



1947 ANNUAL

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

PRICE 50 CENTS

GOD can use your gifts as well as your lives!

* *As your life serves God, let your gifts multiply that service in the many activities shown below in our Denominational Budget.*

BUDGET FOR THE FISCAL YEAR OF THE NORTH AMERICAN BAPTIST GENERAL CONFERENCE

DEPARTMENT	PERCENTAGE	AMOUNT
Home Missions	23.7%	\$ 54,500.00
Foreign Missions	22.9%	52,500.00
Aged Ministers & Relief	1.5%	3,500.00
Ministers Pension	6.0%	13,500.00
Roger Williams Press	2.4%	5,500.00
Children's Home	5.9%	13,500.00
Rochester Seminary	9.3%	21,500.00
Y.P.&S.S. Worker's Union	3.0%	7,000.00
Home for the Aged—		
Philadelphia	0.5%	1,250.00
Chicago	0.5%	1,250.00
Portland	0.5%	1,250.00
Bismark	0.5%	1,250.00
Denominational Reserve	10.0%	23,000.00
Administration Expense	5.3%	12,000.00
Denominational Expense	7.8%	18,000.00
Woman's Missionary Union	0.2%	500.00
TOTALS	100.0%	\$230,000.00

SPECIAL OFFERINGS

Fellowship Fund for World Emergencies—
 Approaching \$400,000
 Seminary Endowment Fund— \$150,000
 Christian Training Institute Building Fund—\$50,000

Each Society Will Receive Only Its Percentage Share of the Budget. If Less Than \$230,000 Is Received During the Year, Each Society Receives Proportionately Less.

Be Sure to Designate Your Gifts and Special Contributions to:

North American Baptist Headquarters

7308 Madison Street • Forest Park, Illinois

In the Proclamation of Christ's Gospel to Meet the Needs of the World



1947 ANNUAL

VOLUME TWO

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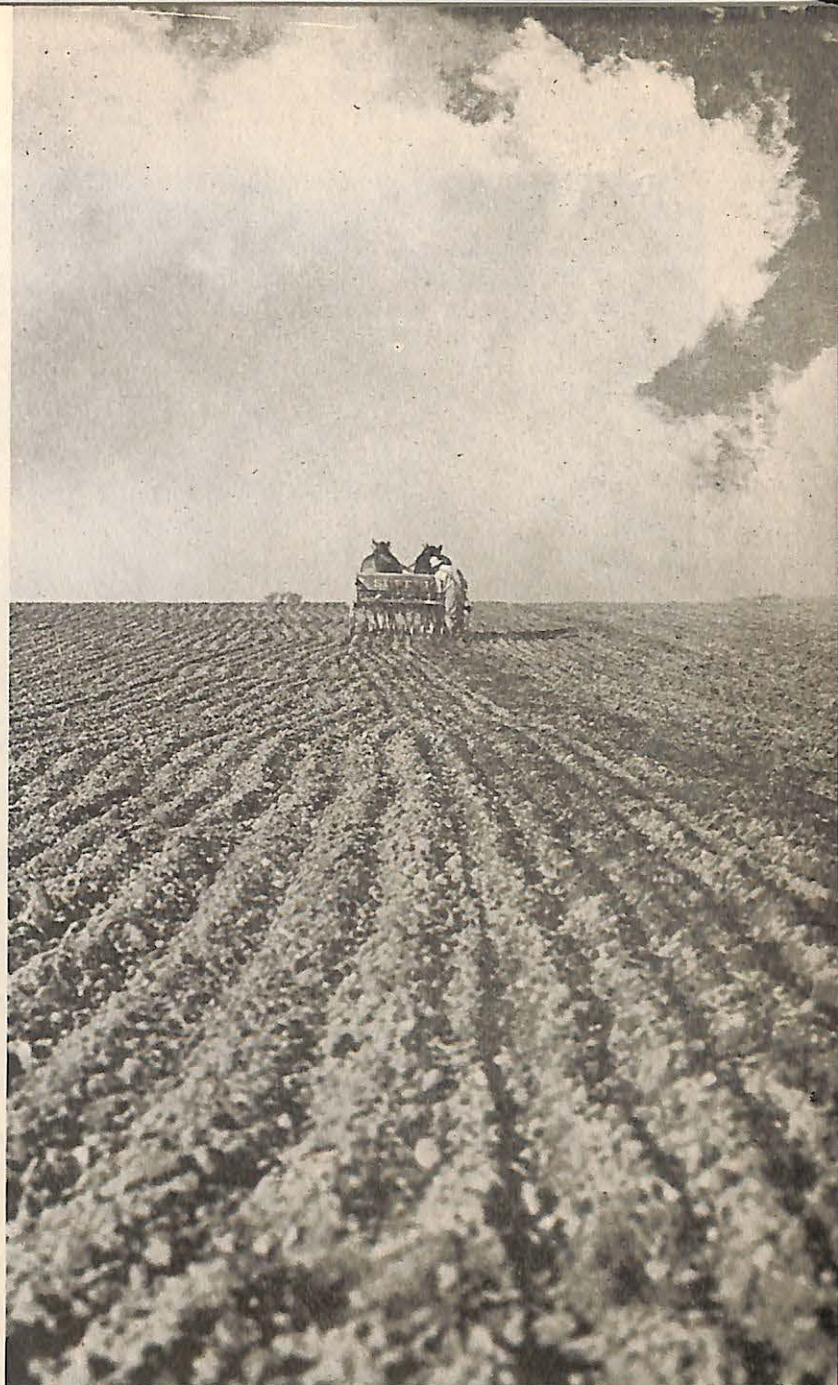
MARTIN L. LEUSCHNER, D. D., Editor

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Cleveland 14, Ohio.



—Photograph by Harold M. Lambert

"THE SOWER"

By JAMES G. ARCUS, Vancouver, B. C., Canada

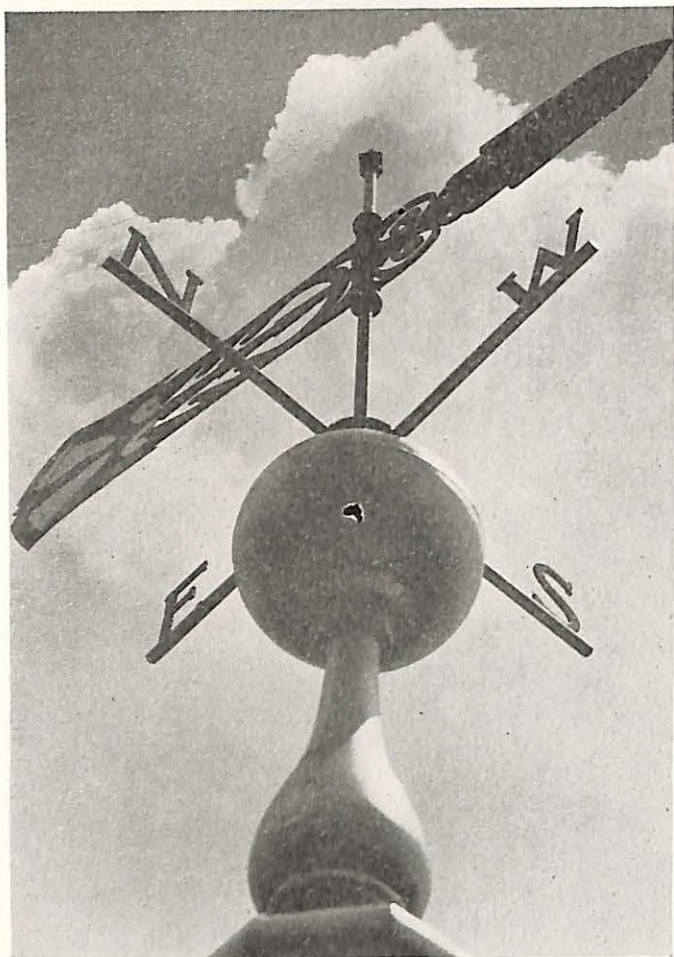
A Sower one day went forth to sow;
His seed was the word of life,
The field that He sowed was the world of men
Where the briars of sin grow rife.

What seed by the wayside chanced to fall
The birds of the air devoured,
And that which fell in the barren soil
In the heat of the day expired.

'Mid thorns and tares some grew for a time,
'Tho weakened, and warped, and lean,
But harvest time found them withered and dead
For fruitless their growing had been.

But the seed that fell in the fertile soil
Bore fruit, some an hundred fold;
And the heart of the Master sang for joy
As He garnered His sheaves of gold.

—Moody Monthly



—Photograph by Harold M. Lambert

THE YEAR 1947 is bound to have its four seasons with their changing background of beauty. It is a certainty that cross-currents of wind will blow over the panorama of the year that is ahead of us.

Like the weather vane on its high perch, we have to face the storms and the changes of weather as they come to us from all directions. That is the glory of the Christian life to anticipate the experiences of the year 1947 with joyous thanksgiving, and with faith and fortitude to witness unto our Christ regardless of the unfolding circumstances, whichever way the wind blows!

We need to remember throughout the year that each day has its appointed tasks. God, who called LIFE into being, has his blessings in reserve for every new day. His purposes represent the possibilities for each day. From the brightness of the sunrise to the glory of the sunset, God places his appointed tasks into each of our hands. Whichever way the winds blows, these gifts from above in the appointed tasks are ours. Each day will not fail us, if we have learned this lesson of life!

The Editor's First Word

“Whichever Way the Wind Blows”

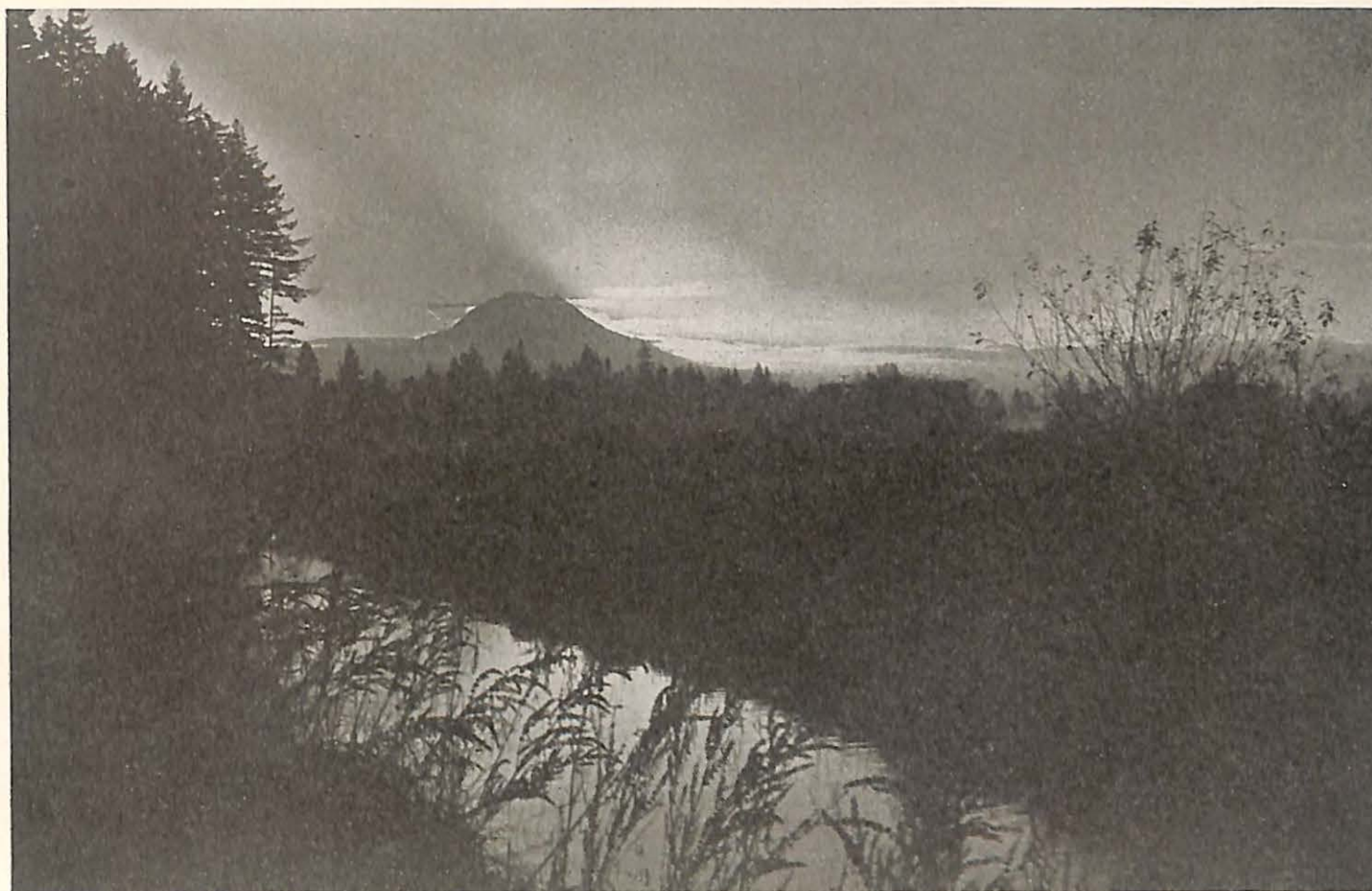
We must also remember that, whichever way the wind blows, there are friends to stand by us and to help us. These are not “good weather friends.” These are not the worldly friends who gathered like flies around the prodigal son while he still had his wealth. The year ahead may bring its unexpected storms and disastrous winds that seem to blow from everywhere, but the handclasp of a real friend in Christ Jesus and his presence that “stands by” in time of adversity can be counted among the priceless blessings of life.

Whichever way the wind blows, God is love. The facts of his revelation in Christ and of his imparted gifts of grace to men and women everywhere are not determined by circumstances of life. They come from above. They are given to us by the Eternal God. These promises are secure.

“Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail,
Standing on the promises of God.”

Archibald Rutledge has told the story of a trip which he made across a Southern river on a tiny tugboat. In the doorway of the engine room he saw a Negro reading the Bible. The man was immaculately clean, and in his eyes there shone the splendor and peace of an abiding wisdom. Even the engine room was spotlessly clean, an unusual sight. “When I asked the engineer,” says Rutledge, “how in the world he managed to clean up the old room and engine, he replied in words that would go far toward solving life’s problems for many people. ‘Capt’n,’ he said, ‘it’s just this way: I’ve got a glory!’ Making that engine the best of the river was his glory in life, and, having a glory, he had everything.”

May that spirit brighten the days of this year for you so that, whichever way the wind blows, you can say, “I’ve got a glory!”



In This Enthrallingly Beautiful Scene the Sunrise Envelops the Peak of Mt. Rainier in Washington With the Glory of the New Day and Casts Its Spell of the Promise of New Blessings from God Upon All the Earth

Light on the Hills

By Grace Noll Crowell of Dallas, Texas



I took to the road one morning because my heart was sad,
Sad with an old, old sadness that I had known for long.
I said to myself that never again would I be glad;
Never again be walking with my heart full of song.
The mist was thick in the valley, the mist was gray in
the wood,

The weighted boughs were keeping a tearful solitude;
Then lifting my eyes I saw it: the light on the farthest hills:
A light like golden trumpets, a light like daffodils.

And my heart that was heavy, lifted, the weight from my
feet was gone;
There was hope and a promise, and a light to lead me on.
Now I know that the valley may be gray and dark
with rain;

That pain and grief and sorrow may weight my heart again;
But out of the mist and the anguish, after the darkest night,
Somewhere upon the farthest hills, there will be light.

From the Book, "Light of the Years," Copyrighted by Harper
and Brothers

JANUARY • 1947

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NEW YEAR SCRIPTURE TEXTS

And be renewed in the spirit of your mind; and that ye put on the new man, who after God is created in righteousness and true holiness.—Ephesians 4:23-24.

One day is with the Lord as a thousand years, and a thousand years as one day.—II Peter 3:8.

Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit.—Ezekiel 18:31.

Create in me a clean heart O God; and renew a right spirit within me.—Psalm 51:10.



—Photo by Martha E. Bonham
The Birthplace of Thomas Edison, Famous Inventor at Milan, Ohio. (See Story on This Page)

FEBRUARY · 1947

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MARCH · 1947

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One Hundredth Anniversary of Birth of Thomas Edison on February 11, 1947

❖

The one hundredth anniversary of the birth of Thomas Edison will be observed in various ways on February 11, 1947. In Milan, Ohio, the inventor's wife is restoring the birthplace to the way it looked when Edison lived there.

When Thomas Edison was a small boy, he often slipped out the back door of his home in Milan, and scrambled down the bluff which overlooked the canal leading to the Huron River. A short distance away were the shipbuilding yards which fascinated him. He spent hours watching the workmen and plying them with questions. Whenever possible he examined their tools. This for him was far more interesting than playing with the children of the neighborhood.

Edison's parents were both born in Canada. They had gone to Milan in 1842 and rented the small brick house in which Thomas Alva was born. Edison's father had a plant for the manufacture of hand-wrought shingles. When Thomas was seven years old, the family moved to Port Huron, Michigan.

Resurrection Glory

By MRS. LT. COMMISSIONER WM. C. ARNOLD

(For Easter Sunday, April 6, 1947)

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Isaiah 61:11.

We are living in the glory
Of the Resurrection Day,
When our Savior rose triumphant
From the tomb in which He lay,
Opening up the glorious kingdom
Of His all-sufficient grace,
Where may enter through its portals
Every tongue and creed and race.

Oh, we see Him in the springtime,
When each bud and leaf and flower,
Bursting from its deathlike sleeping,
Speaks of Resurrection power!
When all nature wakes in gladness,
Birds sing out their tuneful lays,
And the earth, bedecked with blossoms,
Joins in its Creator's praise.

APRIL · 1947

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It is not a day of triumph
That is over soon, and gone.
No! The Resurrection glory
Liveth on and on and on!
As the earth brings forth her goodness
Freely each successive year,
So Christ lives to bring salvation
Freely to transgressors here.

From "The War Cry"



Late in April the Apple Trees Near the Parsonage of the Minnetrista Baptist Church of St. Bonifacius, Minnesota Are Covered With Snow-white Blossoms

MAY · 1947						
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The Artist's Dream

By ETHEL RENNISON SCHANTZ

❖

An artist was painting a picture
With the greatest of skill and of care
Of Jesus surrounded by children;
Each face was white and fair.

But at night when the artist was sleeping
He saw the Master come down
And take his brushes and palette
And colors—black, yellow and brown.

And soon each child in the picture
Was of a different race;
Then the Master turned to the artist,
A smile on His beautiful face.

And He whispered softly, "Remember,
I love the children small
Of every nation throughout the world;
I died to save them all."

The artist awoke in the morning
With the vision still in his sight;
And he painted the picture before him
Like the one he had seen in the night.

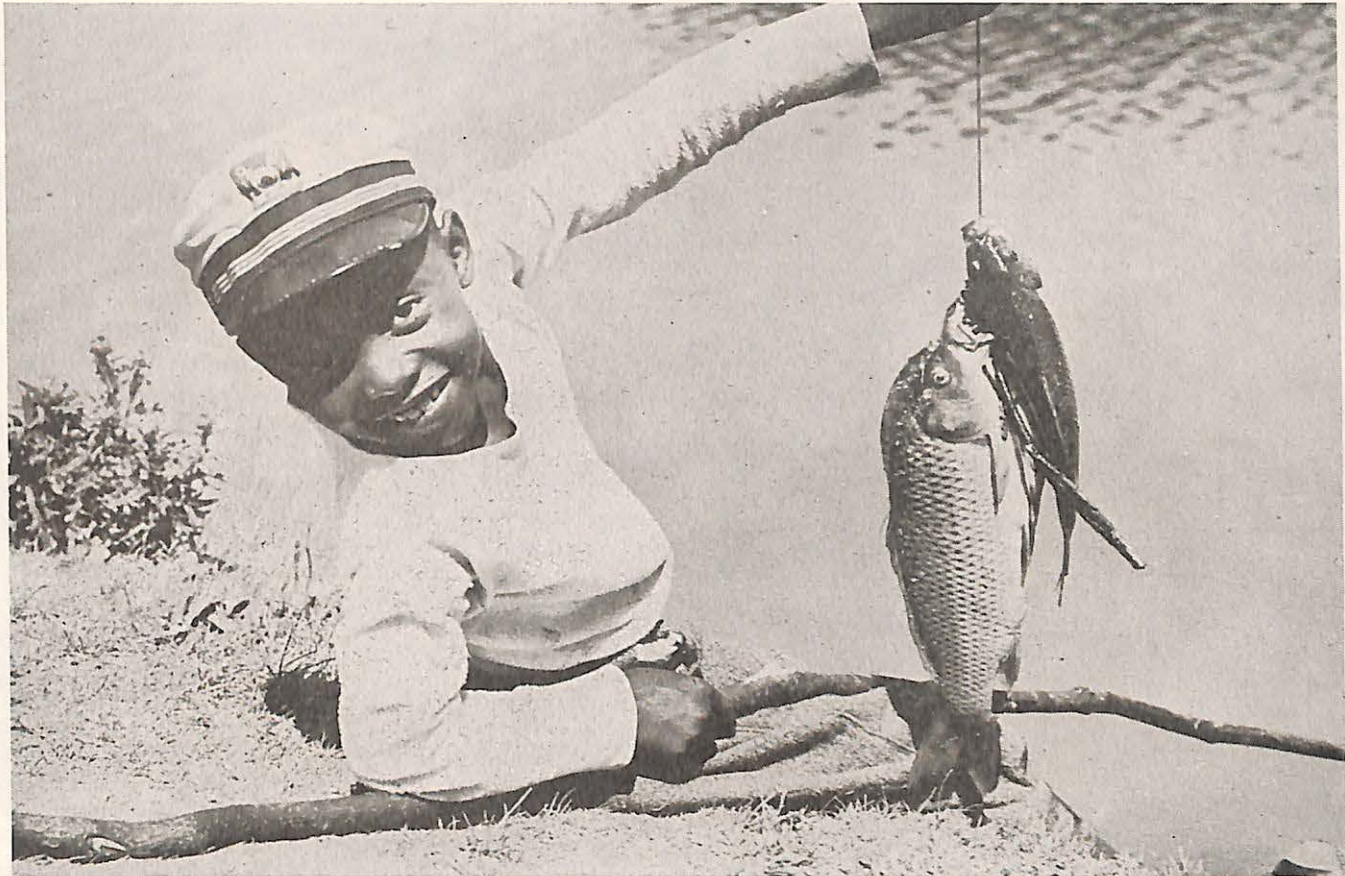
The painting is still more lovely
With the children of every race
Gathered about the Savior,
Looking up into His face.

And we seem to hear Christ whisper,
"I love the children small
Of every nation throughout the world;
I died to save them all."

From "Joy Spilling Over"



—Photograph by Harold M. Lambert



—Milwaukee Journal Photo

Care-Free Youth

By EDGAR A. GUEST

The skies are blue and the sun is out and the grass is
green and soft
And the old charm's back in the apple tree and it calls
a boy aloft;
And the same low voice that the old don't hear, but the
care-free youngsters do,
Is calling them to the fields and streams and the joys that
once I knew.
And if youth be wild desire for play and care is the mark
of men,
Beneath the skin that Time has tanned I'm a madcap
youngster then.

And I'm sorry for him who cannot hear what the tall trees
have to say,
Who is deaf to the call of a running stream and the lanes
that lead to play.
The boy that shins up the faithful elm or sprawls on a
river bank
Is more richly blessed with the joys of life than any old
man of rank.
For youth is the golden time of life, and this battered
old heart of mine
Beats fast to the march of its old-time joys, when the sun
begins to shine.

From "A Heap o' Livin'"

JUNE · 1947

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JULY · 1947

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—Photo by Martin L. Leuschner

Mt. Rundle Reflected in the Quiet Waters of Vermilion Lake at Banff in the Canadian Rockies

Lord of All Being, Throned Afar

Oliver Wendell Holmes

Lord of all being throned
afar
Thy glory flames from
sun and star;
Center and soul of ev'ry
sphere,
Yet to each loving heart
how near!

AUGUST · 1947						
SUN	MON	TUES	WED	THUR	FRI	SAT
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Lord of all life, below,
above,
Whose light is truth,
whose warmth is
love,
Before Thy ever-blazing
throne
We ask no luster of our
own.

Sun of our life, Thy quick'ning ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch, Thy mercy's sign;
All, save the clouds of sin, are Thine.

One holy light, one heavenly flame.
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

The Land of Beginning Again



I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat at the door,
And never put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail,
And I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do
But forgot, and remembered—too late,
Like praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom we grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a sting that will not take wing
When we've faced and laughed it away;
And I think that the laughter is most what we're after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

—Louisa Fletcher Tarkington.



—Ewing Galloway Photo

In Late Summer the Open Road Leads Into Forests Which Are
Colored With the Brightest Hues of Autumn's Glory

SEPTEMBER · 1947

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OCTOBER · 1947

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NOVEMBER · 1947

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DECEMBER · 1947

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The Creator

By ANNIE JOHNSON FLINT

He takes the sound of the dropping nuts
 And the scent of the wine-sweet air,
 In the twilight time of the year's long day,
 When the spent Earth kneels in prayer;
 He takes a thousand varied hues
 Aglow in an opal haze,
 The joy of the harvests gathered in,—
 And makes the Autumn days.

He takes the peace of the snowy fields,
 Asleep 'neath the clear, cold moon,
 He takes the grace of the leafless trees
 That sway to the wind's wild rune;

The frost-made lace on the window pane,
 The whirl of the starry flakes,
 The joy of the rest when toil is done—
 And the quiet Winter makes.

He takes the years—the old, the new,
 With their changing scenes and brief,
 The close-shut bud and the fruiting bough,
 Flower and fading leaf;
 Grace and glory and lack and loss,
 The song, the sigh, the strife,
 The joy of hope and the hope fulfilled,—
 And makes of the years a life.



—Photo by Ewing Galloway



Lake Louise and Victoria Glacier Nestled in the Heart of the Canadian Rockies in a Breath-taking Winter Scene

For Such a Time as This

A Stirring Summons for 1947 by God's Spokesman, Rev. FRANK KAISER
of Rochester, New York

Esther 4:14

THERE is a book in the Bible in which the name of God does not once occur. This is, indeed, strange and surprising. Moreover it is still more amazing that, in spite of this startling omission, the book is so full of God that, in reading it, one is never conscious of the absence of his name.

This charming little book of Esther in the Old Testament is a striking exemplification of the truth that God is not only present where his name is reverently spoken, but he is also there and active where his name is not even mentioned. He is everywhere.

The book of Esther narrates the fascinating story of a young Jewess whom Hebrew commentators describe as "one of the most beautiful women who ever lived." Her home was not in Palestine, as one would surmise, but in the foreign and Gentile country of Persia. Her ancestors were among the Jewish captives whom the great king of Babylon, Nebuchadnezzar, had

carried away with him upon his conquest of Jerusalem.

FROM ORPHAN TO QUEEN

Esther was an orphan. Her father had died before she was born and her mother followed soon after, whereupon a near relative named Mordecai, likewise a Jew, adopted her as his daughter and in whose household she grew up to womanhood.

Now it happened that the king of Persia, at that time in a violent fit of anger, dethroned and divorced his queen, Vashti. However, shortly after, the king desired to take a new queen. In true Oriental fashion, he gave orders that all the fair and beautiful maidens in the entire kingdom should be assembled, from among whom he could select a queen. Esther was one of these and happily the king's choice fell upon her.

Little did she dream what this sudden elevation and glorification meant for her future career. But there was

a fly in the ointment and a snake in the grass, as we shall presently see.

At the royal court there was a high-ranking and influential courtier who was greatly esteemed and honored by the sovereign. Alas, he was no friend but an arch-enemy of the Jews! The things that went on at that court aroused the envy and jealousy of this favored man and added fuel to the fierce fires of hatred and hostility that blazed in his bosom.

Forthwith he plotted to destroy this despised race utterly from the face of the earth. He succeeded only too well in winning the king for his nefarious purpose and persuaded him to proclaim a decree in every province of the empire to the effect: "To destroy and kill and cause to perish all Jews both young and old, little children and women on a certain date and to take the spoil for a prey."

This cruel decree struck the unsuspecting Jews like the explosion of an atomic bomb. The consterna-

tion and confusion were overwhelming. Whither should they turn for help and deliverance in this calamitous hour? Mordecai instinctively communicated with Esther and pleaded with her to intercede with the king for her people. The queen, however, hesitated and demurred. She realized the hazard of entering the king's presence uninvited.

ESTHER'S COURAGE

It meant sure death to the intruder unless the king held out his golden scepter as a token of welcome, and the queen was no exception to this. But Mordecai persisted and remonstrated with her, saying: "Think not within thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this?"

In love and loyalty to God and her people, Esther resolved to venture an audience with the king unbidden. Thereupon, she petitioned Mordecai to call upon all Jews to hold a three-day fast in sackcloth and ashes on her behalf, closing with these courageous and memorable words: "So I will go in unto the king which is not according to the law, and if I perish, I perish."

Fortunately, the king was graciously disposed and extended his golden scepter and she prevailed upon him to annul the ruthless decree.

This remarkable story just told in outline dates back to the fifth century before the Christian era. Notwithstanding its antiquity and the yawning chasm of time and countless changes which lie between then and now, it can still well serve this contemporary generation as an inspiring example to emulate.

Someone has aptly said: "One advantage of knowing the Bible is that in days like these, one continually finds one's own experience there. Reading it, one stops suddenly, saying, 'That is not centuries ago, but now, and that is not an ancient character but myself.'"

A TIME OF CRISIS

For such a time as this! What was the peculiarity of the time in which Esther lived and moved and had her being? It was a time of extreme danger and distress, of terror and horror, a time of dire crisis for Esther herself and for the multitude of Jews in the Persian empire.

Crisis! That is the term that precisely describes the character of our time, of these post-war days, these days of recovery and rehabilitation

THE AUTHOR

The Rev. Frank Kaiser is one of our most revered and beloved senior pastors. On August 28th he observed his 84th birthday. He comes from the illustrious Kaiser family in Philadelphia, Pa., one of his brothers being the late Professor Lewis Kaiser of our Rochester Seminary. Following his ordination in 1895, he served as pastor of the German Baptist Church, Milwaukee, Wis., (1895-1901); Second Church, New York, N. Y., (1901-1905); Berlin, Ontario, (1905-1909); Rochester, N. Y., (1909-1922); and Bethel Church, Detroit, Mich., (1922-1925). He lives at present at 1487 South Ave., Rochester, N. Y.

following the most disastrous and destructive war, the like of which our earth has seldom, if ever, seen before. The world at large and our own land have never before been so upset and conditions have never been more chaotic.

The post-war days have been a sad disappointment to many, if not to all of us. In the words of the prophet Jeremiah: "We looked for peace, but no good came, and for a time of healing and behold, dismay." Yes, war is war and it never changes like the leopard's spots. There is no escape from the ills and evils and perplexing problems that inevitably follow in war's wake.

A time like this especially exerts a disturbing and detrimental influence on the spiritual life of the people and on the church. I need only call to mind the alarming increase of crime in general and, particularly, the delinquency among the youth. We are appalled by the bitter hatred, the rank immorality, irreligion and wickedness which a time like this breeds. Surely, this is a time of crisis that should stir the heart of every Christian with deep concern to a renewed consecration.

A TIME OF CHALLENGE

A crisis always implies a challenge. When the Jews were threatened with extinction, they instinctively looked to Esther, the queen, for help. Why to her? Simply because she was a queen and as such occupied a position of advantage and privilege, of influence and opportunity.

The message that Mordecai addressed to his adopted daughter, then queen, in that critical time was inexpressibly significant and deserves repetition. "Think not within thyself, that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed and who knoweth whether thou art come to the kingdom for such a time as this?"

The very prerogative which the queen enjoyed laid a heavy responsibility upon her shoulders. Position and privilege, influence and opportunity spell responsibility. "No man liveth unto himself," declared the Apostle Paul and of himself he said: "I am a debtor. I have a responsibility, a sacred obligation, both to the Jews and the Gentiles. Having received the gospel myself and having experienced the free forgiving and saving grace of God, I am a debtor. I owe it to all my fellowmen to bring them the gospel that transformed and enriched my own life in order that they too may be saved."

Everyone who claims to be a Christian is no less that the Apostle Paul a debtor to both Jews and Gentiles, that is, to all men. Alas, there are altogether too many delinquents and outright defaulters in the Christian churches, too many men who pay their financial debts honestly and promptly but fail to pay this moral debt. There are too many who do not manifest a particle of interest or a whit of concern in nor contribute a widow's mite toward the salvation of their fellowmen. Upon what ground can such a one sincerely maintain to be a follower of the Christ?

A TIME OF CONSECRATION

When Queen Esther faltered to intercede with the king for her people, Mordecai clinched his challenging message to her with these ringing words: "Who knoweth whether thou art come to the kingdom for such a time as this?" Mordecai intimated that her elevation to queenship was providential. It was God's plan and God's doing, and not her own.

Esther's response to this challenging appeal was magnificent and thrilling. It would be hard to find in all history a finer exhibition of heroism and loftier words of self-renunciation and consecration than these. Listen: "Gather together all the Jews that are present in Shushan and fast ye for me and neither eat nor drink three days, night or day. I also and my maidens will fast likewise and so will I go into the king, which is not according to the law and if I perish, I perish!"

This admirable woman, beautiful of soul as well as beautiful of countenance, was ready to bring the supreme sacrifice to die in her effort to save her kinsmen. She laid herself a living sacrifice on the altar of God. That is true consecration, the kind of consecration the Apostle Paul had in mind when he exhorted that we must present our bodies a living sacrifice to God.

In the Orient a man brought a lamb and presented it to God as he laid it on the altar to be consumed

by God's fire. In this manner we are to present our bodies. The first thing of importance is not to be a worker, a preacher, a savor of souls. The very first thing in a Christian life is to lay oneself on the altar. We need to understand this. It is easier to talk and work for Christ than to give ourselves to him. It is easier to offer God a few activities than to give him a heart. But the heart must be first; otherwise the largest gifts and services are not acceptable. "Tis not my work the Master needs, but these—The obedient spirit, the believing heart."

"If I were to ask, 'What is the most urgent need at a time like this?' I would doubtlessly receive many and varied replies. One might answer, 'Better preachers;' another, 'Different preaching;' others, 'Finer churches, more attractive music, more money, more modern activities, more church unity,' and what not. However, all these nostrums have been tried and found lacking. They are only narcotics and not elixirs of life.

A RENEWED CONSECRATION

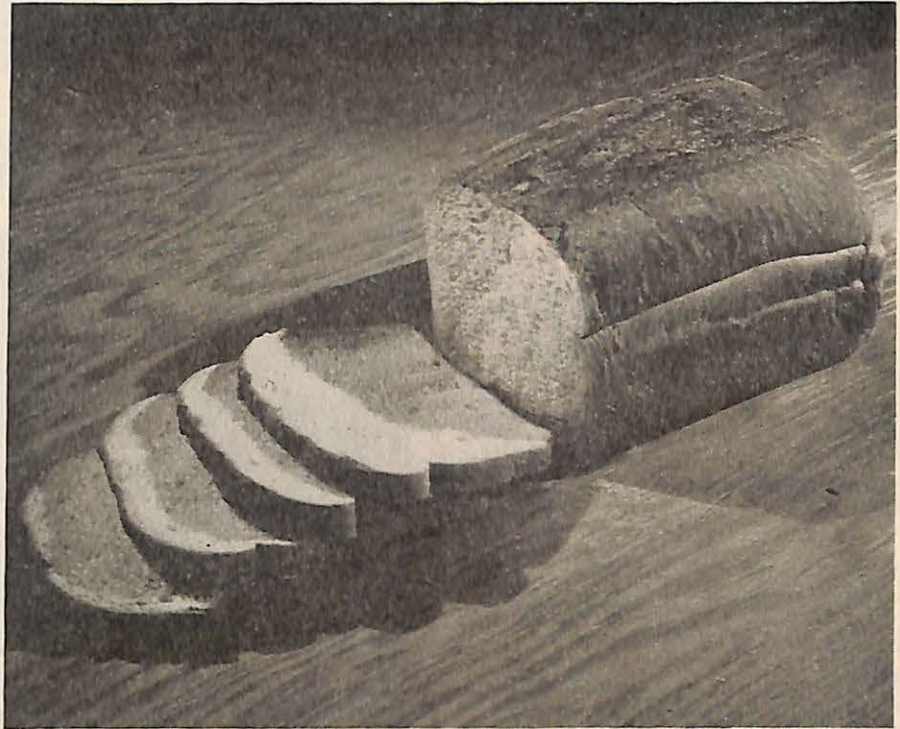
The supreme need of our time is a renewed consecration of the "If I perish, I perish" type. Someone suggested that our greatest need is to christianize Christianity. It is after all the life and "how we live" that counts.

Some years ago, an old woman went to make her home in a wretched cabin in one of the mining districts of Pennsylvania. The people were wicked and vicious, and the only church in the neighborhood was five miles away. Yet every Sunday the old woman was seen hobbling feebly along the road that led to the meetinghouse. Here and there, throughout the entire distance the cabins of miners were scattered, and as she passed, many of them would stop their carousing long enough to fling some blasphemous taunt at her. But beyond an occasional word of kindness or gentle entreaty to go with her, the old saint took their railings in silence.

One day the word went from mouth to mouth that Mother Fulton was dead. During the funeral services the rough men and women stood quiet and respectful, and many hardened cheeks were wet with tears. As the preacher finished, one of the men stepped up to him and said:

"We want you to come back again; we never had any use for such things, but if you can tell us, what made her so good," inclining his head toward the pine coffin, "we'll listen to you."

More whole-souled consecration and Christian living like this will do more than anything else in all the world to heal the wounds of the war and to bring about the peace of our dreams. Who knows whether thou art come to the kingdom for such time as this?



—Photo by Ewing Galloway

A Loaf of Bread

By GRETA L. ROSE

It is not only food—this crusted loaf,
Fragrant and fresh upon a silver tray;
In it are centuries of sun, rhythm of rain,
Stretch of strong arms, hum of machines,
Fulfillment both of earth and minds of men.
Into this one small loaf is packed
The essence of earth's goodness—seed and soil and sun,
And skill surpassing strength of old-time toil.
It is not always now labor of parents' hands
To give their children this—their daily bread—
In answer to an ancient prayer.
Often it is a mere commodity bought from a baker's shelf,
But sweet and necessary still
As when of old it was a sacrificial symbol
From the very life of God and men created—
Broken afresh to give the spirit birth.

This simple loaf, O Lord, is still so great a thing—
So tangible, yet sacramental too,
For which Thy world is hungry now.
Speed us in sharing with Thy children yet more fully,
Knowing that only as together we break bread
Do we find peace and Thee and all of life—
Life in the wheat's full kernel,
Life from the earth's full heart,
Life from the hand and mind of Universal Plenty.
So let all eat—not fed by loaves alone,
But blessed in benediction symbolized by bread!

—By Permission of "Christian Herald"

The Great Seminary Triumvirate

A Memorial Tribute to Three Men of Heroic Stature and Nobility of Christian Character

By Professor ALBERT BRET-SCHNEIDER of Rochester, New York

AN INSTITUTION has been defined as the lengthened shadow of a man. To a certain extent that is also true of the North American Baptist Seminary, since it was under the academic leadership of one man, Professor Albert J. Ramaker, for more than forty-six years who put upon it not only the impress of his high scholarship but also of his noble personality and Christian character.

At its inception, the names of August Rauschenbusch and Herman Schaeffer loomed large but later Walter Rauschenbusch and J. S. Gubelmann added to the luster of these early luminaries. During the last fifty years, however, the seminary was influenced chiefly by three men: Professors Albert J. Ramaker, Lewis Kaiser, and Frederick W. C. Meyer.

Two stars guided Professor Ramaker in his long career of teaching. The one was Christ, the incarnate Word of God, the Light of the world, by whose radiance he himself had been drawn, inspired, and enlightened, and by whose supernal beauty his own soul had been captivated. HIM he desired to glorify in all that he did, and so he sought to make him known and loved. His other guiding star was the great Apostle Paul, the interpreter of Christ, whose profound insights had inspired the church and had laid the groundwork for Christian truth and doctrine.

Professor Ramaker had an almost perfect teammate in Professor Lewis Kaiser who came to the seminary shortly after his colleague and who retired a few years earlier so that his period of ministry was five years shorter. But Professor Kaiser's influence was equally great and his scholarship equally profound.



The Last Picture of the Great Seminary Triumvirate Taken Shortly Before the Homegoing of Prof. F. W. C. Meyer
(Left to Right: Prof. Lewis Kaiser, Prof. F. W. C. Meyer, and Prof. A. Ramaker)

SPIRITUAL SPECIALISTS

Each became a specialist in his own field of teaching. Professor Ramaker limited his research work more particularly to the life and letters of the Apostle Paul and to the historic development of the Christian Church, while Professor Kaiser explored the Old Testament and the life and gospel of Christ. They differed in methods of teaching, but they were one in aim and purpose, namely, to glorify Christ and to make his teaching known.

The third in the triumvirate was Professor Frederick W. C. Meyer, whose ministry of nearly a quarter of a century was almost co-terminus with the last twenty-five years of that of his colleagues. While Professor Meyer's actual teaching ministry was considerably shorter than that of the other two, it had a richer background of experience in the preaching ministry of two notable pastorates: one in the college town of New Haven, Connecticut within the shadow of Yale University and Yale Divinity School, and the other in Milwaukee, Wisconsin in a great metropolitan city and church.

In New Haven, Doctor William Lyon Phelps, professor of English Literature in Yale University, became Professor Meyer's teacher and life-long friend. Professor Meyer came under the aura of other great teachers also who expanded his thinking and deepened his theological insights. In Milwaukee, his already versatile mind turned to the acquisition of several new languages, especially Italian, in order that he might be better able to win his many foreign friends and present to them in winsome manner the glorious Savior of his own radiant life.

Richly fortified in truth and experience in preaching, Professor Meyer came to our Rochester Seminary to teach young men the doctrines of the Christian religion and also how to preach the unsearchable riches of Christ. He was a true philanthropist, a lover of men for their own sakes, who gave of his rich and glowing personality all that he could in order to enrich and inspire the life of his students.

PROFESSOR ALBERT RAMAKER

Professor Ramaker's early life was:

spent in Milwaukee, Wisconsin, where he was born on October 3, 1860. At eighteen years of age he entered the German Department of the Rochester Theological Seminary and graduated in 1881. The next five years he spent in graduate work in the English Department and finished in 1886. His ordination took place in Cleveland, Ohio shortly after graduation, where he became pastor of the Second German Baptist Church of that city. The Rev. J. C. Haselhuhn, editor of "Der Sendbote," and Mr. Herman Schulte, manager of the Publication Society, were members of his church and a constant challenge to be and do his best. He developed an interesting type of expository preaching and found much joy in pastoral work and winning men to a living faith in Jesus Christ.

His teaching ministry won the attention of the seminary leaders who called him in 1889 to become instructor of Greek and Latin grammar as well as German Literature and Universal History. The following year he became acting professor of Church History and the Greek Language; and in 1897 professor of Church History and the Acts and Letters of Paul. In the meantime, he had earned the B. A. degree from the University of Rochester and somewhat later received the M. Th. degree from the Rochester Theological Seminary and the D. D. degree from Sioux Falls College at Sioux Falls, So. Dak. In 1915, he was made Seminary Dean by President C.

A. Barbour. In this capacity he continued until his retirement in 1935.

Professor Ramaker was an excellent teacher, and was well-liked not only for WHAT he taught but also for his interesting and thought provoking methods. He was exacting in his daily classroom requirements, and though the students had to study harder for his classes than for any of the other teachers, that did not make him any less liked. They were only the lazy students and those who did slipshod work who had reason to fear censure. In his lectures on the Apostle Paul's letters he followed the Greek text and in his lectures on philosophy the Socratic method.

ADMINISTRATOR AND WRITER

He was also a good administrator. He was orderly and punctual and had stated times for everything. Faculty meetings were regular and conducted with dispatch. Work about the building had to be done neatly and on time.

He wrote frequently for "Der Sendbote." By means of his articles he brought not only enlightenment on many problems such as the Pentecostal Movement, Speaking in Tongues, Adventism and Mormonism, but also inspiration and hope for those who were troubled about the problem of sin and suffering and the expectation of everlasting life. On all of the great and fundamental doctrines of the New Testament he had strong and sound convictions grounded in the Word of God.

He wrote many articles and booklets on Church History. His book, "The History of German Baptists in America," was used by many of our youth as a guide in the study of our denomination. He also wrote much on missions, especially on our own missionary work in Germany, in Central Europe, and in Russia, and on the history of heathen missions. One of his most noteworthy books was on the "Hymns and Hymnwriters among the Anabaptists of the 16th Century."

He who sat under his teaching ministry five or six years can never forget his elegant appearance, his slight though well-proportioned body, his high forehead, his sharp blue eyes, his generous smile, and his keen sense of humor. When he prayed, he led us into the very presence of God. Truly, "the teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

PROFESSOR LEWIS KAISER

Professor Lewis Kaiser was born in the city of Philadelphia, Pennsylvania on December 23, 1860, just a few months after Professor Ramaker. At eighteen years of age he was recommended by the Fleischmann Memorial Church to our seminary in Rochester to prepare himself for the gospel ministry. In three years he finished the regular course and then entered the University of Rochester, where he studied two years more. Another year



Student Body, Faculty and House Personnel of Our Rochester Baptist Seminary About the Year 1889

in the Rochester Theological Seminary and one in Crozer Theological Seminary prepared him to enter the pastorate.

His first pastorate was in Philadelphia where he was ordained on Sept. 18, 1884. The next four years were full of experience in preaching and in ministering to his flock. He must have been an outstanding preacher even then, for the First Baptist Church of Rochester called him to become their pastor as well as the pastor of the faculty and students. Two years as minister disclosed not only a remarkable preaching ability but a teaching capacity as well. In consequence, the seminary called him to become acting professor of Old Testament Interpretation and Universal History (1890-1899) to which was added the teaching of the Life of Christ.

Professor Kaiser reflected much of the mind and spirit of the Master in his course on the Life of Christ, so that students caught some of the spirit of the Master Teacher himself as his devout follower portrayed him day by day.

In his "Stimmen der Propheten" we feel the fervor and the passion of the teacher as he unfolds the heroic life of these great seers of God. Professor Kaiser was well acquainted with all of the intricate and difficult problems of Old Testament interpretation. But he never let critical study obscure the great religious personalities of the Old Testament nor weaken its preaching values. His teaching was definitely constructive and positive.

CONFERENCE MODERATOR

As moderator of our General Conference he made an invaluable contribution serving in this capacity from 1898 to 1919. By his oratory as well as by his knowledge of parliamentary law, he guided, checked, and inspired our General Conferences whenever they faced great crises. His opening messages were usually models in diction and beauty of expression. It is generally conceded that no one among us surpassed him as a public speaker.

As a writer he produced many articles for both "Der Sendbote" and "The Baptist Herald." He was the author of "Das apostolische Zeitalter," "Der Wert der Bibel," "Thoughts on Fundamental Christianity," and the "Voices of the Prophets." Unfortunately, many of his best lectures such as those on "The Sermon on the Mount" have never been published and probably never will be.

Upon the youth of our denomination he exerted a lasting influence. By his lectures and special addresses at young people's assemblies he inspired many to give their lives to the full-time ministry of Christ. Most of the students, who studied under him, bear

the impress of his beautiful personality. But only eternity can ever make manifest the far-reaching influence of his winsome life.

Professor Kaiser retired in 1934 but did not pass on to his reward until 1946. For forty-four years he held up the torch of truth for our young men and we know that through the years they have tried to emulate his shining example.

PROFESSOR F. W. C. MEYER

Professor Meyer, younger by two years than the other two teachers, was born in Westphalia, in a little town by the name of Vlotho, on July 24, 1862. He came to this country on a sail boat in 1866. His boyhood was spent in Cincinnati, Ohio. When he was only eleven years old he began to work in a book store to help support the family. In the Wisconsin State Bulletin we read that "he improved his evenings at the Art School of the University of Cincinnati, and he improved his mind by reading many of the books on the shelves of the store."

He had prepared himself to become an artist. But when he graduated in 1882, he told his professors that he intended to go into the ministry. "They were indignant," we are told, "and thought him foolish to give up such a promising career for a lesser one. But his mind was made up." As we look back over his life now, we are sure that in this decision he was guided by the spirit of God.

At the age of twenty-one he came to our seminary to study. After completing five years, he spent another year at the Rochester Theological Seminary and three years in Yale University. He was ordained in New Haven, Conn., on June 26, 1888 and served as pastor there for twelve years.

In 1900 he became the minister of the First Church of Milwaukee, Wisconsin. During the next fifteen years the church grew from a membership of 278 to 454. He spent much time fostering the work of the Sunday School and that of the young people. For fourteen years he edited the Baptist young people's monthly, "Der Jugend Herold," and for a year he served also on the editorial staff of the Wisconsin Bulletin. He took an active part in the work of the Wisconsin State Convention and served on many committees and on many convention programs.

When Professor J. S. Gubelmann resigned in 1915, Professor Meyer became his successor in systematic theology and in homiletics. His rich experience of twenty-seven years in the ministry, his outstanding ability in preaching, and his year of study in Yale under eminent teachers in theology qualified him in every way to

teach in the fields for which he had been chosen.

Professor Meyer was a much beloved teacher. Not only his students but young and old people all over our land listened to him with delight.

His interests were wide and varied. Science, literature, art, politics, theology—all of these and many others won his attention. He was not only a lover of nature, of hills and valleys, of flowers and trees, of birds and all manner of wild life, but also of painting and music and poetry. He was himself a poet and artist of no mean skill.

Professor Meyer was also a prolific writer. Under the caption, "Der Beobachter," in former years and in recent times under the heading, "Der Mann mit der Brille," he brought together a great variety of observations on nature and on men which many read with great delight and profit. Other works from his pen were: "Parables of Jesus," "Spiritual Principles of Authority in Religion," "The Stranger Within Our Gates," and many articles in the Biblical Review, the Homiletic Review, the Standard and other weekly and monthly magazines.

When Professor Meyer died in 1942 his colleague and successor in the seminary paid him this beautiful tribute, a tribute which Mrs. Meyer has cherished to this day.

"Professor Meyer's passionate devotion to Christ, his striking mastery of knowledge in a wide range of subjects, his phenomenal memory, his rich experiences in the pastorate, his most remarkable power of observation, his genuine love for humanity, his wholesome humor, his keen interest in the ongoing of the church and the growth of the Kingdom of God, and his native teaching ability eminently fitted him for the task that awaited him in the seminary."

These three stalwarts of the Christian life and teaching profession now rest from their labors. They have earned a higher tribute than we can pay in this brief statement which we know does justice only faintly to their heroic and fruitful life.

In bringing this tribute to a close, we must remind ourselves that their wives still continue in the land of the living. How much of the success of the husbands was due to the quiet, sacrificial spirit of the wives, no one knows, and they will never tell. But we can surmise that their faithful prayers undergirded all that their husbands ever said or did. We pay tribute to them, too, to their loving ministry and devotion to Christ, to their love of home and church, and to their undying loyalty to God in all things.



Chief John Bear and His Wife (Left) of the Indian Bobtail Re serve of Alberta, Canada—Teepee (Center) of Chief Francis Bull of the Bull Reserve Near Wetaskiwin, Alberta—Indian Squaws (Right) With Their Papooses on the Bobtail Reserve

On the Indian Trail for Christ

A Page from the Missionary Book of Acts by Rev. FRED W. BENKE
of Edmonton, Alberta

The Fascinating Story of Chief John Bear and the Indians on the Bobtail Reserve of Alberta, Canada and of Our New Mission Field and First Missionary - Teacher, Miss Twila Bartz

THE Bobtail or Montana Indian Reserve is located some seventy miles southeast of Edmonton in the Canadian Northwest. Three miles east of the Edmonton-Calgary Highway and adjoining the Samson Reserve, this picturesque Indian area has the Battle River as the dividing line. It is called "the Bobtail Reserve" in memory of the Indians' first and highly-honored chief, who is considered one of the really great men of their tribe. He was the grandfather of the present

chief's wife, Mrs. John Bear. Other chiefs who succeeded him were Little Bear, John Rabbit and John Bear, the present chief.



Miss Twila Bartz, Missionary to the Indians on the Bob Tail Reserve

The Indians on this Reserve are also referred to as the Montana Band, since during the time of Chief Little Bear they left Canada and resided in Montana for a short time, where many of their relatives and friends are still settled on reserves. The group that came back and settled on this present location has been here for some fifty years.

It is known as the pagan reserve since there has been no church nor Christian service carried on by any denomination until our mission work began in 1946, and a number of them still practice some of the customs of their forefathers. They have retained many of their quaint names: Cattleman, Straw Hat, Buffalo, Bear, Strong Man, Standing on the Road, Rabbit, Crooked Nose and Four Eyes. The trail through the reserve meanders through beautiful park-like country, interspersed with poplar groves.

These Red Men clung to the traditions of their fathers and maintained their ancient customs and, like some of the Indians elsewhere, refuted any change in the order of things and



Miss Twila Bartz, Missionary to the Indians (Center) and Young People from Neighboring Churches and the Edmonton Institute Who Presented a Program on the Indian Bull Reserve

proudly resented the introduction of any reform or system of "the pale faces." At an Indian council meeting the agent for the Canadian Government suggested to them the making of one main highway across their reserve instead of the many Indian trails. His proposal was refused by the Indians and their resentment was expressed in the remarks of one of their leaders: "It smells too much to the white man's ways." Their children were not allowed to go to school and to acquire the white man's education, nor was it permitted to have a Christian service on their reserve.

FIRST GOSPEL MEETING

But in the course of time and especially when the present chief came more in touch with the Christian teachings, he requested the missionary to come and hold meetings and also begin a school for the children. He remarked: "I have no education and I want the children of my reserve to have a better chance in life than I

have had. I am not yet a Christian but I believe that the Christian Religion is good for me and my people."

So it came about that upon the chief's invitation our Baptist missionary held the first Gospel meeting on this reserve. Gradually more of his people saw the good in Christianity and in better education and after a meeting of their people they sent a delegation, consisting of Chief John Bear and several members of his band to Edmonton, Alberta to interview Dr. M. L. Leuschner, our promotional secretary, and other brethren in February 1946.

It was an impressive gathering as we heard the Macedonian call to bring the Gospel of Jesus Christ to those who know him not. After earnest deliberation and fervent prayer, the promise was given to the chief and his people that we, as the North American Baptist Missionary Society, would undertake the mission work on this reserve by the grace of God. God works in his own good way his won-

ders to perform. When a demand arises and his people are alert to the occasion, God also directs and calls to such service.

TWILA BARTZ, MISSIONARY

At the Mission Committee meeting in Forest Park, Illinois in May 1946 Miss Twila Bartz of Anamoose, North Dakota, a graduate of the Baptist Missionary Training School of Chicago, Ill., was appointed by our Missionary Society as our missionary among the Cree Indians of the Bobtail Reserve. She is well qualified for such service, having received her teacher's certificate and her B. A. degree in Bible from the Missionary Training School. She has devoted herself wholeheartedly and with much enthusiasm to this special mission and in her brief stay with the Indian people she has endeared herself to them.

She assumed her new duties on July 16, 1946. First, she spent a week in holding a Vacation Bible School on the Bull Reserve and then with Miss Helen Grunwald, a graduate of the Edmonton Christian Training Institute, she conducted a Vacation Bible School of two weeks on the Bobtail Reserve. The two teachers lived in a trailer, purchased with the money from a special mission offering by the Alberta Baptist Association and the kitchen utensils having been generously supplied by the Ladies' Missionary Society of the Pleasant Prairie Baptist Church of Wetaskiwin, Alberta.

The school was held in an old log building nearby belonging to the Indian, William Standing on the Road. The children were neatly dressed, many of them retaining the customs of their race, especially the boys with their thick, black braids interwoven with colorful ribbons. They set stolidly in their assigned places, hardly batting an eye or showing any sign of emotion. But after they had become familiar with their surroundings and their teachers, they relaxed their sturdy positions and were quite expressive, eagerly assimilating the facts of knowledge and manifesting an apt ability to learn as well as white children if only given a chance. Most of these children had not been to any school, much less to Sunday School. Some of the older children, who knew some English, interpreted for the teachers.

VACATION SCHOOL PROGRAM

The closing program of the school was held on Sunday afternoon, August 11, 1946 in God's beautiful out-of-doors. A sheltered place amidst the verdant fields and poplar groves was selected. The Indians sat around on stumps or logs and some were squatting on the ground. The Braves with black, shining braids attended, some with a quill-work band around their



Typical Indian "Gravestones" in the Cemetery on the Bull Reserve Near Wetaskiwin, Alberta

raven locks; portly squaws with bright color apparel and younger women with richly embroidered beaded mocasins were there. The children sat in the center on benches especially made for the Indian school by young people at the Sylvan Lake Assembly, and painted red by the Indian children under the supervision of the Mission teachers.

One of these benches had been made by Dr. George A. Lang, president of our Rochester Seminary, who had been the special speaker at the assembly at Sylvan Lake. A number of white people from our Pleasant Prairie Baptist Church were in attendance and participated in the meeting. Also Miss Alethea Kose, a teacher of the Baptist Missionary Training School of Chicago, Ill., and her sister were present as they took the opportunity to stop over and visit with Miss Bartz on their way to the General Conference at Tacoma.

The program was under the leadership of Miss Twila Bartz, assisted by Miss Helen Grunwald. It was a joy to hear the children for the first time in their lives sing some of the Christian hymns of praise to Jesus and recite the newly learned Bible verses. Several of the missionaries spoke how the great God provides, cares and loves us all.

Chief John Bear, whose picture is shown on the front cover of the 1947 ANNUAL, was born on April 15, 1886 near Morley, Alberta. His father's name in Cree was "Petchnanewin," meaning in English, "Going from Place to Place." His father was 85 years old when he died. He well deserved his name, because he was born at the Hudson Bay Store at Slave Lake in the north country and he travelled long distances. At the time of the birth of his son, John, he had settled at Morley in the southern part of the province of Alberta and then later came with his family to the Hobbema District. There were two sons and two daughters in their family.

CHIEF JOHN BEAR

John Bear was made a chief of the Bobtail Reserve at Hobbema Agency on September 15, 1931. He made this statement to me: "I am not a Christian but I believe in God and believe that the Christian religion is good for me and my people." He now has started to pray to God, and those who know him say that he has changed for a better Christian life.

In one of his letters he writes: "I thank you for your good prayers for me. I am trying my best to keep my life right, and want to keep my reservation good. I would like to have teacher for the children so that they can be in a better way. We will be very glad to see you, the missionary,



—Northern Pacific Railway Photo

and have prayer meeting and hear the nice songs."

He has shown a good interest in announcing the Gospel meetings and arranging for the Bible School with the children on his Reserve. He comes regularly to the meetings and often has a word to say of the glory of the Great God, who loved all mankind and gave "his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

The brother of Chief John Bear is William Standing on the Road. He is noted as a man of prayer and often leads out in prayer during the meetings. On one occasion he made the statement in the form of a testimony: "I love God and look to him as the Father of all the human race. We want to live together—white man and Indian—and have peace. And we want to do good to each other." At the close of a Gospel meeting, his wife took the hand of the missionary and said very pleadingly: "Will you help to pray for my children that they too may learn to know God?"

VISIT BY THE DYMMELS

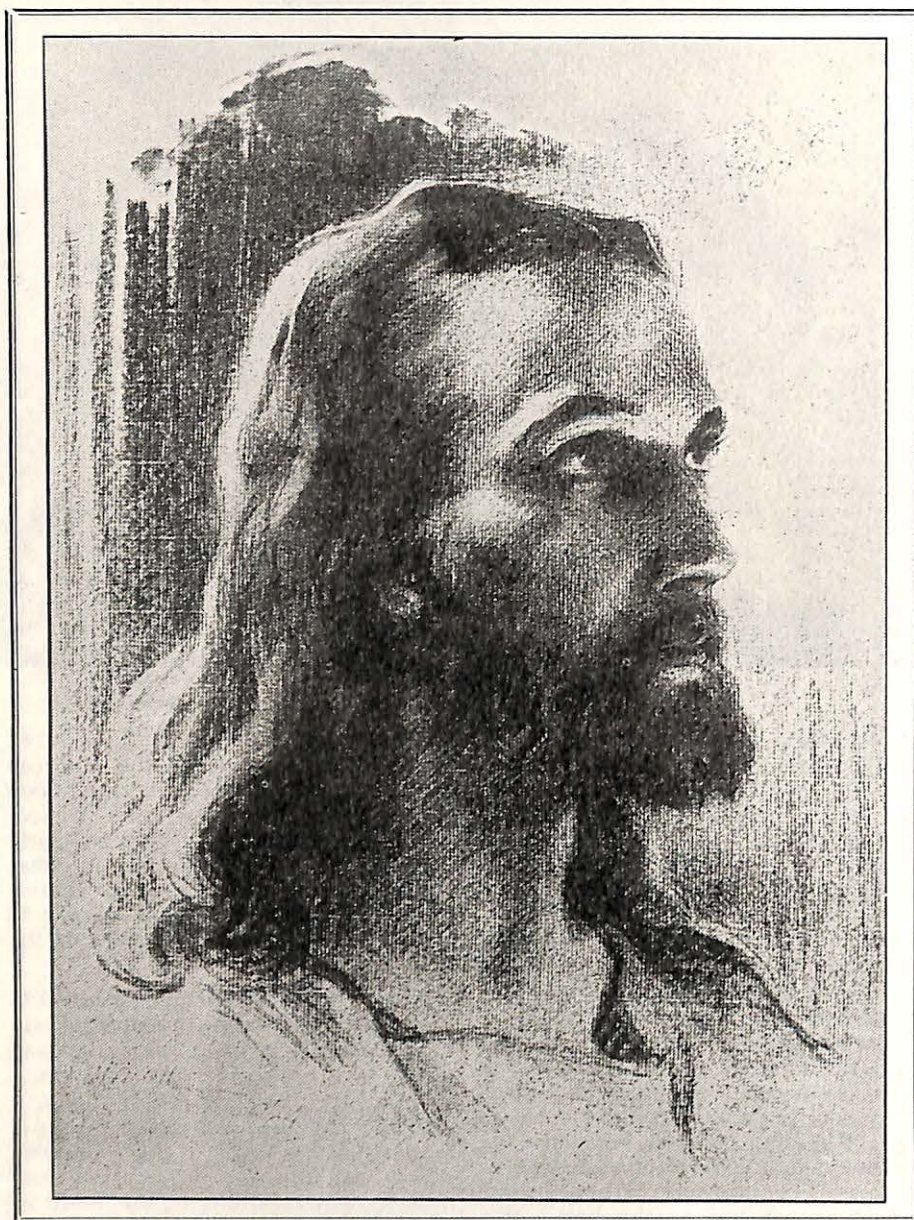
Another impressive meeting was held on this Reserve when the Rev. H. C. Dymmel, our General Mission Secretary, and his wife paid a visit to the Bobtail Reserve on Sunday afternoon, September 1, 1946. Both of them sang several Gospel songs for the enjoyment of the people and Mr. Dymmel spoke in a plain but forceful way about the wonderful and great love of God for everyone who will come to him.

The meeting was in the home of William Standing on the Road with

some 40 men, women and children present. Miss Bartz led the children in singing the songs that they had been taught in the Vacation Bible School and which they sing so meaningfully with some of their native accent. After the meeting, the Indians and friends still lingered on in groups here and there to talk among themselves of the things they had heard.

Miss Twila Bartz and Miss Ida Forsch, a missionary-appointee to the Cameroons field in Africa, carried on Bible School work with the children in the Fall of 1946, holding women's meetings and doing personal work and visitation. Such blessed service will give the children not only a better understanding of the Word of God and the plan of salvation but also give them a better knowledge of the English language.

After an important interview with Chief John Bear and some of his people about the welfare of their Reserve and the mission services, the chief went with the missionary to the cemetery. Different graves were pointed out with some words of explanation and then the chief paused, standing with kingly bearing and pointing his finger to a grave in the far corner, he solemnly said: "There lies my father; he never heard of Christ, the Savior." Then he added: "I do not want to die like my father." Shall we not strive through our prayers, gifts and service to tell others that they may all know and love our Savior, too? The Red Man must also be won for Christ that he, too, might take his rightful place among all of the redeemed peoples of the world!



Sallman's Paintings of the Master

The Story of an Interview With
Warner Sallman and an Inter-
pretation of His Six Famous
Paintings

By Mrs. WILLIAM JESCHKE
of Chicago, Illinois

AS a book takes on new and greater meaning after one has come to know its author, and as any hymn or gospel song is renewed in its appeal after one has met the composer and learned the story of the hymn's composition, so the paintings of Warner Sallman glow with a new vividness and speak their message more clearly after one has come to know the man who has wielded the brush, and has realized from the artist himself some of his intentions in the individual and famous works.

To meet Warner Sallman is to like him. Typical of his graciousness, Mr. Sallman suggested visiting in the home of the writer in order to save her the inconvenience of coming to his home for an interview. There is nothing formal or stilted about him. All the while that you are with him you are

not compelled to stand in awe at his greatness.

He is one of the friendliest, "down-to-earth," Christian gentlemen whom I have met, and one is "at-home" with him immediately. After he is gone, the thought suddenly comes that you have just entertained the great Warner Sallman, and you wonder somehow whether you should have laughed quite so heartily or boasted of your baby's first tooth. His personality reveals unmistakable humility, courtesy, and human kindness, and he is ever quick to give God all glory for the acclamation of his artistic work.

Warner Sallman was born in Chicago, Illinois on April 30, 1892 of Swedish and Finnish parents. He began drawing during early school years, doing mottoes and posters which already revealed his artistic gifts. Stim-

ulated in a Christian home, and influenced by the Biblical illustrations of Gustave Dore and Hoffmann, he felt an ever-growing desire to be a Christian artist.

At the age of fourteen, an apprentice already at a local studio, Sallman took evening classes at the Chicago Art Institute. His was the only certificate awarded in the history of the school for evening classwork. Later, studying at the Moody Bible Institute, he received the suggestion from Dean Sellers that sometime he should paint the Master and portray particularly his manly nature.

"HEAD OF CHRIST"

Thus was implanted the seed that produced the famous painting, "Head of Christ," which hangs in countless homes, churches, and offices the world

around, and is imprinted on thousands of smaller religious articles. Years later, as art editor of a Christian youth periodical, Sallman was pressed for a particular cover design. The deadline had arrived, and still no suggestion of any appropriate picture came to him.

During that night, as Sallman slept fitfully, the dream came to him in which he received his vision of Christ. He rose at two in the morning and quickly made a charcoal sketch of what he had seen. It caused no undue acclaim, until years later it was voted the best portrayal of Christ by a group of theological students doing research work in religious paintings.

It has grown in popularity ever since that time. Mr. Sallman soon found himself in great demand, being requested to reproduce this famous painting before groups everywhere. Of late he has to refuse his many offered engagements, and now gives his time to the assignments of his publishers. They have quite a number of suggested paintings at present which they are asking him to do.

Mr. Sallman has brought the same expressive features and gentle face of the Savior to other marvelous paintings. They are: "Christ in Gethsemane," "Christ at the Door," "The Good Shepherd," "The Boy Christ," and his latest "Christ at Dawn."

"CHRIST IN GETHSEMANE"

Sallman's "Gethsemane," as do all of his paintings, vividly makes clear the Scripture account. All of his paintings carry striking symbolic meaning. They receive form through careful Bible study and prayer. His pictures are true and accurate, even in geographical detail. This painting, "Gethsemane," was based on the Scripture, "And he was withdrawn from them a stone's cast, and kneeled down and prayed, saying, 'Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done.'" (Luke 22:41-42.)

Accomplishing again, as in all other pictures that luminous quality about the Christ, we find a picture of striking contrasts. Hair moist with perspiration, rumpled robes, hands tightly clenched and a deep searching gaze picture our Savior looking toward God. He seems to be looking for the answer to the agonizing question in his mind. Although great mental anguish is apparent, yet in his upturned face we see great courage, strength and trust. Towering above him is a huge boulder, symbolic of "the rock that is higher than I." Only slightly perceptible in the cleft of the rock is the shadow of the waiting cross. Thorns twist their way out of the shadows, but significantly they are abloom with the flowers of the Palestinian springtime. An



Mr. Warner Sallman of Chicago, Illinois,
the Famous Christian Artist

olive sapling seems to spring out of the barren rock to push through and beyond the thorns.

What a picture of the triumphant sorrow and pain! On the other side of the hill, representing much of the world today, lie his sleeping disciples under the old olive trees. The great struggle within the soul of our Lord, the resources of God assured, and obedience to the plan of God are the things made so real to us here.

"CHRIST AT THE DOOR"

"I wanted to feature the simplicity, yet the radiance of the Christ," explains the artist, and he has done just that in his "Christ at the Door." In answer to a query as to which picture gave the artist the most pleasure to paint, he replied that it was this picture. His face became strangely radiant as he told of the thrill that he experienced while painting it. We share the artist's awe and joy as we behold the radiant Christ with the mystical light that comes from his very person.

One can readily see that the artist approaches all of his work with the deepest reverence. His work cannot help but reveal a profound devotion to the Subject of his paintings. One can see, too, that Christ is pictured as the "Light of the World," that his radiance is not due to any outward splendor. Christ, void of jewels or costly crown, no lantern in hand or halo about his head, stands at the sturdy oak door, which resembles the door of a church.

All is darkness save for the light from the figure of Christ, which strangely traces an outline of the shape of a human heart. The door is narrow,

making it possible for only one to enter. The latch is on the inside for it can only be opened from within. Christ never forces his way into the human heart, but gives the individual the choice of opening the door or leaving it closed. The garden surrounding the door, once beautiful, is unkempt and overgrown with thistle. It shows life's garden neglected and blighted by sin. Then comes the knock from the gentle Savior's nail-pierced hand, and the question, "What will you do with me?"

"THE GOOD SHEPHERD"

Although Mr. Sallman has never visited the Holy Land, he has studied the Bible and investigated its geographical background so thoroughly that his pictures have always been verified by authorities as being amazingly accurate in geographical detail. In "The Good Shepherd" painting, fourth in the series, he has placed the Christ in a Judean setting.

We note by the low setting sun that it is evening. Shadows are being cast about the rocks and hills. We can see that the Judean hills are both beautiful and dangerous by the rocky terrain and distant caverns. It is springtime because the hills, usually burned-up at all other times of the year, are dotted with flowers. "The Lamb of God," in the center of the picture, tenderly holds a tiny namesake. Most of the flock is close by him, but a few of the sheep are off to the side, resting by a river-stream. We note also the "other sheep" to which Christ refers in Scripture, represented by a black sheep that follows closely behind.

Christ, the true Shepherd, is not driving his sheep but seems to be leading them, and they are following quietly and confidently. Again we find the same rugged, manly facial features that are emphasized in the popular, "Head of Christ." The artist draws us to a new joy in the "Shepherd Psalm."

"THE BOY CHRIST"

"The Boy Christ," the next picture to be painted in the series, was to have been a picture puzzle for children, an educational project, and therefore emphasis is found in the detail of the picture. Although not as valuable, according to the artist, from an artistic point of view as some of his other paintings, it has fulfilled the purpose for which it was painted and is both delightful and interesting.

The boy Christ is the central figure. He is seated and holds a little lamb that may have strayed from the flock pictured on a nearby hill. How symbolic it is of Christ's later role as Shepherd of the sheep. He is pictured as

(Continued on Page 46)



It's Like Sitting on a Throne for Young Paul Michelson, the Son of Rev. and Mrs. Edwin Michelson, as He Shouts His Glee While Seated on the Fender of the Mission Truck

THE GREATEST joys and deepest assurances of the worthwhileness of our task come to the missionaries when we see evidence of real spiritual understanding and growth in the lives of the native Christians. Bound, as they are, by superstitions and tribal and family customs, spiritual discernment often comes but slowly. Little by little they learn the meaning of Jesus' invitation to "take up thy cross and follow me."

LUKAS CHUMKWI

A constant source of surprise and joy is Lukas Chumkwi, the hospital helper at Mbem, whose picture you have seen in "The Baptist Herald" and on Miss Reddig's film slides and which accompanies this article.

Coming out of the dispensary one morning, we saw an old, old "mommy" lying on a grass mat on the ground. Her dirty body was skin and bones. Her face was wrinkled and her hair, had it been clean, would have been quite white. She was trembling from cold and hunger and looked quite ill.

"Unto the Least of These"

By Miss MARGARET KITTLITZ of Bekom, the Cameroons

The Spirit of Christ in the Lives of Lukas Chumkwi and Ngekwu in Darkest Africa! A Dynamic Missionary Story!

Beside her she had a basket containing a small clay pot and a very small ball of fufu (corn meal), which looked like Epaminandes' loaf of bread must have looked.

Questioning revealed that she had come alone from a place some fifteen miles distant. Two nights she had slept by the side of the road in the rain. Her only food had been the bit of fufu. Since Mbem is considerably higher than the area from which she had come, she had some steep hills to climb and the roads up these hills are by no means smooth. Her only son was far away in Bamenda and the people with whom she lived no longer wanted her. So she had set out to find a new home.

"UNTO THE LEAST"

Somewhere along the way she had heard of the mission hospital and so had come to us. While the old "mommy" told us about herself, Lukas was looking at her with such pity and love in his eyes that I wondered what he was thinking. When she had finished her story and had been given medicine for her fever, Lukas suddenly said, "I go take him for my own house. When he die I go bury him."

"But, Lukas," we said, "You can't be taking in all the old people in the country." (He had had a sick Fulani woman staying with him before.)

However, he would not be turned from his purpose, saying that since his one mother had died long ago, he would take the old woman to be his mother. In a small hut in which he had kept chickens he made a bed, built a fire and established the wanderer in her new home. With his own hands he washed and oiled her body and shaved her head clean. From his own small store of food he cooked food for her and cared for her as a son for his mother.

In a few days she looked like a different person. The brightness of her eyes and the words of gratitude which constantly poured from her lips was all the reward Lukas needed, if he had

wanted any. He knows the secret of "whatsoever ye have done unto the least of these"

NGEKWU, A RADIANT CHRISTIAN

Then there is Ngekwu. She is the only Christian in her family. One day she came to the dispensary with her youngest child, who was desperately ill. Because the child was so ill we



Lukas Chumkwi, Who Is Being Trained as the First Native Medical Assistant in Kakaland of the Cameroons

advised her to stay in one of the hospital huts so that we could give adequate treatment. This she was willing to do, but her mother refused to let her have any food or firewood. The rest of the family, including her husband, were very much afraid of the old grandmother and so no one did anything to help Ngekwu. Because of this she stayed in the hut of Peter's wife. (Peter is the other hospital helper.)

The following Sunday morning Ngekwu's husband came and told her that her older child also was very sick. We told him to bring the child to the

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Christmas Sunday in the Cameroons

Even the Bells of Heaven Ring to Proclaim the Story of Spiritual Victories in Africa as Related by Mr. DAVID WILLIAMS, Native Agricultural Teacher and Leader of the Soppo Sunday School



Agricultural Teacher David Williams of Soppo, the Author of This Article, and His Wife

LIKE every special Sunday in a real Christian community, Soppo village held herself breathless in the early hours of the morning of December 23, 1945. At eight o'clock the loud tolling of the bells in the Bender Memorial Church awakened all nature. These bells were announcing the results of the Gospel message for the year 1945 in Soppo Church with an increase of twenty-three converts fit and ready for baptism.

From several nooks of the mission compound baptismal candidates with their attendants sprang up amidst the green foliage, and in their white gowns and shorts under the glittering tropical sun they appeared like matured stands of Rose Periwinkle. Joyfully they proceeded to the Bender Memorial Church to await our Baptist Scriptural way of baptism.

A CROWDED CHURCH

At about nine o'clock on this joyous, heavenly morning nearly all the pews of our church were tightly congested with Christians, curious and ordinary church-goers responding eagerly in an extraordinarily attentive mood to the cause of the tolling of the reviving bells.

After our usual preliminary items, the names of the baptismal candidates were read. It is worth mentioning that among the baptismal candidates there were two indigenous venerable old men from Soppo village by the names of David Ewumba and Zacharias Ngoisa, whose ages are about seventy and eighty-five years, respectively.

Doubtlessly, these men actually witnessed the advent of the Christian

missionary with the Gospel message in this country many years ago. Like the Jews in the days of Christ, their immediate concerns so hardened their hearts that they lived miserably in Soppo where devoted men and women from the European and American continents have spent many years for the rescue of their fellow-African brothers and sisters. Today a change has come about and most of the Soppo people are Baptist Christians.

David Ewumba was an illustrious "Ju-Ju" doctor whose groups of heathen patients believed that whoever falls ill must approach a sorcerer who has then to name the kind of domestic animal to be killed in order to heal the disease. The animal might be a goat, dog, fowl or sheep. So in the case of illness David Ewumba had to be called immediately. On his arrival he had to rub the prescribed live animal on the body of the patient with young leaves of trees, shrubs, and herbs which were soaked in a vessel of water. As he did this a number of relatives of the patient had to be singing songs conducted by the "doctor."

When this was all over, the poor animal had to be killed and blood painted on the forehead of the patient. It was believed the patient had to recover at no distant hour. Now look at our David Ewumba! No longer does he believe on the blood of animals as the giver of life but he has faith in Jesus Christ, the only universal Donor who alone can save by the shedding of his holy blood on Calvary's Cross.

Zacharias Ngoisa was a celebrated leader of primitive festivals and ceremonies. He had delight in burial

dances of notable men where goats are cruelly stabbed to death and some of these are buried with the deceased. Zacharias Ngoisa, before his conversion, believed in a spiritual world with the wealth of goats and cattle, but he has forsaken this belief for Jesus Christ, who was forsaken for us on Calvary's Cross.

SERMON OUTLINE

The rest of the baptismal candidates were school children, house wives, several mission station laborers as well as missionaries' house boys. The message of the morning brought by Missionary Edwin H. Michelson stressed emphatically the "Steps in Becoming a Christian and a Church Member," of which the following were expounded:

- 1—Being born again by faith.
- 2—Joining a Christian training class.
- 3—Being immersed upon confession of faith.
- 4—Receiving the hand of Church fellowship.
- 5—Joining those in the Lord's fold at the Lord's Table.

Really, it was a dawning sermon because the scales of ignorance which blinded the eyes of many were removed and the sacred Power was felt, according to many individual remarks made after the service.

With eagerness to witness the next item, the congregation walked out of the church led by the missionaries and the pastor to the singing of the choir. We all gathered beside the fresh water stream. After a brief address and prayer by Pastor Efite, one after the

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"Heigh Ho, Heigh Ho, A-Trekking We Will Go"

A Cameroons Missionary Saga by Miss LAURA E. REDDIG,
Missionary-Nurse

Heigh ho, heigh ho, it's off on trek we go,
In early morn as day is born, away we go;
There's work to do, and days are never long,
Through rain and heat that can't be beat, we sing our song.

There's many still, who never heard Christ's name,
Who live in fear, whose lives are drear, each day the same;
No hope, no joy, no love within their hearts,
They never knew of love so true which Christ imparts.

The natives come, to greet us on the way,
With joyful noise from girls and boys, with drums that
play;

They're always glad to have us in their town,
They fill each perch within the church and settle down . . .

To hear the things we came to tell that day,
Of Christ the Lord and of his Word which shows the Way;
The challenge comes to follow Christ the King,
To witness true in all they do the whole day through.

We see the schools with children's faces bright,
They learn to work and pray and play with all their
might;

Then home they go to show a better way
To young and old . . . all must be told while it is day.

Heigh ho, heigh ho, a-trekking we will go,
Its up the hill, then down the hill we go, heigh ho;
Through rain or shine, the scenery's always grand,
With hills and trees and cooling breeze on every hand.

There's lots of fun and troubles on the way,
With jiggered toes and sun-burned nose we end the day;
A roof blows down, a horse dies in a fall,
The carriers sing, their voices ring o'er mountains tall.

The sick we treat with all their pain and ache,
The salve and pills to cure their ills, with joy they take!
They hear a talk on cleanliness and health,
They hear of worms and sores and germs which rob their
health.

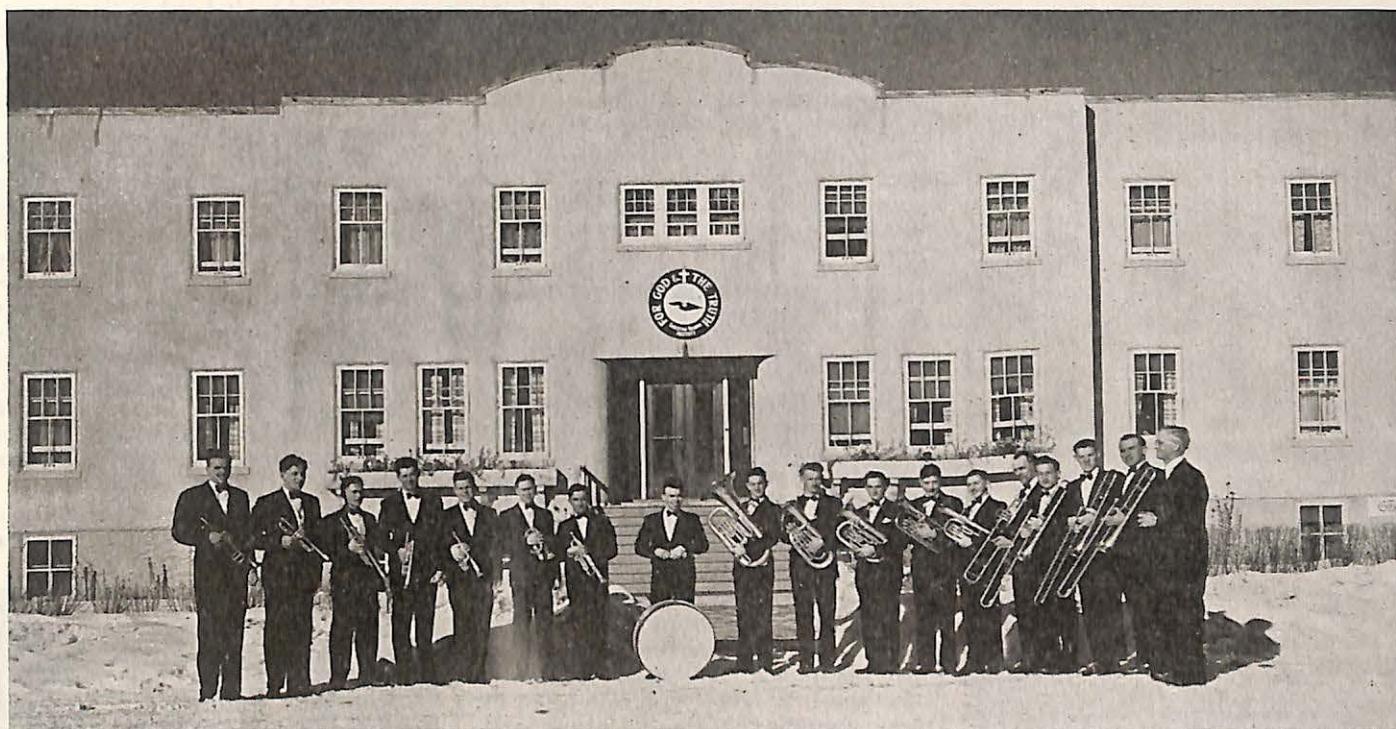
From town to town, on bush-roads very small,
Our horses go, now fast, now slow, now not at all;
We stop to "chop" upon a mountain-top,
No time to dream beside the stream . . . of ice-cold pop.

Year in, year out, a-trekking we will go,
Your prayers we need, Christ's voice to heed and daily
grow;

Ambassadors for Christ the Lord are we,
For Christ we work, we dare not shirk, he's Victory!



Our Cameroons Missionaries on an Adventurous Trek Through Africa's High Grass Into the Interior With Missionary Earl Ahrens (Left) Leading the Way Followed by Michelson's Baby Carriage, Native Carriers and Other Missionaries



The Christian Training Institute's Brass Band on a Cold Canadian Morning With Its Director, Rev. F. W. Benke, at the Extreme Right

Our Bible School at Edmonton

By Rev. RUBIN KERN of Vancouver, British Columbia, Canada

In Edmonton, Alberta at the Southern Terminus of the Alaska Highway a Man's Vision of Faith Was Followed by God's Wondrous Miracles With Amazing Results, as This Article Portrays

NEGATIVELY stated, God's Word says that "where there is no vision, the people perish." That has been the actual spiritual experience in many phases of the religious life of God's people throughout the ages. Physically, "vision" brightens, enlightens, protects and directs our being. That occurs in the realm of our spiritual and religious life as well. Since it is true that the absence of vision implies deterioration of life, it follows that the presence of vision carries with it vitalities necessary for progressive possibilities.

Directing our thoughts in this article to the Bible School work of the Canadian Northwest or, even more specifically, to Alberta, this evident truth can justly be applied. We believe that God's revelation to consecrated lives, together with the willingness to follow and carry through his will, have caused this work to be effectively blessed.

GOD'S MARVELOUS WORK

One of God's great methods of working is to bring light into dark places and order into chaotic areas. In his work of Creation God gave the sun as the source of all physical and universal light. He also gave the moon and the countless stars to reflect this source of light into the darkened night. In his work of salvation he gave the Son, the Source of all spiritual light.

He has also given other bodies spiritually-minded organizations, institutions and individuals as reflectors and directors of this light into the darkened corners and creases of humanity. We want to be satisfied to recognize our Bible School work of Canada as one of the minutest stars in our great spiritual universe, shining steadily but increas-

ingly as we gaze upon it with keener interest.

As every regional territory of our denomination has felt its needs, God has caused men and women to dream and to dare until those needs were supplied. So also in these vast northwestern areas of Canada. As churches were rapidly being established and organized, the need for more efficient leadership was felt to keep pace with the rapid progress of our work. These looming horizons brought with them the early beginnings of our Bible School work.

EARLY BEGINNINGS

We would like to attach to these undated early beginnings the name of someone who first dreamed of and began this work. It may have been a consecrated minister of God; it may have been a devoted lay-member of one of the churches; or it may have been some nameless person who has never been openly displayed in this work. We feel, however, that we have a right to believe that all of these together with many others can be attached to the early beginnings of this work. It has been and still is a work



The Student's Chorus of the Christian Training Institute in the Choir Loft of the MacDougal United Church of Edmonton for the Annual Commencement Exercises

of God's people.

Even though the work of Bible Schools in Canada dates back to earlier years, it was not until 1928 when things actually began to happen. The ministers and members of the Alberta Association (Vereinigung) planned to have a school for four weeks for the younger people of our churches. This school was held at the First Baptist Church of Leduc, Alberta where at that time the Rev. Phil. Potzner was the pastor. The Rev. A. P. Mihm and the Rev. Wm. Appel were the invited guest instructors. The courses were in the interest of Bible study, church work, missionary enterprise, music and singing. Approximately forty young people from nearly every Alberta church attended the school to receive instruction.

The success of this actual first attempt immediately created an eagerness among pastors and people to carry on. Bigger and better schools were arranged and planned for future years

at Trochu, Alberta under the Rev. E. P. Wahl's supervision, and at Wetaskiwin, Alberta where for a number of years the Rev. F. W. Benke and the Rev. and Mrs. C. B. Thole supervised the school. It was possibly at Wetaskiwin, where very successful schools were held, that the people of this area became definitely aware that God was leading in the direction of greater things.

THE EDMONTON INSTITUTE

These actual happenings led to a period of rapid growth and brought with them a glorious future. The Rev. E. P. Wahl, in whose heart the dreams and wishes of this vital work were most evident, returned from Portland, Oregon, as we believe, at God's bidding to give himself completely to the task of promoting a building program. Even though it took much earnest prayer and eager promotion, it was not long before the present building of the Christian Training Institute at Edmonton was under construction and also completed, so that in the fall of 1939 the first school was conducted for four months at these new headquarters.

Since that time each year has brought added interest, a greater number of students and new opportunities. Our hearts rejoice to know that the work of our Bible School in every phase of its activities has not reached the crest of its mission, but that it is still on the upward incline. We believe that the great needs for more dormitory and classroom space, instructors and a program of expansion are a definite challenge and will bring richer blessings to our denomination.

It is well for us to recognize visibly God's leadership in this work. It is good for our souls to inquire retrospectively, "How have the needs been supplied?" With reference to the work of the Institute, God has revealed this work. In other words, he helped his people to see the need and accept the challenge; he granted to them the spirit of prayer. How we know that this work was founded and is being propagated on bended knees! Through prayer and faith men and women throughout our entire denomination have become willing to supply the financial and physical needs. We have seen how great sacrifices of money and food supplies have been made during these years. The true spirit of sacrificial service is also evident with those who have voluntarily stood before the classes as teachers, helping to mould through consecration, knowledge and experience the lives of these many young people. It can be said "that by the grace of God every need has been met and supplied."

SPIRITUAL CHANNELS

What has the Bible School work achieved for our denomination and done for the cause of the Kingdom of God? The true object of this work has been fundamentally to train more efficient leadership for our churches. It has done that. Many of the young people from the outlying places of the Canadian Northwest, who were deprived of opportunities to develop their abilities of leadership and service through higher education, were awakened and stimulated through the contacts of the Bible School for greater things in life. Much of the efficient leadership among the underprivileged young people of our Canadian churches can be attributed to the Christian training of our Bible School.

In looking over a Bible School student body picture of 1932, this one

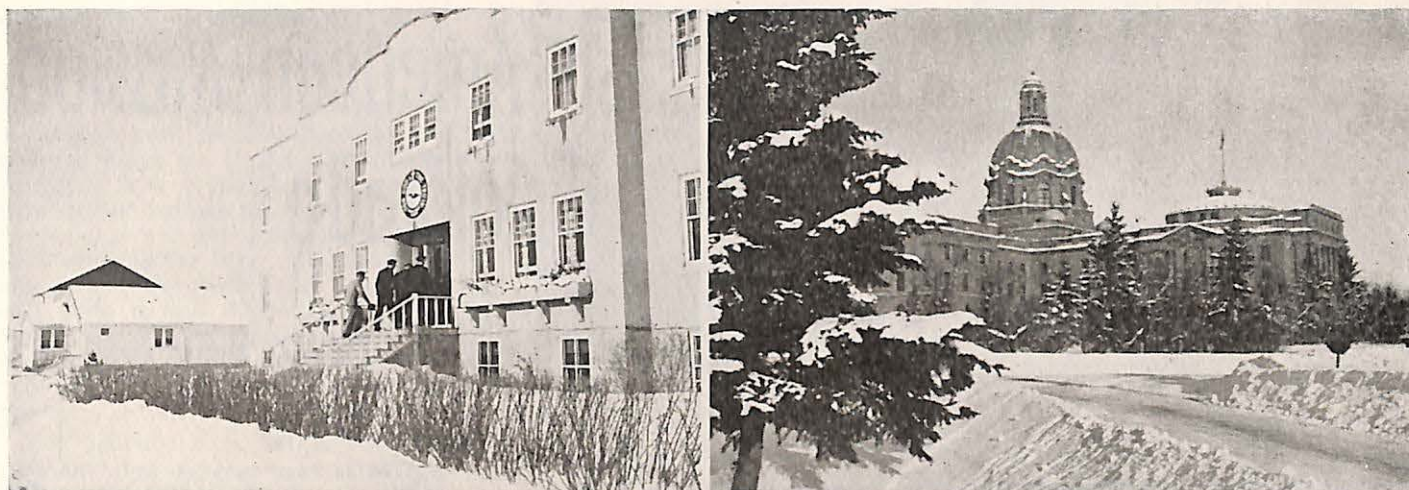


The First Quartet of the Alberta Bible School in 1928-1929

(Left to Right: Leonard Jespersion, Rubin Kern, Arthur Welsser and Harold Jespersion)

feature was very outstanding among those sixty young people. At present four are foreign missionaries, eight of these are ministers of the gospel and others are engaged in official positions in our denomination. If a count would be made of all of those who have gone from our Bible School to other schools and seminaries to prepare for the gospel ministry, we would be surprised at the throng. Thus, the work of the Bible School has served as a channel through which God has been enabled to speak to and deal with the lives of our young people.

Not only has the Bible School left its missionary imprint upon those who have attended, but also upon the parents of those children and the people of the churches from which the students have come. We are led to be-



Capacity Student Bodies of More Than One Hundred Young Women and Men Have Enrolled in Edmonton's Bible School for the Five Month Terms from 1945-1946 and 1946-47

lieve that the evident increase of missionary interest and giving in the Northern Conference is, at least, partly due to the missionary emphasis of our Bible School.

A SAVING SANCTUARY

One of the major services rendered by the Bible School is that it has been a saving and sanctifying sanctuary. Quite a number who have come from year to year were unsaved. Almost without exception, it can be said that before they left they were speaking of Christ as their personal Savior. Many have come with a "divided heart," not wholly yielding their lives to Christ. To our great joy it can be stated that many fully surrendered before the school term ended. Then, also, our Bible School has supplied our Northern Conference as well as our entire denomination with a new bond of unity and fellowship.

In writing this article immediately following our General Conference held at Tacoma, Wash., one feels very dis-

"Edmonton Institute Sunday"
will Be Observed by Our
Churches on Sunday, January 26,
1947

tinctly the importance of every avenue of our denominational work. Our hearts are filled with gratitude toward God for every work, large or small, that he has entrusted to us. How we should show our appreciation and give our recognition to those who have faithfully put their hand and heart to the plow and have looked forward. That spirit of taking hold and looking forward has made these worthy in God's sight for his Kingdom work.

We want to express our appreciation and give our recognition to those who have humbly displayed their God-given vision. How others have been set aglow because of that divine display! We show our recognition to those who have attended the school and from there have gone out to the

most difficult places of service. Their willingness to yield their lives to the call of Christ has become a challenge to many others.

We want to show our appreciation to those who have given their money and milk; their potatoes and pork; their bread and their beef; their hands and their hearts to assist in this God-given task. We express our recognition to the many instructors and helpers who have made great sacrifices of time and talent. The imparting of their knowledge and character have done great things for others. Finally, our recognition and appreciation go out to the president of the Institute, the Rev. E. P. Wahl, and his family. Their devotion to this work will be rewarded fully by him whom they serve.

May the Christian Training Institute in its mission for the coming years be a vital part of our denomination as well as of our National Young People's and Sunday School Workers' Union. United in effort and spirit we want to be "Saved to Tell Others."



The City of Edmonton, Alberta Is Widely Known, Not Only For the Province's Imposing Capitol (Right), But Also For the Stately Christian Training Institute Building (Left)

Our Spanish-American Mission of Colorado

By Miss MYRTLE WEELDREYER of Emery, South Dakota

IT WAS my privilege to spend the past summer months at the San Luis Spanish Mission in Saguache, Colorado with our missionaries, Rev. and Mrs. J. J. Reimer. How I wish each of you could have enjoyed this experience! Since this is impossible, let me share with you some of my impressions and experiences among these Spanish-American people.

Arriving at Salida, which is about fifty miles from Saguache, I realized that I must be nearing my destination. As my bus stopped at the bus depot, we were surrounded by a sea of brown faces. Yes, these were the Spanish people with whom I would be working.

BLUE WATERS

On my trip to Saguache, many questions came to my mind about this town, its location, and its inhabitants. Probably many of you are like my own case; you never heard of Saguache until it was mentioned by our missionaries.

Saguache is an Indian name meaning, "Blue Waters." It is situated in the northern part of the San Luis Valley, which is about 150 miles long and 65 miles wide. There are the two mountain ranges, the east and the west ranges, one on either side. So it is said to be in the "Heart of the Rockies." The population is approximately 12,000, of which fifty percent are Spanish. There are many wealthy ranchers living in the valley. It is on the ranches that many of the Spanish men find work, herding cattle and sheep. They also find employment in the pea, sugar beet and potato fields, which are scattered throughout the valley.

In order to appreciate our missionaries more fully, we need to see them as they labor from day to day. One must share with them their many and varied experiences, many of which are joyous, but some which are not so encouraging. Yes, discouragements do come on the mission field. However, we know that God's grace is sufficient

and he is ever near to help in every trial or temptation. It is a glorious privilege to go into the dark places of this earth and tell to sinful men and women that there is a way of forgiveness, life and peace.

THE SPANISH SECTION

Let us take a visit to the Spanish section of town, where we find many adobe and log houses. Upon entering these homes we usually find the mother with a group of youngsters inside and outside of the home. During the summer months the men are seldom found at home because they are out working on the surrounding ranches and in the fields. Some of them come home for the week-ends, only to have a riotous time, spending all of their earnings on liquor. Often in a state of drunkenness, they begin quarreling among themselves.

One woman still bears the mark of one of these brawls. In attempting to stop a quarrel between her husband and another man, the knife with which they were fighting was thrust into her hand, crippling it for life. This woman works hard, taking in washings and ironings, as well as taking care of a very large family. What a deplorable state some of these women must endure! Some merely exist. These people need a change of heart desperately, which only the Gospel of Jesus Christ can bring about.

There is such a vast difference in the homes where Christ has been accepted. In Villa Grove, which is a short distance from Saguache, there are several Christian families. One cannot help but notice the cleanliness and orderliness there. The husband does not drink and mistreat his family as found in the non-Christian homes. The Reimers conduct services in the home of a young Christian couple there every Friday evening. This young couple extend invitations to their relatives and friends to attend these meetings. There is no church there and in their hearts is a longing for Christian fellowship. They need the exhorta-

MISSION FACTS

Concerning the Harvest of Two Years on the Spanish-American Field in Colorado

Missionaries

Rev. and Mrs. J. J. Reimer

Field The San Luis Valley of Southern Colorado

Mexicans Contacted 4000

Children in Vacation Bible Schools 143

Sunday School Enrollment 52

Bibles, New Testaments and Gospels Distributed 956

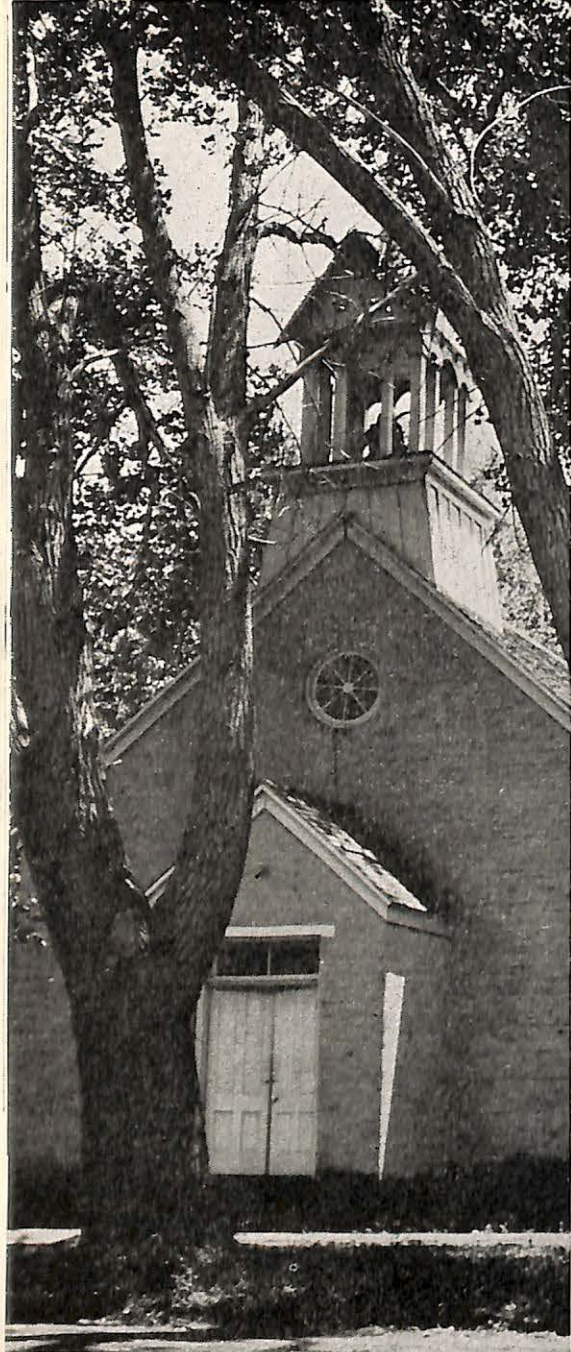
Tracts and Sunday School Papers Distributed 6850

Mexican Families Helped (Clothes, Medicine, Counsel) 112

Mexican Homes Visited 1676

Baptisms 7

Mexicans in These Towns Reached With the Gospel—Saguache, Center, Villa Grove, Moffat, La Garrita, Del Norte, Wagon Wheel Gap.



tion from the Scriptures, which Brother Reimer brings to them.

BAPTISMAL JOYS

It was at one of these meetings that a mother and her daughter took a definite stand for Christ and decided to follow him in baptism. They are glowing testimonies for their Lord and Savior and are not ashamed or timid in witnessing for him. The daughter, who is only fourteen years old, is not only able to use Scripture verses to testify and answer questions asked by her friends, but also knows the reference in the Bible. This is a proof that she does search the Scriptures.

Her cousin, a seventeen-year old girl, has also expressed her desire to be baptized. These girls may be future workers among their own people; they both intend to go to Bible School to prepare themselves for the Lord's service. Devotion to Christ and the Gospel is not confined to any land or race, but is found wherever men are redeemed by his blood.

One sees the great need of home visitation work, which is the only successful way of evangelizing these people. Our missionaries do a great deal of such work. It requires much time and effort, but merely inviting the people to come to church is very ineffective. Much time is spent with them in their homes, explaining and discussing the Word of God and answering their questions. This is especially important among the older people among whom there is found a considerable amount of illiteracy, since they are unable to read either Spanish or English.

SICK CALLS

Another ministry is through the medical aid given to them in time of illness. Many miles are traveled carrying them to the doctor or to the hospital if unable to administer the necessary aid. Since there is no doctor in Saguache, these people, Catholics as well as Protestants, have become very dependent upon the Reimers in time of trouble. As they come to the missionaries with their physical needs, an avenue is opened to minister to their spiritual need. At this time the opportunity is afforded to tell them about the saving grace of Jesus Christ and to present them with Bibles, tracts and other Christian literature.

As I accompanied the missionaries on their sick calls and other home visitations, the people became acquainted with me. After learning that I was a nurse, they gradually gained confidence and came to me seeking advice in various matters. Work among women, and by women, is of vital importance in missionary service.



A Group of Spanish-American Christians of Saguache, Colorado With Rev. and Mrs. J. J. Reimer and Miss Myrtle Weeldreyer

There is a great need for education along the line of personal hygiene, cleanliness and diet. Impetigo, the skin disease, is very prevalent among these people. In a campaign to stamp out this disease, many homes were contacted and a large number of cases were treated. We had the joy of seeing many of them respond favorably to the treatment.

THE SUNDAY SCHOOL

The Sunday School is a truly important factor in this mission. Every Sunday morning our missionaries go about to the various homes gathering in the children. This is quite an arduous task, requiring a great amount of patience. These people cannot be rushed. The importance of teaching these young lives cannot be over-emphasized, for they will touch other lives whom we never could touch. If these children can be won, their witness in the home will help greatly in the winning of the parents for Christ. The word is being sown faithfully. How precious is the promise that the Word of the Lord will not return to him void!

"The fields are white unto harvest." The Gospel must be preached to all men everywhere. Yet there is such a large portion of the earth which is without the message of Christ. Millions are going to a Christless grave without having had the opportunity to hear of him to save them. One sees the need of native Christians in this field. The Spanish people are of such a different nature, and only one of their own race can understand them thoroughly. They love a life of gaiety as found in a life of worldly pleasures.

A very dear Spanish Christian lady from Salida has expressed this very well. She states that she knows "her people" are very changeable and difficult to understand. However, she has withstood these same temptations

and trials that they have, so she can appreciate their actions and look deeper into their hearts than any other race. She is a shining witness herself and gives a fine testimony for her Lord. Her visits are always an encouragement to the missionaries.

So we see that it is very important that native men and women be called out and trained for service. Only thus can the work in any field be fully accomplished. Our own missionaries are necessary, but they can never do all the work.

HUNGER FOR THE GOSPEL

There are great possibilities in the surrounding towns of this territory. We conducted a Bible School in Center, which is located twenty-five miles south of Saguache. They begged for a continuance of the Bible School beyond the two weeks period, a proof that they are hungry for the Gospel. It was a joy to see the genuine interest which was displayed. This was also manifested by the attentiveness of the adults during the special broadcasts given each morning with the public address system. They would gather together on their porches and listen as the word was preached and also to the messages in song.

How they watch our lives! An example of this occurred during the recess period of our Bible School at Center. While we were playing a game of kitten ball, the ball hit Rev. J. J. Reimer's glasses and broke them. Later one of the boys in my class remarked to me, "Mr. Reimer must be a Christian—he didn't even get mad or swear when his glasses were broken." Here we again see the importance of witnessing through our daily living.

Let us be faithful in prayer and giving for the support of missionary work that the church be made complete for the coming of the Lord.



The New Site of the Temple Baptist Church, Formerly North Ave. Church, of Milwaukee, Wisconsin, of Which the Rev. Peter Pfeiffer Is the Minister

A Building Boom Among Our Churches

By the Rev. H. G. DYMMEL, General Missionary Secretary

Plans Are Under Way to Complete 94 Building Projects With 35 Percent of Our Churches Engaged in Building Programs at a Total Project Cost of \$1,506,850! The Story of This "Building Boom" Will Be Most Revealing!

VER since man became aware of the mysterious powers of God to whom he felt indebted, he endeavored to build him shrines for sacrifice and worship. Of Abraham at Bethel we read: "And there he builded an altar unto the Lord and called upon the name of the Lord." (Gen. 12:8:) Though Christians are not bound to special places of worship, for they worship God in spirit and in truth and are themselves a temple of the Holy Spirit, they have since Pentecost met with one another in upper rooms and later in spacious homes of the wealthy and still later built basilicas and cathedrals.

PLACES OF WORSHIP

True, Jesus taught and healed in the fields, in the hills, in the streets; but today it is the broad consensus that "Christianity cannot be maintained and advanced apart from the gathering

together of the disciples for vision, forgiveness, instruction and enlistment. Even the prayer taught by our Lord is to be said with others—Our Father . . . forgive us . . . This requires a place devoutly and intelligently planned to make possible the most resultful exercises of corporate worship and observance of the ordinances." "Jesus went into the synagogue, as was his custom." (Luke 4:16:)

Unfortunately, Protestants have not always seen the wisdom of this conviction and paid even less attention to the demands of dignity and beauty. But as a new generation moves into position of leadership and the material status of our church members is improving, they say with David: "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

Our people have the latest gadgets of creature comfort not only in the city but also on the farms. Their resources surpass the fondest dreams of their forbears, many of whom had to start in sod houses on bleak prairies. Their children enjoy the privilege of higher education and are not slow in making unfavorable comparisons between up-to-date secular institutions and the humble meeting house. Indeed, it becomes increasingly im-

perative for the church to keep abreast with the times, if she desires to hold her youth and thus counteract the disintegrating forces of our civilization.

CHURCH ARCHITECTURE

A building program is, of course, only one phase of the concerted effort to stem the tide of godliness. By itself it may, as for instance in the state churches of Europe, signify less spirituality rather than more, less brotherliness rather than more; for magnificent cathedrals were often erected in the midst or within a stone's throw of squalor and destitution. Great architecture may gloss over a decadent culture. Instead it is fervent loyalty to Christ, the heeding of God's word, and a passion for souls that will build the Church of Christ. Nevertheless, to conserve the choice results of such spiritual efforts, housing must be adequate.

Therefore, in order to learn to what extent our churches were aware of their expanding spiritual task, we inquired. The answers were gratifying. Fully thirty-five percent of all our churches declared a building project ranging all the way from a new church to redecorating at a cost equal to one third of all church property. To be exact, altogether ninety-four projects

have either been completed very recently or are contemplated as soon as building material will be available at an expense of \$1,506,850. This does not include our specific home and foreign mission building program which amounts to at least another \$100,000.

We have tabulated the answers as follows:

BUILDING STATISTICS

Twenty-four new church edifices, \$812,000 — Twenty-two remodelings, \$135,250 — Sixteen additions, \$60,250 — Fifteen parsonages, \$94,500 — Seven educational buildings, \$189,000 — Three Homes for the Aged, \$200,000 — Seven redecorations, \$15,850.

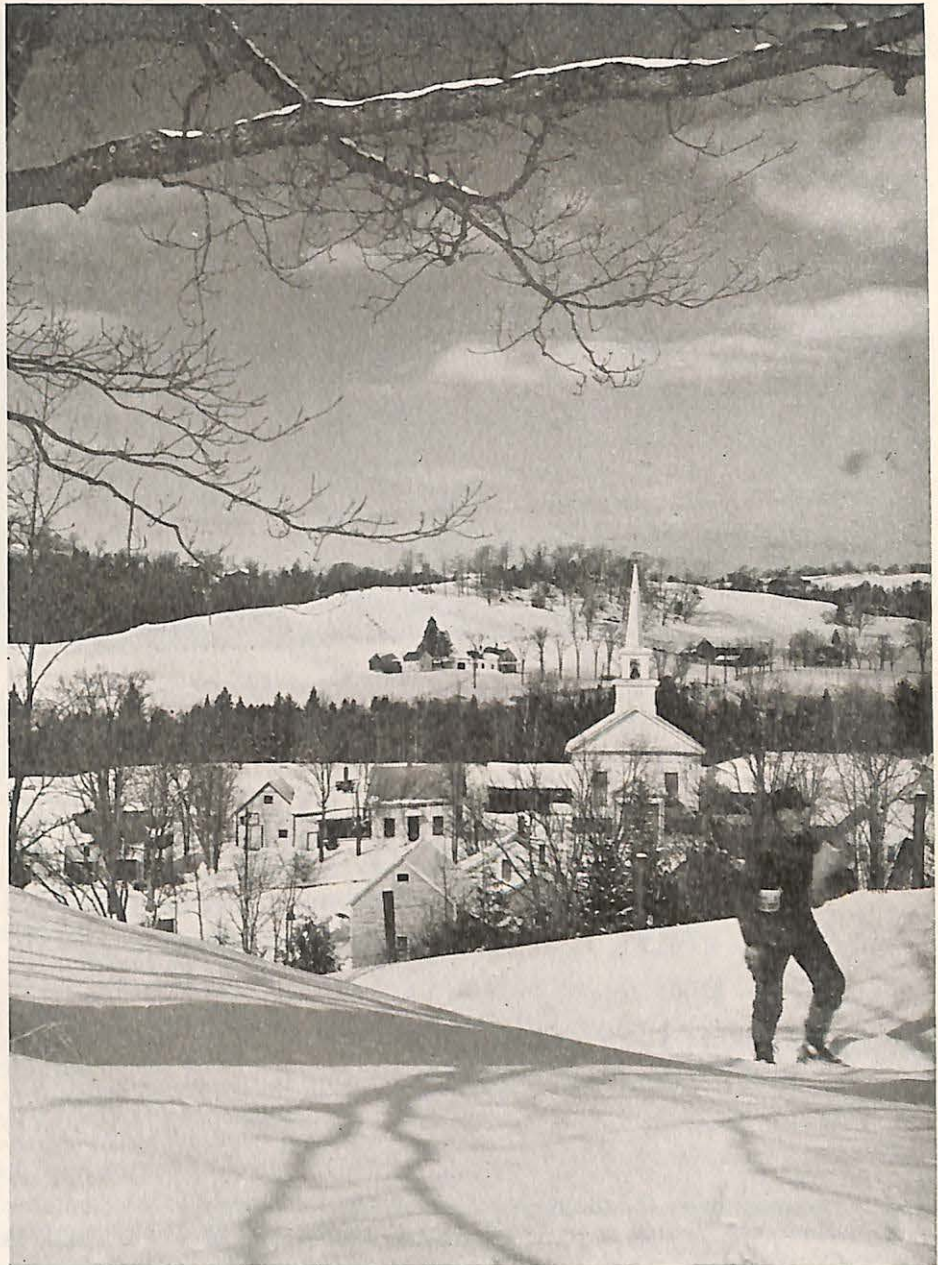
The ascending order of projected expenditures in the conferences is: Southern, \$20,500; Eastern, \$26,000; Southwestern, \$44,500; Northwestern, \$165,550; Central, \$191,500; Atlantic, \$195,500; Northern, \$207,500; Dakota, \$220,000; Pacific, \$435,000.

The ascending order of building projects in the conferences is: Eastern, 2; Southern, 5; Southwestern, 6; Atlantic, 10; Central, 11; Northern, 12; Pacific, 12; Dakota, 15; Northwestern, 21. The Pacific and Dakota conferences lead in the number of new church building projects, 7 and 6, respectively, the Northwestern in additions and remodelings, 14.

From the foregoing will be seen that fully one-fourth of all the building aims at new sanctuaries, two-fourths comprise additions to and remodeling of edifices. Noteworthy, also, is the awareness of the need for educational units in addition to present structures, among them the addition to our Christian Training Institute in Edmonton. It is equally gratifying to note that churches plan more adequate living quarters for their pastors. Fifteen percent of the building projects are new parsonages. The desire to worship God in the beauty of his holiness expresses itself in the goodly number of redecorations. It is news also that of the total of \$1,506,850 the sum of \$300,000 has been pledged.

A VENTURE OF FAITH

The rest of the cost, or \$1,206,850, will be a matter of faith, prayer and dedication as well as intelligent planning. "Fortunately, the raising of money is not much of a problem with my people," writes the Rev. E. M. Wegner of Carbon, Alta., Canada. In Valley View, the Peace River District in Canada, the church members have promised to get the logs out of the bush to the sawmill and do the carpenter work free of charge. Free labor will be true of many other churches. In Morris, Manitoba the farmers will rent additional land, donate the seed



The Church of Jesus Christ With Its Message of Eternal Life Stands at the Cross-roads of the World and Rises from the Center of the Community to Proclaim that Christ is the Savior of the World

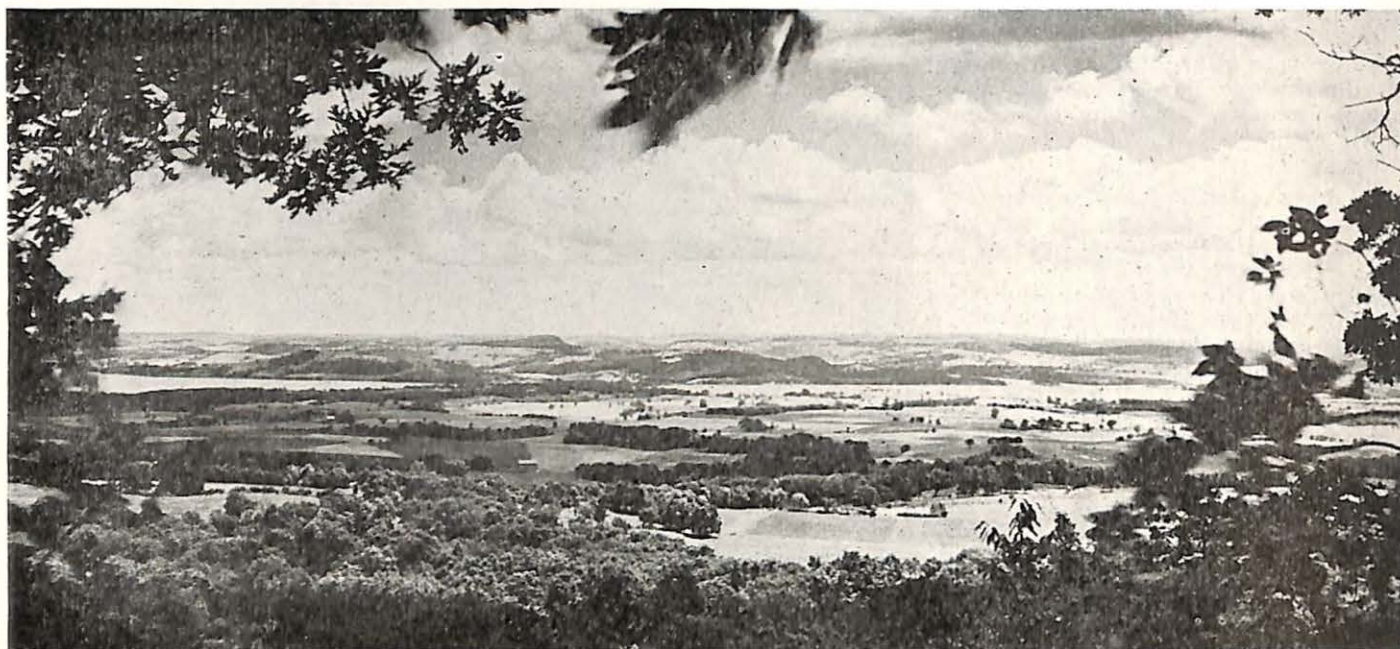
and give the proceeds from the harvest to the building fund.

Furthermore, various parts of the building will be subscribed for at various amounts. Legacies will be a major contribution in Ridgewood, Long Island and East Side Church, Chicago. Burlington will build its educational unit as a memorial to its Service Men of World War II.

Undergirding all these plans is the devotion of God's people. Writes one pastor: "Of the Corinthians we read that they gave themselves first. After that, the money came from their work. In our building program as well as in the missionary church program we appeal to those who love the Lord Je-

sus Christ. Once Christians are in love with him and his work, the money problem has been solved. We preach the necessity of bringing the tithes and offerings into the storehouse; and the Lord is richly blessing this method in our field."

The building program just described is, for less than forty thousand people, indeed a venture of faith and yet it is only one of several phases of our virile and aggressive denomination. And when we remember that this building program envisages space for five thousand additional members, we have a worthy evangelistic goal for the current triennium. May the Lord lift his countenance upon us and give us peace!



—Milwaukee Journal Photo
A Picturesque Panoramic View of Wisconsin's Green Carpeted Fields and Rolling Hills

Goals for the Year 1947

A Denominational Program for Spiritual Advance by
Rev. FRANK H. WOYKE, Executive Secretary

One All-Important Goal: "More Consecrated Lives in Christ; More Concentrated Effort for Christ"

ONLY a few years ago, the philosophy of humanism and reason was being proclaimed with great enthusiasm. Rejecting God's way, men substituted the scientific method as the new plan of salvation.

Now we find ourselves in the midst of ruin and chaos in the world around us. On every hand we hear the voices of impending doom. The president of a famous university is telling us that the atom bomb is likely to destroy us all even before we have had an opportunity to understand its significance.

The great war that recently ended was to bring us freedom—especially freedom from fear and want. And yet, men are afraid today as never before, and whole continents are in the throes of famine and the resulting pestilence.

CHRIST IS THE ANSWER

It is significant that out of this confusion voices are becoming audible—

voices that are calling attention to what we as followers of the Lord Jesus Christ have known all along: that Christ is the answer to our confusion and chaos.

This confession comes from representatives of all walks of life, significantly also from generals of the army. Today, as always, men can find true victory and peace only by accepting Jesus Christ, the Eternal Son of God, as their Savior and Lord.

THE WITNESS OF OUR CHURCHES

Although we, as North American Baptist churches, are a comparatively small group, we can nevertheless be a mighty power in God's hand. But to become such a power we need to close our ranks, intensify our loyalty to our Master, and proclaim a clear and ringing testimony for him.

How can we best accomplish this purpose? In order to suggest a way, we are presenting a number of goals to

our churches. These do not represent an entirely new endeavor; our people have always been striving to attain them. But let us, this year, strive more earnestly, more systematically, and more whole-heartedly than ever before!

PERSONAL DISCIPLINE

The first objective we are suggesting is self-discipline. We all know that "charity begins at home," and we know that in order to win others for Christ we must, first of all, be fully surrendered to him ourselves. For this reason we believe that it is essential for us all, individually and as churches, to examine our own lives in the light of God's Word, so that we might live in close harmony with his will.

BIBLE STUDY

Dr. Kuhn has often correctly emphasized that we are a Bible-believing people. Let us stress this even more now than we have in the past. God's Word is a saving, healing, dynamic, comforting word. Let us read it carefully and prayerfully; let us hide it in our hearts so that we may not sin against God; let us study it diligently and with an open mind, so that we may be worthy to proclaim its unsearchable riches to those who are without a Savior.

THE CHRISTIAN HOME

A sad part of the dismal picture of our society today is revealed in the breakdown of the home. The latest figures on the divorce rate in America reveal that one out of every three marriages now ends in the divorce

courts. Juvenile delinquency has reached proportions never known before.

But the statistics also show that almost all of the broken homes are non-Christian homes. They are homes in which the Bible was ignored; they are homes where father, mother and children never knelt together in prayer before God. Similarly, very few children who have praying mothers and fathers, and who regularly attend Sunday School, enter upon a life of wickedness and crime.

Christ IS the answer! Let us dedicate our family life to his service.

EVANGELISM

Our young people have as their motto the words: "Saved to Tell Others!" That should be the true purpose of every child of God. Let us make this a year of soul-winning. Winning others for Christ has always been a difficult task, and it will continue to be so. But it also brings the richest rewards of any work that we can possibly undertake. There are still many unsaved people in our immediate circles as well as in our communities. Our goal this year is to make Christ so winsome to them that they will not be able to resist him. And what rejoicing there will be over the lost that have been brought into the fold!

MISSIONS

We have always been a missionary-minded people. But I wonder if all of us sufficiently understand that we now have an amazingly enlarged missionary field. Whereas only a few years ago we had five or six workers in the Cameroons, we now have twenty-two, and even more will be needed in the future! Our General Missionary So-



Rev. Frank H. Woyke, the Executive Secretary of the General Conference

ciety is also carrying on work among the Indians and Mexicans of North America. We realize, too, that individual churches within our fellowship are supporting missionaries not sponsored by our own society.

What a marvellous testimony to the missionary zeal of our people! We are undertaking an ever-greater missionary task.

In this area, it needs to be emphasized that the spiritual objective is a material one as well. Our missionary enterprises constantly need your financial support, and we can expand only as your contributions increase. May God lead you to support our missionaries more faithfully this year than you have ever done before!

Exceeding Abundantly!



The Christian Achievement Plan for North American Baptist Churches

"According to the power that worketh in us."—Eph. 3:20.

1. PERSONAL DISCIPLINE

- The Use of a Prayer List.
- Tithing of Income.
- Reading of Christian Literature. "Baptist Herald," "Der Sendbote" and Christian Books.

2. BIBLE STUDY

- Daily Bible Reading.
- Attendance at the Church's Prayer Meetings.
- Scripture Memorization — at Least 25 Verses Annually.

3. THE CHRISTIAN HOME

- The Maintenance of the Family Altar.
- The Family at Church.
- The Family in Christian Service. Any Ministry Rendered by the Family Together in Christian Service Beyond the Circle of the Home.

4. EVANGELISM

- Prayer Support of the Church's Evangelistic Meetings.
- Personal Effort to Win Others for Christ.
- Distribution of Tracts.

5. MISSIONS

- Reading of at Least One Mission Book During the Year.
- Sending at Least One Letter to One of Our Missionaries.
- Giving to Our Missionary Enterprises.

Statistics of Our Churches, 1946

Conferences	Churches	Baptisms	Church Members	Local Expenses	Gifts for Our Mission Fields	Gifts for Other Mission Societies	Total Gifts for All Mission Purposes	Total Gifts for All Purposes	Sunday Schools	S. S. Scholars	Teachers and Officers	Woman's Miss. Soc.		Young People's Soc.	
												Societies	Membership	Societies	Membership
Atlantic.....	25	105	3839	151 889.50	22 904.00	37 734.31	60 825.87	211 997.47	25	2390	330	33	509	19	255
Central.....	28	268	6803	197 622.13	78 241.59	59 832.90	138 074.48	335 696.61	32	5641	535	25	981	25	879
Dakota.....	56	266	6426	125 009.23	76 604.75	17 477.29	90 739.65	222 645.07	70	6300	664	41	255	34	968
Eastern.....	13	24	2434	52 030.40	16 509.49	2 969.61	19 479.10	71 509.50	13	1575	177	18	567	13	315
Northern.....	48	169	5094	93 121.41	32 799.89	7 072.19	40 833.31	134 754.03	49	4263	420	30	715	30	1133
Northwestern....	37	181	5633	158 885.81	48 815.39	20 962.72	70 127.05	228 422.92	37	4277	592	30	799	27	1500
Pacific.....	24	196	4660	133 476.13	75 209.07	21 046.99	96 256.06	229 737.19	25	3865	355	21	804	21	847
Southern.....	13	34	1204	29 855.10	14 155.44	1 914.10	16 068.94	45 643.64	13	1130	133	10	234	11	502
Southwestern....	22	87	2617	79 983.73	37 614.52	6 900.52	46 844.80	126 323.53	22	2477	289	20	441	18	431
Total.....	266	1330	38710	1 021 383.44	402 854.13	175 910.63	578 749.26	1 606 725.96	286	31918	3495	228	5305	198	6330
Last Year.....	266	1362	38294	940 429.92	351 735.98	152 180.13	509 840.13	1 450 270.05	311	32612	3452	207	6957	194	6596
Total Increase...				80 953.52	51 118.15	23 730.50	68 909.13	156 455.91			43	21		4	234
Total Decrease...		32	544						25	694			1652		



In the Springtime the Bluebonnets Bloom All Over the Countryside, Mirroring a Bit of Blue from Heaven in a Picture That Is Dear to the Heart of Every Texan

Bluebonnets! Beautiful Texas Bluebonnets!

A Colorful Article by Mrs. DAVID ZIMMERMAN of Kyle, Texas

IN THE SPRINGTIME the bluebonnets seem to bloom everywhere in Texas. Every Texan awaits with tense eagerness the end of old man winter's reign to allow Miss Spring to usher in new life and hope. It is at this season, from March to early May, that the State Flower, the beloved bluebonnet, blooms in all its gorgeous beauty. Since the bluebonnet was officially adopted as the state flower on March 7, 1901 we should more fully acquaint ourselves with its origin, its habitat and its characteristics.

Several legends give the origin of the bluebonnet; each is connected with some form of sacrifice. The following is probably the most popular legend: "Years ago among the Comanche tribe of Indians a terrible flood occurred and was followed by a long drought. Indians were dying of hunger, cold

and disease. All that the medicine men did could not bring relief.

BLUEBONNET LEGENDS

"Finally, the Great Spirit relented and said he would break the pestilence and heal the sick, but it would require the burnt sacrifice of their most valued possession, after which the ashes must be scattered to the four winds. The message was received with much sadness, but as the daughter of the highest chief heard it she felt that her doll made of fawn-skin with braids of long, black hair and decorated with the beautiful feathers of the blue jay was the most valued possession.

"So in the quiet of the night she slipped away to the hillside and sacrificed her doll to the Great Spirit after which she let the ashes sift through her fingers to the kind Wind Spirit. The next morning the hillside was

covered with beautiful flowers resembling in color the gay headdress of her fawn-skin doll."

The bluebonnet was widely known in pioneer days as buffalo clover, for it was supposed that the buffalo grazed on it. The name, "wolf flower," goes back to the time when it was thought that the plants impoverished the soil. Contrary to this idea, they are excellent fertilizers, as the small nodules on the roots are the homes of bacteria which gather nitrogen from the air and put it into available form for other plants. They are poorland plants and do not thrive in rich soil. They show a strong preference for well-drained, gravelly hillsides. They are found in great abundance throughout central Texas and in Mexico, sometimes growing singly or again in patches often covering many acres.

The flower is an elongated, erect cluster of bluebonnet-shaped flowers,

each with a white blotch on the upper petal. They probably received the term, "bluebonnet," when bonnets were common articles of headdress among Texas women.

THE LONE STAR STATE

Texas, the great state, popularly known as the "Lone Star State," because as a republic it adopted a flag with a single star in an azure field, of which the bluebonnets are the geographical flower, is the largest state in the United States. It is remarkable not only for its bigness but also because of the large variety and extent of its resources and its romantic history.

The extreme length from north to south is nearly 800 miles and from east to west it is about 750 miles, enclosing an area more than five times that of New York, the Empire State. One finds many varied soils, the fertile bottom lands, rich, black, waxy soil mixed with clay and limestone, to rocky and red sandy loam. Through extensive irrigation projects the progressive farmers in the western areas are able to produce an abundance of citrus fruits and vegetables and in some regions rice.

Cotton is the chief crop, with corn ranking next. Carloads of melons (and they speak for themselves), peanuts and potatoes are grown. Texas

can boast of having some of the largest peach orchards in the world besides being the foremost state in the production of the famed large, thin-shelled varieties of pecans. Quantities of grapefruits and berries, common to tropical climates, and a great variety of vegetables are grown successfully throughout the eastern and central parts of the state.

Large areas of southwestern Texas are still used for grazing. Cowboys, with ten-gallon hats, round up herds of Texas steers for beef markets and the large flocks of sheep and goats make Texas an important wool producing center. By the keeping of bees millions of pounds of honey are being produced annually. Valuable fisheries, lumbering and timber products are becoming leading industries. Since Texas lies partly in the Mid-Continental Oilfield, it has become one of the leading states in the production of petroleum and natural gas. Mining is also carried on and manufacturing of finished products is steadily increasing.

PROSPEROUS CITIES

Texas can also boast of its humming, prosperous, up-to-the-minute cities. Austin, the capital, quite centrally located, is the home of the University of Texas. Galveston, the chief seaport, is one of the world's greatest shipping points. And San Antonio, one

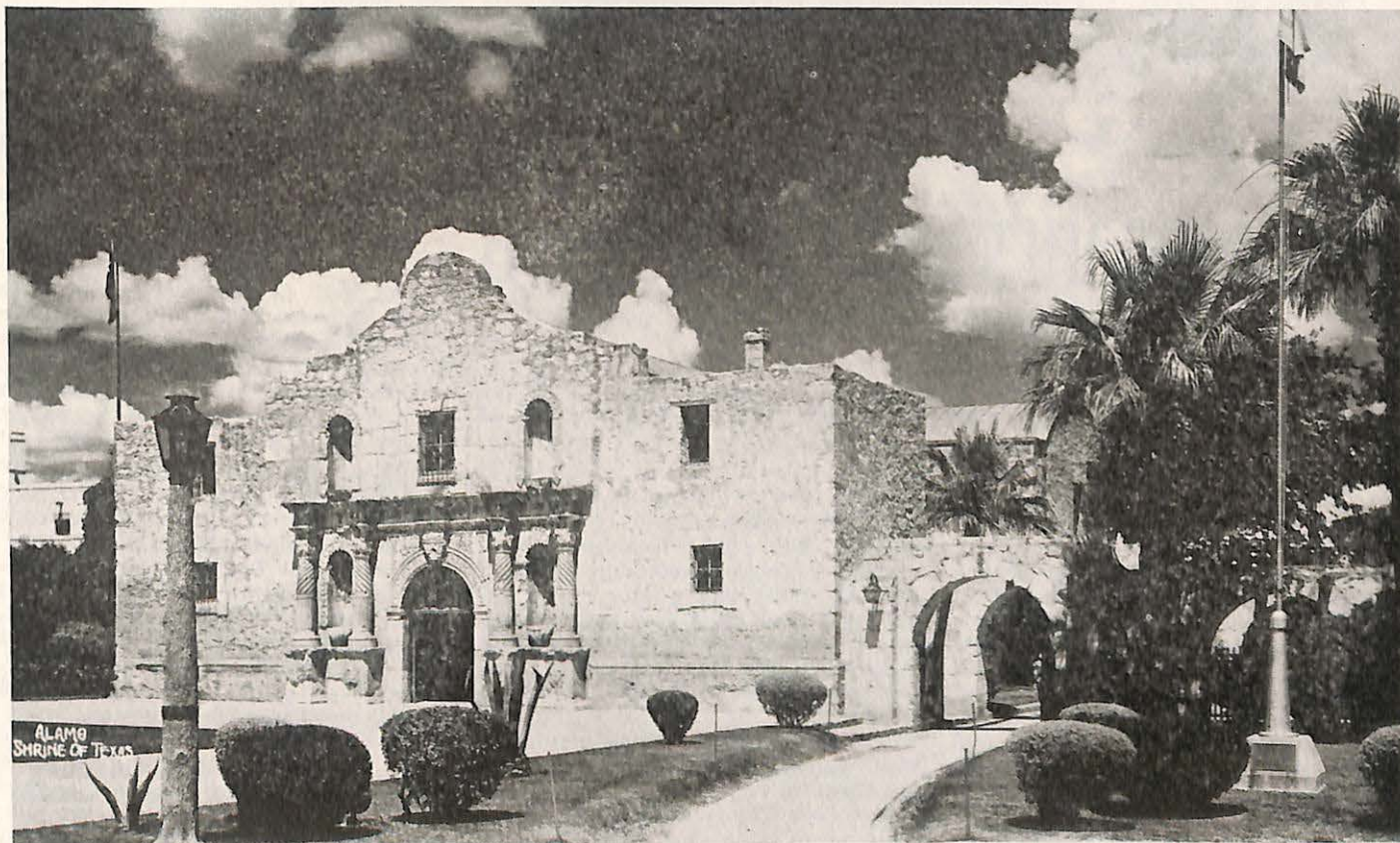
of the oldest cities, is well known because of the Texas war cry, "Remember the Alamo!" Other important cities are Dallas, Houston, Beaumont, Fort Worth and Waco.

Texas has a well organized school system with many colleges, universities and special schools. The colorful and romantic history of Texas goes back to the 16th century when the first white man, a Spaniard, came to Texas. Other Spaniards traversed the state but it was the French explorer, La Salle, who first founded a colony in 1685. However, because the Spanish feared that France might gain this great region they established many missions.

Some of these missions were abandoned, others suffered destruction at the hands of the Tejas Indians, for whom Texas was named, but some survived as permanent settlements. In 1821 Stephen Fuller Austin made the first organized American settlement in the part of the Mexican Republic, now known as Texas. Roused by Mexican oppression, Texas revolted in 1835 and in 1836 became an independent republic. It became a part of the United States in 1845.

These simple, common flowers blooming all over the countryside, mirroring a bit of blue from God's heaven and their sweet fragrance filling the

(Continued on Page 59)



The Alamo in the Heart of San Antonio, the Sacred, Historical Shrine of Texas in Which Brave Men Fought for Liberty and for the Right to Establish an Independent Republic



The North American Baptist Seminary at Rochester, New York

The Seminary's Summer Blessings

By DR. GEORGE A. LANG, President

The Account of Last Summer's Activities by Students and Faculty of Our Seminary at Rochester, N. Y.

ON MAY 12, 1946 impressive graduation services were held by the North American Baptist Seminary of Rochester, N. Y. Immediately thereafter, students began leaving the halls of our beloved Seminary either to go home or to go into fields of Christian service. This was the first summer for several years when the students could think of practical work in our churches and needed not to stay in lovely Rochester to carry on an accelerated study program.

Though it was necessary for some students to remain in the city to complete their university or night school

courses, it was the aim of practically everyone in the student body to get out into our conferences and to do specific Christian work for the Lord and our denomination.

At the very start of this article we would express our sincerest thanks to the local Conference Missionary Committees, to the General Missionary Society and to the many churches which made it possible for our students to do active Christian work. Without the cooperation and generous financial aid of these, this summer's work would have been impossible. We feel that such a contribution is vital to the full theological and practical training of a

young pastor and also to a continued unity of our great denominational work which is spread over the entire North American continent.

THE QUARTET'S ITINERARY

A group of students who had a most strenuous but delightful schedule was the Seminary Quartet. This consisted of Earl Abel, Raymond Dickau, Norman Miller and Roger Schmidt. About 100 churches were on their itinerary besides numerous conferences, assemblies and the great General Conference at Tacoma, Washington. Their tour took them through parts of New York state, Ohio, Michigan, Wisconsin, Minnesota, Kansas, Iowa, North and South Dakota, and several provinces of Canada.

One of their number was incapacitated for several weeks. We are happy to report, however, that he has fully recovered and was able to continue the tour to the end after a brief rest. During the time of his disablement a worthy substitute was found in student Fred Fuchs who gladly changed his summer plans to meet the emergency. The quartet was well received in all of the churches for which they are deeply grateful. The Seminary, too, is most appreciative of the splendid support given them by our churches.

Theodore Krause, a 1946 graduate, and Edward Link were invited by the Young People's and Sunday School Workers' Union of the Southern Conference to work in the various churches of their conference. They report a blessed and busy time. They held Vacation Bible Schools, conducted special study classes and had charge of services in most of our Texas churches and in Mowata, Louisiana.

CANADIAN CHURCHES

Our most northern representatives were Mr. and Mrs. Rudolph Rapske who spent the summer in the Peace River district northwest of Edmonton, Alberta. They report having had an encouraging Vacation Bible School at Valley View and blessed services at Watino. Work in this territory is more of a pioneer, frontier type, yet so very necessary. A picture of their work accompanies this article.

The student body had representatives in other parts of Canada. Vernon Link supplied at Overstone, Manitoba, which is a station of our Baptist Church at Morris. He assisted the Rev. F. W. Bartel in Vacation Schools and special meetings at both places.

Mr. and Mrs. R. Dale Chaddock assisted in the conducting of a Vacation Bible School and in holding meetings at Killaloe, Ontario, where the Rev. Carl Weisser is pastor. They also labored in the Arnprior Church of which Rev. Albert Stelter is pastor

and helped the Rev. John Kuehn in special meetings in the Lyndock and Sebastopol Baptist Churches.

John H. Vanderbeck took the place of his father, the Rev. M. Vanderbeck, in the pulpit of the Seventh Street Baptist Church of La Crosse, Wisconsin. This made it possible for his father to have a long needed vacation and a trip to our General Conference.

Alvin C. Foster, another 1946 graduate, served as assistant pastor to the Rev. Berthold Jacksteit in the First Baptist Church of Bedford, Pa. Besides taking care of the preaching services during the pastor's vacation, Mr. Foster had charge of a community religious survey.

MANY REQUESTS

Students returning home to their churches in the Dakotas and Canada report having had many opportunities of service in teaching Sunday School classes, assisting in Vacation Bible Schools and preaching for their pastors. The few men remaining in Rochester were virtually swamped with requests to be supply pastors in churches in and around the city for vacationing ministers. Thus, they had no trouble finding opportunities for practical preaching and teaching.

Not one student remained inactive as far as I know. This is as we would always like to see it. Summer time should find our prospective pastors in our churches both serving and being trained for our denominational work.

A brief statistical summary of the summer activities as reported by 15 men shows the following interesting figures: Attendance in the various Vacation Bible Schools conducted numbered 544. The number of sermons and addresses delivered was 440. Decisions for Christ reported were 144. The latter were largely made in Vacation Bible Schools in which other leaders also participated. This foregoing report is most encouraging and stimulates us to make more elaborate plans for our churches for summers in the future.

FACULTY ENGAGEMENTS

The members of the faculty were also busy traveling from coast to coast. Professor O. E. Krueger attended the Eastern Conference in the Temple Baptist Church of Pittsburgh, Pa., and the Southern Conference at Kyle, Tex. He brought stimulating messages at these conferences. He also made a tour of our churches in the state of Texas.

Professor Albert Bretschneider represented the Seminary at the Dakota Conference at Grand Forks, North Dakota and at the Northwestern Conference at Wausau, Wisconsin. Besides bringing uplifting messages at these



Dr. George A. Lang, President of the Seminary

places, he visited a number of churches and served them.

Professor Assaf Husmann delivered stirring messages at the Michigan Five Church Young People's Convention at Alpena, Michigan and the Central Conference at Lansing, Michigan. After visiting a number of churches in the Dakotas, he was a member of the faculty at the Oregon Baptist Youth League's Summer Assembly at Camp Arrah Wana. Thereafter he continued his visit of individual churches.

The writer of this article attended the conference of presidents of colleges, seminaries and secondary schools of the Northern Baptist Convention at Green Lake, Wisconsin. This conference was attended by 40 or 50 educators who spent morning, afternoon and evening discussing educational problems and developing educational policies.

During the month of July he was one of the guest speakers at the large Northern Conference at Minitonas, Manitoba, and at the Saskatchewan Vereinigung and Dreibund at Southey, Saskatchewan. He also was a member of the faculty of the Alberta Tri Union Young People's Assembly on the new camp grounds on the shores of lovely Sylvan Lake, Alberta. Between conferences various churches were visited. In September he took part in the Atlantic Conference held in the Evangel Church of Newark, N. J.

DENOMINATIONAL IMPRESSIONS

Many favorable impressions were made upon me during the visitation last summer regarding our work as a denomination. The enthusiasm at our conferences and especially in the young people's and Sunday School workers'

mass meetings is most encouraging and uplifting. This spirit is found general among our churches and conferences. Guided by the Holy Spirit and motivated by our love for the Lord's work and needy people, this spirit of spiritual advance should lead us into greater avenues of Christian service and to more profound victories for the Lord and his cause.

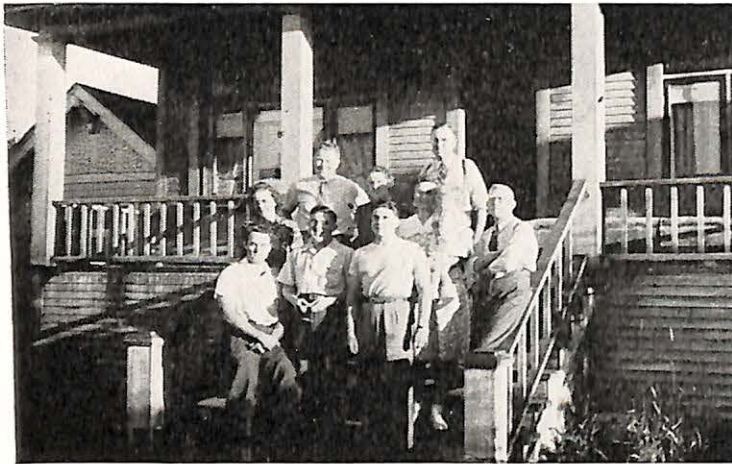
The building of new churches in Canada shows definite progress. No less than three such projects were visited. The undertaking of the construction of a practical summer camp at Sylvan Lake, Alberta, by sacrificial labor of both laymen and ministers and the establishment of an Old People's Home at Medicine Hat, Alberta show that our people are not satisfied with only discussion, but wish to see action and launch out thus. Our pastors and members of the Canadian churches are to be commended for their courage, zeal, progress and victories in the Lord.

The Christian Training Institute of Edmonton, Alberta also impressed me. It is rendering a unique and most necessary service to our churches. Located in a beautiful part of the city of Edmonton, it is an asset to the community and to the Kingdom of God. Its quarters are too small and needs enlargement badly. Another year should see increased dormitory space and enlarged facilities for operating the Bible School.

As Canada itself seems to be in a period of expansion and development over its vast and lovely territory, so our work impresses me as being in a period of similar expansion. We are happy that our leaders there are such men who have this expansive vision and are seeking to develop our opportunities on the highways, byways and country sides of this impressive domain.

OUR SEMINARY'S INFLUENCE

With our students scattered throughout Canada and the United States in service for God and our churches, thus we envision our Seminary in the life of our beloved denomination. As goes our Seminary, so goes our denomination. It is at the hub or heart of our denominational enterprise. From it radiate avenues of service to our varied Christian projects and mission fields. Its impact must be felt by the Christian service of our students and graduates in the fields of the Cameroons, Europe and other missions, in the pioneer sections and established churches of Canada and the United States, and in the ongoing efforts of God's children by radio, preaching, witnessing and distribution of God's Word throughout our churches and organizations.



The Seminary Quartet at the Home of the Walterelt's in Vancouver, British Columbia (Left) and a Striking Picture (Right) of a Blow-out and a Perfectly Good Tube Ruined in Canada

Four Troubadours for Christ

The Adventures and Observations of the Rochester Seminary Quartet

During Its 1946 Summer Trip

By Mr. EARL ABEL of Marion, Kansas

RECONVERSION to a peace-time school calendar was welcomed with open arms at the North American Baptist Seminary in Rochester, N. Y. It meant free summers with opportunities for a student ministry out in the field. And it meant, more particularly, that after a four-year lapse it was possible for another quartet of students to tour our denomination.

The members of the 1946 quartet were Roger Schmidt, first tenor; Raymond Dickau, second tenor; Norman Miller, first bass; and Earl Abel, second bass. A quartet is not born; it is made. Walter Marchand, as an expert and constructive critic, helped to make this quartet. His ever handy polishing cloth removed many a dull, ugly blotch.

SOME STATISTICS

The summer tour began with a concert in Cleveland's Erin Avenue Church on Sunday morning, May 19, and ended on August 25 at the General Conference in Tacoma, Washington. This fourteen-week trip took the quartet into 17 states and 3 Canadian provinces and added about 12,325 miles on the speedometer of the car. Ninety-five concerts were given to people in about 120, or approximately 45 percent, of our own churches and in a few churches of other fellowships.

This figure for concerts given does not include the ministry to the sick and the young people's meetings and Sunday School sessions in which it was our joy to share. A total of about

15,000 different people were reached during this tour. In so doing, the quartet sang about 1125 songs and gave some 190 messages and reports about the Seminary. Tradition dictates that such singing students carry with them pictures of the quartet, and this year some 2375 photos were not enough to meet the requests for them. So much for cold—and probably uninteresting—statistics.

This concert tour might easily have become mechanical and uninteresting, if it had not been that each new day brought new experiences and every succeeding concert was different. Only a few of these unusual experiences can be mentioned.

UNUSUAL EVENTS

At Detroit's Burns Avenue Church, the quartet took part in a Service Men's banquet, and in Milwaukee we sang for the last Sunday School session held by our people in the North Avenue Baptist Church building. The Buffalo Lake assembly of our Minnesota Young People's and Sunday School Workers' Union, with its lively, inspirational fellowship, was quartet headquarters for a few pleasant days. Giving a concert at a large union meeting in an outdoor tabernacle made our stay in Beatrice, Nebraska unique and particularly inspiring.

In Ellinwood, Kansas we sang under the scaffolding used during the week to build a beautiful house of God. In a few of our churches, the concert was given in the light of gasoline lamps,

and down South we competed with the "hum" and "buzz" of otherwise refreshing fans. At a certain concert, an overly religious dog was being encouraged down the aisle by the strong arm of the minister as the quartet sang—entirely by coincidence—"Debbil gonna come an' carry him away!" And then there was the day late in July when torrents of rain and sheets of hail poured down outside, and showers of blessing descended upon those gathered inside, as one of our number, Raymond Dickau, and Esther Schmuland were united in the bonds of holy matrimony.

On a Sunday morning in August, we sang to an invisible audience as guests on the Christian Training Institute radio program in Edmonton, Alberta. On another occasion, when car trouble made it impossible for us to be at Chilliwack, British Columbia for a concert, we enlisted the aid of the famous Royal Canadian Mounted Police to deliver a message. It was a summer that was anything but uninteresting!

DARK CLOUDS

Twice during the tour, huge clouds cast deep shadows across our plans. About the latter part of June, Roger Schmidt punctured his lung during a severe coughing attack and was forced to leave us for three weeks. For a few days, our discouragement must have shown on our faces as we hobbled feebly through five programs as soloists and a trio. But then Fred Fuchs, also a student at the Seminary, joined

us as a pinch-hitting first tenor and played the game as a regular "old-timer." The sun had broken through the clouds.

A second shadow darkened our path when, on a bright, clear July afternoon, "accidentally" we met a resident of Cheyenne, Wyoming at an intersection in that city, where cowboys ride bucking broncos and other people ride untamed cars. But the proverbial silver lining was soon in evidence. The next day we left our Dodge car behind for repairs, and by means of the cars of friends and relatives, trains and airplanes, which literally and figuratively lifted us above the clouds, we went on our way singing.

GENERAL IMPRESSIONS

As we went about giving expression to our faith through song, we were also receptive to impressions made on us by our churches. Although generalizing is a dangerous business, perhaps some of these impressions can be summed up into a few, over-all observations.

A number of the churches which the quartet visited were in the midst of building or renovating programs, and others have already completed such undertakings. This making ready of the House of God is evidence of growth; and where there is growth, there is life.

The challenge that our churches present is, in many cases, little short of tremendous. At times one becomes Peter-like in spirit. Just as he, in a moment of great inspiration, wanted to build three tabernacles, so we felt the desire also to remain and to roll up our sleeves and get to work. There is a dearth of ministers in our denominational land; that fact is challenging. The task facing many of our churches may be taken as cause for despair by some, but it lifts the eye and quickens the step of others.

One of our churches is the only one in an area of 700 square miles containing many so-called "unchurched" people. What a challenge! Many of the Canadian churches the quartet visited strike similar chords of challenge on receptive strings. The fine quality of the physical equipment of some of these churches is particularly impressive; we saw modern, beautiful parsonages and new, well-built churches. Those who rate our Canadian churches as being in the backwoods might do well to take a trip to Canada sometime!

GLORIOUS FELLOWSHIP

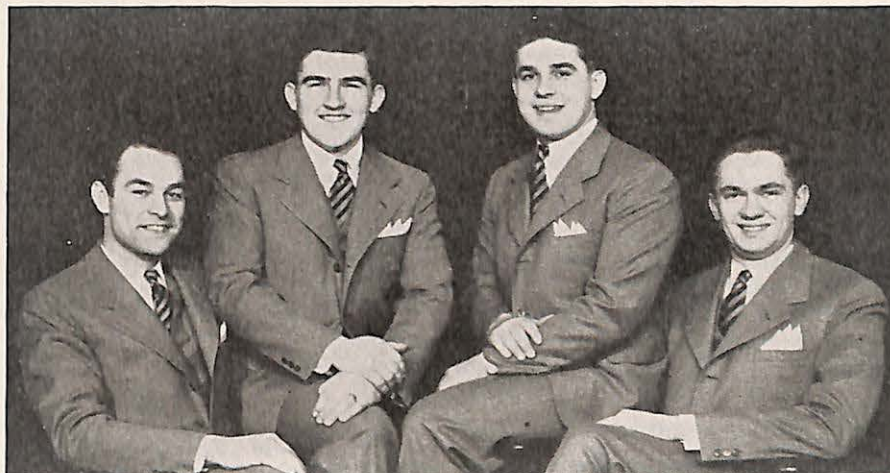
The sense of fellowship which exists among our churches can hardly be over-rated. After only an hour in the homes of many of our ministers, we were made to feel that we had shared the same room with them in school, or

that we had known one another for years. And the lay people of our churches unhesitatingly took these four itinerant preachers-to-be into their hearts and homes, who were trying to live from suitcase to laundry bag. For this hospitality we shall always be grateful. It made us aware of the wonderful fellowship which is to be found in our churches. At the Tacoma Conference, we saw this flower of fellowship blossom forth in splendor, so that the fragrance of its aroma will long be remembered. Complex, interwoven blood relationships and common

past experiences are partly responsible for our sense of unity. But we are also—and primarily—united by a Common Endeavor under Jesus Christ, our Savior and Lord.

We were called "troubadours" — "troubadours for Christ." At the outset we had chosen no particular theme song, but before long we recognized that one selection very adequately expresses what was our highest desire:

"Amid life's busy, hurrying throng,
The gay, the sad, the weak, the strong,
While we are traveling along,
We want our lives to tell for Jesus."



The Rochester Seminary Quartet at One of the General Conference Sessions in Tacoma, Washington

(Left to Right: Raymond Dickau, Roger Schmidt, Norman Miller and Earl Abel)

Unto the Least of These in Africa

(Continued from Page 22)

hospital. We waited and waited, but nothing happened until almost noon. Then a small girl came to take Ngekwu home. The grandmother refused to have the child brought to the hospital, insisting that the mother come home with the baby. This we could not let her do because the baby was not sufficiently improved to be taken away from hospital care. So both the mother and the small girl began to cry. The small girl cried for fear of what would happen to her if she returned without Ngekwu, the mother because she was worried about her older child.

Finally we went to the home to get the other child. The grandmother told us a long sob story about how she was old and helpless and sick and was left to care for this sick child. She refused to let us take any firewood or food, saying that she was not able to go out and get more for herself. So we took the child and left.

Later in the afternoon we heard a commotion at Peter's house and went to see what was the matter. We found that the "old, helpless" grandmother who "couldn't walk" had been there twice. The first time she had brought

a bit of food. Then, having looked the situation over, she had gone back home to see the Gambi man. He is the man who throws marked leaves on the ground before him and from the way the leaves fall tells people what is going to happen.

We could not find out what the Gambi man told her but as a result of her visit to him she came back to Peter's house in a rage, accusing her daughter of living with another man as his wife and beating her. Then she went off to report the matter to the village head.

Ngekwu suffered all these insults in silence and alone, not even with her husband to stand alongside, but tears were in her eyes. She suffered these things for the sake of her children whom she wants to bring up in the Christian way of life and not according to native customs. She suffered them for the sake of Jesus whom she is trying to follow with all her heart.

Pray for these babes in Christ who need so much encouragement and guidance in the new life which they have chosen.

Vacation Bible Schools in 1946

A Report by Rev. J. C. GUNST, General Secretary of the National Young People's and Sunday School Workers' Union

ONE of the encouraging functions and most aggressive projects of our National Young People's and Sunday School Workers' Union in the past years has been the Vacation Bible School. Untold blessings have come, not only to the children who have attended these schools, but the majority of our churches have been spiritually as well as numerically strengthened through the Vacation Bible School.

The large corps of teachers who each year have given their time so freely in Christian leadership deserve honorable mention for their services rendered. Unless we shall cope with a few figures and link these up with actual lives of boys and girls we shall never fully know what has been accomplished through the efforts of our church leaders.

EIGHTY-THREE SCHOOLS IN 1946

It is most commendable that 83 of our churches have reported Vacation Bible Schools during the summer of

1946. Five hundred and seventy teachers and pastors gave leadership and Bible instructions to 5,420 boys and girls in these many schools. It is interesting to note that the operating cost of these schools came to \$2,674.14, but only in one or two instances did instructors receive remuneration for their services.

The very gratifying amount of \$1,410.28 was raised in mission offerings by these groups during the few short weeks. We should realize that this amount will more than cover the annual salary for one of our Cameroons missionaries. What seems even more noteworthy about these Vacation Bible School activities is that 290 boys and girls have been reported as having accepted Jesus as their Lord and Savior.

Our sincere gratitude should rise up to God for all efforts put forth on the part of our pastors, Christian leaders, and those fine teachers who so unselfishly and faithfully gave their time and talent to teach the word of God and to lead these young lives to Christ.

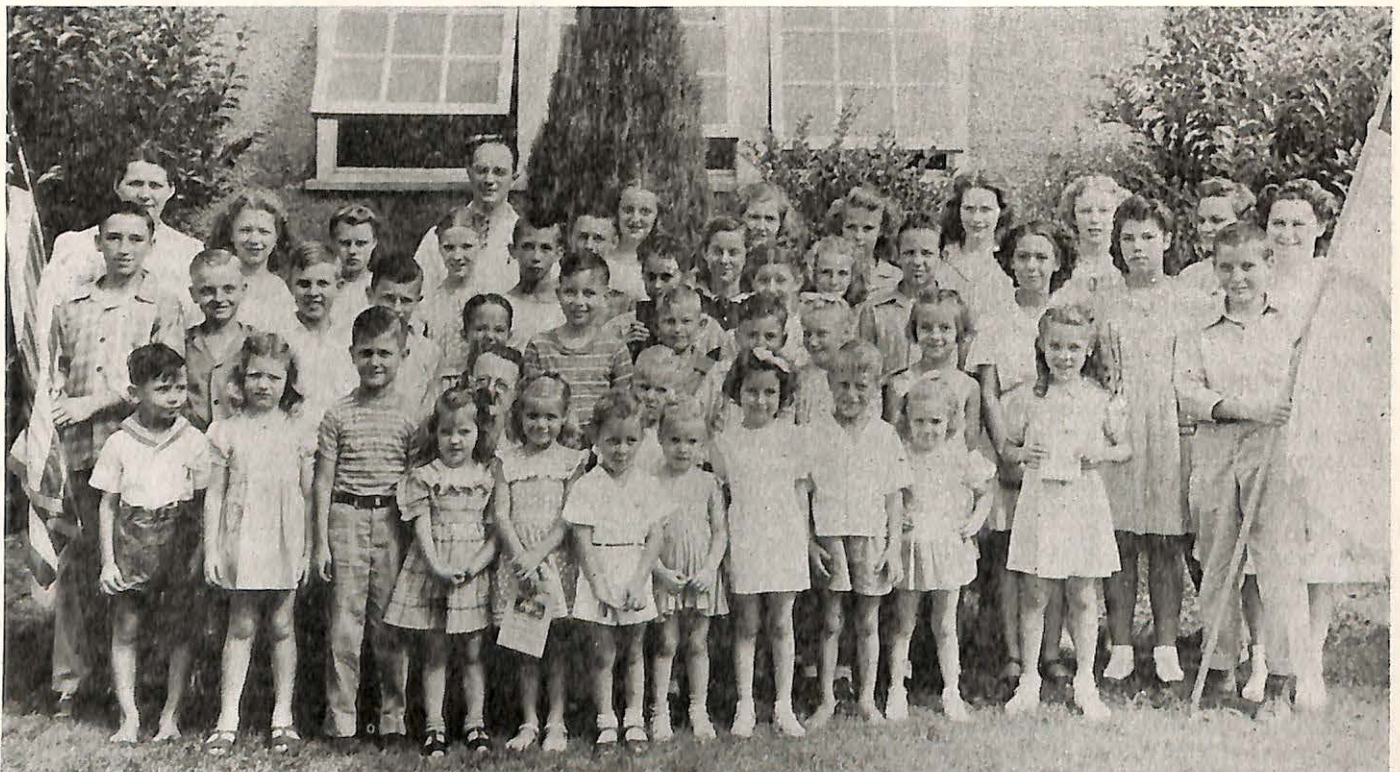
How happy we would be if we could report that all of our churches have been having Vacation Bible Schools! Surely, more will join others in the coming year.

WHAT IS A VACATION SCHOOL?

There may be some leaders in our churches who still ask the question: What is the Vacation Bible School? Should there be such, we shall be glad to state these facts over again as follows:

- a) The Vacation Bible School is a place where the child enters into STUDY, which provides fruitful knowledge of the Bible and receives instruction in Christian living.
- b) At the Vacation Bible School the child enters into WORSHIP, which is communion with God.
- c) Here he has opportunity for EX-PRESSION, which is creative.
- d) Here is a time for RECREATION AND PLAY, which makes life joyous and builds habits for fair play

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Children and Teachers of the Vacation Bible School of the Central Baptist Church of Waco, Texas With the Rev. Roy Seibel in the Back Row

The Christian Service Plan

A Three Year Project of the National Young People's and Sunday Workers' Union

By Mr. WALTER C. PANKRATZ of Chicago, Illinois, President of the National Y. P. and S. S. Workers' Union

AND Who then is willing to consecrate his service this day unto the Lord?" (I Chronicles 29:5). Even as King David appealed for workers to help his son, Solomon, build the temple, so the Master appeals today to men and women to help build his Kingdom on earth.

Nearly two thousand years ago Jesus said: "The harvest truly is plenteous, but the laborers are few." This is still true today. But although we have unharvested fields and a shortage of laborers within our own denomination, we have been confronted by the paradox of young people, fully trained for Christian service, being unable to find fields of service within our denomination, and eventually affiliating with other church groups, or giving up their plans and entering the business world.

In response to urgent appeals from all our denomination, the National Young People's and Sunday School Workers' Union has adopted a three-year project entitled, "The Christian Service Plan," which is designed to train our young people for more effective Christian service, and find employment for those who have completed their training.

Although all the world has a claim on our Christian service, a special share is due our denominational family. "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10). Neglecting our own children in order to look after other people's children does not make us better parents, nor does neglecting our own churches and laboring outside our denomination necessarily make us better Christians. Let us rather develop our home front first, and then, strengthened and inspired, carry the torch of Christianity elsewhere.

Mindful of its new motto, "Saved to Tell Others," our National Union decided upon the Christian Service Plan, with two major goals: (1) A Five-fold Spiritual Program, to foster the spiritual growth of young people in the local churches, and (2) The

\$10,000 Youth Service Plan, for the placement of trained Christian workers in fields of service.

The Five-fold Spiritual Program covers, in brief, the following main points and accompanying goals:

1. **Bible Study**, with Goals of (a) Encouraging Daily Bible Reading; (b) Encouraging Scripture Memorization; (c) Organization of Bible Study Groups.

2. **Missions**, Involving (a) Study of Mission Fields; (b) Reading of Missionary Books; (c) Sacrificial Missionary Giving.

3. **Evangelism**, with a Program of (a) Training to Win Others; (b) Winning Others.

4. **Training**, Through (a) Promoting Leadership Training Courses, in local churches or church unions; (b) Providing Channels of Service in the Local Church and Community; (c) Promoting Christian Fellowship Through Study Groups, Musical Organizations, Recreation and Socials, to Strengthen the Ties Binding the Young People Together.

5. **Personal Discipline**, Through (a) Daily Devotions; (b) Regular Church Attendance and Giving; (c) Performance of Some Christian Service each day.

This five-fold program is so fundamentally a part of Christian life that it should be the center of every Sunday School and B. Y. P. U. program. There must either be spiritual growth or retrogression—we cannot stand still. This program provides for an intelligent Christ-centered and directed growth, with simultaneous opportunity for useful service, leading "unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13.)

The Youth Service Plan is being developed in cooperation with the General Missionary Society, and is being coordinated with the efforts of the newly created Committee on Christian Education, consisting of three representatives from our Rochester Seminary, our Bible Training Institute at Edmonton, and our National Young

People's and Sunday School Workers' Union, respectively. This plan seeks to place full, or part-time, trained Christian workers in vineyards within our denomination. Contributions from local churches and regional unions are solicited, and all funds will clear through the Headquarters Office, Box 6, Forest Park, Illinois.

Those led by the Holy Spirit to consecrate themselves to the Lord's service as a living sacrifice will make an investment yielding the richest returns for all time and eternity, and are invited to write to headquarters regarding their plans. Pastors as well as Sunday School and young people's leaders can render great service by pointing out fields where workers are needed, or by furnishing the names of those willing to serve.

"Who, then, is willing to consecrate his service this day unto the Lord?" Some will consecrate themselves to full or part-time service away from home. Many will train for more effective service in their local churches. All can become partners with Christ in this vital project through their giving and prayer support. We close with the words of the English divine, Philip Doddridge:

"'Live while you live,' the epicure would say,

'And seize the pleasures of the present day.'

'Live while you live,' the sacred preacher cries,

'And give to God each moment as it flies.'

Lord, in my view let both united be;
I live in pleasure when I live in Thee."

Vacation Bible Schools

(Continued from Page 40)

and teamwork.

e) Here the child receives education in MISSIONS, which makes the child service-minded.

f) Here the child enters into SERVICE PROJECTS, which teach the art of sharing with others.

Aside from these activities there are many others, all directed to help the child to grow in the knowledge and fear of the Lord. The Vacation Bible School is, truly, a place and time where home and church can find many opportunities to work together in developing Christian boys and girls of which the parents, the churches, and finally our nation can be justly proud. Such children join the ranks of youth who bring honor and praise to our Lord and Master. We are most proud of these fine achievements in the past. We shall continue to give our wholehearted support and prayer to this work in years to come.

"We Trust Our Women to Carry On"

A Challenge to the Women for the National Woman's Missionary Union

by Mrs. H. G. DYMMELE of Forest Park, Illinois

N APRIL 1943, a Karen parachutist came down near the village of Let-pa-gon in Burma. This became known by the Japanese, and the village was suddenly and unexpectedly raided before dawn one day. A few villagers escaped but about twenty women and almost all the leaders of the Karen Baptist Church there, including the pastor, were arrested and carried away to the nearest lock-up. They were taken out and tortured, a few at a time, while the rest were left in suspense. The pastor and leaders prayed that they might be spared, but they knew that most of them would probably die.

One night, before they all fell asleep in their crowded cell, their pastor led the usual nightly worship. They repeated the twenty-third Psalm and sang "Abide with Me." The night before they were sentenced, one of the leaders said, "What will happen to our home church at Let-pa-gon if all of us should be martyred?" The pastor calmly replied: "Remember we still have our women there, who can carry on. They will not fail . . ."

The prison guard overheard their nightly prayer services and this conversation, as well as others, and was deeply impressed by their courage and faith. He reported it all later. The day after this conversation, all ten of the men church leaders were brutally tortured and killed. The women were released after many days on a starvation diet.

The Karen women have accepted this tribute of the pastor as a challenge to them, and they intend to live up to the trust that was placed in them.

Brave! Courageous! Will we as women co-workers in our North American Baptist Conference be faithful to our trust? Everyone's influence is counting for something, and perhaps we think we are doing our best, absorbed in the near-at-hand. However, we women who attended the General Conference at Tacoma were challenged to greater heights with regard to the work of our Union.

There we listened and heard reports of work which had been done. The enthusiastic report of the nine Conference representatives gave evidence of the fact that the 10-goal-project chart continues to find ready acceptance in our societies. That it made each society conscious that it was part

of a larger group; that societies have definite goals toward which to strive and showed the advantage of planning ahead; that it stimulated interest in Bible and Mission reading were some of the statements made.

Our "BROADCAST," the mimeographed news and information bulletin, which we are sending to all presidents of societies and pastors' wives (kindly send in your name and address if you are not receiving it), is a valuable asset for program suggestions and missionary news. Starting with 1946, this bulletin, edited by Miss Eva Yung, appeared every other month. Madam president, will you see to it that your women receive the information therein? Where the German language is still in use, one or two pages of German material will be enclosed upon request.

It was my privilege to visit the Bob Tail and Bull Indian mission reservations, recently taken over by our own denomination and truly it was one of the high spots of the western trip. At the Bull reserve, it was interesting to note that about half an hour after Missionary F. W. Benke played a hymn on his trumpet, the Indians came across field and prairie by horseback or cart and wagon to attend a service in a little tumble-down, one room chapel. Several of the older Indians paid a visit to the grave of a departed chief while the squaws lovingly picked the tall grass which had grown around the crude grave covered by a small house, as it were, with a gable roof. The service started with a few Indians in attendance sitting on the floor or on crude school benches. By noon, more wagons had arrived and another service was held out in God's sunshine with some speaking through an interpreter.

By the time we reached the Bob Tail reserve, which is miles away from the main road through fields, brush and thickly wooded forests, we found a goodly group gathered, anxious to get the meeting started. In among the trees stands the trailer in which Miss Twila Bartz (who by the way, was our scholarship girl for 1945) lives as she ministers to the native American—the Cree Indians—and especially to the children. Though shy and apprehensive of the visitors, they warmed up as they sang, "Jesus Loves Me" in Cree and other hymns in English which they had learned in the Vacation Bible School held there.

It was all so primitive—one door—one window—no evidence of modern convenience and civilization, in fact, Miss Bartz has quite a distance to go in order to get drinking water. Yes, it was a sincere joy to give testimony and sing God's praises along with these people. The Chief of this reserve spoke at the close (his wife interpreting for him) and expressed his gratitude for the love of God in sending the Savior and prayed that peace would be worldwide. It was then that the words of the Apostle Paul came to me: "We are all one in Him." "Red, yellow, black or white, they are precious in his sight; Jesus loves the children of the world." But for color, I could almost visualize the Cameroons and those of our number who are serving there, with the new group, commissioned at the General Conference ready to sail and to join them.

Loyal North American Baptist women, we will stand shoulder to shoulder in moving our project of erecting the Nurses Training School in the Cameroons forward. Let us give our love gifts so that at the close of the next triennium our Training School will stand and, if God answers our prayers and if it be his will, that a doctor be working on the field in our own Cameroons.

The fellowship of kindred minds is one of the joys of any convention and such was evident at the Tacoma Conference. True, there was neither time on the program nor space on the platform for all the women who had something to say, but there was time for the friendly smile, the happy get-togethers, the discussion of materials and calendars in the Exhibit Room, the short walks up and down the hilly streets of Tacoma and, yes, the busy women of the Tacoma church had time to answer any question or supply any need.

Now that we are home again, how hard are we willing to work? Are our efforts spasmodic and scattered or are they steady and purposeful? Jesus said, "My Father worketh even until now and I work." The work is still going on. Of course, there are times of discouragement and it is then that we discover our own weakness but when we lift our hearts in prayer and pour out our souls to God, the light of his Presence gives strength and faith to carry on.

God willing, North American Baptist women, we will be faithful to our trust—and carry on—in his Name.

Woman's National Union Goals

The Ten Goals of the Project Chart for All Woman's Missionary Societies

I. READING

1. Your society makes its own choice of the **Books of the Bible** its members are to read each year. A suggested Bible "Book of the Month" is given in "The Baptist Herald."

2. Our **denominational papers** are "Der Sendbote" and "The Baptist Herald." While we encourage the reading of other religious periodicals, credit should be given on this point only if at least 50 percent of the women are also regular readers of our two papers.

3. Suggested **missionary reading** books are given through the BROADCAST or they may be missionary books recommended through other sources. It is advisable and helpful if several books can circulate among the members.

4. For a better appreciation of the present we must know something of our past. "These Glorious Years" should be a "must" on every society's reading list. Our forefathers were pioneers—courageous, zealous, great men of God. Who follows in their train? Know our early beginnings! The Roger Williams Press still has a limited supply for purchase; the Braese Loan Library has several copies which may be borrowed.

II. PLANNED CALENDAR

A **planned calendar** means setting up the year's program prior to the first meeting of the year. In other words, planning ahead. All of us can work more efficiently when this is done. A mimeographed or printed "Calendar of Events" distributed to each member of the society at the beginning of the year is desirable.

III. WHITE CROSS

1. **White Cross** means not only bandages, compresses, and such articles as are needed by our Cameroons nurses but, oh!, ever so many other things—pictures, books, patches, maps, pencils, pens, crayons, balls, etc. We try to keep you informed of the needs as we hear of them—in the Cameroons, our **Spanish Mission in Colorado**, the **Peace River District** in Northwestern Canada. Let us not grow weary in well doing. For overseas mailing, refer to March 1946 BROADCAST.

2. Our **European relief work** needs no urging. Our women have responded wonderfully. Keep it up!

IV. DENOMINATIONAL COOPERATION

This giving does not refer to personal contributions which are credited to individuals on the church books, but money contributed as a **society**. Make checks or money order payable to: **NORTH AMERICAN BAPTIST GENERAL CONFERENCE** and be sure to specify whether it is for **Fellowship Fund for World Emergencies** or for the **Missionary and Benevolent fund**. Mail to Box 6, Forest Park, Ill.

V. FELLOWSHIP IS PRAYER

How tragic would be the conditions in our churches and in our denomination as a whole were it not for intercessory prayers. Let us continue to remember **always** our whole denominational work in daily prayer, and then the first Friday in Lent unite heart and voice with thousands, yes, hundreds of thousands, of Christian women the world over in observing **World Day of Prayer**. Of course, if a date other than the first Friday in Lent is more acceptable to your group, you are at liberty to make the change.

VI. STUDY

Two meetings devoted to the study of a mission field or of the life of a missionary. Know the geographic location of the field under study, the climate, customs, natural resources, government, religious practices of the people; know the missionary pioneers of the field and some of the present missionary personnel and their work. Each year under the auspices of the **Missionary Education Movement** two mission fields are selected for study, one Home and one Foreign.

VII. NURSES' TRAINING SCHOOL

How splendidly our women have reacted to the adoption of the **NURSES' TRAINING SCHOOL** as our special project for the next three years! And what a worthy and urgent cause it is! **Every woman in every church will want to have a share in this.** It should be a real **LOVE GIFT**, over and above any regular giving. Some societies will provide each member with special gift boxes, others will devote their entire anniversary offering to this cause. Whatever the method, let it be a **SACRIFICIAL LOVE GIFT**. Checks should be made payable to the **NORTH**

WOMAN'S MISSIONARY UNION OF NORTH AMERICAN BAPTISTS

President: Mrs. Wm. L. Schoeffel, 3734 Payne Ave., Cleveland 14, Ohio

Vice-Pres.: Mrs. H. G. Dymmel, 7651 Monroe St., Forest Park, Illinois

Secretary: Mrs. Robert Schreiber, Crawford, Texas

Treasurer: Mrs. C. Fred Lehr, Arlington, Iowa

Editor: Miss Eva Yung, 123 West 13th St., New York 11, N. Y.

Historian: Mrs. E. Elmer Staub, 912 Berkshire Rd., Grosse Pointe Park 30, Mich.

Chairman—Program Committee: Mrs. J. J. Abel, 102 E. Santa Fe, Marion, Kansas

Chairman—Missionary Education: Mrs. T. Dons, Ellinwood, Kans.

Chairman—Scholarship Committee: Miss Alethea Kose, 510 Wellington Ave., Chicago 14, Ill.

AMERICAN BAPTIST GENERAL MISSIONARY SOCIETY and sent to Box 6, Forest Park, Illinois. Be sure to designate that the money is for the **Nurses' Training School in the Cameroons**.

VII. OUR INSTITUTIONS

Please, remember that checks for the maintenance, or for special drives, of any of our institutions should be sent to Forest Park, Illinois, drawn to the order of the **NORTH AMERICAN BAPTIST GENERAL CONFERENCE** and specifying its designation. However, money for special treats (and how they do appreciate these!) for guests of the Homes for Aged, or for the children or students may be sent directly to the responsible person of the institution.

IX. CONFERENCE COOPERATION

This goal, we believe, needs no further explanation. Please, do not confuse **Local Conference** obligations with those of the National Union. The officers of the National Union appear on each issue of the BROADCAST. Some Local Conferences do not request yearly reports, others do, and for this reason it is a part of number 1 of goal IX.

X. UNION COOPERATION

1. Annual payment of \$3.00 should be made directly to National Union treasurer, payable to **WOMAN'S MISSIONARY UNION** within the period of April 1 to March 31, each year.

2. A Report Blank will be sent at the close of the fiscal year and should be returned promptly as directed.

If your society does not have a large Project Chart, please, write to Woman's Missionary Union, Box 6, Forest Park, Illinois and request a chart. It will be sent to your society at once.

For the Family Circle

A Little Child Shall Lead Them

An Original Story for the Little Ones by Mrs. LOUIS JOHNSON
of Chicago, Illinois



—Photo by Samuel D. Myslil
"Now, Look and See What I Have!"

TEN year old Anna Marie was sitting in her favorite spot out by the fish pond reading a wonderful book which her Sunday School teacher had given her. She had hurried home from school as fast as she could and had almost forgotten to stop and kiss her mother, so intent was she on getting back to her book.

Now Anna Marie was so absorbed in her reading that she didn't even notice the butterflies that were flitting about among the flowers, nor did she notice how gaily the gold fish were swimming around, enjoying the sunlight on the pond. She didn't even notice when Frisky, her little white kitten, came cautiously down the path and stopped to watch the fish, until she heard a terrific splash and jumping to her feet she saw Frisky struggling in the middle of the pond.

"Come here, you frisky little kitten! What are you trying to do? I've told you so many times not to try to catch those fish." And Anna Marie knelt down on the edge of the pond to rescue the kitten but she couldn't reach her. Not wanting to leave the kitten but not knowing what to do, she jumped up and, looking about, she saw old Joshua, the gardener, coming down the path.

"Oh, hurry, Joshua," she cried.

"What's de trouble, Mis' Ann'? Has yo' kitty done jumped in de rose bushes again?"

"Oh, no, Joshua, this time she jumped in the fish pond and I can't reach her. Hurry!"

Joshua hurried as fast as his 70-year old legs would take him, and kneeling down on the edge of the pond, he stretched out his long arm and soon Frisky was safe on the dry ground. She was pretty well soaked and, even though it was a warm afternoon, she was shivering a good deal. Joshua always carried a big, clean, red handkerchief in his pocket, so he took that and began rubbing the kitten vigorously.

After Joshua had rubbed Frisky good and hard, Anna sat down on the grass and the kitten curled up in her lap enjoying the warm sunshine. Joshua knelt down beside her and began stroking the kitty.

"Yo' know, Mis' Ann', dis kitty am jus' like lots o' folks. Dey sits an' looks at sin fo' a long time and den dey jumps after it and gets into trouble. De ol' debil sho' 'nuff likes to see folks get into trouble, but it never pays to do what de debil says!"

"Why, Joshua, that's just what Miss Walker told us in Sunday School yesterday. She told us the story about how the king tried to get Daniel to eat his fancy foods and drink his strong drinks, but how Daniel 'purposed in his heart that he would not defile himself.' Then she told us that we shouldn't do things that are wrong but serve God. I'm glad that I love Jesus and I want to serve him all my life, Joshua."

You see, even though Anna Marie was the only child that wealthy Mr. and Mrs. Reynolds had, she was a lovely, sweet, unspoiled child. Her daddy and mother had never really trusted Jesus as their Savior but they

often took her to Sunday School and church. So Anna Marie had learned to know about Jesus and his love for her, and one day in her Sunday School class she gave her heart to him.

Old Joshua was very glad when Anna Marie told him that she had received Jesus as her Savior and she would often look for him when she came home from school and they would have long talks together. He had been a Christian for many years and would encourage her in her Christian life. Those were his happiest moments and he was always sorry when she had to leave.

Right now, their conversation was interrupted when Anna Marie suddenly exclaimed: "Oh, Joshua, I wanted to take Miss Walker some roses this afternoon. Would you please pick some for me?"

So Anna Marie forgot her book for the moment as she watched Joshua pick some of the loveliest blossoms for her Sunday School teacher. He was very fond of Miss Walker, too, so he wanted to be sure that she got the very best.

Anna Marie ran to the house to show the flowers to her mother. "Look, mother! Joshua picked these for me and I'd like to take them to Miss Walker."

"That's fine, dear, but it is almost time for dinner now. You had better ask Connie to put them in a vase for you and wait until we have finished with dinner."

Anna Marie really wanted to go right away, but dinner time was always a happy time with daddy at home, so she didn't mind waiting. As soon as dinner was over, however, she hurried off down the hill carrying her beautiful bouquet.

It was getting dusk as she turned the corner into Miss Walker's street and a shiny black car drove up to the

curb. A rather rough looking man got out.

"Where ya goin', little lady?"

"Why, I'm taking these flowers to my Sunday School teacher," she replied, somewhat startled.

"How would ya like ta ride over?"

"Oh, no, thank you. It's only a little way," she replied, politely, starting to walk on.

"Come on, get in the car, and no back-talk," the man said as he grabbed her roughly by the arm.

Anna Marie didn't know what to make of this; no one had ever treated her so roughly before. And when she looked at the man's mean face, she became frightened and clung fast to her flowers as a means of comfort. She didn't know where this man was taking her nor what might happen to her, so she just prayed in her heart that God would take care of her and help her to be a brave girl.

They were driving into the country far from home, and she began to think about her daddy and mother. They would be alarmed when she didn't come home and she wondered how they would ever find her way out here. It was very dark now and she couldn't see anything about them that she recognized. Farther and farther they went, and she was becoming more and more frightened. When would she ever get home again? It must be getting late now.

At last they drove down a long, long lane with lots of trees along the road and they came to a little old cabin.

"Aw right, kid, git out and come on in the house. Might as well go to bed and sleep 'cause you'll be here for some time."

When the man lit the little kerosene lamp and she saw the dingy little room with the ragged-looking bed in one corner, tears came to her eyes but she quickly choked them back and walked obediently over to the bed.

After taking off her shoes, she looked at the man and said in a steady voice, "I always pray when I go to bed." And she was on her knees in a second.

She prayed her "Now I lay me" prayer aloud and then prayed for daddy, mother, Joshua, Miss Walker and others of her friends, and then she prayed for "this man and make him to love Jesus, too. Amen."

She shivered as she crawled into bed but she pulled the covers over her and, trusting herself to God, she was soon fast asleep. When the man was sure she was asleep, he left the cabin, securely locked the door and started off toward the trees.

Strange, how this little girl reminded him of his own little Susan whom he hadn't seen for several years now—not since he got in with the gang. She

DO IT NOW!

(A Lesson for Every Boy and Girl)

If you have hard work to do,

Do it now.

Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;

Do it now.

If you have a song to sing,

Sing it now.

Let the notes of gladness ring
Clear as song of bird in Spring,
Let every day some music bring;

Sing it now.

If you have kind words to say,

Say them now.

Tomorrow may not come your way
Do a kindness while you may;
Loved ones will not always stay;

Say them now.

If you have a smile to show,

Show it now.

Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;

Show it now.

(Author Unknown.)

must be just about the age of this little girl. She used to pray, too. Foolishness with these kids! But he couldn't help wondering how Susan and her mother were.

"I hope de old man finds dat ransom note all right. S'pose he won't like it too well ta shell out \$20,000. Ho! Ho! when I git dat, I'll turn da kid loose and skip da country. Boy, I can retire on 20 grand."

Meanwhile, there was a great deal of anxiety and distress at the Reynolds' home when it finally dawned on them that Anna Marie must really have been kidnapped. Both Mr. and Mrs. Reynolds tried to pray but neither of them knew God, so they got little comfort from prayer. Finally Mrs. Reynolds ran through the garden and knocked on the door of Joshua's cottage.

"Dear old Joshua!" she said to herself, as she waited. "I know he can help us. He really knows God."

"Jest a minute. Ah's comin'. Who kin be at mah do'—why, Missa Reynolds!"

She grabbed him by his drooping shoulders and pleadingly looked into his eyes: "Oh, Joshua, our little Anna has been kidnapped. Will you pray?"

Quick as a flash, Joshua slipped to his knees. "Oh, Lawd, who loves little chilluns, who loves Mis' Ann', we t'anks you dat you knows jest wheah



Smiles on the Swing for Lois Zimmerman, the Youngest Daughter of the Rev. and Mrs. David Zimmerman of Kyle, Tex.

she is and is watchin' her right now. Keep her safe, deah Jesus, and brave. Speak to us all t'rough dees troubles and teach us what you wants us ta knew. Bless you, Lawd, we trusts you, for Jesus' sake. Amen."

So short, so simple and yet when he got up from his knees, Mrs. Reynolds could see by his radiant face that he knew God had heard and would answer, so she determined to trust, too.

"Ah'll git dressed right away, Missa Reynol's an' come over and watch wit yous. Don't worry none, from now on, deah Lawd, takes over!"

"Thank you, Joshua. We need you so much."

All night they watched and waited. They had notified the police, of course, but no word came from them nor the kidnapper. As soon as it was light outdoors, Mr. Reynolds retraced the path which Anna Marie must have taken the night before to see if he could find some clue. On the curb where the shiny black car had stopped, he picked up a small piece of white paper. He opened it quickly.

"Send de old darkie wit \$20,000 in black brief case to old hollow tree at north edge of Hawthorne grove at 9:00 tonight. Warnin' — don't call police or your daughter is a gonner. Follow orders and your daughter will be returned safe."

In the old cabin, Anna Marie was

going through a trial. When she got up in the morning, the man had bound her hands and feet, thrown her into a corner and tied a gag over her mouth. The ropes were too tight and the gag was most uncomfortable, so she began to feel sorry for herself and started to cry. Then she thought of a verse she had learned a couple of weeks before, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." She didn't quite understand the meaning of the words but she did know that it meant that Jesus had suffered and died for her that she might have life. So she thanked Jesus again for saving her and quietly waited to see what would happen.

Toward evening the man softened a little, took the gag from her mouth, untied her hands, gave her a piece of bread and a glass of milk that was not too sweet. She was hungry; so she ate heartily what she had. After she had eaten, she thought she might as well pass the time by singing, so she began to sing some of the choruses she had learned in Sunday School. It annoyed the man so much that he

shouted: "Shut up wid dat stuff, will ya, kid?"

She did "shut up" with the singing but she turned to him and said, "Why don't you love Jesus?"

For answer he tied the gag over her mouth again, threw her on her bed, left the house, securely locking the door, and went to his car. It was getting dark, so he felt safe to head for Hawthorne grove. As he drove, every throb of the motor seemed to say, "Why don't you love Jesus?" Loudly he whistled the snappiest tune he knew, but the motor just seemed to shout: "Why don't you love Jesus?"

When he reached the hollow tree, Joshua was there with the briefcase. He grabbed the case, saying, "I'll take dis!" and vanished again among the trees. "Boy, dis is slick. Now to make my get-away!"

The money delivered, the Reynolds' household waited for the return of Anna Marie. The hours went by, the night passed and still no return. The anxiety in their hearts was deepening and old Joshua waiting nearby was praying always for Anna Marie's safety but also for the salvation of her daddy and mother.

About 9:00 the next morning, the shiny black car drove into the driveway and Anna Marie bounded in the house followed by the man. You can imagine the joy there was there. After the greetings, the man said:

"I came here to tell you that I kidnapped your girl. I've been a gangster for several years, but God used your little girl to bring me to my senses. Last evening she asked me, 'Why don't you love Jesus?' I couldn't answer, and all night I struggled with that question. I couldn't rest anywhere and this morning I gave in. Long ago my mother taught me the way; so now I believe in Jesus and trust him with my soul. Here is your money and I'm going to give myself up to the police to do what they want, but wherever I am, now I'm going to live for Jesus, too."

Mr. Reynolds stepped up and taking the man's hand, said, "If God can do that for you, we surely want to have him for our Savior, too. Let's all kneel down here and pray together."

Old Joshua standing nearby was so overjoyed, he said right out loud, "Praise de Lawd! 'A li'l chile shall lead 'em!'"

Sallman's Paintings of the Master

(Continued from Page 21)

an observant and nature-loving boy.

All of the items in the picture relate to Scriptural passages and can easily be identified when you note the sheep grazing on the hills in the background, the deer by the water-brook, the lilies of the field, the mustard plant, the golden grain, the rose of Sharon, the grapes clustered on the vine overhead, and the shadow of the cross on the hill behind. This is a pleasant scene of the Son in his Father's world. Nature seems to rejoice in the presence of its Creator.

"CHRIST AT DAWN"

Mr. Sallman's latest picture, "Christ at Dawn," is a symphony in color. It is a picture that fills your soul with awe and leads you into worship. Christ, always the central figure, is seated on a hill overlooking the calm, blue sea of Galilee, just outside of Capernaum. The rosy tints of dawn are creeping over a yet-sleeping world, coloring the fleecy clouds, the hills and the blue, tranquil waters of the sea. A rosy haze is cast on the sleeping town of Bethsaida on the other side of the lake. The shades of night are quickly receding. Soon the lone star still evident will be lost to sight. On the hillside below the Savior, contently grazing, is a flock of sheep.

The entire picture fills one with quietness and peace. At the feet of Jesus, crimson flowers awaiting the warming rays of the sun raise their smiling faces. The artist has magnificently captured the beauty of the dawn, but more beautiful—the communing form of our Lord. Christ has come away from everyone to enter into the delight of communion with his heavenly Father. It will not be long before he will drink the bitter cup of suffering, then triumphantly ascend to his former estate of exaltation. His intercession, too, is for those who will carry on his work on earth.

This, almost the most beautiful of Sallman's paintings, is worthy of long and reverent meditation. It will lead us to greater love for HIM who loved us, gave himself to much intercession for us, and finally—for our redemption.

It is a joy to know that these are not the last to come from the gifted and reverent brush of Warner Sallman. He said that he is about to go "into seclusion," to his little cabin in Wisconsin, to work on a new picture of the Savior—a picture in which he stands with outstretched hands, longing to lift humanity from the mire of sin. It is to be a life-size painting, seven feet high. Christ will seem to walk onto the very threshold of the one who

beholds him. It will be another great painting. Mr. Sallman is also thinking of producing a children's Bible picture book sometime in the future.

Warner Sallman continues to serve us with that gift that is his, a talent, it seems, directed by the great hand of him to whom it is so wholly devoted. We thank God for this sincere and godly Christian artist, for him whom he is so distinctly using to make even more real and treasured the great life and ministry of the Man of Galilee.

Christmas Sunday

(Continued from Page 23)

other the twenty-three converts were taken down to the pool and baptized while the congregation sang the chorus, "Praise Ye the Lord, Hallelujah."

When this joyous, heavenly item came to a close with the Lord's Prayer, the whole crowd headed by the choir marched straight to the church for the final closing. Church members having true fellowship with Christ remained in the church with the newly baptized while others left. The twenty-three were joined to the fellowship of the church. The Lord's Supper was reverently conducted by the Rev. Edwin Michelson, missionary.

At the close of this meeting the newly baptized Christians led by the choir and church members were taken to their homes there to dwell in a new congenial Christian atmosphere.

North American Baptist Churches

List of Churches, Pastors, Addresses, and Denominational Statistics

1947

General Conference Headquarters

7308 Madison Street,
Forest Park, Illinois
Telephone—Forest 702

General Conference Officers

Prof. George A. Lang, Moderator,
Rochester, N. Y.
Rev. Alfred R. Bernadt, Vice-Moderator,
Burlington, Iowa
Rev. George Hensel, Rec. Secretary,
Bridgeport, Conn.
Rev. Paul F. Zoschke, Statistical Sec.,
Elgin, Iowa
Rev. Frank H. Woyke, Executive Sec.,
Stratford, Conn.
Dr. William Kuhn, Ass. Executive Sec.,
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Rev. Martin L. Leuschner, Prom. Sec.,
Forest Park, Ill.
Mr. Alfred A. Grosser, General Treasurer,
Forest Park, Ill.

General Council Members

(All Officers of the General Conference)

Prof. Geo. A. Lang,
11 Tracy St., Rochester 7, N. Y.
Rev. A. R. Bernadt,
1415 Osborn St., Burlington, Iowa
Rev. Geo. Hensel,
375 Seaview Ave., Bridgeport 7, Conn.
Rev. Paul Zoschke,
Elgin, Iowa
Rev. Frank H. Woyke,
7308 Madison St., Forest Park, Ill.
Rev. Martin L. Leuschner,
7308 Madison St., Forest Park, Ill.
Mr. Fred A. Grosser,
135 S. LaSalle St., Chicago 3, Ill.
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7308 Madison St., Forest Park, Ill.
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7308 Madison St., Forest Park, Ill.
Rev. E. R. Lengefeld,
923 N. Pine Ave., Chicago 51, Ill.

Rev. A. F. Runtz,
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Mr. E. Elmer Staub,
3108 Book Tower, Detroit 26, Mich.
Mr. Arthur Schwerin,
Box 308, Burlington, Iowa
Mr. H. Theodore Sorg,
744 Broad St., Newark, N. J.
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Stafford, Kansas
Dr. William Kuhn,
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19 S. Central Ave., Lodi, Calif.
Rev. Wm. Hoover,
10911 Longview St., Detroit 5, Mich.
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880 Sunningdale, Grosse Pointe, Mich.
Rev. E. W. Klatt,
1209 Fifth Ave. N., Grand Forks, N. Dak.
Rev. Herbert Hiller,
6 Norway Parkway, Buffalo 8, N. Y.
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Rev. Otto Patzia,
829 McDermot St., Winnipeg, Man.
Rev. P. G. Neumann,
310 S. Lemon St., Anaheim, Cal.
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Crawford, Texas
Rev. Fred Ferris,
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Rev. M. A. Darroch,
675 S. 20th St., Newark 3, N. J.
Dr. Paul J. Trudel,
Perryburg, N. Y.
Mr. Harold Lippert,
Tripp, S. Dak.
Mr. Richard Mulder,
c/o The Parkersburg State Bank Bldg.,
Parkersburg, Iowa
Mr. Henry Schmunk,
P. O. Box 678, Tacoma 1, Wash.
Mr. R. E. Engelbrecht,
2618 Trice Ave., Waco, Texas
Mr. William Schmidt,
157-163 Springfield Ave., Newark 3, N. J.
Mr. John Helwig,
310 Bakerdale Rd., Rochester 12, N. Y.

General Missionary Society

General Secretary: Helmut George Dymmel
P. O. Box 6, Forest Park, Ill.
General Treasurer: Fred A. Grosser,
P. O. Box 6, Forest Park, Ill.
Comptroller: Roland E. Ross
P. O. Box 6, Forest Park, Ill.

The General Missionary Committee

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Eastern Conference:
Louis B. Holzer
Central Conference:
Stanley F. Geis, H. E. Schultze
Northwestern Conference:
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Southern Conference:
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Northern Conference:
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Dakota Conference:
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Walter W. Grosser, J. E. Rocho, E. Elmer Staub,
H. Theodore Sorg, C. F. Lehr
Executive Secretary: Frank Woyke
P. O. Box 6, Forest Park, Ill.

Important Dates—1947

Palm-Sunday—March 30.
Good Friday—April 4.
Easter Sunday—April 6.
Ascension—Thursday, May 15.
Pentecost—Sunday, May 25.
Thanksgiving—Thursday, November 27.
Christmas—Thursday, December 25.

Ministers' Addresses

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

1. Pastors of Churches

Abel, J. J., 102 E. Santa Fe, Marion, Kans.
Abbot, Harold C., 894 So. 14th St., Newark 8, N. J.
Alf, Frederick, 1832 So. 10th West, Missoula 21, Montana.
Allen, Ray, George, Iowa.
Anderson, Roy B., 1049 W. Marquette Road, Chicago 21, Ill.
Appel, W. J., 455 Evergreen Ave., Brooklyn 21, New York.
Armbruster, Frank, Edenwold, Sask., Canada.
Becker, Emil, 6094 Chester St., Vancouver, B. C., Canada.
Bender, T. W., 2474 W. Cypress St., Milwaukee 6, Wis.
Benke, Jothan, Hebron, N. Dak.
Bernadt, Alfred, 1415 Osborn St., Burlington, Ia.
Berndt, Lewis B., 3415 James Ave. North, Minneapolis 12, Minn.
Beutler, Gottfried, Ebenezer, Sask., Canada.
Blackburn, J. Wesley, Elmo, Kansas.
Borchers, John, R. R. 3, Columbus, Nebr.
Braun, H. G., Parkston, S. Dak.
Bredy, A., 607 Iowa St., Indianapolis 3, Ind.
Brenner, O. W., Westington Springs, S. Dak.
Broeder, John, Victor, Iowa.
Broeker, L. H., 910 Broad St., St. Joseph, Mich.
Buenning, Elmer A., Holloway, Minn.

Church, Lyman, Sheffield, Iowa.
Crouthamel, John F., 4017 No. 9th St., Philadelphia 40, Pa.
Damrau, W. C., 2007 So. J. Street, Tacoma 3, Washington.
Darroch, M. A., 675 S. 20th St., Newark 3, N. J.
Daum, Phil., Chilliwack, B. C., Canada.
Davis, Donald G., Box 335, Wasco, Calif.
DeBoer, Martin, Buffalo Center, Iowa.
Dons, Theo. W., R. R. 2, Ellinwood, Kans.
Elsesser, Alex, 54 Liberty St., Meriden, Conn.
Faul, Erwin J., Nokomis, Sask., Canada.
Felberg, A. S., 19 So. Central Ave., Lodi, Calif., Zone 5.
Fenske, E. S. Herreid, S. Dak.
Ferris, Fred, Lorraine, Kans.
Fiesel, Otto, 104 Richland Ave., So., Sidney, Mont.
Fischer, Arthur J., McClusky, N. Dak.
Foll, A., Odessa, Wash.
Frey, Theodore, Napoleon, N. Dak.
Friedenberg, G., 12 Rockwell Ave., New Britain, Conn.
Friesen, Frank, Rt. 5, Box 300, Portland, Ore.
Friesen, Leland, Route 1, Sherwood, Ore.
Fuchs, Daniel, 165 Rugby Ave., Rochester 11, N. Y.
Geis, Stanley F., 2620 Selden, Detroit 8, Mich.
Geissler, Peter, Avon, So. Dak.
Gerthe, Wolfgang G., R. 2, Cathay, N. Dak.
Grenz, Richard A., Box 88, Cathay, N. Dak.
Grygo, John E., 4756—45th St., Woodside, N. Y.
Gutsche, Erich, Corona, S. Dak.
Halbert, James E., 1215 S. Division, Spokane, Wash.
Hammond, Victor J., Jamesburg, New Jersey.
Harms, A. J., 5465 Burns Ave., Detroit 13, Mich.
Harms, Menno, Gotebo, Okla.

Heer, John, Cherokee, Okla.
Helwig, Wilfred, 1116 N. Carroll Ave., Dallas 4, Texas.
Hengstler, Henry K. F., 6210 Bertha St., Los Angeles 42, Calif.
Hensel, George, 375 Seaview Ave., Bridgeport 7, Conn.
Hess Robert, 438-440 Center St., Jamaica Plain, Massachusetts.
Hiller, Herbert, 6 Norway Parkway, Buffalo 8, N. Y.
Hirsch, Henry, 2973 W. 32nd St., Cleveland 13, Ohio.
Hoeffner, L., Elberta, Ala.
Holzer, Louis B., 2234 Brownsville Road, Pittsburgh 10, Pa.
Hoover, Wm., 10911 Longview St., Detroit 5, Mich.
Huber, Adam, Box 200, Leduc, Alta., Canada.
Hunsicker, Paul T., Fredonia, N. Dak.
Ihrle, A. Dale, 1023 S. 12th Ave., Maywood, Ill.
Ittermann, A., Tyndall, So. Dak.
Ittermann, Arthur, Emery, South Dakota.
Jaster, Wm. G., Beulah, N. Dak.
Jeschke, Reuben P., 1414 Gummer Ave., Dayton 3, Ohio.
Jeschke, William H., 1725 N. Burling St., Chicago 14, Ill.
Johnson, Howard, Steamboat Rock, Iowa.
Johnson, Louis, 3505 E. 107th St., Chicago 17, Illinois.
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Kaiser, R. G., Hettinger, N. Dak.

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 Kannwischer, Reinhold, Springside, Sask., Can.
 Kary, Edward, 618 Eleventh St., Bismarck, N. Dak.
 Kern, R., 528 E. 52nd Ave., Vancouver, B. C., Canada.
 Kepl, John, Martin, No. Dakota.
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 Klein, F. E., Stafford, Kans.
 Klein, R. A., Gackle, N. Dak.
 Klumpel, W. H., Creston, Neb.
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 Knauf, W. W., Rt. 1, Box 1208, Elk Grove, Calif.
 Korella, Karl, Camrose, Alta., Canada.
 Kornalewski, Joseph B., Minitonas, Man., Canada.
 Kraemer, Aug., Ochre River, Manitoba, Can.
 Kraenzler, J. C., Goodrich, N. Dak.
 Krombein, A., Eureka, S. Dak.
 Kruegel, J. R., R. F. D. 1, Junction City, Kans.
 Kuehl, John P., 373 Walnut St., Newark 5, N. J.
 Kuehn, John, Cormac, Ont., Canada.
 Kuhl, Herman G., 177—20th St., Union City, N. J.
 Kujath, A., Box 1424 Kelowna, B. C., Canada.
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 Liss, Walter, Henrietta, Texas.
 Littke, D., Plevna, Mont.
 Lohr, H., Parkersburg, Iowa.
 Lohse, Otto, Box 183, McIntosh, So. Dak.
 Loth, Paul E., 36 Linden Park, Buffalo 8, N. Y.
 Lower, Fred, 170 E. Bourbonnais St., Kankakee, Ill.
 Lueck, Hugo, 932 N. 14th St., Manitowoc, Wis.
 Lutz, A., St. Bonifacius, Minn.
 Lutz, Thomas, North Freedom, Wis.
 Martin, C., 83 Martin Avenue, Winnipeg, Man., Canada.
 Mashner, Fred., Pound, Wis.
 McAsh, Arthur, 9745 McKinney, Detroit 24, Mich.
 McKernan, Ed., 124 N. Albany Ave., Chicago 12, Illinois.
 Milbrandt, Rudolf, 1012 Yuill St., Medicine Hat, Alta., Canada.
 Miller, Owen L., 3839 Seneca Ave., Detroit 14, Mich.
 Mittelstedt, E., 8313 Third Ave., Inglewood, Calif.
 Mueller, Fred W., 2525 N E 64th Ave, Portland 13, Ore.
 Mulder, Ralph C., Donna, Texas.
 Munning, Evert, 103 Paterson St., Jersey City, New Jersey.
 Nallinger, Otto, Dallas, Oregon.
 Nelson, Kenneth E., Canistota, So. Dak.
 Neubert, George W., Bessie, Okla.
 Neumann, P. G., 310 So. Lemon St., Anaheim, Calif.
 Nordland, C. B., 209 S. Harvey Ave, Oak Park, Illinois.
 Olthoff, J. F., 33 Vancouver Ave., Salishan, Washington.
 Palfenier, H., 4522 Aldine St., Philadelphia 36, Pa.
 Patzia, Otto, 829 McDermot St., Winnipeg, Man., Canada.
 Peters, Christian, 9 Beech Ave., Elsmere, Wilmington 165, Del.
 Pfeiffer, Peter, 2203 N. 42nd St., Milwaukee 8, Wis.
 Potzner, Philip, 621 Dellwood St., Bethlehem, Pa.
 Prendinger, Victor H., Butman Rt., Gladwin, Mich.
 Pust, G. W., Startup, Wash.
 Quiring, Wilmer, Elmo, Kans.
 Rauser, G. G., 925 N. Cottage St., Salem, Ore.
 Reeh, Adolf, LaSalle, Colo.
 Reimer, J. J., Saguache, Colorado.
 Rempel, C., Ventura, N. Dak.
 Renkema, H., Baileyville, Ill.
 Renz, J. J., George, Iowa.
 Riemer, Emil, Paul, Idaho.
 Rietdorf, A. G., 528 W. Ella, Beatrice, Nebr.
 Riffel, Herman H., 1231 Prospect St., Lansing, Mich.
 Robinson, George, Wetaskiwin, Alta.
 Rosner, August, Rt. 1, Branch, La.
 Ross, William D., Neustadt, Ont., Canada.
 Roth, Otto, 119 N. E. Morris St., Portland 12, Ore.

Rowell, Thomas, 32 Burgh Ave., Clifton, N. J.
 Rutsch, G. W., Emery, So. Dak.
 Savage, Virgil R., 1133 SW. 64th St., Portland, Oregon.
 Schatz, H., 229 Eighth St., NE. Calgary, Alta., Canada.
 Schilke, Richard, 10860—96th St., Edmonton, Alta., Canada.
 Schlader, Ray L., 2417 Hansen Ave., Racine, Wis.
 Schlesinger, A. G., 3267 Cortland St., Chicago 42, Illinois.
 Schmidt, Fred, Turtle Lake, N. Dak.
 Schmidt, Gustav, 1915 W. Saratoga St., Baltimore 23, Md.
 Schmidt, John, 745 N. Pauline St., Chicago 22, Ill.
 Schreiber, Bruno, Box 156, New Leipzig, No. Dak.
 Schreiber, Robert, Crawford, Texas.
 Schroeder, G. P., Hutchinson, Minn.
 Schroeder, H. R., 105 Josephine Ave., Madison, So. Dak.
 Schulz, Arthur, R. 4, Marion, Kans.
 Schultz, J. P., Olds, Alta., Canada.
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 Smith, H. L., Durham, Kans.
 Smuland, Henry, Millet, Alta.
 Sootzmann, Alex, McLaughlin, So. Dak.
 Sprock, Vincent, Prince George, B. C., Canada.
 Stein, Walter, Ashley, No. Dak.
 Stelter, Albert, Arnprior, Ont., Canada.
 Stoeri, Thos., 1041 Dunlop Ave., Forest Park, Ill.
 Sturhahn, Wm., 128 Spencer St., Rochester, N. Y.
 Trautner, Fred, Unityville, So. Dak.
 Trow, Wm. G., Jeffers, Minn.
 Vanderbeck, M., 721 Ferry St., LaCrosse, Wis.
 Veninga, Frank, 306 Gilbert Ave., Peoria 5, Ill.
 Walkup, John W., 590 Mendota St., St. Paul 6, Minn.
 Waltereit, H. J., Lehr, No. Dak.
 Wegner, E. M., Box 284, Carbon, Alta., Canada.
 Wegner, Lawrence, 1212 Sixth St., Wausau, Wis.
 Weissner, Alfred, 12 Brood St., New Haven, Conn.
 Weissner, Arthur R., Wishek, No. Dak.
 Weissner, Carl, Killaloe, Ont., Canada.
 West, North E., 2818—64th St., Kenosha, Wis.
 Wiens, Peter J., Chancellor, So. Dak.
 Wilcke, H. J., Linton, No. Dak.
 Wobig, John, 1847 SE. 56th Ave. Portland 15, Oregon.
 Emanuel, Wolff, 5515 White Ave., Cleveland 3, Ohio.
 Woyke, Rudolph, 302 S. Church St., Watertown, Wis.
 Zepik, R. H., Trochu, Alta., Canada.
 Zimmerman, G. K., Route 4, Midland, Mich.
 Zimmerman, Ben, Randolph, Minn.
 Zimmerman, David, Kyle, Texas.
 Zinz, George, Winburne, Pa.
 Zinz, George W., Jr., 160 W. 20th St., Erie, Pa.
 Zoschke, Paul F., Elgin, Iowa.
 Zummach, Charles F., Trenton, Ill.

2. In General Service

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 Benke, Fred W., 9513—105th Ave., Edmonton, Alta., Canada.
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 Dymmel, H. G., 7308 Madison St., Forest Park, Ill.
 Gieser, Karl, 611—10th St., Bismarck, No. Dak.
 Gunst, J. C., 7308 Madison St., Forest Park, Ill.
 Husmann, Prof. Assaf, 187 Fair Oaks Ave., Rochester 7, N. Y.
 Klein, Daniel, Cathay, No. Dak.
 Knapp, C. M., 223 First St., Bismarck, No. Dak.
 Krueger, Prof. O. E., 13 Tracey St., Rochester 7, N. Y.
 Kuhn, Wm., 7346 Madison St., Forest Park, Illinois.
 Lang, Prof. Geo. A., 11 Tracy St., Rochester 7, N. Y.
 Lenefeld, Ed. R., 923 N. Pine Ave., Chicago 51, Illinois.
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 Woyke, Frank H., 7308 Madison St., Forest Park, Illinois.

3. Foreign Missionaries

Ahrens, Mr and Mrs. Earl H., Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
 Dunger, Rev. and Mrs. George A., Cameroons Baptist Mission, Gr. Soppo, P. O. Buca, Nigeria, British West Africa.
 Ganstrom, Mr. and Mrs. S. Donald, Baptist Mission P. O. Bamenda, British Cameroons, West Africa.
 Gebauer, Rev. and Mrs. Paul, Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
 Hein, Myrtle A., Cameroons Baptist Mission, Great Soppo, P. O. Buca, Nigeria, British West Africa.
 Jacobsen, Lillian E., Cameroons Baptist Mission, Gr. Soppo, P. O. Buca, Nigeria, British West Africa.
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 Michelson, Rev. and Mrs. Edwin, Cameroons Baptist Mission, Gr. Soppo, P. O. Buca, Nigeria, British West Africa.
 Reddig, Laura E., Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
 Salzman, Ruby, Cameroons Baptist Mission, Gr. Soppo, P. O. Buca, Nigeria, British West Africa.
 Schneider, Rev. and Mrs. Gilbert, Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
 Tobert, Hilda, Cameroons Baptist Mission, Great Soppo, P. O. Buca, British Cameroons, West Africa.

4. Pastors in Retirement

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 Dobrovolny, F., 420 E. Pine St., Lodi 1, Calif.
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5. Not in Active Service

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*Schade, Rudolph, Elmhurst College, Elmhurst, Illinois.

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Zeckser, Wm. A., Gillet, Wis.

Our Churches

INFORMATION GIVEN: Name and address of churches and their stations, date of organization and number of members and their pastors.

ATLANTIC CONFERENCE

Connecticut

Bridgeport, King's Highway, 1888, 92—Boston Ave. and Brooks St., George Hensel.
Meridan, Liberty Street, 1873, 115—Liberty and Twiss St., Alex. Elsesser.
New Britain, Memorial 1883, 201—46 Elm St., G. E. Friedenberg.
New Haven, Central, 1857, 141—Corner George and Broad St., Alfred Weissner.

Delaware

Wilmington, East, 1856, 70—Corner Fifth and Walnut St., C. Peters.

Maryland

Baltimore, West Baltimore, 1905, 155—Corner Monroe and Frederick Ave., Gustav Schmidt

Massachusetts

Boston, Rock Hill, 1878, 94—438-440 Center St., Jamaica Plain, Robert Hess.

New Jersey

Hoboken, Willow Ave., 1891, 11—707 Willow Avenue.
Jamesburg, First, 1885, 106, Victor J. Hammond.
Jersey City, Pilgrim, 1866, 60—Charles St., near Summit Ave., Evert Munning.
Newark, Clinton Hill, 1849, 682—Corner Clinton Ave. and So. 14th St., Harold C. Abbot.
Newark, Evangel, 1852, 632—Corner 18th and 20th St., M. A. Darroch.
Newark, Walnut St., 1875, 119—37-373 Walnut Street, John P. Kuehl.
Passaic, Fellowship, 1891, 70—25 Sherman St., Thomas Rowell.
Union City, Grace, 1867, 83—411 Eighth St., Herman Kuhl.
Union City, Second, 1888, 71—120—40th Street, Wm. Kahlert.

New York

Brooklyn, Ridgewood, 1854, 259—Catalpa Ave. and 64th Place, A. E. Kannwischer.
Brooklyn, Evergreen, 1881, 265—Corner Woodbine and Evergreen Ave., W. J. Appel.
New York, Second, 1855, 89—407 West 43rd St.
New York, Harlem, 1874, 52—118th St., between Second and Third Ave.
New York, Immanuel, 1894, 106—413 E. 75th St., between 1st and York Ave., New York 21, N. Y., John Grygo.

Pennsylvania

Bethlehem, Calvary, 1909, 97, Philip Potzner.
Philadelphia, Fleischmann Memorial, 1843, 198—Corner 9th and Luzerne St., John F. Crout-hamel.
Philadelphia, Pilgrim, 1874, 340—Hancock, above Dauphin St., H. Palfenier.

CENTRAL CONFERENCE

Illinois

Bellwood, First, 1940, 172—Ct. Charles Road and 25th Ave., A. Dale Ihrie.
Chicago, First, 1858, 238—749 N. Paulina St., John Schmidt.
Chicago, Grace, 1886, 110—Corner Willow and Burlington St., Wm. H. Jeschke.
Chicago, Humboldt Park, 1893, 131—1859 N. Spaulding St., A. G. Schlesinger.
Chicago, East Side, 1882, 176—Corner 107th and Ave. N., Louis Johnson.
Chicago, Ogden Park, 1902, 105—1049 W. Marquette Road, Roy B. Anderson.
Chicago, Immanuel, 1907, 61—Damen and Newport Ave., Ed McKernan.
Forest Park, 1890, 495—Cor. Harlem and Dixon Street, Cicero Mission. C. B. Nordland.
Kankakee, Immanuel, 1864, 275—Corner Bourbonnais and Schuyler St., Fred Lower.
Peoria, State Park, 1852, 218—Corner 4th Ave., and Fisher St., Frank Veninga.
Trenton, First, 1902, 76—Corner 9th and Maine St., Chas. F. Zummach.

Indiana

Indianapolis, Bethel, 1885, 116—Corner Singleton and Iowa, Adolf Bredy.

Michigan

Alpena, Fourth Ave., 1884, 118—4th and Sable St.
Beaver, 1896, 110 Auburn, Gideon Zimmerman.

Benton Harbor, Clay St., 1909, 466—Corner Pavone and Clay St.
Detroit, Bethel, 1864, 774—Corner Mack Ave., and Iroquois, Owen L. Miller.
Detroit, Linden, 1884, 79—18th. and Linden St., S. F. Geis.
Detroit, Burns Ave., 1887, 791—Corner Burns and Chaplin, A. J. Harms.
Detroit, Ebenezer, 1898, 510—Corner Canfield and Mt. Elliott Ave. Sta.: Anthony Wayne Mission, E. Arthur McAsh.
Detroit, Conners Ave., 1935, 237, Wm. Hoover.
Gladwin, Round Lake, 1904, 123, Vic. Prenderinger.
Lansing, Holmes St., 1921, 181—Corner Holmes and Prospect St., Herman Riffel.
St. Joseph, First, 1860, 443—Corner Church and Broad St., L. H. Broecker.

Ohio

Cincinnati, Walnut St., 1857, 61—Corner Walnut and Corvine St.
Cleveland, White Ave., 1884, 254—Corner East 55th and White Ave., Emanuel Wolff.
Cleveland, Erin Ave., 1885, 202—Corner Erin Ave. and West 32nd St., H. Hirsch.
Dayton, Fourth St., 1882, 238—E. Fourth, near Dutoit, R. P. Jeschke.
Mt. Sterling, Missouri, 1855, 43.

DAKOTA CONFERENCE

North Dakota

Anamoose, 1907, 78.
Ashley, 1903, 407—Sta.: Ashley, Johannestal. Jewell, Walter Stein.
Benedict, 1941, 25—Sta.: Benedict South and Sawyer.
Berlin, 1888, 113—Sta.: Berlin, Fredonia, Paul Hunsicker.
Beulah, Immanuel, 1910, 50—Sta.: Zap, Golden Valley, William Jaster.
Bismarck, 1912, 102—328 Eighth St., Edward Kary.
Cathay, 1925, 90, Richard Grenz.
Carrington, Calvary, 1909, 47.
Fessenden, First, 1925, 144.
Gackle and Alfred, Grace, 1931, 108, R. A. Klein.
Germantown, 1884, 89, R. R. Sta. Cathay, W. G. Gerthe.
Goodrich, 1900, 141, J. C. Kraenzler.
Grand Forks, Grace, 1912, 121—Corner N. 8th St. and Cheyenne Ave., Edgar Klatt.
Harvey, 1929, 27, W. G. Gerthe.
Hebron, First, 1883, 209—Sta.: Antelope, Jothan G. Benke.
Hettinger, Grace, 1925, 54—Sta.: Zion, Havelock. R. Kaiser.
Lehr, Ebenezer, 1918, 162—Sta.: Lehr, Rosenfeld, Helmut Waltereit.
Lincoln Valley, 1927, 30.
Linton, First, 1900, 143—Sta.: Linton Freudental, Temvick, Hazelton, H. J. Wilcke.
Martin, 1898, 125—Sta.: Berlin, John Kepl.
McClusky, 1904, 145, Arthur Fischer.
Medina, 1909, 35.
Napoleon, 1941, 72, Theodore Frey.
New Leipzig, 1910, 110—Sta.: New Leipzig, Ebenezer, Pilgerheim, B. C. Schreiber.
Rosenfeld, 1903, 46—R. R. Sta. Anamoose.
Streeter, 1897, 80.
Tabor, 1925, 58.
Turtle Lake, 1908, 134, Alta., Fred Schm'dt.
Venturia, 1912, 259—Sta.: Bertsch, C. T. Rempel.
Washburn, 1902, 119—Sta.: Underwood.
Wishek, 1886, 196—Sta.: Beaver Creek, Arthur Weissner.

South Dakota

Avon, First, 1890, 321, P. Geissler.
Bison, Gnadenfeld, 1925, 23.
Chancellor, First, 1893, 222, Peter J. Wiens.
Corona, First, 1911, 118, E. Gutsche.
Ebenezer, 1917, 90—R. R. Sta.: Wessington Springs, O. W. Brenner.
Emery, First, 1886, 395.
Eureka, 1886, 172—Sta.: Greenway, Hoffnungs-feld, Java, Tolstoy, A. Krombein.
Herreid, 1897, 332—Sta.: Polock, Spring Creek, E. S. Fenske.
Isabel, 1941, 27.
Madison West Center St., 1885, 234, H. R. Schroeder.
McLaughlin, First, 1920, 43, Alfred Sootzmann.
McIntosh, 1917, 22, Otto Lohse.
Parkston, 1893, 114, G. Braun.
Plum Creek, 1883, 141—R. R. Sta. Emery, G. W. Rutsch.
Spring Valley, 1906, 63—R. R. Sta. Monroe, Kenneth E. Nelson.
Tyndall Baptist Church, 1876, 258—Sta.: Danzig, Tyndall; R. R. Sta.: Tyndall, Albert Ittermann.
Unityville, 1890, 44, Fred Trautner.

* In other Christian Service.

Montana

Billings, Mont., 38, R. Sigmund.
Missoula, Bethel, 1925, 130, Frederick Alf.
Pablo, 1918, 12, Frederick Alf.
Plewna, 1917, 153, David Littke.
Sidney, 67, Otto Fiesel.
Vida, First Baptist Church, 1915, 29.

EASTERN CONFERENCE**New York**

Buffalo, Bethel, 1895, 244—171 Johnson St., Paul E. Loth.
Buffalo, Temple, 1940, 334—222 Mulberry St., H. Hiller.
Folsomdale, 1867, 45.
Rochester, Andrews St., 1851, 235—268 Andrews Street, D. Fuchs.

Ontario (Canada)

Arnprior, First, 1869, 156, A. Stelter.
Killaloe, First Baptist Church of Hagarty, 1887, 97—(Country), Carl Weissner.
Killaloe, Calvary, 1936, 149—(Town), Carl Weissner.
Lyndock, 1894, 124—R. R. Sta.: Eganville, John Kuehn.
Neustadt, 1859, 110, William Ross.
Sebastopol, 1869, 43—R. R. Sta. Eganville, John Kuehn.

Pennsylvania

Arnold Union, 1919, 174—Kenneth Ave. and McCandru St., Arthur Kannwischer.
Erie, Central, 1861, 197—Sassafras and 30th St., Geo. W. Zinz, Jr.
New Castle, 1907, 30.
Pittsburgh, Temple, 1862, 511—Brownsville Road and Onyx Ave., Louis B. Holzer.
Winburne, Forest Baptist, (Munson), 1893, 60 George Zinz, Sr.

NORTHERN CONFERENCE**Alberta**

Calgary, Bridgeland, 1912, 119—Corner Center Ave. and 6th St., H. Schatz.
Camrose, Bethany, 1901, 103.
Carbon, 1945—Sta.: Zion, 299, E. M. Wegner.
Craigmyle, Hand Hill, 1916, 26.
Edmonton, Central, 1909, 431—Sta.: Barrhead and Lauderdale; Cor. 106th A. Ave. and 96th Street, Richard Schilke.
Glory Hills, 1905, 35—R. R. Sta. Stony Plain, Aaron Buhler.
Hilda, First, 1901, 88—Sta. Neuburg.
Irvine, 1910, 15.
Leduc, First, 1894, 278, C. H. Seecamp.
Leduc, Temple, 1927, 106, A. Huber.
Medicine Hat, Grace, 1917, 155, R. Milbrandt.
Olds, 1927, 128.
Onoway, 1940, 67.
Rabbit Hill, 1892, 53.
Torrington, 1903, 32.
Trochu, 1911, 165, H. Zepik.
Valley View, Emanuel, 1938, 41.
Wetaskiwin, Pleasant Prairie, 1896, 82, George Robinson.
Wetaskiwin, West Side, 1928, 27, Geo. Robinson.
Wiesenthal, 1909, 147, Henry Smulund.

British Columbia

Prince George, Hager Memorial, 1916, 64, Vincent Sprock.

Manitoba

Minitonas, First, 1928, 467, J. B. Kornalewski.
Moosehorn, 1918, 25.
Morris, 1896, 263.
St. Rose, 1930, 85—R. R. Sta. Ochre River, A. Kraemer.
Whitemouth, 1906, 142—Sta.: Beausejour, Kenora, Ontario.
Winnipeg, McDermot Ave., 1889, 409—Corner McDermot and Tecumseh St., Sta.: Oak Bank, Otto Patzia.

Saskatchewan

Burstable, 1924, 27—Sta.: Gnadensfeld.
Ebenezer East, 1889, 197, Gottfried Beutler.
Ebenezer West, First, 1889, 117—R. R. Sta.: Orcadia or Springside, Reinhold Kannwischer.
Edenwold, 1886, 121—Sta.: Davin, Balgonie, R. R. Sta.: Balgonie and Edenwold, Frank Armbruster.
Esk, First, 1927, 15—Sta.: North Jansen.
Fenwood, 1907, 70.
Fonhill, 1943, 33.
Glidden, 1920, 24.

Golden Prairie, 1945, 37.

Homestead, 1918, 23.
Lashburn, 1939, 23.
Leader, 1909, 8.
Lockwood, 1918, 22.
Nokomis, 1906, 130.
Regina, Victoria Ave., 1926, 102.
Rosenfeld, 1911, 166—Sta.: Maple Creek.
Serath, 1911, 42.
Southey, 1906, 120.
Springside, 1934, 146, Reinhold Kannwischer.
Yorkton, 1910, 87—Sta.: Fonehill, Gottfried Beutler.
Jenzen, 31.

NORTHWESTERN CONFERENCE**Illinois**

Baileyville, 1865, 111, H. Renkemo.

Iowa

Aplington, 1874, 199, C. F. Lehr.
Britt, 1944, 16, A. G. Lang.
Buffalo Center, First, 1900, 188, Martin De Boer.
Burlington, Oak St., 1869, 794—No. Oak and Griswold St., Alfred Bernadt.
Elgin, First, 1879, 246—Sta.: Sumner, Paul Zoschke.
George, First, 1892, 144, J. J. Renz.
George, Second, 1900, 84—Sta.: Rushmore, Minn., R. Allen.
Parkersburg, 1895, 163, H. Lohr.
Sheffield, Grace, 1894, 127, Lyman Church.
Steamboat Rock, First, 1876, 193, How. Johnson.
Victor, First, 1903, 90, J. J. Broeder.

Minnesota

Holloway, 1880, 57, E. Buening.
Hutchinson, Northside, 1899, 82, G. P. Schroeder.
Jeffers, First, 1916, 126, Wm. G. Trow.
Minneapolis, Faith, 1885, 169—712 W. Broadway, Lewis B. Berndt.
Minnetrissa, 1858, 108—R. R. Sta.: St. Bonifacius, A. Lutz.
Mound Prairie, 1925, 21.
Randolph, 1876, 51, Ben Zimmerman.
St. Paul, Dayton's Bluff, 1873, 242—Corner Mendota and 5th St., John Walkup.
St. Paul, Riverview, 1887, 229—Corner George and Stryker Ave.

Wisconsin

Ableman, First, 1886, 34.
Concord, 1882, 17.
Gillet, 1915, 38, Fred Mashner.
Kenosha, Immanuel, 1922, 118—Corner 64th and 29th Ave., North E. West.
Manitowac, 1850, 108—R. R. Sta.: Manitowac, Hugo Lueck.
La Crosse, Seventh St., 1893, 56—Corner First and Winneboga St., M. Vanderbeck.
Lebanon, 1849, 25—R. R. Sta.: Watertown.
Milwaukee, Immanuel, 1855, 414—Corner Medford Ave. and 25th and Cypress St., T. W. Bender.
Milwaukee, Temple, 1887, 276—52nd and Capitol Drive (future site), Peter Pfeiffer.
Milwaukee, Bethany, 1932, 135—4175 N. 42nd St., John Leyoldt.
North Freedom, 1858, 180, Thomas Lutz.
Pound, Pioneer, 1899, 185, Fred Mashner.
Racine, Grace, 1854, 207—Corner Milwaukee Ave. and Hamilton St., Ray L. Schrader.
Sheboygan, Bethel, 1891, 101—Corner Erie and 10th St., Fred Knalson.
Watertown, First, 1874, 99, Rudolph Woyke.
Wausau, First, 1880, 225—Corner 4th and Grant St., Lawrence Wegner.

PACIFIC CONFERENCE**British Columbia**

Chilliwack, 1945, 46, Ph. Däum.
Kelowna, Grace, 1933, 165—Sta.: Osoyoos, Corner Lawson Ave. and Richter St., A. Kujath.
Vancouver, Ebenezer, 1927, 376—Corner 52nd Ave., East and Fraser St., Rubin Kern.
Vancouver, Bethany, 1937, 106, Emil Becker.

California

Anaheim, Bethel, 1902, 353—Corner Lemon St. and Broadway, P. G. Neumann.
Franklin, 1894, 153, W. W. Knauf.
Lodi, First, 1905, 749—Oak and Grant St., A. Felberg.
Los Angeles, 15th St., 1886, 174—527 E. 15th St., E. Mittelstedt.

Los Angeles, Ebenezer, 1917, 35—6314 Garvanza Ave., Henry F. R. Hengstler.
Wasco, First, 1912, 172—Sta.: Hoover, Pond, Donald G. Davis.

Idaho

Paul, 1945, 39, E. Rierner.

Oregon

Bethany, 1879, 186—R. R. Sta.: Portland, Frank Friesen.
Portland, Trinity, 1891, 548—S.W. Fourth Ave. and Mill St., John Wobig.
Portland, Immanuel, 1902, 223—Corner Morris St. and Rodney Ave., Otto Roth.
Portland, Laurelhurst, 1937, 318—Corner N.E. Everett St. and 29th Ave., Fred W. Mueller.
Salem, Bethel, 1890, 220—Corner N. Cottage and D. St., G. G. Rauser.
Salt Creek, 1896, 187—R. R. Sta.: Dallas, Otto Nallinger.
Stafford, 1891, 81—R. R. Sta.: Sherwood, Ore., Leland Friesen.

Washington

Colfax, Wilcor, 1903, 60.
Lind, 1905, 10.
Odessa, 1901, 58—Sta.: North and South, A. Foll.
Spokane, Arthur St., 1906, 62, James E. Halbert.
Startup, 1894, 59, G. W. Pust.
Tacoma, Calvary, 1899, 290—Corner 20th and South J. St., Sta. Portland Ave. Baptist Chapel W. C. Damrau and J. F. Olthoff.

SOUTHERN CONFERENCE**Alabama**

Elberta, First, 1927, 47, L. Hoeffner.

Louisiana

Molwata, 1907, 44—P. O. Branch, La., A. Rosner.

Texas

Cottonwood, 1884, 171—R. R. Sta. Lorena.
Crawford, Canaan, 1891, 152.
Dallas, Carroll Ave., 1891, 125—1118 Carroll Ave., Wilfred Helwig.
Donna, North Donna Baptist, 1928, 22, R. C. Mulder.
Elgin, 1921, 20.
Elm Creek, 1883, 37.
Gatesville, Bethel, 1885, 149—8 miles N.W. of Gatesville.
Greenville, 1861, 102—R. R. Sta.: Brenham, J. J. Lippert.
Hurnville, 1904, 87—R. R. Sta. Henrietta, Walter Liss.
Kyle, Immanuel, 1886, 109—David Zimmerman.
Waco, Central, 1890, 134—Corner 9th and Clay St., R. W. Seibel.

SOUTHWESTERN CONFERENCE**Colorado**

La Salle, 1893, 129, Adolf Reeh.

Kansas

Bethany, Lincoln Co., 1878, 102—15 miles N.W. of Lincoln Center.
Bison, First, 1885, 85.
Dickinson Co., First, 1866, 129—R. R. Sta. Dillon, J. W. Blackburn.
Durham, First, 1896, 148, L. H. Smith.
Ebenezer, 1880, 138—R. R. Sta. Elmo, Wilmer Quiring.
Ellinwood, First, 1879, 127—5 miles south of Ellinwood, Theo. W. Dons.
Lorraine, First, 1878, 360, Fred Ferris.
Marion, Emanuel, 1900, 152, J. J. Abel.
Mount Zion, 1881, 55—miles south of Junction City, J. R. Kruegel.
Stafford, Calvary, 1909, 185—3 miles north of Stafford, F. E. Klein.
Strassburg, 1906, 157—7 miles N.W. of Marion, Arthur Schulz.

Nebraska

Beatrice, West Side, 1884, 97—Cor. West Court and La Salle Sts., A. G. Rietdorf.
Creston, 1910, 78, Walter H. Rempel.
Scottsbluff, 1913, 23.
Shell Creek, 1873, 89—R. R. Sta. Columbus, John Borchers.

Oklahoma

Bessie, 1895, 61, George W. Neubert.
Gotebo, Salem, 1907, 71—10 miles N.W. of Gotebo, Menno Harms.
Immanuel, 1893, 105—6 miles N.W. of Loyal.
Ingersoll, Bethel, 1911, 61, John Heer.
Okeene, Zion, 1912, 185.
Shattuck, Ebenezer, 1901, 81.

Fifty of the Oldest North American Baptist Churches

Brief Sketches of the Oldest Churches in Each
of the Nine Conferences

ATLANTIC CONFERENCE

FLEISCHMANN MEMORIAL CHURCH, PHILADELPHIA

(Founded 1843)

The magnificent edifice, located at a lovely point adjacent to one of Philadelphia's beautiful parks, known as the Fleischmann Memorial Baptist Church, commands the reverence of all the teeming throngs that pass its gates. The rugged square lines of its stone exterior inspire a feeling of stability and permanence, while the arched Gothic peaks of its interior, mellowed by the golden light which streams through huge windows, compel all who enter its portals to look up in prayer.

It is no mere feat of architecture which creates this consciousness that one is being bathed in the spirit of prayer as he worships here: for this, in truth, is "The House That Prayer Built." It was at the behest of England's great man of prayer, George Muller of Bristol, that in 1839 young Konrad Anton Fleischmann, equipped with simple faith, the only kind which makes for a vital prayer life, arrived in New York to begin his remarkable adventure.

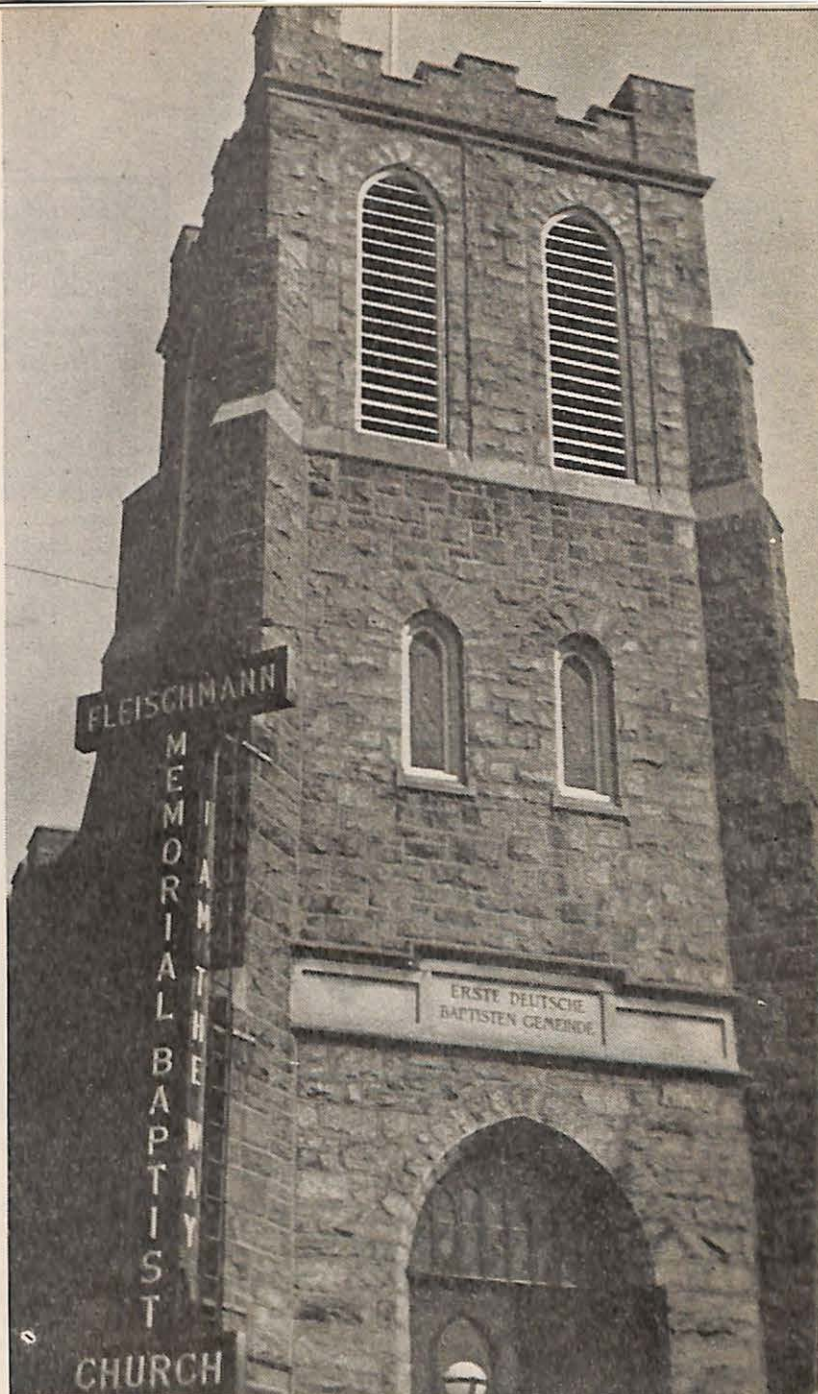
The rapid procession of events during the next 28 years of Fleischmann's labors in Philadelphia bear the unmistakable seal of importunate prayer. For when this hero of faith was called to his eternal rest in the year 1867, the church which has now become his memorial had grown to a membership of 200. It had become prosperous to the extent of self-support and the sustaining of two flourishing missions.

This church has never grown old. Even though it has groped in the darkness of the Slough of Despond, as well as gloried upon the Mount, its Spirit has remained fresh with the urge to new adventure. At the present time, it is fast becoming a Community Church. In recent days the pealing

The Tower of the Fleischmann Memorial Baptist Church of Philadelphia, Pa., the Oldest Church in the North American Baptist General Conference With the Date of Its Organization Going Back to 1843.

of its electronic Carillon has summoned an increasing stream of strangers to its sanctuary. Its emphasis upon the youth of the community has resulted in its halls being filled with the gay, wholesome laughter of many boys and girls. Its people are rejoicing in heartening fruits as sinners are finding Christ as their personal Savior. Its educative ministry is being expanded, and the field of visual education is being explored. It is a busy church, with two full-time workers actively engaged.

And so it is, that this our denomination's oldest church looks to the future with all of the vigor, hopefulness, and consecrated determination usually ascribed to youth. At the age of 103 years the Fleischmann Church has "growing pains." Its youth has just begun, for the sweet freshness of saintly prayer has been its shield and buckler.



CLINTON HILL CHURCH, NEWARK, N. J.

(Founded 1849)

The Clinton Hill Baptist Church of Newark, N. J., is sometimes known as the oldest church in our denomination. Although it was founded in 1849, its early beginnings really go back to 1839. At that time Konrad Anton Fleischmann, after arriving in the United States, began his first missionary labors in the Newark area. He gathered a group of Christians together and gave the spiritual impetus for an evangelical work which was the forerunner of the present Clinton Hill Baptist Church. Disagreements arose, which prompted Fleischmann to go to Philadelphia and there to organize a church of evangelical believers in 1843.

The Clinton Hill Church has been renowned in our denomination for its

great spiritual names. Such outstanding laymen as H. Theodore Sorg, Walter Staub, Christian and William Schmidt, Joseph B. Klausmann and others have made large contributions in money and life to the Kingdom's service. The pastorate of more than 10 years of Dr. Charles W. Koller before his advancement to the presidency of Chicago's Northern Baptist Seminary was especially notable. Dr. Harold C. Abbot is the present minister of the church, which with its membership of more than 700 is one of the largest and most influential Baptist churches in the area of New York and vicinity.

MINISTERS' SKETCHES IN NEXT YEAR'S ANNUAL

The biographical sketches of our pastors, which appeared in the 1946 ANNUAL, will be resumed in 1948. Every minister of our denomination will be asked to bring these sketches up-to-date during the forthcoming summer for publication in next year's ANNUAL. Every pastor is urged to give this request his attention, after receiving the written request, so that these important sketches can include all of our ministers WITHOUT EXCEPTION.



The East Baptist Church of Wilmington, Delaware, of which the Rev. Christian Peters is the Pastor

EVANGEL CHURCH, NEWARK (Founded 1852)

The Evangel Baptist Church of Newark, New Jersey had its origin in New York City in 1852 under the leadership of a lay preacher, Frederick Hof. From that time throughout its history the church has had an evangelistic, missionary, and Bible teaching ministry, and the present pastor, Dr. M. A. Darroch, is but the sixth pastor in the 96 years history of the church.

In 1896 the church joined the North American Baptist Conference and has fellowshiped in the Atlantic Conference since that date. Missions has always had a large emphasis in the work of the church, as indicated as early as 1929 when \$3,873.46 was given to missions. During the 10 year ministry of Rev. Vincent Brushwyler who came to the church in 1931, the missionary vision increased until the last year of his ministry in 1941 the total missionary disbursement for the year was \$8,434.92. This missionary interest has continually increased until last year the total disbursements for missions amounted to \$19,857.68.

The church has just undergone considerable improvement in its equipment at the expense of \$33,000. At the present time Evangel has some 33 missionaries in foreign and home fields including Rev. and Mrs. G. A. Dunger

of the Cameroons. As is always the case in churches where missions has the prominent place, there has been constant blessing and increase in membership until the church now has a membership of 636. One of the outstanding features of the work is the large prayer meeting attendance weekly, averaging 232 for the first six months of this year.

THE RIDGEWOOD CHURCH LONG ISLAND (Founded 1855)

The Ridgewood Baptist Church of Ridgewood, Long Island is a monument to the grace of God as revealed in the life of an immigrant layman. His name is Jeremiah Grimmell. Having been baptized by J. G. Oncken, the founder of the Baptist work in Germany, he also possessed his spiritual father's missionary zeal for Christ.

God has dealt bountifully with this church by leading into its ministry

ANNOUNCEMENT!

We had hoped to publish the names and addresses of church clerks, Sunday School superintendents and B.Y.P.U. presidents in this issue of the ANNUAL. But an insufficient number of replies from our churches made this feature impossible for the present. EDITOR.

faithful pastors and devoted missionaries and by raising up within its ranks consecrated laymen and laywomen. It has contributed to the larger work a general mission secretary and editor of "Der Sendbote" in the person of Rev. J. C. Grimmell. It sent a number of men to the Seminary in order to prepare for full-time service. Among them was G. A. Schneider who later joined the faculty of the Seminary. Dr. Wm. A. Mueller, pastor from 1930-35 and Rev. R. G. Schade, a son of the church, have also entered the teaching ministry.

The church is at present occupying the third building within its history and the second location. In its early years of struggle it was supported loyally by American Baptists.

During a spiritual crisis it called upon God through a specially designated day of fasting and prayer. In response to this repentance, God veritably opened the windows of heaven by restoring internal harmony, reviving the members and adding those who were saved in larger numbers than ever before.

During 92 years of its history the church has had seven pastors, including the present incumbent, Rev. A. E. Kannwischer. Its ministry is still bilingual.

WILMINGTON, DELAWARE (Founded 1856)

The beginning of the East Baptist Church of Wilmington, Delaware was unique inasmuch as it was started by a Christian layman, Jeremias Grimmell, who after being persecuted for his faith in Germany came to this country in 1851. After a brief stay in Brooklyn, N. Y., he came to Wilmington, Delaware. Prompted by the love of Christ he held meetings in his own home. Rev. Konrad A. Fleischmann, the great pioneer of our German Baptist work in America, assisted the little flock in winning souls and in the organizing of a church.

Miss Anna Semple, a lady of unusual vision and courage, gave financial aid so that the Old Stone Church at the corner of 5th and Walnut Sts., then the property of the Second English Baptist Church, was purchased for \$3,000 which served as a place of worship for the next 40 years. In 1897 the present building was erected.

Among the larger numbers won for Christ was the eminent Christian leader, Dr. Cornelius Woelfkin. In more recent years the population surrounding the church has become almost entirely colored and the section a marketing district. So when the Shiloh Baptist (Colored) Church came with an offer of \$25,000 we felt that this was an answer to prayer. So the church property was sold on Jan. 11, 1946. New lots were purchased in Elsmere, a rapidly developing suburb of Wilmington. This community offers outstanding opportunities for missionary expansion.

The Rev. Christian Peters is the pastor of the church.

CENTRAL CONFERENCE

PEORIA, ILLINOIS

(Founded 1852)

The State Park Baptist Church of Peoria, Illinois is located in the industrial hub of Illinois, approximately 165 miles southwest of Chicago. It is in this city where the church has carried on its ministry for the Lord Jesus Christ during the past 94 years. During that time, under the guidance of God's servants, scores of individuals were won for Christ and his Kingdom.

Not only were we able to win but we were also able to send young men, called of God, into the Gospel ministry, many of whom are serving in various capacities in the Northern Baptist Convention. One of these, the Rev. L. H. Broeker, is serving one of our denominational churches. A young woman left our membership to prepare for greater Christian service and later served as a home missionary.

It may be of interest to know that Mr. H. P. Donner, for 34 years business manager of the Publication Society, originally came from the city of Peoria where he was an active member of the church.

Though we have the joy of looking back upon many years of Christian service, we confidently and prayerfully look ahead to a glorious future and greater attainments for our Lord and Master. The Rev. Frank Veninga is the present pastor.

FIRST GERMAN BAPTIST CHURCH, CHICAGO, ILLINOIS

(Founded 1858)

The First German Baptist Church of Chicago, Ill., was founded with 16 charter members in 1858. Thirteen pastors have served the church during the early 90 years of its history: Rev. A. Becker 1858-1864; Rev. E. Auster-muehl 1864-1867; Rev. J. F. Hoeftlin 1868-1871; Rev. C. Bodenbender 1871-1873; Rev. J. C. Haselhuhn 1874-1878; Rev. Jakob Meier 1878-1906; Rev. G. C. T. Schaible 1906-1907; Rev. S. W. Hamel 1908-1909; Rev. O. R. Schroeder 1909-1912; Rev. F. Friedrich 1912-1922; Rev. H. C. Baum 1922-1929; Rev. John A. Pankratz 1929-1939; John Schmidt since 1939.

The outstanding ministry was that of the Rev. Jakob Meier, who served the church during 28 years. Seven other Baptist churches and the First Bohemian Baptist Church were organized in Chicago and vicinity during his ministry.

Some of the pastors became prominent in the larger service of the denomination. Rev. J. C. Haselhuhn was called to Cleveland, Ohio, as editor of "Der Sendbote." Rev. S. W. Hamel went to India to serve as missionary of the Gospel of Christ, and died in that country. Rev. H. C. Baum served as general evangelist throughout our country. Rev. Jakob Meier was the founder of the Home for the Aged and the Girl's Home in Chicago.

The year 1887 was the most blessed in the history of this church. By the grace of God a revival came down from heaven, and 84 converts confessed their faith in the risen Christ and were baptized into the fellowship of the church. Another great year was 1888 when the present large church edifice was erected.

The First German Baptist Church in Chicago is still giving a strong testimony in the community, is active in evangelism, and cooperates fully in the great ministry of the North American Baptist denomination.

PIN OAK CREEK CHURCH, MISSOURI

(Founded 1855)

The first building, a log cabin, of the Pin Oak Creek Baptist Church of Mt. Sterling, Missouri stood on a hill overlooking the Pin Oak Creek, from which the church got its name. Likewise, the present building in Mt. Sterling stands on a hill overlooking the same Pin Oak Creek, though some miles down its course.

The Rev. August Rauschenbusch, its organizer and first pastor, in his farewell sermon commended the "little flock" to the Lord and his grace. (Acts 20:31-32.) The church has had its flourishing days, and also its days of sorrow, trials, failures and mistakes. But Christ the Lord has been its joy, comfort, help and strength, so that the doors of the church have never been closed for the Lord's services. It has always stood for sound teaching and preaching of the Word.

Many members have gone out from this church to other localities in Missouri or other states, where they have become great instruments for the cause of Christ in the various churches.

The present "little flock," although pastorless, completed the building of a new modern parsonage in 1946. May the Lord lead and guide us in getting a pastor and family. Praise his Name!

BETHEL CHURCH, DETROIT

(Founded 1864)

The Bethel Baptist Church of Detroit, Michigan was organized 82 years ago after two years of faithful service by Carl and Emilie Bock, German immigrants. It has built three church homes, the present being a \$200,000 edifice, one of the finest in our conference.

Long pastorates have been the rule, with the present being her eleventh. She is the mother of seven thriving churches: Linden Baptist, Burns Avenue, Ebenezer, of Detroit; Holmes Street, Lansing; Fourth Avenue, Alpena; Beaver, Beaver; Round Lake, Gladwin; all Michigan churches.

Missionary emphasis has been the keynote of her ministry. Before World War I offerings for missions exceeded the amount given for current expense. Her present aim is to give more to others than she keeps for herself.

Because of her Christ-centered message souls have been saved and prayer has prevailed. Over 800 members serve through a well organized church with a \$40,000 budget. In the first six



The Pin Oak Creek Baptist Church

months of 1946, \$9,825 were raised for missions. The Rev. Owen L. Miller has been the pastor since 1943.

KANKAKEE, ILLINOIS

(Founded 1864)

Perhaps the most important contribution of the Immanuel Baptist Church of Kankakee, to the cause of Christ has been the sending out of young people to the various fields of Christian service.

In 1886 Mrs. F. C. Krueger, formerly Magdalena Kruse, went forth to serve as missionary to the churches of Chicago, Ill., and Cleveland, Ohio. Rev. F. P. Kruse entered the ministry in 1891, and Rev. Max Leuschner in 1896. At about this same time three of the young ladies of the church became pastors' wives. Emma Grote became Mrs. F. P. Kruse, Emma Seedorf became Mrs. Max Leuschner, and Lydia Kruse became Mrs. O. R. Schroeder.

Recent years have seen Ralph and Charles Blatt become successful ministers and their sister Eunice became the wife of Rev. C. Jesson of New York. Caroline Krueger is now Mrs. John Johnston of the Baptist Church at Milan, Missouri. Esther Salzman is a missionary just returned to Kinkwa, China. Albert Gernenz is the pastor of the Covenant Baptist Church of Chicago, Illinois. In August 1946 Ruby Salzman arrived in the Cameroons of Africa to begin her teaching ministry in our denominational mission schools. The Rev. Frederick Y. Lower is the pastor of the church.

The proof of the Lord's blessing through the years has been in young lives dedicated to him.

DAKOTA CONFERENCE

TYNDALL, SOUTH DAKOTA

(Founded 1876)

The Emmanuels Creek Baptist Church was organized in 1876 with about 100 members, seven miles southwest of Tyndall, So. Dak. The first immigrants came to this country in 1872 from Alt Danzig in Russia. At once they started a Sunday School.

Soon after the organization a church was built, not far from the Emmanuels Creek. The membership grew rapidly. So a second church was built, about six miles northeast of Avon. This station was called Danzig in remembrance of the Old Danzig Church in Russia.



"The Church by the Highway" as the Germantown Baptist Church Near Cathay, North Dakota Is Widely Known

After a few years, some of the members of the Emmanuels Creek Church moved to Tyndall and started a station there. Soon a church edifice was built and it was called Tyndall Station. By and by, the members of the original Emmanuels Creek Church moved either to Danzig or to Tyndall, and these two stations were known as the Emmanuels Creek Baptist Church. Only a few years ago the name was changed to Tyndall Baptist Church.

This church has had great preachers during its 70 years of existence. Rev. Wendt was the first pastor, followed by F. Reichle, Regier, Wolf, W. Paul, Shultz, Maihack, J. Jaeger, J. Reichert, Albert Lang, E. Broeckel, and Albert Lang (2nd time). In 1942 the Rev. Albert Ittermann became the pastor, who is still with the church.

This church is the Mother church of Plum Creek, Delmont, Parkston, Dry Creek and Avon. Although the Mother church is over 70 years old, still she has not lost her vigor, strength and power. Every year children are born "as the dew of the morning." The words of the Prophet Isaiah can be applied to this church: "But they that wait upon the Lord shall renew their strength; they shall mount up with

wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isaiah 40:31.)

PLUM CREEK CHURCH, SOUTH DAKOTA

(Founded 1883)

The Plum Creek Baptist Church, located 10 miles southwest of Emery, South Dakota, is a monument to God's grace and has stood firm as an unshaken lighthouse for Christ and his cause for over 63 years. In spite of having given large groups to help build the churches at Wessington Springs, So. Dak., and McClusky, No. Dak., and others, it still maintains a membership of 140. The many young active members of the church promise a hopeful future.

better known as the Germantown Baptist Church, is the oldest, dating back to 1884 as its year of organization, when the "Wild West" was still really wild and only a few homesteaders had settled on the Dakota plains. Numerous sister churches have branched forth from its membership and have long since become independent, but to the people who have at one time lived here, the church with its steeple towering over the wide horizon remains forever a landmark and a cherished memory.

Without question, our church has gone through many unusual happenings. Lightning once removed its famous steeple and lately its doors remained closed for nearly four months, due to blizzards and twelve-foot snowbanks, something which had never happened previously. The parsonage standing near the church dated back to the last century and has seen many pastors come and go. However, recently it was destroyed by fire, thus removing another of the old relics of the Germantown community. In its place today stands a beautiful new parsonage affording numerous modern comforts to its inhabitants, who are now the Rev. and Mrs. W. G. Gerthe.

And there it stands, the Church by the Highway, opening its doors, welcoming the visitor as he draws nigh to worship, bringing glad tidings of salvation, hoping only that it may minister to the needs of the community and be the chapel that stands beside the highway of life as it flows past with all its hustle and bustle as time rushes on.

MADISON, SOUTH DAKOTA (Founded 1885)

The West Center Street Baptist Church of Madison, South Dakota has the unique distinction of having the finest and best equipped church building in the entire Dakota Conference. The church has a beautiful and spacious auditorium, a large number of classrooms and other equipment that makes it a church of which everyone can be justly proud. But the church strives especially to render a spiritual service in a community where many people regard religion merely as a matter of form.

The faithfulness and the devotion of its members are an outstanding feature to all who know the history of the church. A really hopeful sign is the fact that the more spiritually minded people of the city enjoy attending the various services of the church. The Rev. Henry R. Schroeder has been the church pastor since 1936.

WISHEK, NORTH DAKOTA (Founded 1886)

Courageous pioneers of the North Dakota plains sang jubilant praises unto God for their first house of worship. This, now the Wishek Baptist Church of Wishek, North Dakota, has the honor of being the center, out of which seven churches and stations have had their beginning.

Its influences have not only been felt in the immediate center of a pro-

Some of the advantages over the city churches are that the 10 o'clock Sunday morning service finds young and old in their places and all remain willingly for the entire service. The church is the center of attraction for young and old, and one will find here a very congenial, happy and peace loving people.

A well organized Sunday School, an active B. Y. P. U. of 30 young people, a busy and wide awake Ladies Aid, several choirs, as well as a newly organized 13-piece church orchestra are all something of which we can be proud. This church is very denominationally minded and is known for its generous contributions to missions. Plans are being made and funds put aside for the enlargement and improvement of our church building. The Rev. G. W. Rutsch is the pastor of the church.

GERMANTOWN CHURCH, NORTH DAKOTA (Founded 1884)

Among the present North American Baptist Churches of North Dakota, the "Church by the Highway,"

ductive farming and ranching area and a progressive prairie town, for its young men, too, had visions and went forth to serve their Master, both at home and abroad. Out in China one of our boys has served for many years. (Missionary E. H. Giedt.) Four young men entered the Christian ministry with one in preparation now at the Rochester Seminary.

A fully graded Church School is the joy of a very active Sunday School, which is well attended. Much of its success is due to its efficient leadership and a Teacher's Training Class, which is an adopted feature of the church. This church hopefully looks forward to the time when the present well finished basement will hold a new edifice in which to worship God, that will point the minds and souls of those heavenward who pass by and of those who stop to pray. The Rev. Arthur R. Weisser is the pastor of the church.

EMERY, SOUTH DAKOTA (Founded 1886)

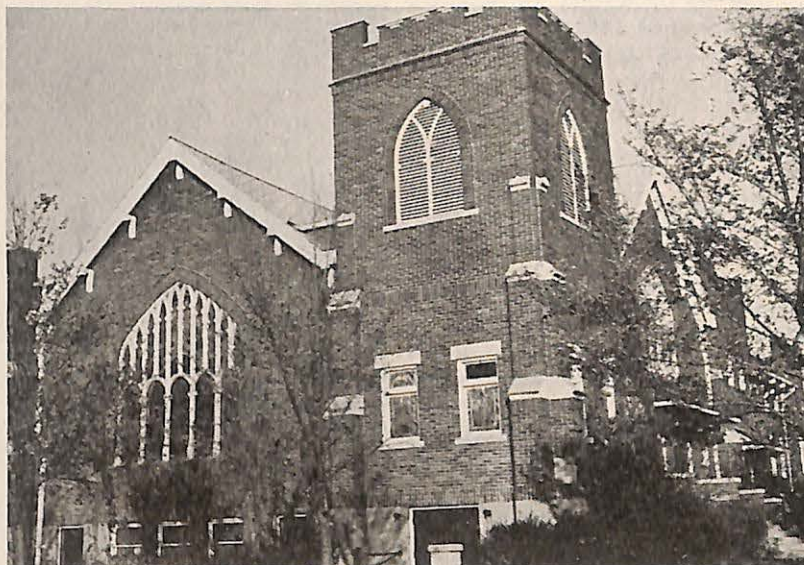
Large church service crowds with great mission and evangelistic zeal characterize this church, the First Baptist Church of Emery, South Dakota. This group started as a country Sunday School under the apt pioneer leadership of the Rev. Ottje Olthoff. After sixty years this people was destined to become the largest Dakota Conference church and now liberally supports our mission endeavors and faithfully wins souls through its people and pastor, the Rev. Arthur Ilttermann, who is often released as pastor evangelist.

This Mother church has the daughter churches, Unityville, Spring Valley, Chancellor and Avon, and as prayer sponsor gave Christian workers as the Rev. and Mrs. John Olthoff who not only served the daughter church, Avon, but the entire denomination long and well. Besides giving to our mission projects the Sunday School fully equipped the Don S. Ganstroms, now missionaries in the Camerouns. The Milwaukee General Conference honorably recognized this as the first of its kind in our denomination.

Other organizations follow suit. B. Y. P. U., King's Daughters, Dorcas Girls, Men's Chorus, church communicants and Ladies' Aid, respectively, support regularly one of our native doctors, native evangelist, prepare mission materials, sing or contribute for our Spanish-American or our other mission advances. Our motto is: "Busy Until Jesus Comes!"

EUREKA, SOUTH DAKOTA (Founded 1886)

The Baptist Church of Eureka, South Dakota was organized in 1886 with 21 members. The first pastor was Rev. B. Matzke. In the year 1898 the membership had grown to 316. The following year 171 members were dismissed in order to organize the church at Herreid, So. Dak.



The West Center Street Baptist Church of Madison, South Dakota, of which the Rev. H. R. Schroeder is the Pastor

At one time the church consisted of 6 stations. Now there are three. During the 60 years 18 pastors have served. At present the Rev. Albert Krombein is the pastor. In the year 1936 the church of Eureka celebrated its Golden Jubilee.

The membership at present is 170. We are glad to report that during the past 3 years the station Eureka has increased greatly in members and visitors. If present conditions would permit, our church building would be enlarged. Our Sunday School enrollment is 135 at the Eureka station only. There are many young people at the Hoffnungsfield Station who show an active interest in the church work.

The country station that used to be Weisenburger is transferred to town, Java. There are only a few members left, but the prospects for the future look good.

HEBRON, NORTH DAKOTA (Founded 1888)

Looking back to the year 1885 we find two Christian families gathering at the home of Philip Heinle for fellowship with God. This group grew very rapidly, so that in 1888 a church was organized and a building erected 11 miles south of Hebron. The Lord's blessing rested upon the work and it was necessary to erect a building in Hebron in 1916.

These 58 years of Christian work have been going forward under the leadership of 13 different servants of God who had the great joy of baptizing 376 souls. The credit for this success does not go to the pastors alone but to the willing laymen who put their shoulders to the wheel and their knees to the ground. The absence of the pastor does not mean that there will be no services. Willing souls who love the Lord are ready at all times to step

in and do their best to glorify their Lord and Savior.

The great motivating power that has been shown in the past years through financial support for missions is the love for a lost soul. Our prayer is that the Lord may instill within our hearts a desire to do more for him so that the future shall bring still greater blessings. The Rev. Jothan G. Benke is the present pastor.

EASTERN CONFERENCE

ROCHESTER, NEW YORK (Founded 1851)

Andrews Street Baptist Church of Rochester, New York, ever since its organization in 1851, has held a uniquely strategic position in our denominational history in that it was always intimately connected with our Seminary. Great saints and prophets of God have worshiped here and found inspiration for their life's work. It has become the second home church to hundreds of ministerial students through the years.

Not only has it been the place of worship for our brethren of the Seminary, but it has always offered opportunity for ministerial internship where students could make practical application of their learning during the course of their studies.

Furthermore the church has always been helpful in the practical equipping of our future ministers in that it has provided many with helpmeets. Over 100 ministers' wives have gone out from this church. This, indeed, represents a sacrifice, but certainly also a great missionary service.

At the present time the church is contemplating the possibility of entertaining the next General Conference in 1949. The Rev. Daniel Fuchs has been the present pastor since 1939.

ERIE, PENN.**(Founded 1861)**

According to the records available, the exact date of the founding of the Central Baptist Church of Erie, Pennsylvania cannot be ascertained. However, a short history kept in the church office names not only the founder but gives an interesting bit of information concerning him. It was during the year 1861 that the Rev. Alexander von Puttkammer began the work in Erie. This recognized founder of the Central Church was the brother-in-law of Karl Otto Edward Leopold, Prince von Bismarck, the Iron Chancellor of Germany. Before his conversion, von Puttkammer served as a lieutenant in the German army and following his baptism served as a missionary pastor in Germany and then came to America to be the pastor of several churches before he began the work in Erie to establish the First German Baptist Church.

The Erie church in its past has given two men to the denominational enterprise. The Rev. A. G. Schneider, under whose leadership the present edifice was erected, left to become a professor at our Seminary. The Rev. E. J. Baumgartner, a son of the church, is now business manager of our Publishing House.

We can boast of the fact that we have eight persons who have retained their membership faithfully for over sixty years. One of these is now 95 years old and has been actively affiliated as a member for 63 years. The Rev. George W. Zinz, Jr., is pastor of the church.

PITTSBURGH, PENN.**(Founded 1862)**

The organization of the Temple Baptist Church of Pittsburgh, Pa., in 1862 was preceded by 10 years of activity by a group of German Baptists who settled in Birmingham, now the south side of Pittsburgh. The little group began to grow and, as prosperity came to them, they moved to residential sections which are now known as the South Hills. In 1921 the present edifice was dedicated, located on a business thoroughfare, and speaking to the passerby by means of a modern bulletin board, which carries its ministry into the surrounding residential community.

The church is held in high esteem by its sister churches. It has played a prominent part in the affairs of our own denomination by giving to them such men as Samuel Hamel who gave his life for India as a missionary, Rev. David Hamel who served the denomination as evangelist, Mr. H. P. Donner who served the denomination as the business manager of the Publication Society for a period of 34 years. It is the purpose of the church to carry on its ministry by so interpreting the mind of Christ for our day and age that men and women in all walks of life shall become attracted to him.



The Baptist Church of Arnprior, Ontario, Canada, of which the Rev. A. Stelter is the Minister

SEBASTOPOL, ONTARIO**(Founded 1869)**

The Sebastopol Baptist Church of Ontario, Canada was organized by the General Missionary Secretary, the Rev. G. A. Schulte. On his journey to Sebastopol he found a brother deacon, Mr. Friedrich Redtmann, through whose faithful work the church came into existence and whom Mr. Schulte ordained as the first minister of the newly organized German Baptist Church of Sebastopol.

The organization took place on February 12, 1869 with 70 charter members. From time to time some of its members moved to other sections of Ontario and as a result the Daughter Churches of Arnprior, Killaloe and Lyndock were organized.

Sebastopol is a strictly rural church in a hilly, woody section of Ontario, 17 miles from Eganville, its closest station. The winters are long and hard and the getting to and from the church is connected with great difficulty for the pastor, who is now the Rev. John Kuehn.

Since the year 1914 a beautiful edifice has replaced the original log building. On August 13, 1944 this church celebrated its 75th anniversary. Its present membership is 56.

ARNPRIOR, ONTARIO**(Founded 1871)**

In 1871 the Rev. G. A. Schulte conducted a series of meetings and served communion to nine members in a farmhouse here in Arnprior, Ontario, Canada. This might be called the beginning of this church. In that year a small but enthusiastic congregation was organized, and a beautiful red brick building erected, which still with several renovations in the bygone

years is the church of today. The membership in these 75 years has slowly increased, so that at the present time it stands at 156.

In these many years the church has built up an honorable standing of Christian love and friendliness among the people of this town. Its Sunday School and Young People's Union are known as the best in town, which can render the finest programs and services in their church, or if invited to do so for other Unions.

At present, most of the members live in the town of Arnprior, which has a population of some 5000, with a number of wood and wool mills established here, in which most of our members have employment. The farm district is called the Ottawa Valley, which is a rich farming country. However, the winter's snowfall is very great, such as 1945 when a depth of 150 inches fell, most of it remaining until Spring.

In the past two and a half years the pastor, the Rev. A. Stelter, has done his service here with great joy. This church has always enjoyed a small but well balanced choir, which renders very valuable service in making the worship hour more sacred and enjoyable. We thank the Lord for this singing talent in this church.

NORTHERN CONFERENCE**EDENWOLD, SASKATCHEWAN****(Founded 1886)**

The Baptist Church of Edenwold, Saskatchewan, Canada was organized by the Rev. F. A. Peterit of Winnipeg and nine German Baptists of this locality. The church and vicinity were first named New Tulscha by Baptists who came from Tulscha, Russia. The locality was later named Edenwold because of the natural beauty of the countryside. By a Post Office error it was officially called Edenwold.

In 1909 a new church was built in the country, five miles south of Edenwold, during Mr. Poehlmann's ministry. This church was destroyed by fire on Nov. 15, 1945. The two outstanding baptismal services in the church's history were as follows: in 1906 twenty persons were baptized, and in 1932 twenty-eight were baptized.

The Northern Conference was held here three times in 1911, 1919 and in 1922. Five "Vereinungen," two Tri Unions, two Saengerfests, and one teachers' training course also took place here during the church's history.

Early in the church's existence a station, Davin, was formed. It is located 25 miles southeast of Edenwold. The members met in homes for years. Later in 1945 the building of a new church was undertaken. It was completed, as far as possible, and dedicated late in July, 1946. On June 2, 1946 the Edenwold Church celebrated its 60th anniversary with the Rev. Frank Armbruster in charge.

EBENEZER WEST CHURCH, SASK.

(Founded 1889)

The Ebenezer West Baptist Church of Saskatchewan, Canada is located on the open prairie country. It is "the mother" of the nearby Springside Church, which is now larger in membership than the West Ebenezer Church.

Although this church, founded in 1889, is not very large in membership, it is still very active. It has a very fine and lively young people's society, a good choir, and also an orchestra. On Sunday, Oct 27, 1946 the church served as host to the Saskatchewan Tri Union Song Festival, in which five choirs participated.

In the past few years three of the church's young men have entered Rochester Seminary. The Rev. Reinhold Kannwischer is pastor of this church as well as of the nearby Springside Church.

EAST EBENEZER CHURCH, SASK.

(Founded 1889)

Ever since 1889 the East Ebenezer Baptist Church of Saskatchewan, Canada has gone forward in its glorious ministry to a large community in the name of Christ. The Rev's. R. Fenske, F. A. Bloedow, C. F. Zummach and others laid a worthy foundation, and as its members have labored onward to this day, the Cross of Calvary has remained its central power and lifeblood.

The building is aptly situated in the town of Ebenezer. The church's influence has manifested itself throughout the years. Thus far, it is the only church in town with no beer or pool hall, dance hall or theater to cope with. Musical talent has always been an outstanding part of this church. Even throughout the present war years the large group of young people and its musical contributions have added to the vital ministry in its own and neighboring churches. Because of the peaceful attitude of its members, its ministers served not only with joy but also can look back upon days of happy fellowship in Ebenezer.

As an expression of appreciation to God and its ministers, the people built a new parsonage in 1945 and redecorated the interior of the church in 1946. Last summer the first Vacation Bible School was held with 34 children enrolled. The Lord put his seal of approval upon the work of his people by giving us the joy of baptizing 14 young people last year. The Rev. G. Beutler is the pastor.

WINNIPEG, MANITOBA (Founded 1889)

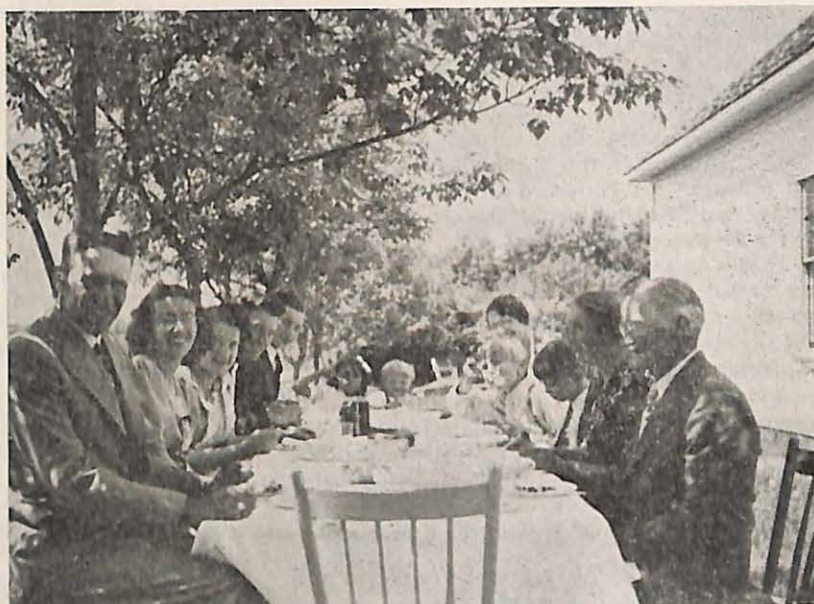
The McDermot Ave. Baptist Church of Winnipeg, Manitoba was founded in 1889. It has carried on through these 57 years with the sole object to be a guide for lost souls to a Savior and salvation from sin.

The church has been a gateway for the churches throughout western Canada, not only during times of immigration, but almost continually. Not only have churches been helped, but during this time 11 young men have gone into the great harvest fields of the world. These have been: Albert Ittermann, Albert Krombein, J. B. Kornalewski, E. Mittelstedt, Max Mittelstedt, Wilfred Bloedow, Paul Hunsicker, E. M. Wegner, C. T. Rempel, Ted. Colley, and Wm. Giedt. One young woman has worked as missionary in Bolivia for over 17 years. Another one is preparing herself for work on the foreign field.

We are thankful for the faithful

the many young people and their spiritual development, we will conduct a part of all services in English. The Sunday School has many children and aggressive plans are being made for training and advancement. The Edmonton Bible Institute and the mission work among the Indians receive faithful support from the church. The Woman's Missionary Union is carrying on a very appreciated work in the church and community. The Rev. C. H. Seecamp is the pastor.

The Station, Clover Lawn, has built a fine church with the help of the First Baptist Church of Leduc. Services are here conducted every Sunday afternoon in the English language.



The Rev. and Mrs. J. C. Rempel (Now Retired from Active Service) of Seven Sisters, Manitoba Enjoy a Sunday Dinner With Relatives and Friends in a Lovely Out-of-Door Setting

servants of God who did so much to make the church what it is today, and not the least do we thank God for the present pastor, the Rev. Otto Patzia, who helps along in every branch of the work.

FIRST CHURCH LEDUC, ALTA. (Founded 1894)

The First Baptist Church of Leduc, Alberta, Canada has a great and glorious work in its community of almost exclusively German-speaking people. An open door is set before us to testify of the saving blood of Jesus Christ. Our young people, of whom we have many, take a very active part in the work of our Lord. Many of them have attended and graduated from the Edmonton Bible Institute, others are going now to become more efficient in service, and a number have become ministers and ministers' wives. Two young men of our church left in the Fall of 1946 for Rochester, N. Y., to prepare themselves as minister and medical missionary, respectively.

All services have been in the German language, but now for the sake of

NORTHWESTERN CONFERENCE

LEBANON CHURCH, WISCONSIN (Founded 1849)

The Lebanon Baptist Church near Watertown, Wisconsin was organized on April 8, 1849. It is the oldest German Baptist Church in the state of Wisconsin. The Rev. Wm. Grimm organized the church with 16 members. He was also their first pastor.

Sixteen pastors and student pastors have served the church in the 97 years since it was organized. The Ladies Mission Society was organized in 1883 under the leadership of the Rev. and Mrs. H. J. Mueller. As a Ladies Aid, we continue giving and working for the Lord. A Young People's Society was organized in 1893 but it has been discontinued.

Our membership is very small now. Many who found Christ their Savior in our church are now working for him in many states of this country and Canada.

MANITOWOC, WISCONSIN

(Organized 1850)

The First Baptist Church of Manitowoc, Wisconsin, formerly the Kosuth Baptist Church, was organized as a German Baptist Church in 1850. The church has seldom had more than a hundred members; for a great number of years considerably less. Our membership has always been almost entirely rural. The bulk of our young people have gone to the city and joined other churches. Among our people now are fifth generation descendants of two of our original members, and fourth generation descendants of six of our original members.

The first church building, a small log structure, was erected on two acres of land about six miles north of Manitowoc. The ground was secured from a member of the church whose grandson still operates the same farm. This log church was replaced in 1888 by a frame building which in December 1945 was moved to Manitowoc, a city of 26,000 inhabitants. The same building with new additions in the back, in the front and a basement at a cost of about \$22,000 will be erected soon at a favorable location in the city.

needed by a manufacturing concern. The present corner was purchased in 1901 and Rev. O. R. Schroeder, the pastor at that time, supervised the building of the spacious church that now stands at Milwaukee Ave., and Hamilton Street.

The church has not enjoyed a spectacular growth, but there has been a steady progression. Following the first World War the church passed through the inevitable transition period of language, but not before losing many members to the English-speaking churches. In recent years the church has recovered much of its prestige and has taken a conspicuous place among the leading evangelical churches of the city.

We are most proud of our Sunday School which is probably one of the best organized and most efficient in the city. Many improvements have been made to the church property in the last five years. We are looking forward to God's blessing upon us in the future days.

The church has been always a missionary-minded church, and at present is giving better than \$20.00 per capita for all missionary purposes. Some of its sons and daughters have



The Grave of the Rev. John Wendt at St. Bonifacius, Minn., the Founder and First Pastor of the Minnetrista Baptist Church of Minnesota

Here the church should have a great opportunity since there is no other Baptist church in the city.

GRACE CHURCH, RACINE,

Wisc.

(Founded 1854)

Ninety-two years ago the Grace Baptist Church of Racine, Wisconsin was founded in the city of Racine on the shores of Lake Michigan. It was then known, of course, as the First German Baptist Church. The Rev. J. Eschmann was its first pastor. The church outgrew its first building two years later, and then was obliged to sell the second building as the site was

been and are still occupying important places of service in God's vineyard. Those we should mention are: Mrs. F. B. Meyer, who died a martyr's death in the Philippines in 1944; Mr. Fred Singer, who for 20 years conducted Racine's only Rescue Mission, and who went to be with the Lord in September 1946; William Schobert, now a pastor in the state of Michigan; James Hilker, missionary in Africa; Miss Dorothy Aceto, now a student at Berkeley Baptist Divinity School; Miss Lillian Jacobsen, our missionary among the Cameroons, is supported in full by our church. Still other young people are contemplating Christian work in the near future.

IMMANUEL CHURCH,

MILWAUKEE, WIS.

(Founded 1856)

After ninety years of struggles, triumphs and defeats, the Immanuel Baptist Church of Milwaukee, Wis., faces the future with splendid physical and spiritual assets. The church edifice and the parsonage, valued conservatively at \$125,000, give evidence of the thousands of dollars spent in recent years for their maintenance and modernization. The membership at this time possesses resources of trained leadership such as few churches of equal size can boast.

This church also belies its years as to organizational efficiency. A new church constitution, a totally reorganized church school, and a most promising youth setup, lend to the maturity of an "old" church the vitality and zest indicative of a fast growing youngster.

Located in a city where the Baptist witness has been buried to a great extent by the acceptance of the practice of "open" or "associate" membership by almost all Baptist churches, the Immanuel Church stands out invariably and conspicuously as a "traditional" Baptist church. This Biblical emphasis in the pulpit and in the entire church program has brought a good number of fine families from other Baptist fellowships into the Immanuel Church fold in recent years. In faithfulness to the Word, and in wholehearted devotion to the Savior, this church faces opportunities today as great as any in the many years of a rich and eventful history. Dr. Thorwald W. Bender is the pastor.

MINNETRISTA CHURCH,

MINNESOTA

(Founded 1858)

The Minnetrista Baptist Church, near St. Bonifacius, Minnesota, receives its name from the township in which it is located. The church was founded in November 1858, six months after Minnesota attained the status of statehood.

The present edifice with its tall steeple makes quite an impression on the passerby. This church is an improvement over the school house type which existed before 1912 or the log structure with which our church began. We are happy to have among our membership that humble builder, Mr. Ed. E. Beise, who continually gives of his time, his talent and his money to keep our building attractive.

Last summer (1946) the interior of our church was redecorated. The inscription of Ephesians 4:5 over the baptismal was also changed from German to English. New lighting had been planned but because of the scarcity of new fixtures this part of our plan will have to wait until some later date. We are also hopeful of getting an oil burner installed.

It is not difficult to worship God in these attractive surroundings. But we desire to have more than that. We

endeavor to hold high the glorious banner of the Cross. Such was the desire of the founders. Such is the desire of its present membership. Ours is a small church with a wide ministry. Although it draws only a few families from the Catholic village nearby, its influence can be felt in the neighboring towns. Work in a small church has its definite limitations as well as its opportunities for service. Though we are a feeder for the larger churches in urban sections, we gladly accept the challenge to be God's lighthouse, his life-saving station at the cross-roads.

NORTH FREEDOM, WISCONSIN (Founded 1858)

In a natural setting of beauty of tree-covered hills, valleys and towering rocks, nestles the little town of North Freedom, Wisconsin. Herein stands the beautiful red-brick church known as the North Freedom Baptist Church. With its steeple ever pointing to God and reminding us of him from whom all blessings flow and who in 1858 inspired 14 pioneering Christians, who saw their own needs as well as looking to the needs of the future, to organize "The Church of Baptized Christians." This little church of 14 members has grown to the present membership of 185, not counting the hundreds who have gone to their heavenly reward or have moved to other communities. Out of our midst have gone five individuals into full-time Christian service.

Due to its rapid growth in membership and influence the old edifice became too small to accommodate all who came to worship. Thus in 1903, during the pastorate of the Rev. Julius Kaaz, the present building was erected. Here, in an atmosphere of simple beauty and in the presence of God, man comes to worship and to meditate.

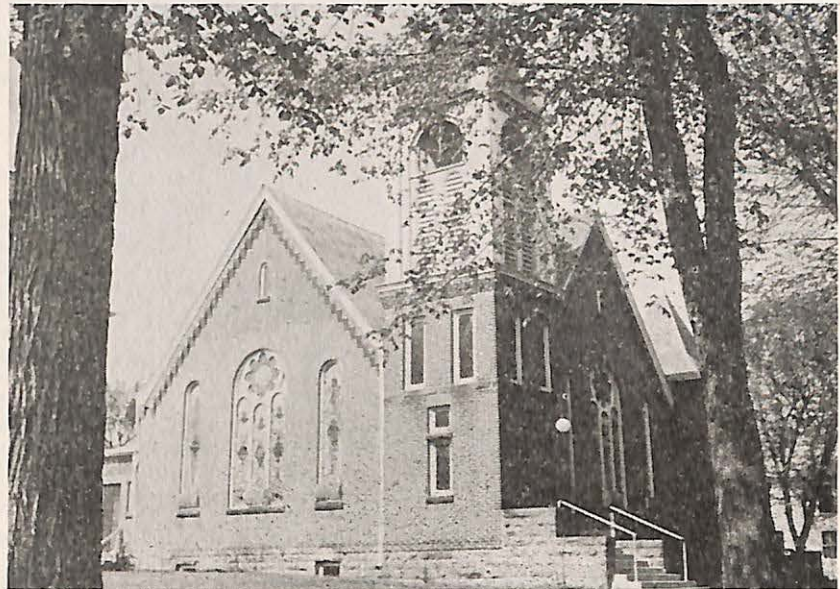
In 1943, during the pastorate of the Rev. Ralph Rott, now in the Chaplaincy of the U. S. Army, the church celebrated its 85th anniversary. During this great celebration a fund was begun to purchase a new organ and in July 1946 the new Hammond Electric Organ was installed. As soon as they are available, a set of chimes will be added.

Faithfulness to Christ and a great zeal for missions continue to be the watchword of our church. God's Word has been preached faithfully throughout these many years, to which souls have responded in loyal and faithful service to him. The Rev. Thomas Lutz is the pastor of the church at present.

BAILEYVILLE, ILLINOIS (Founded 1865)

The Baptist Church of Baileyville, Illinois originated with only a few families that came over from Ihren, Ostfriesland, Germany. Since then it has supplied memberships to many of the churches of our denomination. It seems to have been the stopping place for immigrants from the Ostfriesian territory.

After some time the agricultural call westward caused many to move farther



The Baptist Church of North Freedom, Wisconsin, Founded in 1858

into the new country, establishing and uniting with churches in these communities. Beginning in 1865 through the fellowship of these few families, these relationships have now spread through the states of Iowa, Minnesota, the Dakotas, and elsewhere.

The first building that afforded many blessings was burned in 1920, and the present brick structure took its place. In recent years this building was remodeled to accommodate the growing need for Sunday School classrooms. Today with exceptionally fine equipment and under the direction of its present pastor, the Rev. Herman Renkema, we have just completed 2 years of spreading the Gospel by radio and we are concentrating our special efforts upon reaching youth for Jesus Christ.

Knowing the goodness of God in saving many souls during these past years, we bare our arms to the future and by the power of his Spirit we shall see many more spiritual victories.

THE SKETCHES OF OUR CHURCHES

Every other year another group of fifty of our churches will be presented in these pages of the ANNUAL for the information of our readers. These brief church sketches will continue to bring human interest items and historical data about their work. By saving the copies of the ANNUAL for a number of years, the reader will have a complete record of most of our churches.

Every effort was made to present all of our oldest churches in this issue. Several requests were sent to the churches affected. Because of unfortunate circumstances beyond our control, the following churches are not represented in these pages:

Second Church, New York, N. Y. (Founded 1855).

Walnut St. Church, Cincinnati, Ohio (Founded 1857).

Neustadt, Ontario (Founded 1859).

St. Joseph, Michigan (Founded 1860).

Bluebonnets! Beautiful Texas Bluebonnets!

(Continued from Page 35)

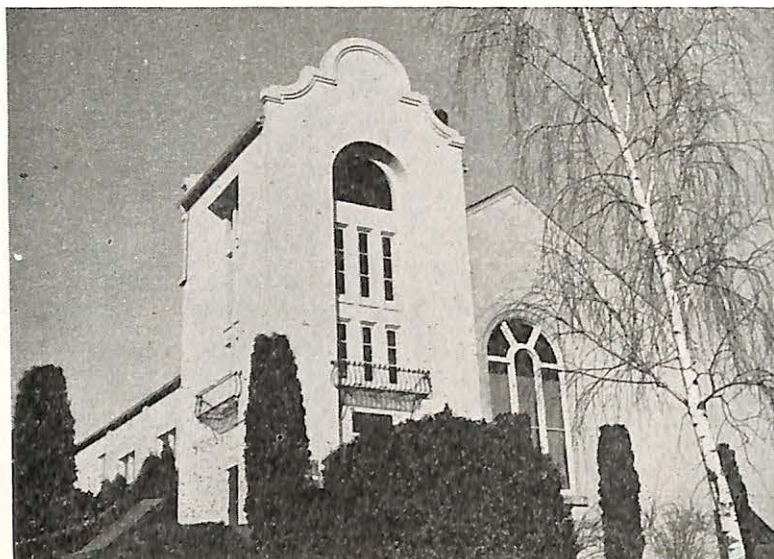
air, present a picture that is dear to the heart of every Texan. Anyone who hasn't travelled in the springtime, "deep in the heart of Texas," is challenged to do so and to realize anew God's handiwork in nature.

SPIRITUAL BLUEBONNETS

Just as our attention is drawn to the fields of bluebonnets, so are we aware of the sweet fragrance of sacrifice and service, as well as the genuine Southern hospitality of our Christian people, who are carrying on the Lord's work here in the deep, sunny South. Although we have only a small cluster of churches in this great state, their influence is far-reaching, yea, even to the Cameroons of dark Africa through one of its "Bluebonnets." (Miss Margaret Kittlitz of Waco, Texas.)

Sometimes our young people, as the bluebonnets, are found blooming singly when they are away from their homes attending colleges, teaching or found in other Christian work. Their influence is thus carried far and wide. Again the influence of our people comes to us from areas where many are working together in our churches, various societies, encampments, associations and conferences.

The colors of the bluebonnets suggest a challenge to all of us; the blue, the color of heaven, for reverence to God, loyalty, sincerity and truth, and the white for hope, purity, cleanliness of life and conduct. "Blessed are the pure in heart: for they shall see God."



The Bethany Baptist Church of Oregon, Founded in 1879, the Mother Church of All the Pacific Conference Churches

PACIFIC CONFERENCE

BETHANY CHURCH, OREGON (Founded 1879)

The Bethany Baptist Church, founded in 1879, is the oldest North American Baptist Church on the Pacific Coast. It is located just over the west hills from Portland in the beautiful Tualatin Valley, which is rapidly becoming a residential section for suburban Portland.

The present beautiful building, the third church house built by the church, is well furnished and has perhaps the finest toned organ in the state. The first building was repaired and dedicated as a memorial during the meeting of the Pacific Conference in 1945.

All churches of the Oregon Association took part in financing the restoration, feeling that all had been enriched by the organization of this first church.

Since early days the church has had missionary zeal. In the early days members went out on, horseback, horse and buggy and even on foot, to bring the Gospel to other communities. During the past year our mission project at Villa Ridge (in West Portland) has advanced rapidly and a fine edifice has been erected. The other churches of Oregon contributed liberally for this cause also. The Rev. Virgil Savage is the pastor.

To many people mention of the name, Bethany, will bring recollection of the late William Graf who served the church faithfully for over 20 years. The Rev. Frank Friesen is the present energetic pastor of the church.



The Fifteenth Street Baptist Church of Los Angeles, California

LOS ANGELES, CALIF.

(Founded 1886)

It was in the year 1886 that, under the leadership of the Rev. F. C. Koehler, the First German Baptist Church of Los Angeles, Calif., was organized. Very small in its beginning since the first meetingplace was in the home of Mr. John Schramm, it became a bulwark against the might of darkness and a lighthouse for the cause of Christ.

Last year in 1946 we were privileged to observe our 60th anniversary. As we looked back, we recalled the twelve messengers of Christ who labored faithfully in this span of time. Our church is now known as the Fifteenth Street Baptist Church.

The mission spirit was predominant all through the years as the following served as missionaries at home and abroad: Mary Wuttke, Mary Rapp, Anna Trieloff, Rev. K. Feldmeth, Rev. G. Peitsch and at the present time we have the responsibility to help in the support of two of our own girls, Florence Eisele with the Latin American Mission Society in Mexico, and Florence Dilworth with the African Inland Mission Society. Besides this, we strive to support the mission enterprise of our denomination.

Since the vicinity, in which the church is now located, is rapidly becoming a business section of the city, we are looking forward to the time soon when it will be possible for us to move into a residential section, which will afford greater local missionary opportunities. With this in view, about three years ago a building fund was started, and in three years this fund has gone over the \$10,000 mark. The Rev. E. Mittelstedt is the present pastor of the church.

SALEM, OREGON

(Founded 1890)

Organized June 1, 1890 with 16 members. Population of Salem was then 4250. Meetings were conducted in a school house. Two building lots were purchased at the corner of North Cottage and D Streets, just nine blocks from the beautiful State Capitol buildings for \$300, and a church was built and dedicated on May 15, 1892. A parsonage was erected in 1901. The church has been self-supporting since 1905. At one time four mission stations, located ten, fourteen and thirty miles distant, were established of which two organized churches.

Nine ministers served the church. There were 315 baptisms. In 1928, with a membership of 137, the present reinforced concrete, brick-faced edifice was erected at a cost of \$18,000. Eight years later the church was free of debt. During the war we were the first to give monthly contributions toward the Service Men's Center, one of the finest in the state. The renovating cost just now has amounted to \$5,000. Monthly services are conducted in our State Institutions.

Our church, one of the four Baptist churches in the city, has grown to a present membership of 220—the city to 40,000 population.

Dr. J. F. Olthoff concluded his ministry in 1946, and Rev. G. G. Rauser is the present minister. Miss Eva Krenzler is the church missionary and the church project is to send out Miss June Reischke, one of our own girls, who has heard the call of the Cameroons mission field.

TRINITY CHURCH, PORTLAND, OREGON

(Founded 1891)

It was on Sunday afternoon, January 4, 1891 that a group of German Baptists met in Portland, Oregon to organize the First German Baptist Church of Portland. To this small church came the Rev. Jacob Kratt of our Seminary in Rochester, N. Y., and his young bride in 1897. During the next forty years these two gifted and enthusiastic Christian workers rendered a unique service. It was during their ministry that our present church building was erected and the membership grew from 85 to 657.

Under Dr. John Leypoldt's ministry, the church changed its name to the Trinity Baptist Church of Portland, Oregon and observed its fiftieth anniversary. From a neighborhood church, in the intervening 55 years, we have now become a downtown church.

We have always been deeply interested in our denomination's mission work, giving liberally to support the work, especially the Cameroons field, since Mrs. Clara Gebauer is the daughter of Dr. and Mrs. J. Kratt.

We started a new mission project in Glen Cullen, west of Portland in 1946. The land has been cleared and buildings will be constructed as soon as possible. The Rev. John Wobig began his ministry in our church on September 25, 1946.

STAFFORD CHURCH, OREGON

(Founded 1891)

The Stafford Church near Sherwood, Oregon is thankful to God for the opportunity to serve together with Christ in such a beautiful section of his world. Our new and greatly enlarged church building is a monument to God and thrills our hearts as it stands on a hill surrounded by God's own beauty as revealed in the abundance of trees, the rolling hills, the productive fields and the many souls we can reach for Christ.

During the past seven years God has increased our number 225 percent, and the church school 300 percent. He has also put the desire in the hearts of his people to give, so that our missionary giving has increased yearly on an average of 225 percent during this seven-year period.

The church is not satisfied to care for its household alone but is reaching out to the youth of the community so that today one-fourth of its total membership consists of radiant young people who stand alone in their relationship to the church, as far as their families are concerned.

God has worked mightily in our midst and as co-laborers with Christ we are witnesses to these things. The Rev. Leland H. Friesen is the pastor.

SOUTHERN CONFERENCE

GREENVINE, TEXAS

(Founded 1861)

The Greenville Baptist Church is the mother church of our Southern Conference. It is located in the small village of Greenville, Texas. It has been standing here as a landmark, yes, a lighthouse for 85 years. Streams of spiritual blessings have flowed from it. Nearly all of the churches in the Southern Conference were founded by missionary-minded members of the mother church, who moved to the various localities.

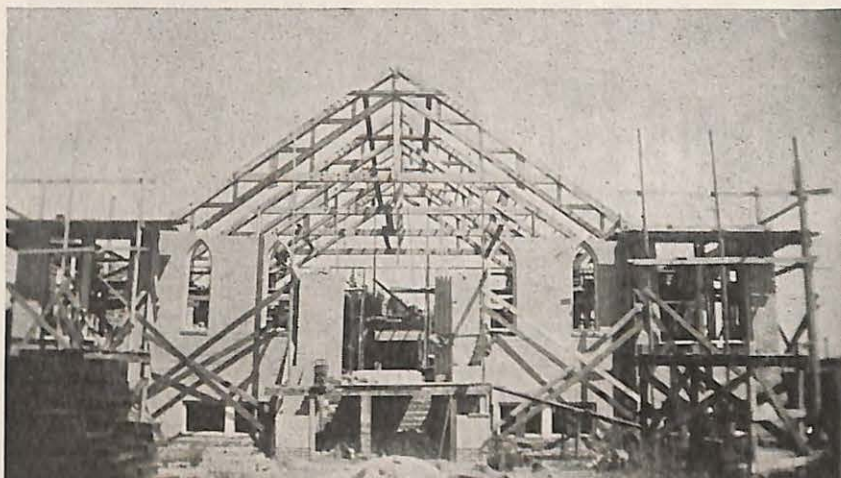
Here in the so-called "no man's land," they preached the gospel as best they could. People were converted and new churches were founded. Many times the members of the mother

who were expected from the former New Berlin Church made their appearance due to bad weather.

Elder (as they called him in those days) F. J. Gleiss from Harwood presided, the "Hamburger Confession of Faith" was adopted, Mr. Ernest Vorpahl was elected deacon and Mr. Fehner as clerk. Rev. F. J. Gleiss was called as pastor and was to preach for the newly organized congregation once every four weeks. The salary agreed upon was \$43.00 per annum.

At the second congregational meeting held on March 10, 1883 five more members were added to the group making the membership nine. At this second business meeting the chairman recommended and received an offering for our Seminary amounting to \$3.25. The first chapel was built during the Rev. Jos. Gronde's pastorate and was dedicated on December 13, 1885.

The Rev. David Zimmerman is really



The Cottonwood Baptist Church of Texas Under Construction After a Disastrous Fire Had Destroyed the Second Church Edifice

church were discouraged, when members moved away. But souls were again saved and brought into the church, only to lose them again for a greater cause — to establish another church elsewhere.

In spite of its age, the various branches of the church are active, of course. The Ladies' Missionary Union won the Southern Conference banner through the point system set up by our National Union officers in the past year.

Since our church is right across the street from the main place of business, our young people have bought a modern, illuminated bulletin board as one of their projects for the year. This will preach the gospel to those who go to no church. The Rev. J. J. Lippert has served as pastor since 1935.

ELM CREEK, TEXAS

(Founded 1883)

The Elm Creek Church of Texas was organized following the dissolution of the New Berlin Church on January 20, 1883 in the home of Mr. and Mrs. Ernest Vorpahl. Evidently they had a "Norther" in Texas on that day because according to the minutes of that first meeting only four out of the ten

not the pastor of this church, but is free to visit these fellow-Christians whenever there is a fifth Sunday, which happens once in three months, and preach for them. This congregation has never been strong numerically nor financially and has had to weather many a storm, but in June 1946 student Edward Link and the Rev. David Zimmerman conducted evangelistic meetings there for one week which resulted in three conversions and baptisms. This congregation celebrated its 50th anniversary on June 16, 1933 and is now 63 years old.

COTTONWOOD CHURCH, TEXAS

(Founded 1884)

The Cottonwood Baptist Church is located eight miles south of Lorena, Texas, a rural church with the nearest store and small town three miles away. The Cottonwood community is composed of the church, parsonage, public grade school, and some farmers in the neighborhood. Growing cotton is the main crop here.

The church was organized in the year 1884 with fifteen charter members of whom one is still living. Four

church buildings have been erected in these 62 years of the church's existence: the first building in 1888 under the leadership of Rev. F. C. Gleiss; the second in 1898 under Rev. A. Stern; the third in 1929 under Rev. L. Gassner; and the fourth in 1943 under Rev. C. H. Seecamp.

The church building of 1929 was destroyed by fire in 1942. The members pledged themselves to greater service and consecration to the Lord and constructed a more magnificent building than ever before, the total cost being \$33,000. A small loan of

years. The pastors have been: J. E. Sydow, F. L. Sievers, C. Ekrut, F. R. Fehlberg, Theo. Frey, R. Kaiser, C. C. Laborn and W. H. Buening.

For a number of years the church has been co-operating with the Southern Baptist State Convention and since there was until recently a convention church that also had been given the name, Bethel, this church was long known as "German Bethel." But in more recent years it was thought best to drop the term, "German," and now it is known to all in these parts as "Bethel Heights" because of the high

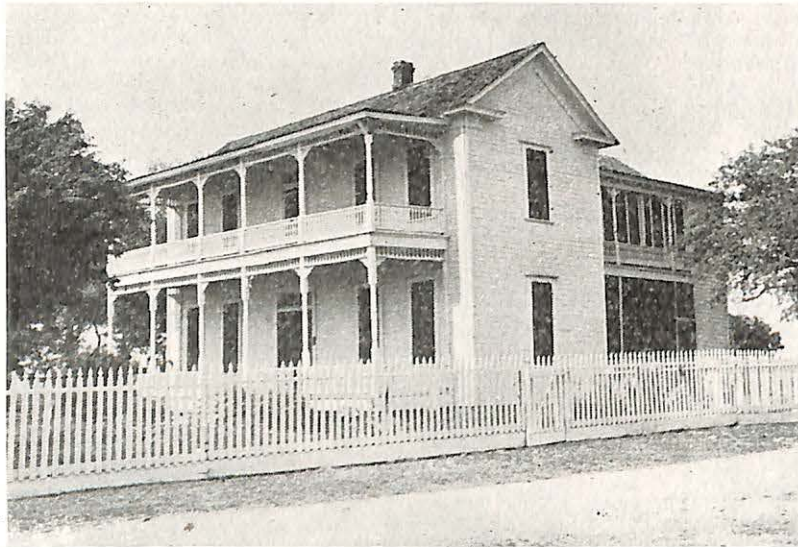
a two-acre tract of land given the congregation by Mr. Franz Marstaeller and was dedicated on March 25, 1893.

The following ministers and students served the church in the order given: J. A. Benson, G. C. T. Schaible, F. Sievers, J. P. Brunner, J. Niemann, J. E. Ehrhorn, R. Vassel, C. H. Edinger, M. G. Mittelstedt, and the present pastor, David Zimmerman.

The church was remodelled and enlarged during the ministry of the brethren Sievers and Brunner. The first parsonage was built during Mr. Benson's time and the second one during Mr. Vassel's ministry. The roof of the original church once caught fire, but was seen in time and extinguished, but in September 1940 the church was completely destroyed by fire.

The present house of worship was erected and dedicated on May 4, 1941. Ten years ago the fiftieth anniversary was observed in connection with the South Texas Association.

One brother from this church is in the Christian ministry (Rev. Ed. R. Lengefeld) and another (Mr. J. Roland Ahlhardt) entered our Seminary last Fall. The church has been a light-house in this community since it was first founded sixty years ago in 1886.



The Old Southern House of the Schmeltkopf Family Near the Immanuel Baptist Church of Kyle, Texas

\$4,500 was upon the building at its completion, which was paid within two years, and on March 31, 1946 the note was burned, with the Rev. M. L. Leuschner as our guest at that memorable service.

During the 62 years of the church's existence 16 pastors have served the church: A. Haeusler, F. C. Gleiss, Chr. Keller, H. Brueckman, Peterreith, A. Stern, Theo. Schaible, Phil. Lauer, Paul Frederichsen, H. Ekrut, A. Knopf, Leo Gassner, J. E. Ehrhorn, H. Ekrut, C. H. Seecamp, and J. R. Wyatt.

Musical talents are found in great abundance in this church, which have all been put to work to glorify the Lord.

GATESVILLE, TEXAS

(Founded 1886)

The Bethel Heights Baptist Church near Gateville, Texas was organized on October 24, 1886 and incorporated on January 25, 1900. The records show that it was first called Bethel Church on March 10, 1889. The original place of worship was erected in 1890, and in 1911 as well as in 1936 the church was enlarged and now has seven rooms outside the main auditorium.

In these sixty years the church has had eight pastors, who shepherded the flock in range of service from 2 to 12½

point on which the churchhouse stands, from where it can be seen for many miles from all directions.

Four of its members entered the larger field of service. For a goodly number of years the church was a mission church. It is now self-supporting. Of its 150 members 28 of the young men were called to the services in World War II and all were spared. Three others who were connected with the church through marriage also served the colors, of whom one paid the supreme sacrifice.

KYLE, TEXAS

(Founded 1886)

The Immanuel Baptist Church of Kyle, Texas was organized on Feb. 16, 1886 in the home of Mr. and Mrs. George Wiegand with 16 members. The names of the founders were: Wiegand, Siebenhausen, Heidenreich and Mueller. Mr. J. A. Heidenreich was elected as moderator as well as preacher, and Mr. George Wiegand served as clerk.

The services in those early days were held in the homes of the members and the Plum Creek schoolhouse. The church was officially recognized on Dec. 23, 1889 by the San Marcos Association and joined the Texas conference on August 20, 1890. The first church edifice was erected in 1893 on

SOUTHWESTERN CONFERENCE

DICKINSON COUNTY CHURCH,

KANSAS

(Founded 1866)

The First Baptist Church of Dickinson County, Kansas is probably better known for its early beginnings than for its great accomplishments. Before the entrance of Kansas into the Union of the United States in 1861, the entrance of God's Word had brought eternal life to some of its inhabitants. In 1866, after seven years of missionary effort, the church was organized. Thus it became the oldest church in the present Southwestern Conference as well as the first Baptist Church of this county. The territory covered was large and the transportation difficult which resulted in a second church being organized a few years later, known as the Ebenezer Baptist Church.

Drought, pestilence and abundant harvests, spiritual decline and glorious revival have all influenced the progress of the church. The continuous preaching of the precious Word has ever resulted in souls being saved and thus we give thanks to God. One revival campaign of a generation ago still stands out because God saw fit to convict and convert a group of young men who were determined to break up the meetings. Today not only the church building but a large tent also is used to hold union meetings with neighboring evangelistic churches to reach the unreached for Christ. The Rev. G. Wesley Blackburn is the pastor at present.

SHELL CREEK CHURCH, NEBRASKA

(Founded 1873)

It was in 1870 that a group of Baptists came from Germany and settled in Plant County, Nebraska. Since there was no church of their faith in this area near Columbus, this group of twelve made plans to organize a Baptist Church in 1873, which was known at that time as the Elk Creek Church, now called the Shell Creek Baptist Church.

For a few years this group had no pastor to break for them the Bread of life. In the year 1876, Mr. H. P. Banthack came from Germany and settled in this community. At that time he was not an ordained minister, but after taking over the leadership of this small church, he was ordained and served as the pastor. The church grew under his leadership until in 1893 the Lord took him to his reward.

As the years passed by, some of the members went to different communities and as a result three other churches were organized, all of which grew out of the Mother Church of Shell Creek, Nebraska. Out of this church came also four young men who dedicated their lives to the Gospel ministry, of which the writer of this report is one and the present pastor, Rev. John Borchers.

LORRAINE, KANSAS

(Founded 1878)

The Spring issues of "Der Sendbote," 1877, announced the founding of a German Baptist colony in central Kansas. Settlers came by ox-cart and covered wagon, and soon the prairies were planted to wheat and corn.

Christian services were conducted in the sod houses of the colonists. On June 22, 1878 a church was duly organized, and plans made for the erection of a building of native stone to be quarried from nearby hills.

Changes were made in this building in 1890 and 1892 to accommodate the ever increasing congregation. In 1893 an entirely new building was erected, and it served the church until 1936 at which time the present edifice was built.

The church is still the center of the community life, exerting great influence over the entire township. Latest improvements contemplated are the installation of chimes to be heard over a radius of several miles, and the building of a recreational park for the young people.

Blessed with rich musical talent and a sincere love for the Word, and housed in one of the most completely modern church edifices in Kansas, the congregation has, beyond question, proved itself a church with a missionary heart. The Rev. Fred G. Ferris is the pastor of the church.

BETHANY CHURCH, KANSAS

(Founded 1878)

In 1878 on the windswept, rolling plains of northern Kansas, four pioneer families who wanted a church where



One of Several Highway Bulletin Boards Near Okeene, Oklahoma Built by Harry Geis (Right) of Okeene With Rev. Menno Harms of Gotebo, Okla., Standing Alongside Him

they could worship in a familiar language, organized a German Baptist church near Vesper, Kansas. Rev. Theodore Klinker became the first pastor. Because they wanted Christ always to be a welcome and honored guest, they named their church Bethany.

The present membership is 107. Through the various organizations most members have an opportunity to assume positions of responsibility and leadership. Not all who attend Sunday School here can make this community their home. Therefore, the church has stressed the need of winning boys and girls for Christ and teaching them his Word. It is repaid when the young people and families who move away continue to be active.

The church has known great spiritual revivals. It has also felt the blows of depression and failure. In 1930 a beautiful new church was erected. This was paid for by the Lord's Acre method, since the people believe that a share of their fields and livestock belongs to the Lord. By this method liberal offerings have also been given for missions.

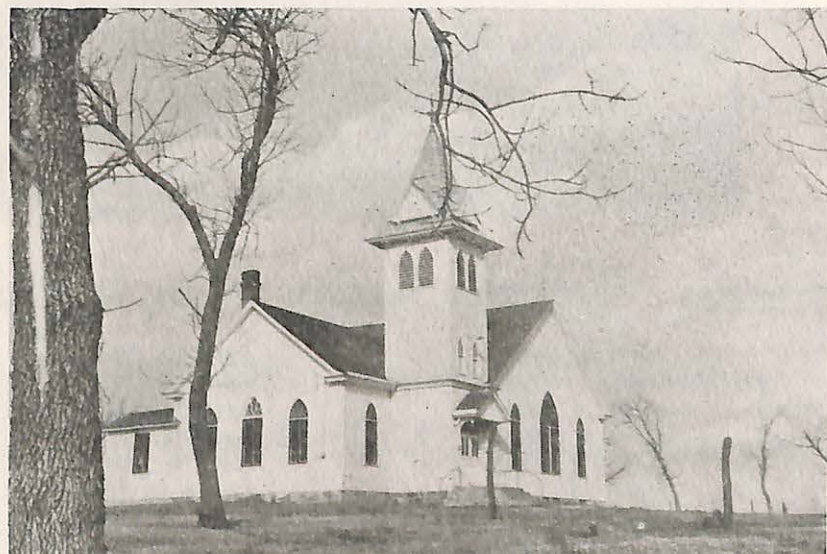
MT. ZION, KANSAS

(Founded 1881)

"Beautiful for situation . . . is Mount Zion" on the hill looking southward out over the green valley of the Lyons Creek, 14 miles south of Junction City, Kansas. The Mt. Zion Church has never been large, but it has always been fruitful. In 65 years five ministers of the Gospel have come from its membership. These have been Albert Heinz, now with the Lord; Hugo Schade; Otto Brenner, now of Westington Springs, South Dakota; and Arthur Schade. In May, 1946, we ordained to the Gospel ministry our fifth son, Charles Zoschke, who now serves the Baptist Church of Hamilton, Kansas.

No less proud is Mt. Zion of her four daughters who serve faithfully beside their pastor husbands. They are Mrs. Emmanuel Fromm of Kansas City, Mo.; Mrs. R. A. Klein of Gackle, North Dakota; Mrs. Roy Seibel of Waco, Texas; and Mrs. John Hooze of Ottawa, Kansas.

The Rev. J. R. Kruegel is the present pastor of the church.



The Dickinson County Baptist Church of Kansas, the Oldest Church Organization in the Present Southwestern Conference



Easter Sunday Dates for Twenty Years

April 6, 1947
 March 28, 1948
 April 17, 1949
 April 9, 1950
 March 25, 1951
 April 13, 1952
 April 5, 1953

April 18, 1954
 April 10, 1955
 April 1, 1956
 April 21, 1957
 April 6, 1958
 March 29, 1959
 April 17, 1960

April 2, 1961
 April 22, 1962
 April 14, 1963
 March 29, 1964
 April 18, 1965
 April 10, 1966
 March 26, 1967

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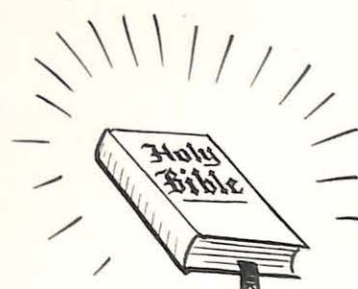
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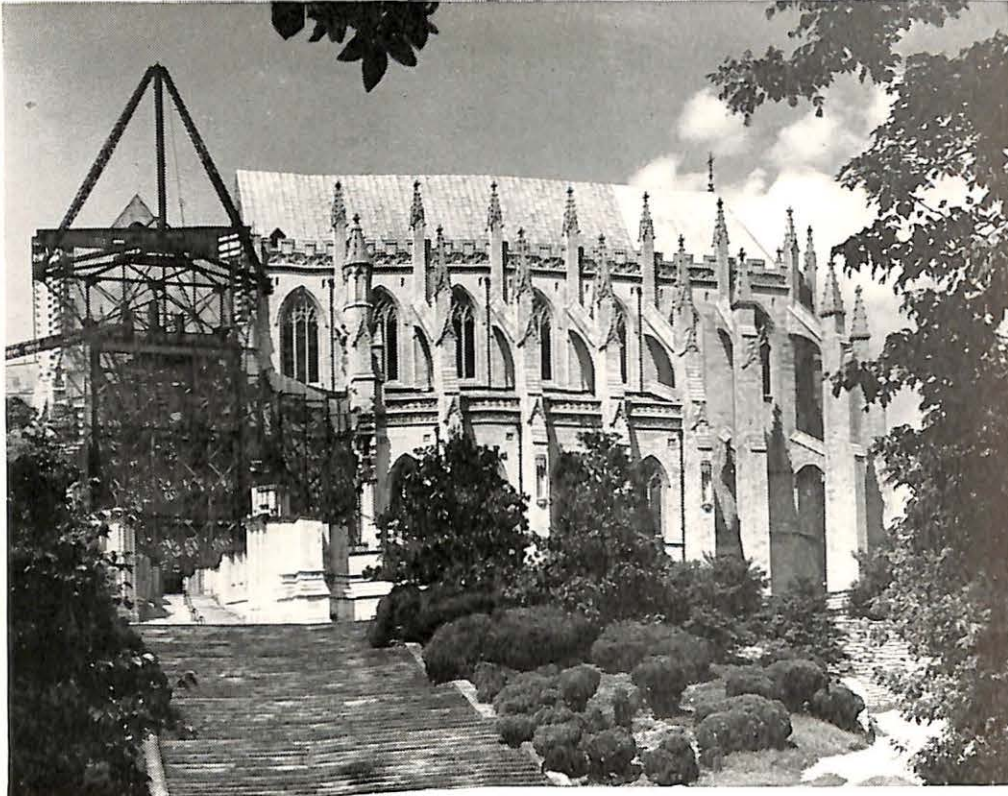
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CAMEROONS, AFRICA

More Missionaries Must Be Sent to Africa.
Building Program of \$30,000 Must Be Completed.
Cameroons Budget of \$60,000 is to Be Raised.
More Prayer Helpers Are Needed.

THE CONTINENT OF EUROPE

Our Relief Ministry Must Be Expanded.
More Gifts for the Fellowship Fund for World Emergencies.
Immigration Plans Are to Be Completed.
Danubian Mission Work Must Be Renewed.

HOME MISSION FIELDS

Expansion of Evangelistic and Building Program on the Spanish-American Field of Colorado.
Strengthening the Mission Work Among the Indians on the Bob Tail Reserve in Alberta.
Three Evangelists Visiting Our Churches.
Building the Second Unit of the Edmonton Christian Training Institute at a Cost of \$50,000 at least.

OUR ROCHESTER SEMINARY

The \$150,000 Seminary Endowment Fund Must Be Completed by May 1947.
Two New Professors Are to Be Added to the Seminary Faculty in 1947.
Facilities for More Students, Especially for More Women Students, Must Be Arranged.

THE PUBLICATION SOCIETY

An Improved Ministry by Our Publishing House to Our Churches.
An Enlarged "Baptist Herald" and New Editor for "Des Sendbote."
Publication of "Youth Compass," Books and Literature.
A Ministry of Christian Literature to the Baptists of South America and Germany.

OTHER DENOMINATIONAL SOCIETIES

Additional Facilities at the Children's Home of St. Josephs, Michigan, to Accommodate a Larger Family.
An Aggressive Program of Missionary Education Conducted by the National Woman's Missionary Union.
Preparations for the New Home for the Aged in Medicine Hat, Alberta as the 5th of Our Denominational Homes.

THERE IS WORK TO DO IN 1947 AS THE LORD JESUS CHRIST LEADS US EVER ONWARD!