—Argow, W. S., 2527 W. Ridge Rd., Erie, Pennsylvania.  
 Armbruster, Frank, Burton, Texas.  
 R—Bandzmer, A. K., 14178 Liberal, Detroit 5, Michigan.  
 Barker, Everett, 18 Madison Ave., Newark, N. J.

Barnet, Henry, 119 N. E. Morris St., Portland 12, Oregon.  
 Bartel, F. W., 2301 Zenith Ave., Santa Ana, Calif.  
 G—Baumgartner, E. J., 3734 Payne Ave., Cleveland 14, Ohio.  
 Beaty, Arthur, Chancellor, S. Dak.  
 Becker, Emil, Box 66, New Leipzig, North Dakota.  
 Benke, J. G., 302 S. Church St., Watertown, Wisconsin.  
 Berg, David, Trochu, Alta., Canada.  
 R—Berge, H. von, 1426 Grand Ave., Dayton 7, Ohio.  
 Berkan, Norman A., Elmo, Kansas.  
 Berkan, Walter F., E. 3320—20th Street, Spokane, Washington.  
 Bernadt, Alfred, 12 Broad Street, New Haven, Connecticut.  
 C—Berndt, Lewis B., 828 N. E. 82nd Ave., Portland 16, Oregon.  
 Bertsch, A., Vida, Montana.  
 Beutler, Gottfried, 205 W. Victoria Ave., Chilliwack, B. C., Canada.  
 Bibelheimer, Alfred, Ashley, N. Dak.  
 I—Bibelheimer, E., Rt. 7, Box 398, Tacoma, Washington.  
 G—Bienert, Lawrence G., 7308 Madison St., Forest Park, Illinois.  
 Bill, Leon, Cherokee, Oklahoma.  
 R—Bistor, O. F., Highland St., Holliston, Massachusetts.  
 Blackburn, G. Wesley, Loyal, Okla.  
 R—Blandau, R. A., Rt. 4, Box 105, Puyallup, Washington.  
 Bleeker, Elton, Jeffers, Minnesota.

R—Bonikowsky, E. J., 1310 St. Paul St., Kelowna, B. C., Canada.  
 Braun, Adolph, 24850 Wyland Ave., Center Line, Michigan.  
 R—Bredy, A., 205—19th St., Beech Grove, Indiana.  
 Breitreuz, George W., Lehr, N. Dak.  
 Brenner, Merle, 4042 W. Chicago, Rapid City, South Dakota.  
 R—Brenner, O. W., 483 Hoboken Rd., Carlstadt, New Jersey.  
 R—Bretschneider, A., 39 Wyndham Road, Rochester 12, New York.  
 R—Broeckel, E., 1208½—11th St., Bismarck, North Dakota.  
 Broeder, John, Box 242, Paul, Idaho.  
 Broeker, L. H., 910 Broad St., Saint Joseph, Michigan.  
 Buening, Elmer A., Cathay, N. Dak.  
 Buhler, Aaron, 1326 Prospect St., Lansing, Michigan.  
 Chaddock, Dale, 1532 Kenneth Ave., Arnold, Pennsylvania.  
 Chalfant, Monroe D., 241 Emming St., Cincinnati, Ohio.  
 Cook, Robert W., 621 Dellwood St., Bethlehem, Pennsylvania.  
 Damrau, W. C., 7408 Dungan Road, Philadelphia 11, Pennsylvania.  
 Daum, Phil, 587 Melville Street, Prince George, B.C., Canada.  
 Davis, Donald G., 170 S. Virgil Avenue, Los Angeles 4, California.  
 DeBoer, Martin, Box 152, Springside, Saskatchewan, Canada.  
 De Renzo, Roland S., 23085 Battelle St., Hazel Park, Michigan.  
 M\*—Derman, Jake, Box 567, Ponoka, Alta., Canada.  
 Dickau, Raymond, Venturia, N. Dak.  
 G—Dunger, George A., 1605 So. Euclid Ave., Sioux Falls, South Dakota.  
 I—Dymmel, H. G., 4828 Iowa, Chicago 51, Illinois.  
 Effa, William, 551 Third Avenue West, Drumheller, Alta., Canada.  
 Ehman, Jacob, Box 181, Bessie, Okla.  
 R—Ehrhorn, J. E., 3921 Ethel Ave., Waco, Texas.  
 Ekrut, Harold, Route A, Henrietta, Tex.  
 Elsesser, Alex H., 517 Shadowlawn Ave., Dayton 9, Ohio.  
 I—Engel, Alfred, 12283 Glenfield, Detroit 3, Michigan.  
 Engel, John, Martin, North Dakota.  
 Ertis, Otto, 1826—Fifth Ave. N., Lethbridge, Alta., Canada.  
 Ertis, Waldemar, Jansen, Sask., Can.  
 Fadenrecht, Albert H., 3925 N. Round Lake Road, Gladwin, Michigan.  
 Faszer, Isador, Minitonas, Man., Can.  
 Faul, Erwin J., 229 Eighth St., N.E., Calgary, Alta., Canada.  
 I—Fehlberg, R. F., 15007 Archdale, Detroit, Michigan.  
 Felberg, A. S., 528 E. 52nd Ave., Vancouver, B. C., Canada.  
 Fenske, E. S., Box 217, Herreid, S. Dak.  
 Fiesel, Otto, 104 Richland Ave. S., Sidney, Montana.  
 Fischer, Arthur J., Linton, N. Dak.  
 R—Foll, A., Startup, Washington.



Dr. O. E. Krueger of Rochester, N. Y., former pastor, Seminary teacher, and General Conference moderator, who was honored at the 1954 commencement exercises of the Seminary with the honorary degree of Doctor of Divinity

- Freeman, Herbert J., 6000 Adams St., West New York, New Jersey.  
 R—Freigang, G., 400 E. Oak St., Lodi, Calif.  
 R—Frey, Theodore, 202 S. Broadway, St. John, Kansas.  
 Friedenber, G. E., 6 Norway Parkway, Buffalo 8, New York.  
 Friesen, Frank, 11311 S. W. 72nd Ave., Portland, Oregon.  
 Friesen, Leland, Okeene, Oklahoma.  
 Fritzke, Bernard R., McLaughlin, So. Dakota.  
 Fritzke, Oscar, Nokomis, Sask., Canada.  
 Fry, Dwight M., 44360 Ryan Road, Utica, Michigan.  
 C—Fuchs, Daniel, 305 Forest Ave., Oak Park, Illinois.  
 Fuchs, Fred, La Salle, Colorado.  
 R—Fuellbrandt, Carl, 73—18th St., Toronto 14, Ontario, Canada.

- Galambos, Paul, Streeter, N. Dak.  
 Gallagher, Douglas H., 1118 N. Carroll Ave., Dallas 4, Texas.  
 Gebauer, Gerhard, 429 East 49th Ave., Vancouver, B. C., Canada.  
 Geis, Stanley F., 8001 Pinehurst, Detroit, Michigan.  
 R—Geissler, Peter, 2255 Lyell Ave., Rochester 11, New York.  
 George, Lawrence W., Box 84, Killaloe, Ont., Canada.  
 Gerlitz, Ervin, Rt. 1, Box 156, Sherwood, Oregon.  
 Gerthe, Wolfgang G., Buffalo Center, Iowa.  
 Gieseke, Harold W., Lorraine, Kansas.  
 R—Goergens, Frank S., Rt. 1, Bridgman, Michigan.  
 Goetze, John, 48 Alma St., Kitchener, Ontario, Canada.  
 Grabke, Richard, 3130—13th St., Regina, Sask., Canada.  
 Grenz, Richard A., 816 Garfield Ave., Sioux Falls, South Dakota.  
 Grygo, John E., 618 Eleventh St., Bismarck, North Dakota.  
 I—Gummelt, Walter Gordon, 4425 Stanley Ave., Ft. Worth, Texas.  
 G—Gunst, J. C., 7308 Madison St., Forest Park, Illinois.  
 Gutsche, Erich, 1012 Yuill St., Medicine Hat, Alta., Canada.

- R—Hammond, Victor J., 220 S. 5th Street, Reading, Pennsylvania.  
 Hart, Alexander, 103 Hays Cove Circle, Prince Rupert, B. C., Canada.  
 I—Heer, John, 128 Spencer St., Rochester 6, New York.  
 I—Helwig, Wilfred, 1349 Rowan St., Dallas 23, Texas.  
 Hengstler, Henry K. F., 2039 N. Ave. 52, Los Angeles 42, California.  
 R—Hensel, George, Rt. 3, Box 775 A, Milwaukee 16, Wisconsin.  
 R—Heringer, M., 40 Maple St., Glastonbury, Connecticut.  
 Herrmann, Heinrich, 301 Johnson Ave., Winnipeg, Manitoba, Canada.  
 Hess, Robert S., 2007 So. J St., Tacoma 5, Washington.  
 Hill, G. Harold, 675 So. 20th St., Newark 3, New Jersey.  
 G—Hiller, Herbert, 1605 S. Euclid Ave., Sioux Falls, South Dakota.  
 Hinz, Leonard, Marion, Kansas.  
 R—Hintze, Paul G., Petrolia, Texas.  
 Hirsch, Henry, S. Carter Road, Rt. 4, Midland, Michigan.  
 I—Hoeffner, L., Emery, South Dakota.  
 Hoffman, Walter, Ebenezer, Sask., Can.  
 Hoffmann, Ernest A., Millet, Alta., Can.  
 Holzer, Louis B., 142 Hornaday Road, Pittsburgh 10, Pennsylvania.

- Hoover, William, 266 Chippewa Road, Benton Harbor, Michigan.  
 Hornbacher, Eduard, 9415—110th Ave., Edmonton, Alta., Canada.  
 Huber, Adam, 3415 James Ave. N., Minneapolis, Minnesota.  
 Huisinga, Gordon, Canistota, So. Dak.  
 Hunsicker, Paul T., Rt. 3, Columbus, Nebraska.  
 Husmann, Assaf, 3247—61st St., Woodside 77, New York.  
 Hutton, James B., Box 73, Trenton, Ill.  
 Ihrie, A. Dale, 1032 N. Brys Drive, Grosse Pointe Woods, Michigan.  
 \*—Inman, George W., Geneva, Nebraska.  
 I—Ittermann, Albert, Orlando, Florida.  
 R—Ittermann, G., 226 Palmetto St., Orlando, Florida.

- Kern, Rubin, 700 S. Taylor Ave., Oak Park, Illinois.  
 Kershaw, William, 7 Oakview Terrace, Jamaica Plain, Massachusetts.  
 Kerstein, Elton O., Wessington Springs, South Dakota.  
 Klann, Norman H., 120—40th St., Union City, New Jersey.  
 G—Klatt, Edgar W., 8448—117th Street, Edmonton, Alta., Canada.  
 Klein, Daniel, McClusky, North Dakota.  
 Klein, F. E., N. 200 Mill St., Colfax, Washington.  
 Klempel, Walter, McIntosh, S. Dak.  
 R—Klingbeil, R. M., 320 Thurn St., Colfax, Washington.  
 Knalson, Fred J., 102 E. Santa Fe St., Marion, Kansas.



—Photo by Alice M. Pohl  
 The members of the Building Committee of the Trinity Baptist Church, Portland, Oregon, which planned for the beautiful edifice that was dedicated in April 1954. The Rev. John Wobig, pastor, is in the front row, center

- Jacksteit, Berthold, 14372 Reynolds Dr., Anaheim, California.  
 Janzen, Eldon, Fenwood, Sask., Can.  
 Jaster, Robert, 2224 Quebec St., Regina, Sask., Canada.  
 I—Jaster, Wm. G., 825 Lacy St., Santa Ana, California.  
 Jeschke, William H., 590 Mendota St., St. Paul 6, Minnesota.  
 Johnson, Louis, 2925 Connor Ave., Waco, Texas.  
 R—Jordon, J., George, Iowa.  
 R—Kaaz, Julius, 7023 Rising Sun Ave., Philadelphia, Pennsylvania.  
 Kaiser, R. G., Startup, Washington.  
 I—Kannwischer, Arthur, 1130 Parkview, New Kensington, Pennsylvania.  
 Kannwischer, A. E., Federal Reservation, Chillicothe, Ohio.  
 Kanwischer, Reinhold, Morris, Manitoba, Canada.  
 Kary, Edward, 5515 White Ave., Cleveland 3, Ohio.  
 R—Kayser, H. P., 18931 Common Rd., Roseville, Michigan.  
 I—Kemnitz, John, 2533 E. Monument Blvd., Baltimore 5, Maryland.  
 Kemper, Peter M., 4017 N. Ninth St., Philadelphia 40, Pennsylvania.  
 R—Knapp, C. M., 2245 Broadway, Salem, Oregon.  
 Knauf, W. W., P. O. Box 52, Elk Grove, California.  
 I—Knechtel, John E., 4818 Irving Park Rd., Chicago 41, Illinois.  
 Koons, Edgar R., Harvey, No. Dakota.  
 Kopf, Edward, Appleton, Minnesota.  
 G—Korella, Karl, 11123—75th Ave., Edmonton, Alta., Canada.  
 Kornalewski, Joseph B., 784 Bernard Ave., Kelowna, B. C., Canada.  
 R—Kraemer, August, 758 Martin Ave., Kelowna, B. C., Canada.  
 Kraemer, Edwin, R. F. D. 3, Box 96, Gatesville, Texas.  
 Kraenzler, J. C., Leduc, Alta., Canada.  
 C—Krentz, B. W., 1100 Blvd. Ave., Bismarck, North Dakota.  
 Kroeker, John J., Baileyville, Illinois.  
 Krombein, A., Eureka, South Dakota.  
 Kruegel, J. R., R. F. D. 1, Junction City, Kansas.  
 R—Krueger, O. E., 48 Clairmount St., Rochester 21, New York.  
 Kuehn, John, River Hills, Man., Canada.  
 Kuhl, Herman, 177—20th St., Union City, New Jersey.  
 Kuhn, Eric, 217 Fourth Ave., Alpena, Michigan.

R—Kujath, A., 729 Stockwell Ave., Kelowna, B.C., Canada.

Lamprecht, Alphonz, Golden Prairie, Sask., Canada.

R—Landenberger, J. H., Gladwin, Mich.

G—Lang, George A., 1605 S. Euclid Ave., Sioux Falls, South Dakota.

Lang, George W., 3267 Cortland St., Chicago 47, Illinois.

Lang, Henry, Napoleon, North Dakota.

Larson, Sidney, 18 Madison Ave., Maplewood, New Jersey.

MacCormack, Ronald, Box 451, Parkersburg, Iowa.

R—Martens, S., 83 Martin Ave., Winnipeg, Man., Canada.

Mashner, Fred, Second and Chicago Sts., Sumner, Iowa.

R—Matz, J. R., 1118 Ave. D, Bismarck, North Dakota.

McAsh, E. Arthur, 21001 Moross Rd., Detroit 24, Michigan.

McKernan, Ed., 8914 Lawndale Avenue, S.W., Tacoma 99, Washington.

McLean, G. A., Neustadt, Ont., Canada.

Palin, Lenox G., 373 Walnut St., Newark, N. J.

Parry, D. Raymond, 2417 Hansen Ave., Racine, Wisconsin.

Patet, Donald, Randolph, Minnesota.

Patzia, Otto, 13094 Rosemary, Detroit 5, Michigan.

Penner, Robert, Rt. 1, Dallas, Oregon.

Peters, Christian, 9 Beech Ave., Elsmere, Wilmington, Delaware.

Pfeifer, Henry, 10860—96th St., Edmonton, Alta., Canada.

Pfeiffer, Peter, 160 W. 20th St., Erie 4, Pennsylvania.

Pohl, Herman A., Box 30, Burstall, Sask., Canada.

Potratz, Willis, Emery, South Dakota.

Potzner, Phillip, Elberta, Alabama.

G—Powell, Ralph E., 1605 S. Euclid Ave., Sioux Falls, South Dakota.

Prast, Laurence R., 607 Iowa St., Indianapolis, Indiana.

Prendinger, Victor H., Fredonia, N.Dak.

Quiring, Wilmer, 4165 N. 42nd St., Milwaukee 10, Wisconsin.

Rakow, Harvey A., 812 Huron St., Manitowoc, Wisconsin.

Rapske, Rudolph, 439—31st Ave., N.W., Calgary, Alta., Canada.

Rausser, G. G., 19 S. Central Ave., Lodi 5, California.

R—Reichle, F. J., 1129 Jones Ave., Fresno 1, California.

Reimche, Wilfred, Glidden, Sask., Can.

Reimer, John, George, Iowa.

R—Rempel, J. C., Morris, Man., Canada.

Remple, C., 1600 S. 7th St. W., Missoula, Montana.

I—Reschke, R. E., 6618 No. Atlantic Ave., Portland, Oregon.

R—Rhode, August, Rt. 2, Box 621, Kenosha, Wisconsin.

I—Rieger, H., Munson, Pennsylvania.

I—Rietdorf, A. G., 1721 A Revere Avenue, San Francisco 24, California.

Riffel, Herman H., 1090 S. Curtis Ave., Kankakee, Illinois.

Ringering, Oliver K., Shattuck, Okla.

C—Roth, Otto, 1851 N. Spaulding, Chicago 47, Illinois.

G—Runtz, A. F., 1401 Langley Ave., St. Joseph, Michigan.

R—Rutsch, G. W., 2145 Kincaid Way, Sacramento, California.

Sakowski, Ernst J., 3615 W. Rohr Ave., Milwaukee 9, Wisconsin.

Salios, Connie, 35 S. 20th Ave., Maywood, Illinois.

I—Sandow, A. R., Elmo, Kansas.

I—Schade, Rudolph, Elmhurst College, Elmhurst, Illinois.

\*—Schalm, Bernard, 10810—78th Ave., Edmonton, Alta., Canada.

Schalm, G., 4002—28th St., Vernon, B. C., Canada.

I—Schantz, Leland H., 1204 S. 23rd Place, Lawton, Oklahoma.

C—Schatz, H., Morris, Manitoba, Canada.

Schauer, Herbert, Turtle Lake, N. Dak.

Schauer, LeRoy, Mott, N. Dak.

G—Schilke, Richard, 7308 Madison Street, Forest Park, Illinois.

Schimke, Fred, Camrose, Alta., Canada.

I—Schlesinger, A. G., 1401 Winnemac Ave. Chicago 4, Illinois.

R—Schlipf, Benjamin, 802 N. Third St., Fort Dodge, Iowa.

Schmidt, Fred, 105 Josephine Avenue, Madison, South Dakota.

I—Schmidt, Gustav, R.F.D. 5, Braddock Hts., Frederick, Maryland.

Schmidt, John, 53-16A 66th St., Maspeth, L. I., New York.



The Rempels of Morris, Manitoba, a musical family that loves to play to the glory of God!

Left to right: Cameron with alto horn; Lloyd with baritone horn; Mr. Waldemar Rempel with trombone; Mr. Rempel with French horn; and Gilbert with cornet trumpet

Laser, Waldemar, 850 Home St., Winnipeg, Manitoba, Canada.

Laube, Henry, 3804 Cranston Ave., Baltimore 29, Maryland.

R—Lauer, Phil, 2031 Gnahn St., Burlington, Iowa.

\*—Lautt, Ben, Mercer, N. Dak.

Lautt, Ernest, Beulah, North Dakota.

Lawrenz, Richard, North Freedom, Wis.

R—Leger, T. A., 19 S.E. 30th St., Portland 15, Oregon.

I—Lengefeld, Ed., 923 N. Pine St., Chicago 51, Illinois.

G—Leuschner, M. L., 7308 Madison St., Forest Park, Illinois.

G—Leyboldt, John, 7651 Monroe St., Forest Park, Illinois.

G—Link, Edward B., 10810—78th Ave., Edmonton, Alta., Canada.

Link, Vernon, Sheffield, Iowa.

I—Lippert, J. J., 1926 Ross Ave., S., Waco, Texas.

Litke, David, Bison, Kansas.

Logsdon, H. Vondor, Rt. 5, Corfu, N. Y.

Lohr, H., Corona, South Dakota.

R—Lohse, Otto, Box 183, McIntosh, S. Dak.

Loth, Paul E., 36 Linden Park, Buffalo 8, New York.

Lower, Fred, Steamboat Rock, Iowa.

\*—Luebeck, John, Box 111, Baylor University Station, Waco, Texas.

G—Luebeck, W. J., 3734 Payne Ave., Cleveland 14, Ohio.

Lueck, Alfred, 203 Fifth Ave., Yorkton, Sask., Canada.

G—Lueck, Hugo, 1605 S. Euclid Ave., Sioux Falls, South Dakota.

Lutz, A., 54 Liberty St., Meriden, Conn.

Lutz, Thomas, 516 Second St. West, Aberdeen, South Dakota.

R—Menard, P. C. A., 3724 Vine St., Cincinnati 17, Ohio.

Meth, Orville, Odessa, Washington.

Mikolon, Richard, 501 E. Fifth St., Erie, Pennsylvania.

C—Milbrandt, Rudolf, Baptist Haven of Rest, Medicine Hat, Alta., Canada.

Miller, Edwin, 2973 W. 32nd St., Cleveland 13, Ohio.

Miller, Norman, Durham, Kansas.

I—Milner, A., Box 120, R.R. 5, Winnipeg, Man., Canada.

Milner, Bert, Moosehorn, Man., Canada.

Mittelstedt, E., 8313 Third Ave., Inglewood, California.

Mostrom, Donald, 103 Paterson Street, Jersey City, N. J.

Muller, Willy R., Carbon, Alta., Can.

Neubert, George W., 676 Court Street, Beatrice, Nebraska.

M—Neuman, Reinhard, Box 1190, Wetaskiwin, Alta., Can.

Neumann, P. G., 2619 Orange Avenue, Costa Mesa, California.

R—Niebuhr, J. F., 95 Heck Ave., Ocean Grove, New Jersey.

Nikkel, E. H., Swan River, Man., Can.

Ohlmann, Fred, Edenwold, Sask., Can.

Olson, Wallace A., 1212 Sixth Street, Wausau, Wisconsin.

R—Olthoff, J. F., 2209 S. Covell Ave., Sioux Falls, South Dakota.

I—Orthner, Frank, 1233 Putnam Avenue, Brooklyn 21, New York.

Oster, Edward, Hettinger, No. Dakota.

Pahl, Fred, R.R. 1, Olds, Alta., Canada.

C—Palfenier, H., R.F.D. 5, Manitowoc, Wis.

- G—Schmidt, Otto R., 9123—83rd St., Edmonton, Alta., Canada.  
Schmidt, Roger, 141 Stevens Avenue, Jamesburg, New Jersey.  
Schmidt, Walter, 86 Norma St., Arnprior, Ont., Canada.
- I—Schmitt, Wm. E., 215 Bidwell St., Rochester, New York.  
Schmuland, Irvin, Goodrich, N. Dak.  
Schoeffel, Wm. L., 1725 N. Burling St., Chicago 14, Illinois.
- R—Schoenleber, C. E., 220 N. 29th Ave., Yakima, Washington.
- I—Schreiber, Bruno, 1026 S. Harvey, Oak Park, Illinois.  
Schreiber, Robert, 5 N. Crescent Ave., Lodi, California.  
Schroeder, Eldon, Kyle, Texas.
- I—Schroeder, G. P., 308 W. Forrest Ave., Lodi, Calif.  
Schroeder, H. R., 3505 E. 107th St., Chicago 17, Illinois.  
Schulz, Arthur K., 4545 N.W. Kaiser Rd., Portland 1, Oregon.  
Schumacher, Henry, Wetaskiwin, Alta., Canada.
- I—Schweitzer, J. C., 1681 Monroe Avenue, Rochester 18, N. Y.  
Seccamp, C. H., Hebron, N. Dak.  
Seibel, Roy, Box 236, Emery, S. Dak.  
Seibold, Eldon, 5130 S. W. Idaho St., Portland 19, Oregon.
- R—Sellhorn, H., c/o Esther Brown, 2691 S. Washington Rd., Lansing 5, Michigan.  
Sigmund, R., 1425 Ave. E., Billings, Montana.  
Smuland, Henry, Avon, S. Dak.  
Sommerschild, W. S., 1168 Buckingham Rd., Grosse Pointe Park, Mich.  
Sonnenberg, Joe, 5142 N. Meade Ave., Chicago 30, Illinois.  
Sootzmann, Alex, Rt. 1, Branch, La.  
Stading, Reuben, Creston, Nebraska.  
Stein, Walter, 213 N. Fifth St., Grand Forks, North Dakota.
- C—Stelter, Albert, 10810—78th Ave., Edmonton, Alta., Canada.
- I—Stinner, Henry S., R.R. 1, Simcoe, Ont., Canada.  
Strauss, Elmer, Ellinwood, Kansas.  
Sturhahn, Wm., 1117 Clifton St., Winnipeg, Man., Canada. (Office: 303 McIntyre Block, Winnipeg 2, Man., Can.)
- R—Swyter, C., Steamboat Rock, Iowa.
- Tahrn, Elmo, Hutchinson, Minnesota.  
Taylor, B. F., Gotebo, Oklahoma.  
Thiessen, E. L., Southey, Sask., Canada.  
Thiessen, G. J., Hilda, Alta., Canada.
- I—Thole, C. B., Stafford, Kansas.
- R—Trautner, Fred, 216A McCracken Drive, Lexington, Kentucky.
- Vanderbeck, H. John, Elgin, Iowa.  
Vanderbeck, M., 1109 N. Tenth Street, Sheboygan, Wisconsin.
- R—Vasela, R., 807 Rollin St., South Pasadena, California.  
Veninga, Frank, Aplington, Iowa.  
Vetter, Herbert, Isabel, South Dakota.  
Voigt, Arthur, R. F. D. 4, Anamoose, North Dakota.
- I—Wagner, Charles, 4815 N.E. Eighth Ave., Portland 11, Oregon.
- G—Wahl, E. P., 7725—108th St., Edmonton, Alta., Canada.  
Wahl, John, 135 Fairleigh Ave. Hamilton, Ontario, Canada.  
Wahl, L. O., Wishek, North Dakota.  
Walkup, John W., George, Iowa.  
Waltreit, H. J., 829 McDermot Avenue, Winnipeg, Manitoba, Canada.  
Warkentin, J. K., Corn, Oklahoma.  
I—Warneke, August, 2743 N.E. Rodney Ave., Portland, Oregon.  
Weber, Walter, Elmo, Kansas.



—Photo by Raymond Noll

Some of the women of the Fleischmann Memorial Baptist Woman's Missionary Union at Philadelphia, Pa., attending the 91st anniversary program of the society

- I—Wedel, H. C., 7531 E. Cerritos, Rt. 1, Anaheim, California.
- I—Weintz, Chris., 1002 Frontier Park Ave., Cheyenne, Wyoming.  
Weiss, Harold E., 1032 N. Spring St., Sioux Falls, South Dakota.  
Weisser, Alfred, Box 401, Parkston, South Dakota.  
Weisser, Arthur R., 375 Winona Blvd., Rochester, New York.  
Weisser, Carl, 775 N. First St., Carrington, North Dakota.  
Wengel, Paul, 6409 Catalpa Ave., Brooklyn 27, New York.  
Wesner, Edgar, 306 Gilbert Ave., Peoria 5, Illinois.  
Wetter, Alvin, Victor, Iowa.
- I—Wetter, G., N. Euclid Ave., Benton Harbor, Michigan.  
Whitson, Oliver L., Rio Grande Bible Institute, Edinburg, Texas.  
Wilcke, H. J., Stafford, Kansas.  
Wipf, D. S., St. Bonifacius, Minnesota.  
Wobig, John, 1847 S.E. 56th Ave., Portland 15, Oregon.  
Wolff, Emanuel, 1415 Osborn St., Burlington, Iowa.  
Wolff, Manuel, Gackle, North Dakota.  
Wood, John, Vesper, Kansas.
- G—Woyke, Frank H., 7308 Madison Street, Forest Park, Illinois.  
Woyke, Rudolph, 925 N. Cottage St., Salem, Oregon.
- Yahn, Raymond, 30 Monroe St., Stratford, Conn.
- Zepik, R. H., Ochre River, Man., Canada.  
Zimmerman, Carl B., 1731 Madison St., La Crosse, Wisconsin.  
Zimmerman, David, Cathay, N. Dak.  
Zimmerman, G. K., 3009 N. 57th Street, Milwaukee 10, Wisconsin.
- I—Zinz, George W., Jr., Tokyo Army Hospital, 8059th A.U., APO 500, San Francisco, Calif.  
Zinz, George W., Sr., Winburne, Pa.
- I—Zinzer, Richard, 124 Canora St., Winnipeg, Man., Canada.  
Zoschke, Paul F., 455 Evergreen Avenue, Brooklyn, N. Y.
- I—Zummach, Charles F., 409 E. Arcadia St., Peoria 4, Illinois.

#### SERVING OTHER ORGANIZATIONS

(The following ordained Baptist ministers, who formerly served North American Baptist Churches and who at the present time are members of such churches, are serving Christian organizations which are not related to our General Conference. Their names therefore appear under this separate listing.)

- Abel, J. J., 1209 S. Euclid Ave., Apt. C., Sioux Falls, South Dakota.  
Dons, Theo. W., 407 Broadway, Sterling, Kansas.  
Gruen, Emil, 52 Collinwood Rd., Livingston, New Jersey.  
Ittermann, Arthur, Le Mars, Iowa.  
Kahlert, William A., 1922 S. Dixie, West Palm Beach, Florida.  
Kornelsen, J. H., 417 S. Hale St., Wheaton, Illinois.  
Nordland, C. B., 209 S. Harvey Ave., Oak Park, Illinois.  
Schade, Arthur A., Faulkton, South Dakota.

#### MISSIONARIES—CAMEROONS. AFRICA

(All of the following addresses in Africa should have the following added:

- Cameroons Baptist Mission (U. S. A.).**  
Ahrens, Rev. and Mrs. Earl, Ndu, P. A. Ndu, British Cameroons, West Africa.  
Chaffee, Dr. and Mrs. Leslie M., Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.  
Forsch, Miss Ida, Mbem, P. A. Ndu, British Cameroons, West Africa.  
Ganstrom, Rev. and Mrs. S. Donald, 1430 Lawnridge, Albany, Oregon.  
Gezauer, Dr. and Mrs. Paul, Bamenda, P. O. Bamenda, British Cameroons, West Africa.  
Goodman, Rev. and Mrs. Kenneth, Warwar, P. A. Ndu, British Cameroons, West Africa.  
Henderson, Rev. and Mrs. George, 2502 Morton Ave., St. Joseph, Michigan.  
Holzimmer, Rev. and Mrs. Fred, on furlough in Detroit, Michigan.  
Jones, Dr. and Mrs. Kenneth, Bamenda New Hope Settlement, Mbingo, P. O. Bamenda, British Cameroons, West Africa.

Kittlitz, Miss Margaret, on furlough,  
c/o Mrs. Fritz Doye, 2509 N. 15th St.,  
Waco, Texas.

Kuhn, Miss Minnie, Mbem, P. A. Ndu, British  
Cameroons, West Africa.

Lawrence, Rev. and Mrs. G. Ben, Victoria,  
P. O. Victoria, British Cameroons, West  
Africa.

Michelson, Rev. and Mrs. Edwin, Great  
Soppo, P. O. Buea, British Cameroons,  
West Africa.

Reddig, Miss Laura E., Bamenda New Hope  
Settlement, Mbingo, P. O. Bamenda,  
British Cameroons, West Africa.

Roth, Rev. and Mrs. Howard, on furlough  
in Portland, Oregon.

Salzman, Miss Ruby, Great Soppo, P. O.  
Buea, British Cameroons, West Africa.

Schmidt, Miss Tina, Great Soppo, P. O.  
Buea, British Cameroons, West Africa.

Schneider, Rev. and Mrs. Gilbert, Bamenda  
New Hope Settlement, Mbingo, P. O.  
Bamenda, Brit. Cameroons, West Africa.

Schulert, Eleanor E., Great Soppo, P. O.  
Buea, British Cameroons, West Africa.

Schultz, Miss Esther, Belo, P. O. Bamenda,  
British Cameroons, West Africa.

Weeldreyer, Miss Myrtle, Bansa Baptist  
Hospital, P. O. Nsaw, British Cameroons,  
West Africa.

Weisenburger, Miss Eleanor, Bansa Baptist  
Hospital, P. O. Nsaw, British Camer-  
oons, West Africa.

Westerman, Miss Berneice, Belo, P. O. Ba-  
menda, British Cameroons, West Africa.

Ziolkowski, Miss Ardice E., Bansa Baptist  
Hospital, P. O. Nsaw, British Camer-  
oons, West Africa.

#### MISSIONARIES — JAPAN

Auch, Rev. and Mrs. Clemence, 26 Momo-  
zono-cho, Nakano-ku, Tokyo-to, Japan.

Hirth, Rev. and Mrs. Jay W. (on leave of  
absence), Rt. 1, Box 78, Pleasant Hill  
Manor, Wheaton, Illinois.

Miller, Miss Florence, c/o Shunro Uchida,  
17 Nishigoshi, Uchi Cho, Kinugasa,  
Kanikyo Ku, Kyoto Shi, Japan.

Rhoads, Rev. and Mrs. John, Central Post  
Office, Box 225, Tokyo, Japan.

Sukut, Rev. and Mrs. Walter, 352-1 Chome,  
Futamata Cho Yoma, Ujiyamada Shi,  
Mie Ken, Japan.

#### MISSIONARIES — INDIANS

Derman, Mr. and Mrs. Jake, Ponoka, Alta.,  
Canada.

Neuman, Rev. and Mrs. Reinhard, Box 1190,  
Wetaskiwin, Alberta, Canada.

#### MISSIONARIES— SPANISH-AMERICANS

Appel, Rev. and Mrs. Paul, 512 Adams St.,  
Monte Vista, Colorado.

Eisele, Miss Florence, Box 522, Center, Colo.

Lohse, Miss Helen, Box 522, Center, Colo.

#### BIRTHDAYS OF FOREIGN MISSIONARIES

January 14—Miss Florence Miller (Japan).

January 20—Miss Minnie Kuhn.

January 25—(1947) Walter Gebauer.

January 29—Miss Esther Schultz.

February 10—(1953) Nora Jane Sukut.

February 11—(1945) Norris Donald Gan-  
strom.

February 13—Rev. Fred Holzhammer.

February 14—Rev. Gilbert Schneider.

February 18—Mrs. Clemence (Sylvia) Auch.

February 20—Miss Ida Forsch.

February 23—Miss Eleanor Weisenburger.

February 28—Mrs. John H. (Lydia) Rhoads.

March 7—Miss Margaret Kittlitz.

March 8—Rev. Kenneth Goodman.

March 17—Mrs. Earl H. Ahrens.

March 19—Mrs. George (Alma) Henderson.

#### Ministers' Biographical Sketches will appear again in the 1956 ANNUAL

March 19—Miss Myrtle Weeldreyer.

March 19—(1945) Paul Edwin Michelson.

March 31—Rev. Edwin Michelson.

April 2—(1953) Sharon Lynn Hirth.

April 7—Miss Berneice Westerman.

April 17—(1952) David Roth.

April 23—(1943) Anne Elizabeth Gebauer.

April 28—Mrs. Edwin (Verna) Michelson.

May 2—Rev. Walter Sukut (Japan).

May 3—Rev. Earl H. Ahrens.

May 3—(1949) Miriam Sue Holzhammer.

May 10—Mrs. Julius (Esther) Hirth (Japan).

May 12—(1949) William Andrew Ahrens.

May 14—Rev. G. Ben Lawrence.

May 20—(1939) Larry Lane Goodman.

May 25—Miss Esther Ardice Ziolkowski.

May 29—Mrs. Leslie (Edna) Chaffee.

June 3—(1949) Marjorie Ellen Chaffee.

June 10—Dr. Leslie Chaffee.

June 18—Mrs. Kenneth (June) Goodman.

June 18—Miss Eleanor E. Schulert.

June 19—Dr. Kenneth W. Jones.

June 21—(1953) Sharon Anne Jones.

June 22—Mrs. Paul (Clara) Gebauer.

June 26—(1952) Kim Robert Lawrence.

June 27—Rev. Clemence Auch.

July 3—Rev. S. Donald Ganstrom.

July 7—(1954) Mark Elliott Sukut.

July 7—(1953) Linda Mae Schneider.

July 10—Mrs. Gilbert (Mildred) Schneider.

July 20—(1947) Glennis Ann Ganstrom.

July 21—(1950) John David Rhoads.

July 21—(1954) Garry Dale Jones.

July 26—(1953) Karen Lee Lawrence.

July 31—Mrs. Donald (Verna) Ganstrom.

August 6—(1945) Juanita J. Holzhammer.

August 9—(1951) Linda Lora Hirth.

August 15—(1949) Evan Gilbert Schneider.

August 15—(1952) Paul Nathanael Rhoads.

August 20—(1954) Barbara Kay Holzhammer.

August 21—(1946) Judith Ann Michelson.

August 23—Rev. Howard W. Roth.

September 8—Mrs. Howard (Betty Jean)  
Roth.

September 10—Miss Tina Schmidt.

September 16—(1943) Douglas Earl Chaffee.

September 17—(1947) Sylvia Anne Chaffee.

September 27—(1952) Nancy Marie Chaffee.

September 29—(1951) Barry Gail Jones.

October 1—(1945) Miriam Jane Rhoads.

October 10—(1953) Deborah Susan Auch.

October 10—(1954) Joel Charles Michelson.

October 17—Rev. Paul Gebauer.

October 18 (1954)—Deborah Deane Rhoads.

October 21—Miss Laura Reddig.

October 21—Mrs. Kenneth (Frances) Jones.

October 22—Mrs. Walter (Barbara) Sukut  
(Japan).

November 11—Mrs. Fred (Dorothy) Hol-  
zimmer.

November 11—Miss Ruby Salzman.

November 11—(1952) Mark Phillip Michelson.

November 15—Rev. Julius (Jay) Hirth  
(Japan).

November 28—Rev. John H. Rhoads (Japan).

December 6—Rev. George Henderson.

December 18—Mrs. G. Ben (Margie Lou)  
Lawrence.

#### BIRTHDAYS OF HOME MISSIONARIES

January 6—(1945) Gail Rose Neuman.

May 23—Mrs. Paul (Marie) Appel.

July 4—(1943) Gloria Beth Neuman.

July 10—(1949) Conrad Reily Neuman.

August 27—Mrs. Reinhard (Mildred) Neu-  
man.

September 17—Miss Helen Lohsé.

October 23—(1950) Timothy Ronald Neu-  
man.

October 28—Miss Florence Eisele.

December 8—Rev. Paul Appel.

#### GLORY IN COLORADO

(Continued from Page 29)

with gladness" had been illustrated on the board by cutouts of hands and feet, and the matter seemed to be getting across clearly enough, when one of our little Catholic boys said eagerly, "Oh, I know. It's like when the priest serves the mass!"

Another time, during a song service, when the children were asked to suggest their favorite songs, one Catholic child wanted to sing, "Hail Mary, virgin without sin!" He was gently told why we couldn't sing such a song, but his tearful, "The Sisters taught it to us," made us realize that we hadn't been able to make the matter very clear to him.

However, all the valley Spanish are not Roman Catholics. In most towns, the Spanish Assembly of God Church is very active, and some of their children attend our week day clubs. The Seventh Day Adventists and Jehovah's Witnesses also have many adherents among them. But there are also many Spanish who have left the Catholic Church because of antagonism with a local priest or because they have finally discovered the emptiness of such worshipping.

Often these people go nowhere and believe in nothing. These, then, are ready to be touched by the true Gospel message and are the logical ones to be reached. Each of our Mission stations has folks with histories like that, who now believe in Jesus Christ as their own personal Savior. It's true that even when one becomes a Baptist, the old superstitions may cling awhile, but we believe that slowly and surely there is developing a strong Baptist group of believers in our San Luis Valley Missions.

#### YOUR MISSIONARIES

Now having seen this background picture of the physical, material and spiritual needs of the Spanish, it should be an easy matter to visualize the daily work of your Baptist missionary among them. Clearly he must not only be ready with a carefully prepared message from God's Word during the regular services, but he must concern himself with their entire program of Christian living: sanitation, times of illness, the supplying of proper clothing in emergencies, the problems of fuel and bedding during cold winters, problems of translation from English to Spanish in legal matters, and so on.

When the Baptist missionary teaches against attendance at commercial motion pictures on Sunday afternoons, he must be prepared to provide clean alternative enjoyments for the children

(Continued on Page 64)



## PREVIEW OF PROGRAM

(Continued from Page 35)

various cooperating societies by their representatives. A number of anniversaries in our denominational enterprise will be celebrated with appropriate festivities. The highlight of each morning will be the Conference in Meditation and Prayer Study" to be led by Dr. W. R. White, president of Baylor University. Dr. White is known as one of the most popular men and most effective speakers in the southland. It will be your golden opportunity to hear him on four successive mornings.

### SUNDAY'S HIGHLIGHTS

Sunday, June 12, is bound to be the best day of all during the conference week. The conference sermon will be preached by Dr. Ralph E. Powell of the North American Baptist Seminary faculty, Sioux Falls, S. Dak. The youth rally in the afternoon to be addressed by the Rev. Harold W. Gieseke of Lorraine, Kans., ought to be another stirring service. From 7:00 to 7:45 P.M. on that Sunday evening a famous Negro Chorus of Waco, Texas, will bring a musical treat of spirituals and special numbers. That will be the opening of heaven's portals for our service of blessing!

But the best has been reserved for the closing hour. Following the installation of the newly elected General Conference officers, our mission fields will be presented dramatically with brief testimonies and colorful costumes by missionary representatives and the new missionaries will be commissioned for their God-given task!

This is only a glimpse into the thrilling General Conference program! There will be wonderful exhibits, picnics and outings, special luncheons, tours of Baylor campus, book display and opportunities for grand fellowship. Announcements about special trains for our people to travel together from Chicago and St. Louis to Waco, Texas, are now available in informative leaflets. (Write to Forest Park, Ill., for them or ask your pastor.) Watch our publications for further General Conference news!

### A POCKET BOOK BARGAIN

The Waco Conference will be a bargain for your pocketbook. It will cost you only \$1.50 a day for room with linen service and about \$2.00 a day for your meals in the university cafeteria. But the Conference program will provide the BEST in spiritual blessings for your soul. Come to Waco, Texas, from June 6 to 12, 1955, and your highest expectations will be exceeded by your Conference adventures!

## A BIT OF HEAVEN

By Dr. H. von Berge of Dayton, Ohio

(Tune: "Finlandia" by Sibelius)

Where true love binds two hearts and lives together  
In plighted troth, to share life's weal and woe;  
Where two are one in bonds of true devotion,  
As hand in hand their way they go:  
'Tis there you'll find, amid the world's confusion,  
A bit of heav'n on earth below.

Where each one seeks in love to serve the other,  
And ready each the other's load to share;  
Where highest joy is e'er the other's gladness,  
The other's good one's aim and care;  
Where nobly each is ever self-forgetting:  
You'll find a bit of heaven there.

★

## THE CRUCIFIED AND RISEN LORD

By Mr. Fred Schillinger of Erie, Pa.

Darkness fell throughout the land  
When our Lord died on the cross.  
The soldiers were a cruel band  
To create this heavenly loss.

Miseries and agonies, the women saw  
When Jesus cried in forsakeness;  
From Calvary, they did withdraw,  
Their faith and hope growing less.

Leaving the cross, their sadness increased,  
Their hearts were filled with pain and fears  
Then when Jesus met them, their agony was released,  
All was joy and gladness and no more tears.

Satan and sin have not all power—  
Christ's death has conquered them;  
God has forever set the time and hour  
To glorify Jesus and wickedness to stem.



Waco Hall (with the Tidwell Bible Building under construction at the left) where the sessions of the 31st General Conference of North American Baptists will be held from June 6 to 12, 1955



# COLLINS' CLEAR TYPE BIBLES

Authorized King James Version

## BIBLES FOR JUNIORS



Boldface brevier type—pronouncing—40 pages of practical helps—8 color and 8 gravure illustrations—maps—presentation page—Size 4 x 6¼ x 1⅛ inches.

No longer is it necessary to penalize younger children with real small type editions that are hard on the eyes just because they cannot handle larger Bibles. These Bibles are easily handled by small hands yet are printed in the same bold type used in adult Bibles.

*Specimen of Type*

**and Sī-dōn: but they came with one accord to him, and, having made Blās-tūs the king's cham-**

188: Leatheroid, morocco grain, flexible overlapping covers, gold titles, red under gold edges, boxed ..... **\$3.75**

188RL: Same as 188 with all the Words of Christ printed in red, boxed ..... **\$4.00**

189: Genuine Leather, morocco grain, flexible overlapping covers, gold titles, red under gold edges, boxed ..... **\$5.00**

## GIFT BIBLES



For young people and adults—A slim handsomely bound Bible that makes a beautiful gift—same boldface pronouncing type as in Bibles for juniors—64 pages of study helps—8 color and 8 gravure illustrations—maps—presentation page—Size 4½ x 7 x 1 in.

S89½: Leatheroid, morocco grain, flexible overlapping covers, gold titles, red edges, boxed— **\$3.00**

S89½RL: Same as S89½ with all the Words of Christ printed in red, boxed, ..... **\$3.25**

S91: Genuine Leather, morocco grain, flexible overlapping covers, gold titles, red under gold edges, boxed ..... **\$5.00**

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The thinnest and lightest Bible made with blackface brevier type—pronouncing text—maps—only 11/16 in. thick—weight 13 oz.—Size 4½ x 7 in. Same size type as in Bibles for juniors.

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Bridal edition with presentation page, marriage certificate and family record—blackface ruby type—pronouncing—colored maps—Size 3½ x 5⅜ x ⅞ in.—Also used for baptisms, graduations and other special occasions.

*Specimen of Type*

**the country of Galatia and Phrygia in order, strengthening all the disciples, 24 ¶ And a certain Jew named A-pōllōs, born at Alexandria, an**

W1301MC: Pure white Leatheroid (washable) flexible covers, not overlapping, round corners, gold titles, gilt edges, headbands and white silk ribbon marker, special gift box ..... **\$3.00**

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Bibles of distinction for the teacher and Bible student—same boldface pronouncing type as in Bibles for juniors—256 pages of teachers' helps including concordance, dictionary, etc.—60,000 center references—16 pages of maps—Size 5 x 7¾ in., only 1⅛ in. thick. Family record.

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DeLuxe Red Letter Edition With 16 color plates, 32 gravure illustrations, family record, and all the Words of Christ printed in red.

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## EXTRA LARGE TYPE BIBLES

With 75,000 center references and Concordance—superb type—extra large and bold for easy reading—pronouncing text—family record—calendar for daily readings—Size 5½ x 8¼ x 1⅝ in.—the largest type obtainable in a moderate size Bible.

*Specimen of Type*

**THEN the word of the T came to Jehu 'the st Hā-nā'nī against Bā-āsh'ā,**

4601: Leatheroid, morocco grain, flexible covers, not overlapping, round corners, gold titles, gilt edges, boxed ..... **\$7.50**

4690: Genuine Leather, fine grain, flexible overlapping covers, fabricoid linings, gold titles, red under gold edges, boxed ..... **\$11.00**



Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio



—Ewing Galloway Photo

# CHURCH EXTENSION

Calls For YOUR Share in

- EVANGELISM — Reaching People for Christ.
- SACRIFICIAL GIVING — GIVE UNTIL IT HELPS!
- EXPANSION — Establishing New Churches.

## \$250,000 GOAL

Individual contributions and the payment of pledges toward the Church Extension Fund as well as special church offerings are still needed for this important evangelistic outreach of our denomination.

## OUR EXTENSION OBJECTIVE

New Churches will be established as soon as practical in promising new communities and the prayerful support and eager interest of all our people will be enlisted for this program.

*This is a ministry in Christian service in Christ's Name  
in which each one can have a share!*

North American Baptist General Conference

7308 MADISON STREET  
FOREST PARK, ILLINOIS