

1949 ANNUAL

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Printed in U. S. A.

PRICE 50 CENTS



Denominational Calendar for 1949

January 1 (Saturday) — New Year's Day.
January 2-7 — Week of Prayer. Devotional Material for the Week's Observance Prepared by Dr. A. Dale Ihrie of Bellwood, Illinois.
January 24 (Monday) — Beginning of Second Semester at the North American Baptist Seminary, Rochester, N. Y.
February 13-20 — National Union Youth Week. "Youth Week" sponsored by the National Young People's and Sunday School Workers' Union with program material to be made available by Rev. J. C. Gunst, general secretary.
March 4 (Friday) — World Wide Day of Prayer Topic — "The Lord Is Thy Keeper." Program Material to Be Prepared by the National Woman's Missionary Union.
March 13 (Sunday) — Bible Day. Program Material Prepared by the Publication Society. Offerings for Bible Colportage Work.
March 25 (Friday) — Commencement Exercises of the Christian Training Institute, Edmonton, Alberta, Canada.
April 10 (Sunday) — Palm Sunday.
April 15 (Friday) — Good Friday.
April 17 (Sunday) — Easter Sunday. The Easter Offering Will Be Received by Our Churches from Palm Sunday to Easter Sunday for Our Denominational Enterprise.

Easter Dates for Ten Years

April 9 1950	April 13, 1952	April 18, 1954	April 1, 1956	April 6, 1958
March 25, 1951	April 5, 1953	April 10, 1955	April 21, 1957	March 29, 1959

May 15 (Sunday) — Mother's Day.
May 19 (Thursday) — Ascension Day.
May 22 (Sunday) — Commencement Sunday, North American Baptist Seminary, Rochester, New York.
May 29 (Sunday) — Pentecost Sunday.
June 12 (Sunday) — Children's Day. Program Material Prepared by the General Missionary Society. Offerings for the Chapel Building Fund.
August 22-28 (Monday to Sunday) — General Conference of North American Baptist Churches, Sioux Falls, South Dakota.
September 9 (Friday) — Classes Begin at the North American Baptist Seminary.
October 9 (Sunday) Tentative Date — Harvest and Mission Festival. Program Material Prepared by the General Missionary Society. Offerings for Foreign Missions.
October 30 — Publication Sunday. Announcements to Be Prepared by the Publication Society.
November 20-27 — Thanksgiving and Sacrifice Week. Offerings for the Denominational Enterprise.
November 25 (Thursday) — Thanksgiving Day.
December 11 (Sunday) — Universal Bible Sunday.
December 25 (Sunday) — Christmas Day.

1949 ANNUAL

VOLUME FOUR

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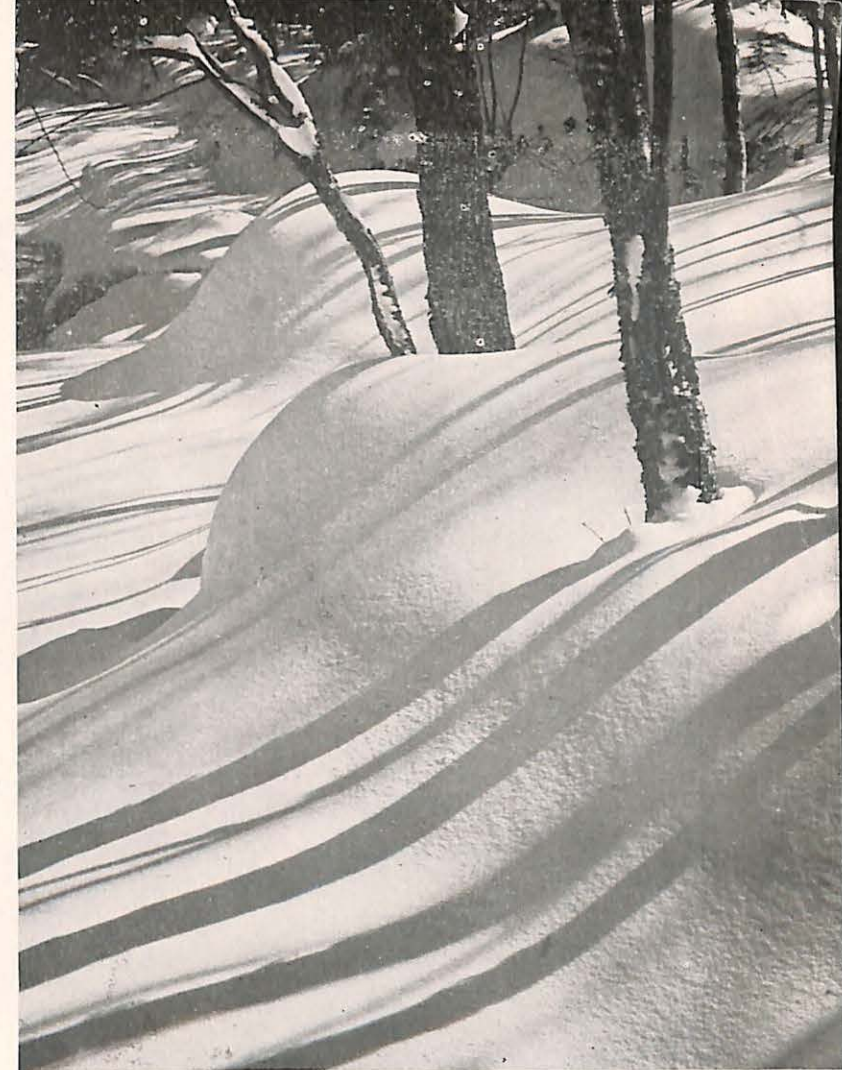
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MARTIN L. LEUSCHNER, D. D., Editor

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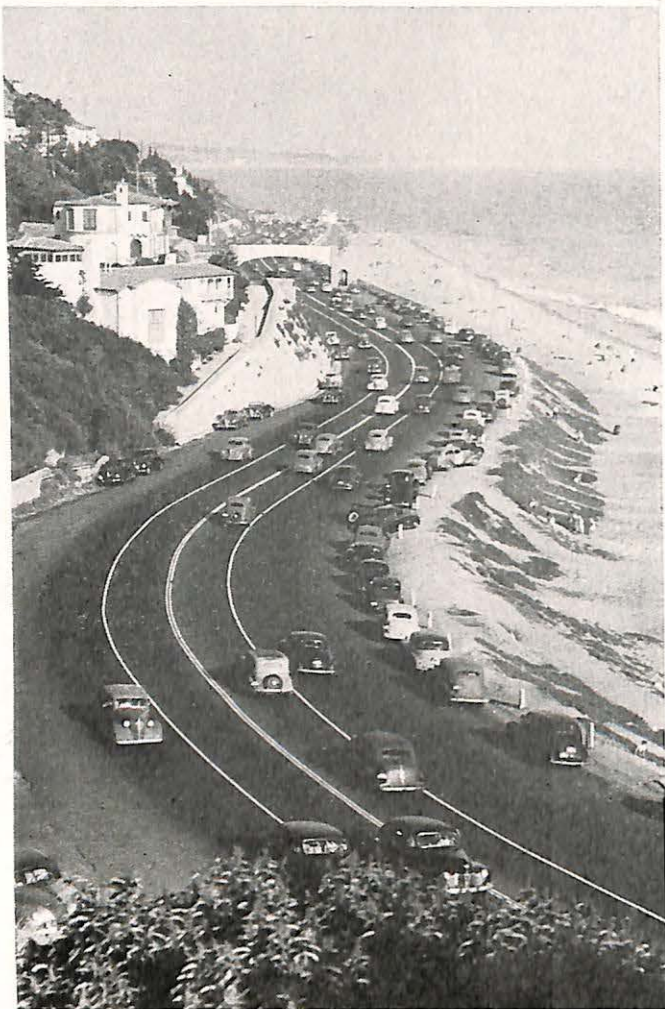
A Motto For My Heart's Wall

By GRACE NOLL CROWELL

Here is a new day, fresh from God's own hand,
Let me walk through it, clean of heart and mind,
Listening, learning, striving to understand
His purposes . . . O Heart, we must be kind.
We must be gentle that we mar no hour;
We must be brave, lest we should spoil his plan;
Let us work with him, lest someday his power
Be lessened for the betterment of man.

We must be happy, he would have it so;
We must be loving, and no word we say
Should hurt or harm another as we go
Across this glorious clean and shining day.
There is a goal to reach at set of sun.
O Heart, move swift across the earth's bright sod,
Seeking it—finding when the day is done
That we have drawn a day's march nearer God.

—From "The Crystal Fountain"
A Volume of Poems Copyrighted by
Harper and Brothers.



—Ewing Galloway Photo

LIKE CARS on a winding road, so our thoughts come and go surging through our minds. The experiences of life leave their indelible impressions upon us for good or ill, but every one is like a memory to bless or to haunt us for all time to come. "The joys I have possessed are ever mine," Dryden wrote, "out of my reach, behind eternity, hid in the sacred treasure of the past, but blest remembrance brings them hourly back." There is no greater blessing that this year 1949 can bring to us than for us to give attention to memory's winding lane.

If memory is to be a blessing, we must learn how to forget. This may seem paradoxical. It is suggested by the late Carl Wallace Petty in one of his radio talks that "we cannot be really happy until we are able to forget our hurts, the words or deeds of others which have bruised and scarred. It is not easy, but it is necessary."

Memory is selective in turning its back upon the things that are ugly and hateful and repugnant in the trash heap of yesterday. The Apostle Paul,

The Editor's First Word

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Memory's Winding Lane

who often challenged the Christians of his day to remember Jesus Christ, could also write that he forgot those things which were behind, which were not helpful toward his pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Memory's lane is filled with many thoughts and experiences, but God has blessed us with the power of selection and attention. Give heed to the golden memories of yesterday and dwell on them lovingly. Learn how to forget all else that does not honor God nor bring credit to your life.

If memory is to be a blessing, like a pleasant winding lane, we must know how to treasure the good things of yesterday. That life is blessed which is rich in good, golden memories. The remembrance of God's guidance and of his loving gifts can be the recapitulation of those inspiring experiences. Life grows strong and lofty in pyramid fashion upon such memories. But they must be cherished and treasured.

Dr. Albert D. Belden has expressed this truth beautifully in a message on "The Spiritual Value of Memory." "The thing that we call memory is the storehouse of all that we have ever known of the grace of God and the goodness of our fellows. To forget it all, to lose this store, would be an appalling calamity. On the other hand, the retention of the storehouse and the cherishing of its best contents are a mighty source of spiritual power."

It is also true that if memory is to be a blessing, we must learn how to live by the memories of by-gone days. The years bring many changes in actual situations about us. The circle of our friends and loved ones becomes smaller as we grow older. We cannot stop the clock of time nor retain the things as they were yesterday. But we can learn to live by the memories of yesterday until we are the embodiment of all influences and of all streams of blessing that have come into our lives.

Life is like a winding lane with many thoughts and experiences that come and go. But the memory of yesterday, when it selects the best and treasures the good and lives by all of them, can add a golden halo to every Christian life!



The Surging Sea Against the Rocky Coast Near Carmel, California

A Prayer for the New Year

By REV. WILLIAM HOOD

"Help me, O God. My boat is so small and
Thy sea is so wide."

There's a story told of the brave old days
Of our Scottish fishermen and their ways,
Whose lives were spent on the vasty deep,
Those restless waters that never sleep.
As they launched each boat on its toilsome way,
This heart-felt prayer they were wont to say:
"Be with us, Lord, on this surging tide—
Our boat is small and Thy sea is wide."

And well might we in this complex age
From those pious Scotsmen take a page,
For ventures of life which we must make
Oft hidden are, which way to take—
And this prayer may offer to Heaven's throne
As we launch our barque on the vast unknown:
"Be with us, Lord, on this boundless tide
Our boat is small and Life's sea is wide."

We all are voyagers on this great sea,
Our human lives we must trust to Thee;
Our strength is weakness, our wisdom small—
Without Thee we would not reach Port at all;

So we trust ourselves to Thy promise true
And, fearless, venture the voyage through:
"Be with us, Lord, and the billows chide,
Our boat is small and Thy sea is wide."

—The Evangelical Christian

JANUARY • 1949

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Strength For To-Day

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.
Then why forecast the trials of life
With such sad and grave persistence,

And watch and wait for a crowd of ills
That as yet have no existence?
Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend and neighbor.
Strength for to-day—that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed with bitter tears
In their search for light may fail not.
Strength for to-day, on the down-hill track,
For the travelers near the valley,
That up, far up, the other side
Ere long they may safely rally.
Strength for to-day—that our precious youth
May happily shun temptation,
And build, from the rise to the set of the sun,
On a strong and sure foundation.
Strength for to-day, in house and home,
To practice forbearance sweetly;
To scatter kind deeds and loving words
Still trusting in God completely.

FEBRUARY · 1949

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God
and My Flowers

By B. L. KNIGHT

Since God reminded me in years gone
by
To see the beauty of his will in grow-
ing flowers,
I plant them in the garden year by
year,
And they refresh my soul like heav-
enly showers.
Sometimes when tasks seem hard and
faith is weak,
I go out where the lovely flowers
grow,
And there I learn from them to trust
and hope,
The very lessons God would have me
know.
I find in all their varied kind and hue
A better understanding of his plan,
The part which every one is called to
take
To make complete the brotherhood of
man.

GOD MEANS US TO BE
HAPPY

Look up and catch the sunbeams!
See how the day doth dawn!
Gather the scented roses
That grow beside the thorn!
God's pitying love doth seek us;
He leads us to his rest;
And from a thousand pathways
He chooses what is best.

—Author Unknown.



—Photo by Samuel Myslis

MARCH · 1949

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APRIL · 1949

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Mount Rockwell in the Rocky Mountain Range Reflected in the Clear Waters of Medicine Lake

This Moment Is Precious

By ANNIE JOHNSON FLINT

He's helping me now—this moment.
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm and sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

MAY • 1949						
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New Day

By JOHN KEBLE



New every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely
brought
Restored to life, and power, and
thought.

New mercies each returning day
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of
heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier
be
As more of heaven in each we see;
Some softening gleam of love and
prayer
Shall dawn on every cross and care.

We need not bid, for cloistered cell,
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Will furnish all we ought to ask:
Room to deny ourselves a road
To bring us daily nearer God.

Seek we no more; content with these,
Let present rapture, comfort, ease,
As Heaven shall bid them, come and
go;
The secret, this, of rest below.

Only, O Lord, in thy dear love
Fit us for perfect rest above;
And help us this and every day,
To live more nearly as we pray.



—Photo by Eva Luoma

JULY • 1949						
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—Ewing Galloway Photo

AUGUST · 1949						
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God's Abundance

God gives in abundance His blessings,
In measure not scanty nor small;
His riches of grace are exhaustless,
His goodness extendeth to all.

To the sinner He says in compassion,
"O weary one, come unto Me,
For I will abundantly pardon,
From all of thy guilt set thee free."

Abundance of love is recorded
In this, "God so loved that He
gave,"
And His only dear Son was the
ransom,
Redeeming from Hell and the grave.

And through His abundance of mercy
His child is forever secure;
His compassions are new every morn-
ing,
His mercy doth ever endure.

Along every step of our pathway
Is proven abundance of grace,
'Twas grace when the Shepherd first
found us,
'Twill be, till we look at His face.

In trial, temptation, or testing,
No matter how dark be the hour,
He is willing and able to succor,
For He has abundance of power.

Yes, He is exceedingly able,
With fear and distrust do not shrink,
He is able to do in abundance
Above all we ask or we think.

If we trust in His wisdom and good-
ness,
His mercy that never will cease,
Through all of life's various problems,
He'll give us abundance of peace.

Though out of His Word there pro-
ceedeth
Extravagant language to scan,
His love and His grace still exceedeth
The slightest conception of man.

With riches of grace in abundance,
The gifts of His marvelous love,
His child is forever surrounded,
And will be in glory above.

—Author Unknown

SEPTEMBER · 1949						
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The Thankful Heart

By E. I. TUPPER

For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,

For hill and plain, for stream and wood,
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning light,
For the bright sun that shines on high,
For the stars glittering in the sky—
For these and everything we see—
O Lord, our hearts we lift to thee,
In everything give thanks!

—Photo by Eva Luoma



The Sign of the Cross

(Submitted by
MRS. LOUIS MULLER
of Victor, Iowa)

A father one day to his own little son
A letter of love had penned;
He could scarcely read, so young he was,
So just at the very end,
"To show him my love," the father said,
"I will close it with a kiss,
That simple sign he will surely know"
And he made a sign like this—X
Yes, right at the end where he signed his name,
He added a single cross,
And the letter was sent,
And he knew what it meant,
The kiss that was told in a cross.

And God wrote a letter, a wonderful book,
He wrote it o'er earth and sky;
A book that the humble in heart could read
When lifting their heads on high,
And looking at stars so far away,
And looking at flowers so near,
They noted the carefree bird's sweet song,
In them God's care did hear.
Yes, over it all He signed His name,
On sea, on earth, and on sky,
And the letter was sent,
And they knew what it meant,
Who lifted their eyes on high.
(Continued on Page 18)



—Photo by Eva Luoma
What a Surprise in the Christmas Stocking!

NOVEMBER · 1949

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DECEMBER · 1949

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Dr. and Mrs. William Kuhn in Oak Park, Illinois on the Occasion of Dr. Kuhn's Silver Jubilee and 25th Anniversary as General Missionary Secretary of the North American Baptist Churches on September 17, 1941

Almost Eighty Years by the Grace of God

December 9th of this year 1949 marks the eightieth birthday of Dr. William Kuhn who for thirty-five years has served the denomination as young people's and field secretary, general missionary secretary, and assistant executive secretary. Out of golden treasures of experience, he has prepared this notable autobiographical article for THE ANNUAL

By Dr. WILLIAM KUHN of Forest Park, Illinois

IN HIS FIRST letter the Apostle Peter gives that Spirit-inspired biography of the saints of God of all ages who are scattered throughout the world as "God's Strangers." This biography reads: "The strangers scattered throughout (the world), elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and to obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied."

BAPTIST HERITAGE

Since I belong to the family of God, I am applying this biography to myself. In that council chamber of the Triune God, I was put into the covenant of grace with Jesus Christ and my name was written in the Lamb's Book of Life. God has become the director of all the events of my life.

Under God's plan, I was born into a German Baptist family. Both my father and my mother had been converted under the ministry of Konrad Anton Fleischmann, the first German Baptist pastor in the United States, and had also been baptized by him. I was reared in the First German Baptist Church of Philadelphia, Pennsylvania, under the ministry of such men of God as Professor J. S. Gubelmann and Professor Lewis Kaiser.

During those five years that I spent at our seminary in Rochester, New York I received blessings that can never be recounted. Then I married into a family with the denominationally-wide honored name of Schulte. Mr. J. A. Schulte, my father-in-law, had served for 35 years as general treasurer. The Rev. G. A. Schulte, my immediate predecessor and general missionary secretary, had served in this capacity for almost 25 years. Mr. Herman Schulte, the brother of

the aforementioned, served for years as manager of our Publication Society.

Some of the greatest blessings during my entire lifetime I received as pastor of the Second German Baptist Church of Philadelphia, where I served for 17 years. In 1913 the General Conference elected me as field secretary, and in 1916 the General Conference elected me as general missionary secretary. In 1946 I retired from this office, and now I am serving our European relief, full time and full strength.

As I approach the 80th year of my life, gladly and without any reservations I declare that all that I am and all that I have been privileged to do are all because of the grace of God so bountifully bestowed on me.

UNDER GOD'S GUIDANCE

Being one of our older ministers and having been given the opportunity to observe the larger life of our



Rev. William Kuhn on a Memorable Day in His Life (June 10, 1897) When he was Ordained Into the Christian Ministry While Serving as Pastor of the Second Church of Philadelphia, Pennsylvania

denomination, I declare without hesitation that over the entire pathway of our denominational life there is written in large golden flaming letters, for those who have eyes to see, this word of scripture: "THE LORD HATH DONE ALL THINGS WELL." We, like the children of Israel on our march through the desert, have been led day and night and every step of the way by God's Pillar of Cloud and Pillar of Fire. We have always been assured of his Presence among us. Although not visibly, he has led us unerringly, sometimes by that still small voice of his Holy Spirit and sometimes by circumstances under his control.

Someone in our ranks has had a Spirit-given vision, and then we have followed such leadings. He has honored us by giving us new and sometimes very difficult assignments. When we have failed him, he has chastised us in love. In times of severe temptations, he has prayed for us that our faith fail not. He has never wearied of us because of our many failings

and the hardness of our hearts, nor has he cast us aside as an unprofitable servant.

As one generation labors and is then called to rest in the Father's House, he raises up others so that today we are numerically, and we hope spiritually, stronger than ever before in our long history. Now with renewed courage and strengthened faith we march unitedly into our future, singing to his praise and honor: "THE LORD HATH DONE ALL THINGS WELL."

SEPARATED UNTO THE GOSPEL

In those early days of beginnings our fathers realized that in their preaching they were "separated unto the gospel". They knew nothing but God's Gospel, the redemption wrought by Christ crucified. With this Gospel, preached in all simplicity, but in the power of the Holy Spirit, our fathers won converts, built strong churches, revolutionized individual lives and in a measure "turned the world upside down."

This Gospel of God is revealed exclusively in the Holy Scripture. Like our fathers were, so are we in this day: "Separated unto the Gospel". Even the most fertile, creative preacher among us need never fear that by confining himself to God's Gospel, he will exhaust his subject and become monotonous because of a lack of new truth.

Let no one think that in this day of scientific advance the Gospel of God has become outmoded. There can never be a substitute for, nor a revised version of, God's Gospel. Woe unto those who attempt to build God's Temple with the wood, hay or stubble of another gospel! Upon the walls of such a building, that terrible word: "Ichabod"—"The glory has departed"—will be written.

When the Christians in Galatia had departed from God's Gospel, the Apostle Paul wrote to them: "Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."

In all our history we have never had a doctrinal dispute which has ruptured our denominational unity. Although our members are not theologically-minded, they are, speaking generally, Bible Christians. There are differences of opinion concerning certain scriptural truths, but because of our Christian love they are not divisive.

THREE GARDENS OF GOD

In the year 1913, the General Conference met at Madison, South Dakota. On the first day of that conference session I had agreed with the Rev. R. T. Wegner, long since deceased, that after the General Conference he and I would make a visit to the Rocky Mountains. Since this was my first visit to the Rocky Mountains, we spent day after day in an ecstasy of enjoyment.

In Colorado Springs, Colorado we visited the so-called "Garden of the Gods". As well as I can remember, in that wonder spot of the Rockies, quite a number of rocks in fantastic shapes jut abruptly out of the ground and someone who was versed in mythology has given to these rocks names of Greek gods and goddesses.

Later as I lived that visit by memory, it dawned upon me that there could be no "Garden of the Gods" because there are no "gods". We rejoice to know that we have many "Gardens of God" in our immediate vicinity, and we do not need to go as far as Colorado to find them.

Each Christian home is a veritable "Garden of God." Each Christian

Sunday School is a veritable "Garden of God." Each Christian Church is a veritable "Garden of God." Blessed are those who have been planted, reared, nurtured, sheltered and matured in all three of these gardens of God.

THE CHRISTIAN HOME

Many years ago I wrote a little story entitled, "The Man With the Face of an Angel," based on the experiences of that first martyr Stephen, as he stood before that Jewish court, being falsely accused and conscious of his imminent death. "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."

On a certain occasion after Clara Kratt Gebauer had returned from Africa, while conversing with her she said that she enjoyed reading my little story about "The Man With the Face of an Angel" and then with beaming eyes she said: "I know another man with the face of an angel." Upon my inquiry as to who that man might be, she said with an overflowing joy: "My dad." That was a fine compliment paid by a daughter who had been reared in that "Garden of God" established by her parents.

The blessings that come to anyone from a garden of God cannot be enumerated. Here the children receive their first introduction to the eternal verities such as God, Jesus Christ, prayer and Christian truth, through the precept and Christian example of their own parents. Here they are sheltered from the poisonous influences that would blight their lives. Here they received such impressions which can never be effaced. There they are started on the road of life facing heavenly goals.

THE SUNDAY SCHOOL AND CHURCH

The blessings growing out of a prolonged attendance in the Sunday School are recognized by everyone. In this time when cases of juvenile delinquency are so widely publicized, the courts have definitely stated that a juvenile delinquent has rarely been a regular attendant at Sunday School. The happy Christian atmosphere pervading the Sunday School services is a protection to all who assemble there. Fellowships and friendships are made which lead into the paths of peace.

In those years when the heart is most impressionable, the call to become a disciple of the Lord Jesus Christ is answered favorably. The Sunday School as a garden of God is watered by the life-giving springs and streams, and many planted in this

garden bring forth fruit to eternal life.

For a church simply to call itself Christian does not in any way make such a church a garden of God. Only as the mind of Christ dominates the entire membership will such a church become a veritable garden of God. Such a church will preach God's Gospel by dispensing the water of life and the bread from heaven. Such a church will lead its members, both young and old, into active participation of worthy Kingdom projects.

It will be gladly conceded by everyone that church members with "soul prosperity" and "spiritual mindedness" have come through these gardens of God. With a few exceptions almost all Christian workers, missionaries and ministers are recruited from these gardens of God. If we as a denomination consider it our sacred obligation to multiply, to beautify and to strengthen these gardens of God, then we will be permitted to harvest a rich fruitage in time and eternity.

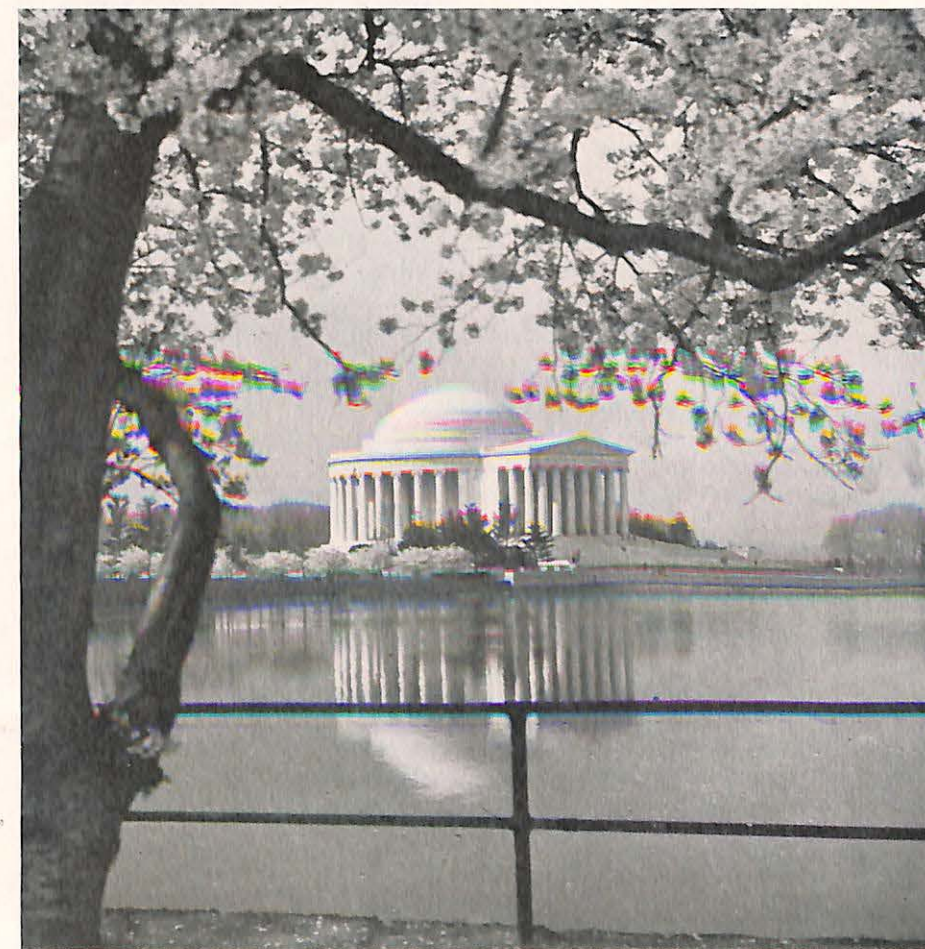
In reviewing the type of members that made up the Apostolic Church, the Apostle Paul says: "Not many

wise men after the flesh, not many mighty, not many noble, are called." In thinking of those men and women who have been our real benefactors in the past days and also in the present time, we find that most of them take their place among the poorly endowed in reference to their talents.

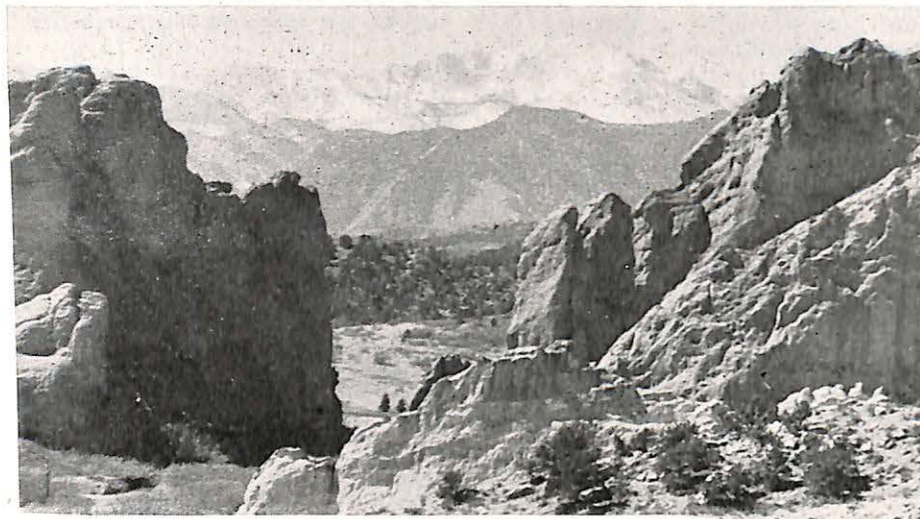
RECOGNIZING OUR BENEFACTORS

But God has wrought his miracle through them in our denominational group. Some of them have gone to the Father's House long ago, while many of them are living and working today. Think of that large group of such who seemingly have only had this one outstanding talent of loyalty, dependability and unchanging devotion. In every change of circumstances they have always remained true.

Then here is another group with that winsome personality. Wherever they may be, their presence always scatters sunshine. By the simple testimony of their lives they bring others to the Lord Jesus Christ. Then



—Ewing Galloway Photo
The Jefferson Memorial Framed in Cherry Blossoms and Reflected in the Waters of the Tidal Basin in East Potomac Park, Washington, D. C.



The Gateway to the Garden of the Gods Looking Towards Pikes Peak in Colorado

we think of those faithful stewards who have been entrusted with but little money and meager talents but have never wrapped that talent in a napkin. They have used it diligently and earned from the Lord, even in their lifetime, and from the church to

which they have belonged: "Well done, good and faithful servant!" Although most of the members of Christ's Church, according to his own statement, belong to the class of the poorly endowed, we would acknowledge some "highly endowed" as our

Some Baptist Facts

- The first modern missionary was William Carey, a Baptist.
- The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.
- The first churches organized in India, Burma, and China were Baptist churches.
- The first complete Bible for the Chinese was printed on a Baptist press.
- The first Negro missionaries ever sent to Africa were Baptists.
- The first translations of the Bible into foreign languages were by Baptists and they have translated it into more languages than any other denomination.
- The first foreign missionary society ever organized was a Baptist foreign mission society in England, in 1792, at Kettering.
- The British and Foreign Baptist Bible Society was founded by John Hughes, a Baptist.
- Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett, with money furnished by Matthew Vassar, a Baptist.
- The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncey.
- Brown University, founded by the Baptists in 1764, was the first college of the world to make liberal provisions for "full, free, absolute, uninterrupted liberty of conscience."
- The first state to include the idea of liberty of conscience in its constitution was Rhode Island, which was founded by Roger Williams, a Baptist.
- The first cradle roll was started in a Baptist church in New Jersey.
- The first Baptist church to be organized in the United States was at Providence, Rhode Island, in 1639.

—The Builder.

benefactors. We think of some outstanding preachers among us whose minds God has illuminated, giving them deep insight into God's truth and giving them a golden tongue to communicate God's mysteries to the learned and to the unlearned.

Then we have those men and women endowed with the shepherd heart, who as pastors have led many into Christ's fold and have poured the balm of God's comfort into saddened and broken hearts.

Many of our churches are interested in evangelism. These churches with their evangelistically-minded pastors and the servants of God who have given themselves exclusively to the work of an evangelist have been instrumental in leading hundreds and thousands from death to life, from darkness to light, through faith in the crucified, resurrected and living Christ.

In these latter years many of our devoted laymen have proved themselves to be our benefactors, not only by making large money contributions but giving to us the benefits of their professional knowledge. Since our denominational enterprise has expanded to such large dimensions and the activities have become so complicated involving financial and legal matters, we appreciate the services rendered by these devoted laymen. It can be truly said of them what was said of certain brethren serving in the church at Colosse: "Ye serve the Lord Christ."

OUR GREATEST BENEFACTOR

As North American Baptists we declare with undivided unanimity and deepest adoration that during our entire history the Lord Jesus Christ has been our greatest Benefactor.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

When all the mists have been cleared away out of our dull minds, and we can see clearly all the miraculous workings in our behalf; when we read the records of Christ's church and our records as North American Baptists in the clear and revealing light of that heavenly city of many mansions, where Jesus Christ himself is the light, then we will know better than now all that he has done "exceeding abundantly above all that we could ask or think, according to his power that worketh in us, and then we will glorify him as our greatest Benefactor, throughout all ages, world without end."

George Grenfell, Hero of the Congo

The year 1949 marks the centennial of the birth of George Grenfell, whose monumental missionary labors in Africa were only eclipsed by David Livingstone. This Baptist missionary began his service in the Cameroons before God called him to the Belgian Congo. This is a brilliant sketch of a remarkable man of God!

— ❖ —

By MR. HAROLD GIESEKE of Trenton, Illinois, Vice-president of the National Young People's and Sunday School Workers' Union and a Student at Northern Baptist Seminary of Chicago, Ill.

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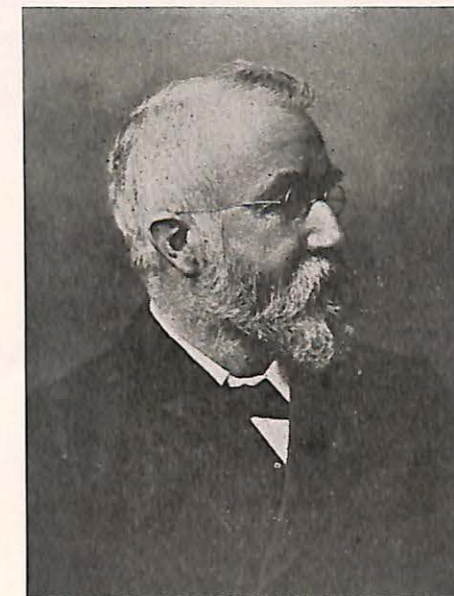
SEVENTY-FOUR years ago this January a frail missionary veteran and an excited young Englishman of twenty-five landed in the Cameroons. The older man was Alfred Saker—"Saker of the Cameroons"—known and loved throughout the Christian world for his thirty years of brilliant service for Christ in Africa. The new recruit was George Grenfell, the subject of this sketch, destined himself to become one of the greatest missionary heroes the Dark Continent has ever known.

THE CAMEROONS, 1875

In the Cameroons—a name now so familiar to North American Baptists—British Baptists had been at work since 1845. They had penetrated the continent from their island base, Fernando Po, and under Saker's leadership had reduced the language to writing, and won the natives to a saving faith in Christ Jesus.

Now, in 1875, their Baptist Missionary Society had appointed young Grenfell to assume some of the burdens of the aging Saker and to assist him in the work of this challenging field. Though young in years, the new missionary was able and consecrated, filled with a holy zeal to have the heathen for his inheritance and, very literally, the uttermost parts of the earth for his possession.

He was born in the small village of Sancreed, in Cornwall, on August 21, 1849. Thus, this year marks the centennial of his birth, and is an appropriate occasion to recall his heroic work. When George Grenfell was three, his father, a farmer who did carpentry on the side, moved the family to Birmingham. This city Grenfell always considered to be his home. The Grenfells were Anglicans and sent George and his younger



George Grenfell, Baptist Missionary and Hero of the Congo
August 21, 1849 — July 1, 1906

brother to the Anglican Sunday school. But to escape a bully, who made life miserable for the boys, they enrolled in the Sunday school of the Heneage Street Baptist Church.

"Heneage Street" was ever afterwards Grenfell's spiritual home. Here he found the Lord and was baptized at fifteen. Here he was commissioned and ever upheld by his friends' prayers and gifts. After completing grammar school, George worked for a hardware and machinery dealer and gained valuable mechanical training. He could not foresee that God was to use that skill in a few years on the far-away Congo!

A MISSIONARY IN BIRMINGHAM

But Grenfell's real heart interest was not in his job. It was in Christian work, particularly missions. Along

with Christians everywhere, he had read the amazing stories of David Livingstone and Alfred Saker in Africa. They were his heroes. Quietly God spoke to his heart saying, "George, you ought to go, too." There was no hesitation in Grenfell's reply: "Lord, send me."

Like every worthy volunteer for foreign service, he was, first of all, a missionary at home. With a beloved teacher, James Weston, and a group of spiritual fellows, he spent many Sundays conducting mission services—sometimes seven in one Lord's Day—and distributing tracts. The group, known as the Birmingham Young Men's Missionary Society, also published a small quarterly magazine called "Mission Work". Grenfell was the editor.

In September 1873, Grenfell gave up his business career and entered the Baptist College at Bristol to study for missions. He seems never to have had any serious doubt about the Lord's leading in what he was to do, or where he was to go. A fellow student said, "There were missionary students who changed their minds. Grenfell's mind was fixed. Africa was in his brain and upon his heart."

After what seems a surprisingly short period of training at Bristol, Grenfell was accepted for service in Africa by the Baptist Missionary Society and sailed with Saker from Liverpool just before Christmas in 1874.

FIRST YEARS IN AFRICA

The Cameroons that Saker and Grenfell surveyed on that January morning in 1875 was an area of Africa comprising a quarter million square miles, with a population of probably two and one-half millions. It was under British influence. North American Baptists and German Baptists

had no interest there as yet. That came with German occupation in 1884. August Steffens was not due to arrive for sixteen years.

But to young Grenfell, this vast country offered a great challenge. This was the Africa of his prayers! It was to try his mettle and his faith in God and to settle in his mind a conviction, never lost, that the Gospel must be carried beyond the coastal areas to the "regions beyond".

The society's main station was King Akwa's town on the south bank of the Cameroons River, twenty miles from the coast. Grenfell, in his canoe, pushed into the dark and unevangelized interior, convinced that the same

the Belgian Congo. There, 600 miles to the south, the mighty Congo River pours its silt into the Atlantic. Next to the Amazon, the Congo is the world's greatest river. Three thousand miles long, it drains a basin of 1,500,000 square miles!

CONGO-LAND CALLS

In the year 1877, the name "Congo" was on nearly every English-speaking tongue. Following Livingstone's pioneer work. Stanley explored this great interior waterway, traveling from the Indian to the Atlantic oceans. He showed that beyond the series of cataracts which held navigation to less than 100 miles from the mouth,

terest and adequate support, the Society immediately turned to Grenfell and Comber as men of the necessary experience for the work. They hilariously accepted appointment to the Congo. In January 1878 they paid a flying visit to the region, and in July of the same year, they inaugurated the work.

Travelling up the river as far as they could, they cut overland to the ancient capital, San Salvador, and met the local "King," who welcomed them. But their efforts to get a station on the upper river met with fiercest opposition. On the twelfth unsuccessful attempt to get to Stanley Pool (just beyond the cataracts), Comber was shot and narrowly escaped with his life. The thirteenth attempt was successful. In the meantime, Mr. Arthington was offering another \$5000 for a small steamer on the river, and three times more for its support and maintenance.

THE "PRAYED-TOGETHER" "PEACE"

The result of this offer was the building of the "Peace," a small 70-foot screw steamer, drawing twelve inches of water. The story of the "Peace," forever to be associated with Grenfell's name, is without parallel in modern missions.

Leaving his second wife in Africa, Grenfell went to England to supervise its construction. The steamer was built and launched on the Thames River, dismantled in sections, duplicated in all vital parts, and sent to Africa in 800 bundles! The sections of the boat could travel by water to the cataracts, but then had to be transported on the heads of carriers over 200 miles of difficult country to Stanley Pool.

By God's providence all of them arrived. But the engineer who was to supervise the construction died on the way out, as did two more who were sent to replace him. So Grenfell, with such skill as he had and such help as he could get, "prayed the 'Peace' together." "God's boat" was a complete success from the start, going 1200 miles in the first four months, "taking for the first time, the light of light into the regions of darkness, cruelty and death," as her captain put it.

The years 1884-1887 were spent journeying in the boat. Grenfell and his companions traveled 400 miles, one-third of them in waters previously unknown. For example, he sailed up the Mubangi, giant Congo tributary, for 400 miles, until he reached the Sudan. The Royal Geographic Society made him a Fellow for his geographical work, which they ac-



Dr. George Grenfell (Center) Starting in 1878 With the First Baptist Missionary Society Mission to San Salvador

effort here would produce much greater results. In 1876 he was back in England for a brief furlough, during which he married Miss Mary Hawkes.

In less than a year after their return, however, his help-mate was the victim of the deadly fever that claimed so many missionary lives. Sorrow was to be Grenfell's constant companion in Africa. Though he was to marry again and know a happy home, four of his children were to find graves on the Congo before he himself was to find a resting place there. To ease his present sorrow, God provided a new and great friend in the person of Thomas Comber, sent out by the Society to be his fellow-laborer.

Grenfell's three years in the Cameroons were, in a sense, only an apprenticeship. His greatest work was to be done in another part of Africa,

there stretched a thousand magnificent navigable miles from Stanley Pool to Stanley Falls. Beyond the Falls, further navigation was possible to Nyangwe. Feeding this great river were many tributaries, themselves navigable for hundreds of miles. The implication of this discovery for foreign missions were tremendous.

At nearly the same time (May 1877), Mr. Robert Arthington, a wealthy Leeds merchant with a burning passion for missions, wrote a letter to the Baptist Missionary Society: "There is a part of Africa on which I have long had my eye, with very strong desire that the blessing of the Gospel might be given to it. It is the country Congo." He offered the Society nearly \$5,000 if it would undertake missionary work there.

Here was an instance of God's perfect timing. Sure of great public in-



The Mission Steamer, "Peace," Which Dr. George Grenfell Helped to Pray Together at Bopoto Beach on the Upper Congo River in Africa

counted second only to that of Livingstone and Stanley.

For all his notable work as an explorer, George Grenfell was, first of all, a missionary and his passion was for the souls of men. "How much this part of Africa stands in need of help I cannot tell you," he wrote. "Cruelty, sin, and slavery seem to be as millstones around the necks of the people. Never have I felt more sorrow than now I feel for these poor brethren of ours, and never have I prayed more earnestly ... that God will speedily make manifest to them that light which is the light of life, even Jesus Christ, our living Lord."

A PASSION FOR SOULS

His biographer records that the explorer's thrill at being the first to see a new lake or river "was a faint emotion compared with the joy which possessed him when he saw the light of the knowledge of the glory of God transfiguring some dear black face, which his ministry had turned toward the face of Christ."

The voyages which Grenfell and Comber took in the "Peace" were not pleasure excursions. Winds and rocks battered the boat; natives shot poisoned arrows at them. Still God brought them safely through. They now dreamed of a chain of stations from the Pool to the Falls. In 1890, six of the ten projected were established, sending the light to dark Africa.

New obstacles lay ahead for the great missionary. King Leopold of

Belgium was asserting his rights in the Congo. So inhumane was his treatment of the blacks on the rubber plantations that he finally stood condemned before the whole world. In the sorrow that came to the natives, Grenfell shared. The King respected his knowledge of Africa so much that he appointed him a commissioner to determine the exact boundary of the Congo Free State. Yet Belgian authorities nearly broke Grenfell's heart when they commandeered the "Peace" for military purposes. Increasingly, Belgium adopted an anti-Protestant policy which hindered God's work on every hand.

"IN THE HOUR OF TRIAL"

In 1887, "the Black Year," the Society lost six missionaries by death in seven months. Comber had died the year before. Grenfell was at home, hardly well enough to travel, but he hastened back to Africa only to hear of two more deaths. (Of the forty missionaries sent out in the first ten years of the Mission, twenty-two were dead twenty years later; nine others had left because of health!)

Friends at home spoke of closing the Mission, but Grenfell's words stirred them on: "We can't continue as we are. It is either advance or retreat. But if you retreat, you must not count on me. I will be no party to it ..." His courageous faith won; new workers came; new stations were established.

Grenfell moved on to Bolobo, above Stanley Pool, where he labored for

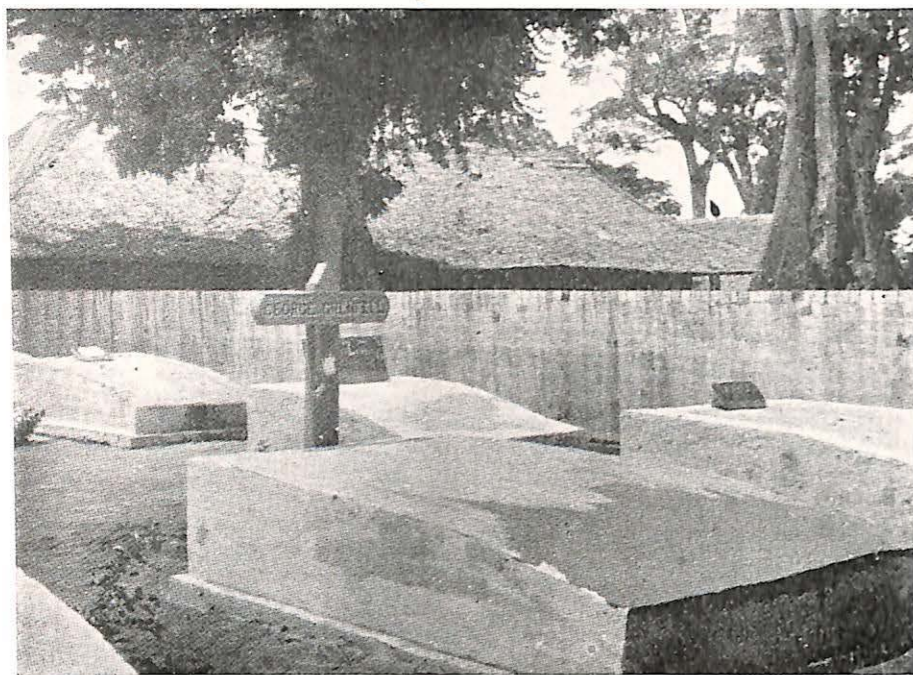
fifteen years. A new steamer, the "Goodwill" was sent out from England; a printing press was set up; portions of the Bible translated; and the Church grew in power. The year 1889 saw the first baptismal service on the upper Congo. In spite of disaster, the Kingdom advanced.

Grenfell outlived all the Congo pioneers. Thus he could rejoice in the results of the Holy Spirit's work over the years. In 1902, back at Bolobo after his last furlough, he wrote: "Our services are crowded as they have never been before ... God's Spirit is manifestly working among the people. We are compelled to allow it is not our doing, but God's." Voices of praise to God now replaced showers of poisoned arrows.

THE HARVEST TIME

Seeking a camping place for the night, he heard in the dark the strains of "All Hail the Pow'r of Jesus' Name." A native fishing crew had recognized the "Peace" and this was their welcome. "I little thought to live to see so blessed a change," the explorer-missionary said, "and my heart went forth in praise. Yes, God's Kingdom is surely coming!"

In October 1905 he was still busily engaged in planting a new station at Yalumba, far to the east, in the fond hope that the Society's stations might join those of the Church Mission Society in Uganda. He was taken ill on the way, but he struggled for two months more with the building program. Growing worse, he was car-



Dr. George Grenfell's Grave at Basoko in the Belgian Congo of Africa

ried aboard the "Peace" and taken to the state doctor. But his earthly work was done.

He passed away on July 1, 1906, not quite 57, and was buried in the land to which he had given so much. Baluti, his servant, wrote in touching words of his burial: "Last of all we closed the grave, replacing the earth;

and the death of Tata (Father) finished."

How truly he spoke! For George Grenfell and his devotion to the Lord Jesus can never die. He is alive in the glory land, but he lives, too, in hearts that yearn, as do those of North American Baptists, for the salvation of Africa. Some day, from every one

of its "sunny fountains" shall rise the refrain, "Crown Him Lord of All."

In this his centennial year let George Grenfell, hero of the Congo, speak again:

"Yes, God's Kingdom is surely coming!"

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DR. LESLIE CHAFFEE

Dr. Leslie Chaffee, who is shown on this page with his family in a fine picture taken by Roderick Eggiman of the Bethany Baptist Church of Oregon, is now serving as the first medical missionary in the Cameroons of Africa appointed by the General Missionary Society. He faces prodigious tasks and extensive pioneer work for which he will need the intercessory prayers of our people everywhere.

The Sign of the Cross

(Continued from Page 10)

And then when the course of time had run;

A letter of love God sent;

It was writ so plain that all might read

And know what the Sender meant.

For there at the end, where all might see,

A sign that they could not miss;

He placed in the language of childhood's day

The sign of a child's, pure kiss.

But why if it told us of God's great love,

Oh, why was there only one?

My eyes fill with tears—I sob as I see,

'Twas the cross of His only Son,

And the letter was sent,

Do you know what it meant,

God's love in the cross of His Son?

— Copyright, 1934, Bible Institute of Los Angeles, Calif.



—Photo by Roderick Eggiman
Dr. and Mrs. Leslie Chaffee and Their Children, Douglas and Sylvia, Excitedly Open The Gifts Which Have Been Presented to Them by Their Friends of the Bethany Baptist Church of Oregon Before Their Departure for the Cameroons of Africa

The Touch of God's Glory

Poems by MRS. BEVERLY KNEBEL
of the Bethany Baptist Church, Milwaukee, Wisconsin

❖

REAL JOY

I have joy, real joy in my lonely heart,
Since Jesus entered in;
I have peace, real peace, that will ne'er depart.
Since He washed away my sin.

Oh, my day is bright, and the darkest night
Cannot take the light away;
I confessed my sin; and Christ entered in;
What a wonderful, wonderful day!

"CONVERSION"

(Written at the Age of Ten Years)

My heart is full.
Today I stepped into another world,
So strange and yet so sweet;
Today my heart surrendered, and my mind—
To Thee, O Lord.

My heart's at rest.
When I accepted Thee, O God,
A soothing peace came over me,
And all my soul converted to Thy cause.

My mind is soothed,
No longer one chaotic jumble of thoughts,
All trying to escape,
And so few worth the struggle.
Just one thing matters now—
To serve Thee, God.

IF EARTH COULD SPEAK

If Earth could speak, oh, I would love to hear
The thrilling words of ages in my ear!
What ancient thoughts with hard-won wisdom wrought
Would Earth beseech our people to be taught?

Above all else, I think it would repeat
The glory of our Lord, whose holy feet
Trod on this same warm earth so long ago.
He loved the earth, and all the things that grow.

The same warm wind caressed His holy brow
That blows today. (It must be lonely now!)
The flowers bloomed brighter when they knew Him near—
The trees bowed down His presence to revere.

And surely Earth bloomed forth in foliage gay
When Jesus walked upon it in that day;
And surely it enfolded Him with care
When His disciples laid His body there.

Yes, Jesus loved the Earth, and loved to be
In that great out-of-doors. (But what of me?)
I should be asked, "Why go week after week
Ignoring lovely Earth?"—if Earth could speak!



San Juan Capistrano Mission of Southern California Photographed by Mr. Carl J. Schroeder of Whiting, Indiana
Through one of the Old Archways

A CLOGGED PRAYER CHANNEL

My heart was sad, and I felt alone,
For my Lord seemed far away.
My way was dreary—I needed help;
So I knelt, and began to pray.
And, oh, I prayed so loud and long,
But the Lord did not seem near;
(Though I seemed to hear His sweet voice say
Some things I refused to hear.)
I prayed even louder, and talked myself
Into thinking that He had failed;
And I tried to forget when I turned away
He again on the Cross was nailed.
I went on without Him, 'til finally
I began to believe that my Lord
Had failed just when I needed Him most;
And I doubted the truth of His Word.
Till at last I could bear His absence no more,
And I knelt again to pray;
And this time I paused, and opened my heart
To the words He had to say.
Then I felt ashamed, and confessed my sin,
And I begged his forgiveness dear;
And, you know, a prayer channel opened up,
And communion again was clear.
He is always near, and will always be;
And if you cannot see His face,
It may be because your sight is dimmed
By a sin that obscures His grace
So never forget—when the way is dark,
And the Lord seems far away;
His path to you is always clear—
You alone can block the way.

A Man Who Walks With God

One of the most famous American businessmen is Mr. J. L. Kraft of Chicago, Illinois, founder of the Kraft Cheese Company who is equally renowned for his jade collection and superintendency of the North Shore Baptist Sunday School for 37 years. His Christian witness reveals the glory of Christ in a consecrated life. That is true greatness, indeed!

By MISS ESTHER E. BURGER, Director of Children's Work in the North Shore Baptist Church, Chicago, Illinois

ONE OF GOD'S thinking men is none other than Mr. J. L. Kraft, founder of the Kraft Cheese Company. The story of his life is adventuresome and most interesting. It is a story that challenges the reader to a higher and better way of life. For Mr. Kraft can be characterized as a man who walks with God. Therefore, settle back in that easy chair and let's get on with the story.

About seventy-three years ago, James Lewis was born into the Kraft family. At that time the family was living on a little farm near Fort Erie, Ontario, Canada. His mother, Minerva, had eleven children, and when they became boisterous she would rap her thimble sharply on the top of

their heads. This rapping of the thimble on their heads was not too painful, but it is remembered even today by five executives of the Kraft Cheese Company. The early religious background of Mr. J. L. Kraft was Mennonite.

Of the eleven children in the Kraft family, it seems that James L. had the poorest physical start. As a boy he had to work on the Kraft farm. He used the old Moline hand-guided plow — the type that works calluses on your hands, but allows plenty of time to pick up rocks and objects on the ground as you go along.

One day as James L. tended the horse and washed the buggy of a vacationing doctor, a miracle happened. The kindly old doctor noticed

that James L. was having trouble with his sight.

The conversation went something like this: "Lew, you're going over to Buffalo and get fitted for a pair of spectacles!"

Lew might have answered, "But how can that happen with eleven children and the mortgage yet to pay?"

Well, the kind doctor took care of the expenses and a new world was opened to young James L. His new and clearer vision gave him the beginning of a treasure hunt that has led Mr. Kraft through a lifetime of adventure and pleasure. Further along in this story, you will again hear how picking up stones and rocks has become a living hobby of collecting, polishing and setting semi-precious gems for this man of God.

A STORE CLERK

At the turn of the century, one would have found Mr. Kraft as a clerk in Ferguson's general store at Fort Erie, Ontario. His salary was \$150 a month, a high salary for a clerk, which leads us to believe that he must have been an exceedingly good clerk.

It was while working at Ferguson's store that Mr. J. L. Kraft realized that much of the profits of cheese selling were going to waste. The only method of preserving cheese in the store was to place a large heavy glass bell over the cheese at night, and on the following morning the storekeeper or clerk would cut away the hardened ends of the cheese. Mr. Kraft pondered over this matter of wasting cheese and profits, and the desire to become a cheesemaker grew within him. As a result of the growth of this vision, James L. Kraft came to Chicago on July 5, 1903 with \$65 in his pocket and a determination to "go places" in the cheese business.

This amount of \$65 was all that he had. With it he was able to rent his horse, "Paddy," and a cheese wagon.



Mr. J. L. Kraft of Chicago, Illinois, Outstanding Baptist Layman Who Has Been Superintendent of the North Shore Baptist Sunday School for Many Years

It was his idea to purchase a wagon load of cheese from the wholesaler and then peddle it to the retailer. He made a bargain with one of the wholesalers who would sell him cheese on credit, but the going was not easy. Chicago was a meat center, and the people there had to be sold on the idea of substituting cheese in their diets.

Mr. Kraft struggled for a long time, getting up at 3 A. M. and coming home long after dark, and making only enough to purchase a few rolls for himself and something for "Paddy's" feed. He kept an accurate account of his business transactions, but the record of his business was not at all encouraging. Mr. Kraft is a man who cannot be discouraged easily; so he would spend his evenings in his small room and work until all hours. His purpose was to find a solution to the wasting of the profits of cheese sales. In this room, Mr. Kraft had fixed up an old copper kettle over a wood stove. He mixed many a different formula.

A SPIRITUAL CRISIS

At the end of his first year in business, young Kraft was \$3,000 in debt. His creditors finally insisted that he pay cash. This meant that each day he would have to sell enough cheese to cover his purchase for the next day, or he could not go out the next day. With the thought and determination that his sales for the day must be over a hundred dollars, Mr. Kraft set out with a wagon full of cheese.

When the end of the day came, Mr. Kraft started home in a daze. He had been licked. His total sales amounted to just \$12.65. On the way back to his room, and in his beaten state he talked to "Paddy." "Paddy, what's the matter with us anyhow?"

The answer came, and both Kraft and his horse seemed to hear it at once — "You are working without God!" Mr. Kraft stopped the horse immediately, but no one was around to see. It was then that Mr. Kraft said to his horse: "Get up, Paddy. If God can do any better with this cheese business, let's let him."

Miracles seemed to happen. Business picked up for Mr. Kraft and Paddy. God was now working through a thinking man. There were times of discouragement, but gradually prosperity came from around the corner. Then in 1909 Mr. Kraft incorporated and later got the first patents on a new method of processing and packing cheese. He discovered that cheese which is processed can be kept longer. This was the beginning of the end of wasted cheese and wasted profits.

In 1907 the Kraft Company became the J. L. Kraft and Brothers Company, because during this time his brothers, Fred, Charles, Norman and John, had joined Mr. James L. Kraft. Also in 1909 the company was incorporated for \$25,000, and in 1911 it was moved to River Street from old South Water Street. It was at the River Street location that leaps and bounds were made in the methods of processing cheese. During World War I the Kraft Company successfully produced cheese in tins for the Army and Navy. This type of packing preserved cheese under various climatic conditions. After the war, cheese in tins became popular on the American market.

In 1933 the Kraft Cheese Company spent about \$1,000,000 to launch Miracle Whip salad dressing. There followed the wide variety of Kraft salad products, dried milk, confections, margarine and finally the numerous war-born products which Kraft today is making. The business that began with \$65, one man and a great idea, is today the largest of its kind in the world with 10,000 men and women in its personnel and with products that are known around the globe. But behind this tremendous business there stands the figure of J. L. Kraft, who can be most prominently identified for greatness as a Baptist layman, as a man who walks with God.

CHRISTIAN GREATNESS

A man's greatness depends not so much upon the amount of money he makes nor the success of his business, but on what he has done with his life. It is character that counts in the long run! When you get to know Mr. Kraft in his humble and intimate walk with God, then you see the greatness of this man that far outshines the brightest gem!

His witness for Christ is sincere, dynamic, Scriptural. He takes his Bible straight without any frills. He is known as a fundamentalist and a conservative in his religious thinking. Someone said of him: "His mind accepts, without benefit of allergy, all the so-called 'difficult passages' that used to get the liberals so steamed up." He believes intrinsically that you cannot get along without God!

In 1909 Mr. Kraft took over the superintendency in the North Shore Baptist Church Sunday School of Chicago, Illinois when the enrollment was only about 100. He has been superintendent of that Sunday School for thirty-seven years and has seen the school grow to more than 1500. His great passion of the years has been to make Jesus Christ real and

This Original Indian Totem Pole Now Standing in the Indian Village at the Northern Baptist Assembly at Green Lake, Wis., Was Donated by Mr. J. L. Kraft of Chicago, Illinois

vital to boys and girls. He is loved by all who meet him, but children especially find the attraction that pulls them to Mr. J. L. Kraft.

At the commencement exercises of Shurtleff College, a Baptist institution at Alton, Illinois, on May 31, 1948, Mr. Kraft, as commencement speaker, told the following illustration from his experiences as Sunday School superintendent:

"It was life enlistment day and I was speaking to the boys and girls on the subject of the 'Power of God.'



Jimmie had become a Christian in such a meeting a year before. His face was shining and eager. I said, 'Jimmie! How much power has God?' Jimmie said, 'He has all the power there is.' I said, 'Right, Jimmie. Now suppose you were in great trouble and needed some of God's power. How much would he let you have?' Jimmie hesitated but a moment and then said in an awed whisper, 'He would give me all he's got if I needed it.' That kind of faith that is solid enough to build your life on will enable you to think clearly — and to know surely that any course of action is right or wrong. It will give you an accurate yardstick for measuring all human values and institutions."

CHURCH ACTIVITIES

Mr. Kraft is also serving as chairman of the board of deacons of the North Shore Baptist Church. He gives a prayerful, consecrated leadership to this important ministry in the church. He never allows any action to be taken unless it is unanimous or nearly so. He believes that the Spirit of God must prevail in bringing unanimity to the minds of counsellors.

He and his wife attend the prayer meetings of the church regularly. At the Thanksgiving service on November 24, 1948, Mrs. Kraft testified that Christian fellowship with God's people and awareness of God's presence in life were the source of greatest joy for her. Mrs. Kraft is the very



Magnificent Pieces of Carved Jade in the Collection of Mr. J. L. Kraft of the North Shore Baptist Church, Chicago, Illinois

effective teacher of the Philathea Class for Women. Mr. Kraft is always seen at the close of church services, shaking hands with everyone and making the stranger feel at home in the church. He is the best advertisement for a contagiously joyous Christian life!

At his summer home in Northern Wisconsin he is often mistaken for the gardener because of his informality and ordinary appearance and willingness to meet people. He is never much for outward show! His great-

ness shines from within his soul. He maintains a little chapel at his summer home and conducts services there every Sunday during the summer months.

Mr. Kraft is an effective speaker. Mr. Clarence Hall once characterized his speaking as "persuasive as well as ruggedly individualistic. Men's groups particularly go for him. They like his straight-from-the-shoulder style, his free-wheeling delivery, his wide knowledge of world affairs."

His "Sermon in Stones" is famous in a large area around Chicago. By means of precious stones which he has collected, Mr. Kraft brings a stirring message on the text: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Peter 2:5). At a recent meeting of the Primary Department of the Sunday School he held the attention of the children as he talked about the cornerstone of the North Shore Church and its meaning.

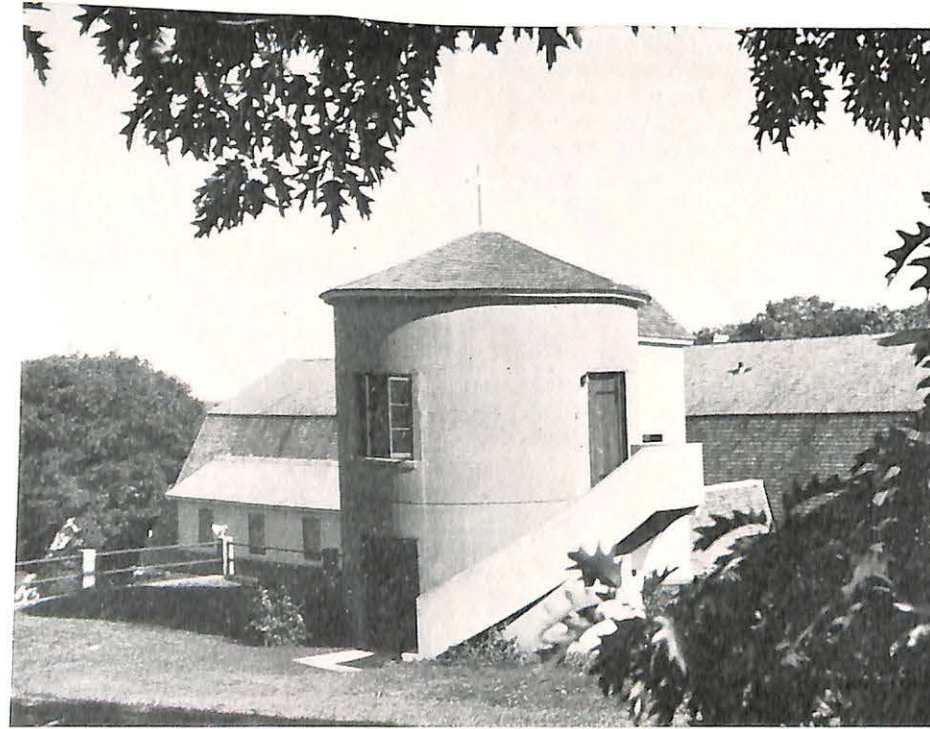
A WITNESS FOR CHRIST

Mr. Kraft believes in tithing. He started tithing when he was only making \$20.00 a week. His gifts to his church, the mission fields and other religious projects amount to a staggering figure. It is said that in some years he has contributed more than one-third of his entire income to religious activities. As a man who walks with God, he has learned the meaning of the word, "sacrifice."

His greatest joy is found in witnessing for the Lord. Recently the North Shore Church held a ten-day evangelistic effort in a Crusade for Christ. Names and addresses of people to reach with the Gospel were distributed to church members. Quite a handful of addresses of people who lived in the so-called "flop house district" of Chicago's Loop were left untouched. Nobody wanted to call on those people in that undesirable neighborhood! But Mr. and Mrs. Kraft asked for those names and they personally called at every address and witnessed for Christ to those people.

Mr. Kraft is an avid reader and a prodigious thinker. It is not widely known that no week goes by but that he passes several notes to his pastor, Dr. Weldon M. Wilson. Upon these little sheets Mr. Kraft has written helpful hints for messages or illustrations, provocative quotations, suggestions for good reading, inspiring thoughts or germ ideas for further reflection. Clippings from magazines

(Continued on Page 63)



The Farm Silo on the Northern Baptist Assembly Grounds at Green Lake, Wisconsin Which Was Transformed Into a Worshipful Prayer Tower Through the Generous Gifts of Mr. J. L. Kraft, Baptist Layman of Chicago, Illinois

Out of Africa's Bondage and Night

The amazing story of three native women of the Cameroons — a girl whose life was completely changed, a mother who walked seven hours to Belo with a sick child, and another who dared to remove the witch-doctor's medicines from her baby's neck, all BECAUSE OF CHRIST!

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By MISS MARGARET KITTLITZ
of Belo in the Grasslands of the Cameroons

A MELODY had been ringing in my heart and mind for days. Suddenly, the reason for it came to me. I was seeing its words fulfilled in the people whom I met day by day.

"Out of my bondage, sorrow and night, Jesus I come!
Into thy freedom, gladness and light"

FUNKWEN OF KOM

On a recent Sunday Funkwen of Kom was baptized. She is the counterpart of Mary of Magdala. We used to see her every market day in the market place, surrounded by the romantically inclined males of the area. Sometimes she was seated with them in the tiny market sheds. Sometimes she walked with them along the small by-paths around the market.

Always, she appeared with mascara-

ed eyes, bright combs in her hair, myriads of beads and bracelets, extremities covered with bundu or sometimes white powder splotted unevenly on her face. Often (too often for a native woman) she appeared with a bright new cloth wound about her, as well as a pair of shoes or an elegant new bag.

Our first real contact with her was when she came to the dispensary, in the days of its beginnings, with a badly swollen arm. She was asked, if she came to church, and she answered that she came sometimes. However, we never saw her there, neither did she return to the dispensary. We wondered if her illness had gotten more serious and visited her in her compound. At that time we knew nothing about her, but we learned by degrees.

One day she joined the group of inquirers, who met every Monday and

Friday in the church. Meanwhile, she had had several conversations with the missionaries on the station. However, she attended the meetings only intermittently. Later, she came quite regularly to the women's meetings and began a regular attendance at the inquirers meetings.

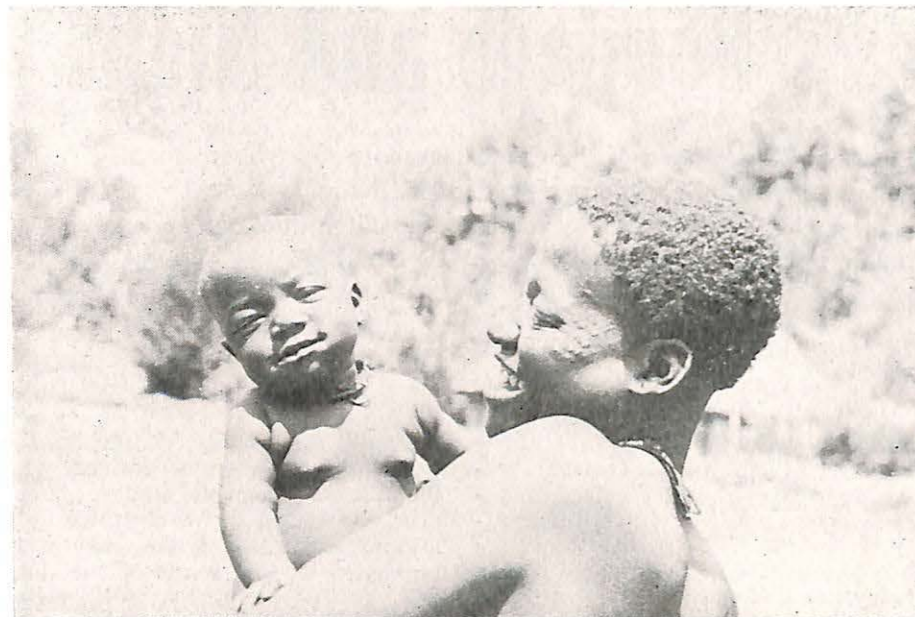
Although she was seeking the Light, it seemed she could not bring herself entirely to forego the profits of her trade. She had a boy in school and was thus paying his school fees, justifying her sin by the fact that she was doing some good with the receipts. Perhaps, this was one of the reasons it took her so long to "come through."

SARAH A CHRISTIAN

Funkwen was caught in the web of "country fashion." For some unknown reason (at least none that I have been able to discover), the father may choose not to let his daughter marry



Miss Margaret Kittlitz of Waco, Texas, Who Is Supported as One of Our Cameroons Missionaries by the Baptist Church of Apling-ton, Iowa Is Shown in a lovely Setting of Flowers ((Center)) in the Cameroons of Africa With Two Little African Children to the Right and Left



Vemba, a Christian Mother of Mbem, Kakaland With Her Baby Barry Who Is Definitely "Camera-conscious"

(that is, he will let no man pay dowry for her). He will tell her that if she sees a man she likes, she may go with him and when she bears a child she may come back to his compound and he will take the child as his own. Now, the worst disgrace that can come to a woman in this country of Africa is not to bear children. She is more or less an outcast. So Funkwen followed the request of her father and the example of other women in the same circumstances.

She wanted her boy to go to school. It was difficult to find a way. Her father continued to refuse her a hus-

band. Questions arose and doubts assailed her. How would she take care of her child? Would her father help her if she became a Christian? What would her friends say? At last she was able to say, by God's grace, "Out of my bondage — into thy freedom, Jesus, I come."

Now, as a new creature in Christ she bears the name of Sarah. She is a different person in dress as well as in demeanor. Now she finds the sick in the town and in distant villages and has them brought to the dispensary. If necessary, she brings them food and firewood and stays to



"Kitty" or Missionary Margaret Kittlitz Seems to Be Enjoying Her Adventure in Crossing One of Africa's Many "Famous" Bridges

minister to them. She comforts the bereaved. She now gladly serves HIM who has redeemed her.

"Out of earth's sorrows into thy balm,
Out of life's storm and into thy calm —"

LUCY, A CHRISTIAN MOTHER

One morning we arrived at the dispensary and were surprised to see Lucy Windoh, whom we had sent home some weeks before with a new born baby. The child had a slight fever and cough. We had taught Lucy that as a Christian mother she must take good care of her child, and she had been instructed in every detail. She had conscientiously tried, but now the child was hot with fever and crying.

At the first signs of illness terror struck at her heart. Her husband was away. What should she do? It is not customary for a woman to take the initiative in emergencies. Often when a child is brought to us half dead and we ask the reason, the answer is that the father was not at home and they had to wait his return. But Lucy is a Christian. She knew where to find a refuge and help for her sick baby. She would not let "country fashion" keep her from her purpose. Her home is a six to seven hour walk from Belo, through dark "bush", up and down steep hills.

It was already late afternoon when the sickness came on. But with a courage and calmness born of trust in her Savior, she wrapped up her baby, took up a small basket of corn and trudged the long, weary miles alone, arriving at Belo in the darkness of night. Here she found refuge from the storm, health for her baby and renewed assurance that in all of life's terrors and sorrows she has a never failing Friend.

"Out of the depths of ruin untold,
Into the peace of thy sheltering fold — —"

BENGWE'S MOTHER

This is not entirely true as yet, of Bengwe's mother, but she is making a beginning. On a trek some months ago we stopped at the church when they heard we were passing through. Here we saw Bengwe. His mother was sitting in a corner of the church teacher's house holding the tiny mite. He was about two weeks old and must have weighed about four pounds. He was covered from head to toe with camwood, oil and dirt, but not a stitch of clothing.

The mother was worried because he was so small and did not seem to be growing. She wanted some medicine to make him grow quickly. We assured her that all the baby needed was warmth, regular feeding and

cleanliness. Having requested some warm water, we washed the baby, wrapped it in a small hand towel and suggested to the mother that she bring the baby to Belo for further care. But she demurred. It isn't easy to go against the advice of your friends and accept that of a stranger.

About two months passed when the mother arrived with Bengwe. She had won her first victory — overcoming the fear of criticism from those with whom she lived. Bengwe had not grown much and in her extremity she had decided to try the stranger's advice.

MISSIONARIES ON FURLOUGH

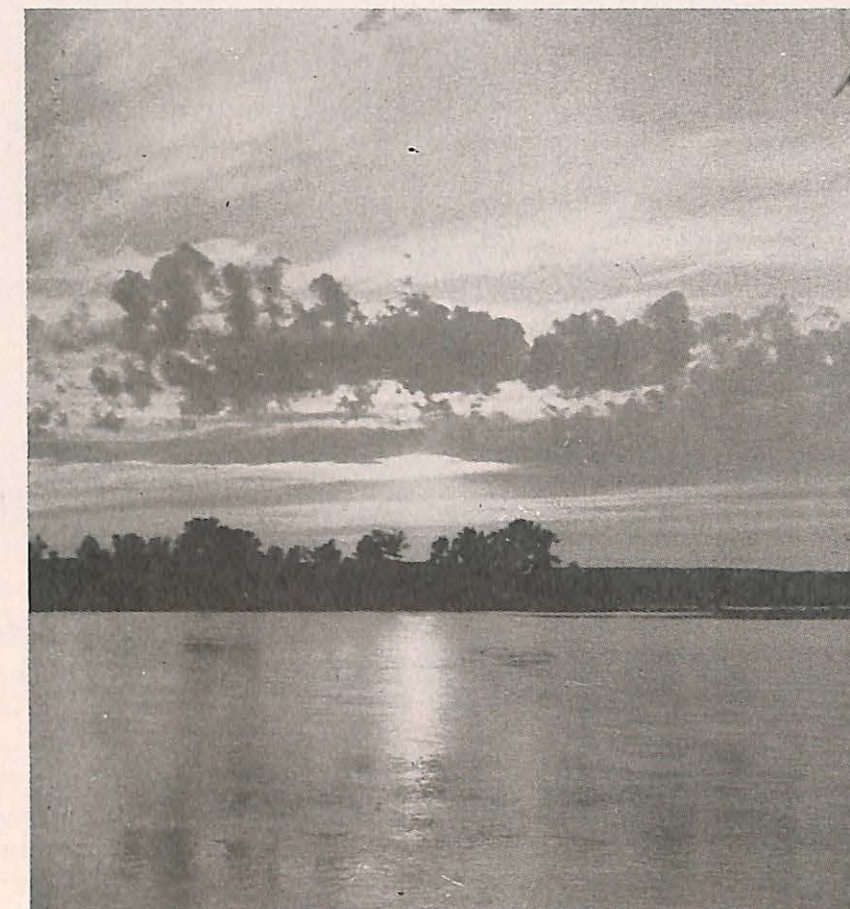
Both Miss Margaret Kittlitz and Miss Laura E. Reddig, missionary-nurses in the Cameroons of Africa, are scheduled to return to the United States in time for the General Conference sessions at Sioux Falls, South Dakota in August 1949 and for some visitation work among our churches, conferences and young people's assemblies during the summer months. Both of these missionaries are inspiring speakers. Plan to hear them, if at all possible. EDITOR.

The main thing which drew our attention to Bengwe's mother was the large cluster of Hausa "medicine" which she wore tied about her neck. This "medicine" consists of seeds, cotton, feathers, grass or "what-not," sewed up in pieces of red leather of varying shapes and sizes. After she had been with us for several days, we asked her why she wore it. She merely lowered her eyes and laughed in an embarrassed way, and we said no more for the time being. However, daily she heard God's Word and she heard and saw the testimony of the Christian women in the patients' hut.

CHRIST'S LIGHT IN HER FACE

One day we asked her when she was going to remove the "medicine" and put her trust in God. Again she lowered her eyes and laughed her embarrassed laugh. Again we let the matter rest, leaving it to the Christian women to carry on from there. About two days later we went in to look over Bengwe, but the first thing we saw was his mother's neck, free from every vestige of medicine and charms.

Joyfully, we remarked about it. This time she did not lower her eyes in embarrassment. But with a new light in her eyes, she smiled and said, "I want to learn to trust in God." Pray with us that this sheep who has started on the homeward way, might find the Door to the fold and peace in Him, Christ Jesus!



Sunsets for Sale

By CARMEN JUDSON

(Used by Mr. Vernon Heckmann at the 75th Anniversary Banquet of the Dayton's Bluff Baptist Church of St. Paul, Minnesota on Tuesday, August 5, 1948 and Reprinted by Request.)

❖

Suppose that people had to pay
To see a sunset's crimson play,
And the magic stars of the Milky Way.

Suppose it was fifty cents a night
To see the great moon's saffron light,
Or watch a gull in its graceful flight.

Suppose God charged us for flowers
and rain,
Put a purchase price on a bird's glad strain

Of music ... the dawn mist on the plain.

How much would an autumn landscape cost,
Or a window etched with winter frost,
And the rainbow's glory so quickly lost?

How much, I wonder, would it be worth,
To smell the good, brown, fragrant earth
In spring? The miracle of birth ...

And love? How much would people pay
For the laugh of a child at close of day;
Suppose God charged us for them, I say!

Suppose we paid for a glimpse of hills,
For the song of rippling mountain rills,
And the mating song of the whippoor-wills;

For curving green breakers on the sea,
For grace, and beauty, and majesty,
And all those things he gives us free!

Ah, what a poor return for these
We yield at night on bended knees
Forgetting thanksgiving — mumbling pleas ...

Ignoring the moonlight across the floor,
The voice of a friend at the open door,
We beg the Master for more — and more!



A Spirited Tug-of-war Between Two Groups of African Natives at Mbem, Kakaland as a Part of the Empire Day Celebration

Empire Day in the Cameroons

The celebration of the birthday of Queen Victoria on May 24th is called Empire Day in the Cameroons of Africa. It's a great holiday for the missionaries and natives alike on our Cameroons mission field

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By MISS LAURA E. REDDIG of Mbem, Kakaland

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EVERY YEAR, on May 24th, all parts of the British Empire celebrate the birthday of Queen Victoria. In some places it is called "Queen Victoria Day," but here in the Cameroons it is "Empire Day." Of course, it is a big day for all the mission school children. It means a holiday, but better still, it means lots and lots of fun and sports and prizes.

To help make this day even more interesting, the District Officer usually sends out a small amount of money to help in making a little feast for the school children. Weeks in advance, daily sport practicing takes place, and everyone is urged to try out for the sports. When the big day finally arrives, the schools in the various areas gather at the main stations (Buea, Belo, Ndu, Mbem) and each school competes with the others for the highest score in the various sports.

BANDS AND PARADES

The day usually begins about 8 A. M. with the school bands marching around the mission station. Perhaps, four different groups will be playing that many different tunes at one time.

And if they are singing, each group may have a different song. Parades mean as much to the African children as they do to American children.

The little Primary children do their best to keep up with the bigger children. All are shining clean and, where possible, even have on clean shirts and shorts. Some have on a colorful, clean loin cloth, and for sports this outfit gives freedom for any amount of exercises. Each school is out to see if their students cannot get more prizes than the other schools.

But before the sports, there is the opening service. "God Save the King" is sung and played by the school and its little band. Then there is always a speech which the governor or some high official of Nigeria has sent out. This is read by the teacher in charge of the day's activities.

At our mission schools, an additional speech is usually given which points out their duties as loyal citizens, and most of all as boys and girls in a Christian school. As the entire village and even neighboring villages are invited, interpreters help make the speeches understandable to them. Perhaps each school will have a band

or vocal selection to give. My, how proudly they sing and play!

EXCITING SPORTS EVENTS

Sometimes with a big horn, sometimes with a whistle, the various sports events are called off, and the little boys and girls take up their own sports while the bigger ones take theirs. The fathers and mothers look on proudly. Perhaps, their little boy will get a prize! Races, pole vaulting, high jump, spear throwing, obstacle races, broad jumps, tug-of-war, spoon and egg races and bottle races! Not only the school children take part, but in some of the events the town people are urged to take part. And, believe me, these men feel just as proud over some little prize they have won as the little children do.

After the sports, the crowd gathers around a table which is usually covered. Everyone wonders what sort of prizes there will be. School supplies, note books, pencils, pens, soap, drinking cups, a piece of cloth, a candle, a box, a book, a toy, or whatever can be found for a prize. Usually one of the missionaries is given the honor of handing out the prizes.

ALL WE HAVE AS AN OFFERING

By ELLEN McKAY TRIMMER

All of a lad's lunch was given to Jesus,
All that he had, though an offering small,
Yet when the Savior had blessed it
and given,
It was sufficient to satisfy all.

All of a maid's box of ointment so costly
Over the feet of her Master was spilled,
Yet through her love-gift so scoffed at by others
All of the house with sweet fragrance was filled.

All of my heart and my life, blessed Savior,
Though it may seem but an offering small,
Touched by Thy hands can bring blessing to others,
Shedding the fragrance of Thy love to all.

—The Sunday School Times



The Statue in Honor of Queen Victoria Which Stands in the Park Adjoining the Canadian Houses of Parliament, Ottawa, Canada

Everyone is happy (even the parents who often claim their child's prize as their own!)

Then the football game! Such fun to wait and see who is allowed to play. One team plays against the team of another school. Often there is a "town team" which plays with the bigger school boys. How they cheer when the ball goes over the goal! Yes, Africans love games and fun just as much as American boys and girls do. And each year everyone looks forward to another Empire Day for more fun and more fellowship.

VISITING PARENTS AND CHIEFS

Another event of the Empire Day events is that of showing the parents around the school and displaying the

handwork which their children have created in the past months. The parents are urged to send more children, to visit the school, and to know that the school is in their community to help them all.

Each Empire Day brings its rain, so some part of the day may be spent under the roofs of the "grandstands" erected for the occasion. The local chief and any of the visiting chiefs are given a place of honor where they can see all the events take place. The chiefs usually are invited to partake of the school feast also, although not all the outsiders have this privilege.

It is good for the different schools to get together and see what the other schools can do. It also helps the pupils to think of the many changes which mission schools have brought into

their country. They gain encouragement in knowing that many others are learning the same lessons they learn, and have the same work that they have. It also helps them to know that they are not alone in the great task of helping their country and their Empire to a fuller and richer life.

So their thinking gradually grows from their tiny home interests to interests of village, area, country and finally to world interests. So with all sorts of varied experiences and prizes and full stomachs and, perhaps a few scratches, the children spend the remainder of the day in more singing and music. Night finds them all exhausted, but all happy . . . and looking forward to another Empire Day next year.



Missionary Ida Forsch Gives Out Prizes to Winners of Events in the Mbem Empire Day Sports Program (Left); and the Natives Hold Their Spears Aloft (Right) Before Competing in the Sports Meet at the Empire Day Celebration

From Rochester to Sioux Falls

The year 1949 will mark an important milestone in the history of the North American Baptist Seminary as further plans are made for its relocation from Rochester, New York to Sioux Falls, South Dakota

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By Dr. GEORGE A. LANG,
President of the North American Baptist Seminary

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IN 1950 the North American Baptist Seminary will celebrate its 100th anniversary. During this long period of time it has sent forth a stream of pastors, missionaries, denominational workers and others, who have brought light and life into many spiritually dark and dead sections of the world. Almost a thousand students have spent some period of their life in the classrooms of our Seminary.

The history of our Seminary is known to most of our members. Portions of it have appeared from time to time in our periodicals. Started as part of the University of Rochester in 1850 to meet the need of German Baptist ministerial students, it continued until 1938 as a department of the Rochester Theological Seminary, now the Colgate-Rochester Divinity School. Then it carried on independently as to administration and other curricular affairs under the name of German Baptist Seminary; later as the Rochester Baptist Semi-

nary; and now as the North American Baptist Seminary.

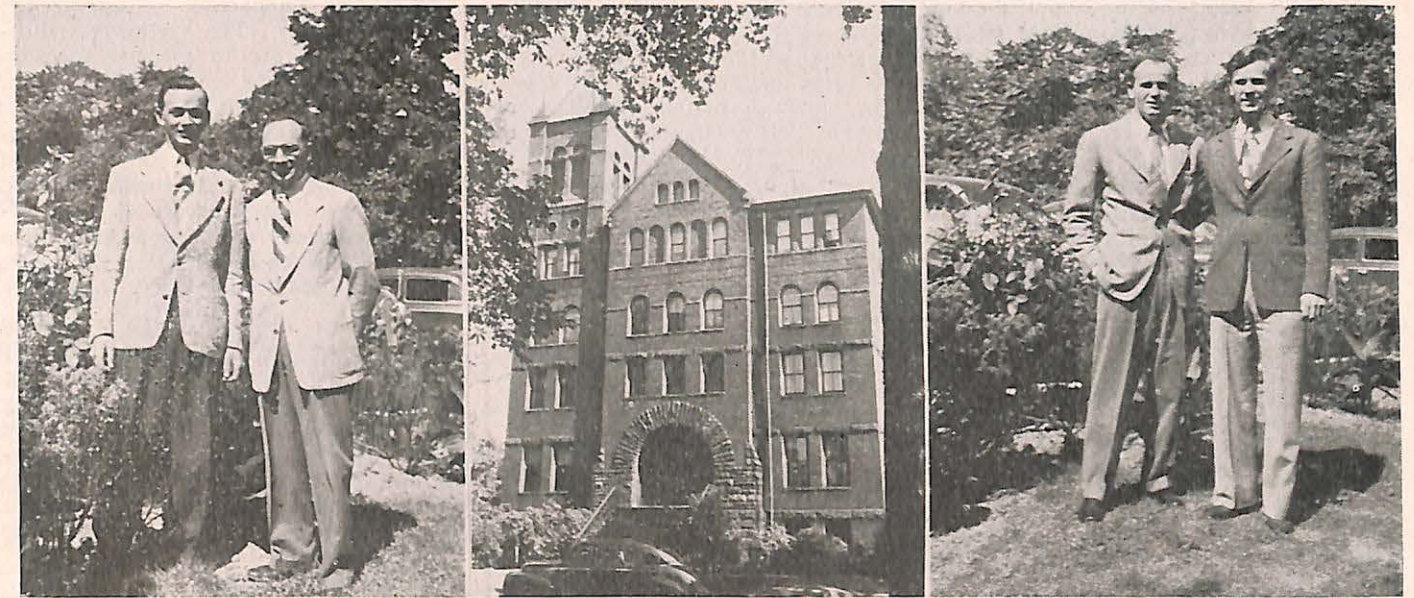
It is well for us not to forget the great heritage which has come to us from faithful administrators, professors and trustee members. It is not possible for us to understand the history of our denomination without the proper view of our Seminary. Names like Rauschenbusch, Schaeffer, Gubelmann, Ramaker, Meyer, Koenig, Schneider and others, who have gone on before, will ever remain sacred to those who are and have been associated with our Seminary.

OUR BAPTIST BRETHREN

As we think of the proposed plan to re-establish our school in Sioux Falls, South Dakota, we think of the many organizations and groups of people from whom the Seminary and its students have received inestimable benefits. We would remind ourselves of the many blessings which have come from our English Baptist brethren. Our beginnings were wrapped

up financially and educationally in their interest in a work among the German-speaking people. This interest was shown by their appointment of Dr. August Rauschenbusch as the first German professor on their faculty. It was further shown by the gifts that were given for the Seminary's first endowment fund. Many of our students also received scholarships from them for study at the University of Rochester. We wish to express our deepest appreciation and gratitude to them for their continued interest in the education of our ministerial candidates.

From the Colgate-Rochester Divinity School we have received many benefits. Until recent years their president was the president of our Seminary. Their Board of Trustees through the years has administered the investments of our endowment fund which was gathered at the close of the 19th century. The income from this fund has aided materially in meeting our financial outlay and has shown



The Brothers Arnold and Rudolph Rapske (Left) of Morris, Manitoba; and Sam and Paul Appel of Brooklyn, N. Y. (Right), Sons of the Rev. and Mrs. W. J. Appel of Philadelphia, Pa., Students at the North American Baptist Seminary

wise and careful investment policies. Many of our pastors and leaders were trained in the Divinity School after having completed their course of studies with us.

The University of Rochester with its Eastman School of Music has given to many of our students academic and cultural training which are essential in the life of good ministers. It has been most gracious in the consideration it gave those students who where required to take courses there.

THE FLOWER CITY

The museums, art galleries, libraries and lovely parks of the "Flower City" have contributed to the development of the student's life. One of the first experiences of each newly entering class is a tour of the interesting sights of the city, conducted by the faculty. This is always appreciated and leads to a broader cultural interest.

The churches and rescue mission of the city have offered opportunity for practical religious development. In Sunday Schools and young people's societies, as assistant pastors, and even as pastors, our students have been able to learn more than they have been able to give.

Our own Andrews Street Baptist Church in Rochester has been most gracious in its relationship with our students through the years. It has lost more charming and talented young ladies to the pastorate than any one church in our entire denomination. This at times can be a definite problem to a church when its trained young people leave them for other fields of service. The church, however, has been pleased to make this

contribution to the Seminary, the denomination, and the Kingdom of God at large. Thus, to this special Seminary Church we are most grateful, and trust that some of the services rendered to it by the students and the faculty will have compensated somewhat for its loss to the ministerial manses.

One of the outstanding features of self-denying, sacrificial services to the students has been the monthly meeting of the sewing circle. This group of faithful women year after year has patched the clothes, darned the

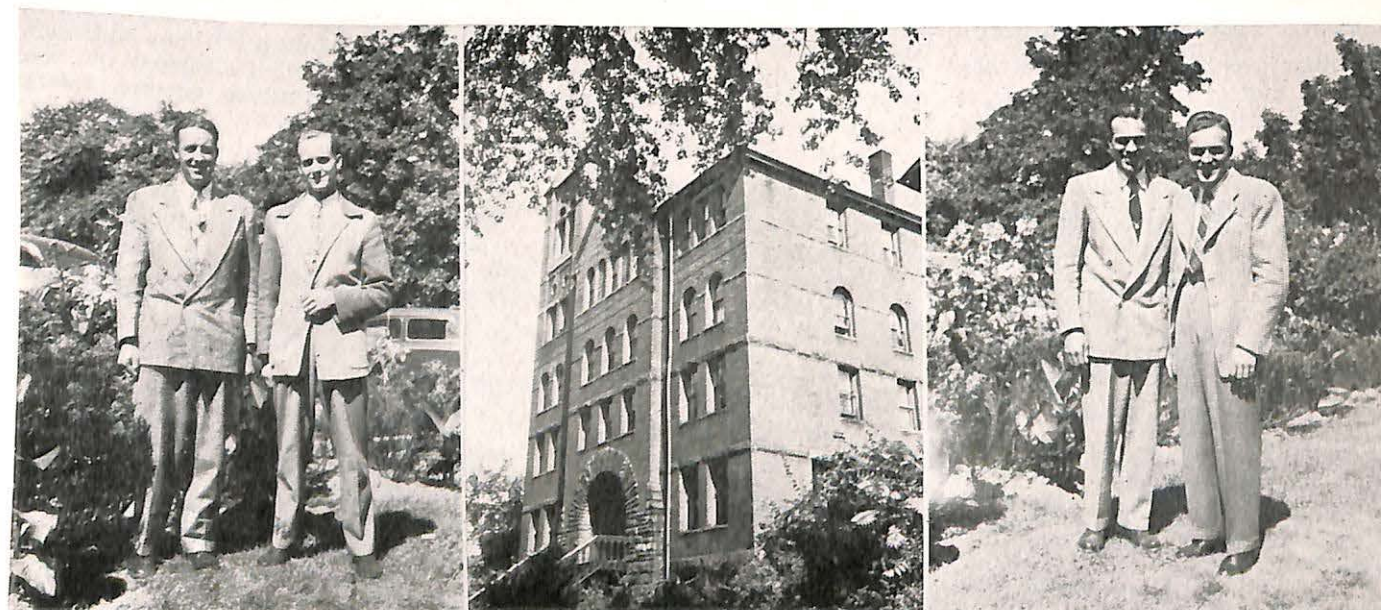
socks, and sewed on buttons, so that the wear and tear on clothes due to very studious habits were definitely covered.

At Christmas and Easter time, members of our churches in Buffalo, Cleveland, Detroit, New York City and elsewhere regularly entertained students who lived too far from home to enjoy home holiday festivities. Benefits to them in such social and spiritual activities can be seen in the more purposeful habits of study which follow thereafter. To be a good student requires the discipline of being able to separate oneself from social contact when necessary.

But it also requires the expression of social characteristics to do effective Christian service. Thus, such contributions add much to the wholesome well-rounded development of a minister. From our widely scattered churches we have received many lovely gifts for our equipment, barrels of chickens, crates of eggs, boxes of cookies, sacks of nuts and rice, and many other expressions of interest in the welfare of the students. For all these many blessings we are deeply grateful.

THE SEMINARY'S RE-LOCATION

Now the entire denomination has focused its attention on the plan to re-locate in Sioux Falls, South Dakota. Such a re-location project has been discussed for many years. After much prayer, deliberation and thought, the General Council has given the approval to the Board of Trustees of the Seminary to proceed. It was hoped by some that such a removal project could be carried out



Vernon and Edward Link of Olds, Alberta (Left), One of Five Groups of Brothers at the North American Baptist Seminary; and Fred and Joseph Sonnenberg of Minitonas, Manitoba at the Right of the Picture of the Seminary Building, Rochester, New York

within the limits of a year's time. Anyone, however, associated with such an extensive plan in which the old property must be sold, old agreements must be terminated and new ones formed, new buildings must be constructed, new arrangements must be made in an entirely new community over a thousand miles away, recognizes that it will take several years to effect a complete re-establishment.

Building procedure has been progressing too slowly for some, but it has been as rapid as possible. It takes time to draft plans and specifications before actual building can commence. Construction is definitely slowed up if plans have not been well thought through. The actual ground breaking exercises on the property were held on Tuesday, Sept. 28, 1948. Then the gathering of ma-

Baseball

By H. THEODORE SORG

This is the season of the year when the sport topic of general interest and discussion is baseball. Most of us have our favorite teams and our specially admired players, and at the drop of a bat we are prepared to argue their respective merits.

However, of all the tens of thousands of players who have come and gone in professional baseball, only a relatively few continue to be remembered long after they have ceased to play. Babe Ruth is an example of such a player.

But I am thinking now of one player who, along with qualifications which made him one of the outstanding baseball performers of all time, possessed characteristics which particularly endear his memory to us. His name was Christy Mathewson. He was one of the greatest pitchers the major leagues have known. For years, while a member of the New York Giants, in the early part of this century, his name was a household word. Extra thousands turned out to see the game whenever he was scheduled to pitch. In one world series, he pitched three shut-out games.

Christy Mathewson possessed traits of character not commonly found in players of his day. He was a college graduate, a product of one of our Baptist institutions, Bucknell University. His college record as a clean, outstanding athlete is still pointed to with pride by his alma mater.

When Mathewson joined the New York Giants, his contract contained a clause never before included in such an agreement. It provided that he should not be required to play ball on Sundays. Some who at first were inclined to scoff at the attitude reflected by that provision ultimately were included among his ardent admirers. During the first World War, Mathewson enlisted in the Army and was assigned to the branch which was experimenting with defenses against poison gas. Possibly as the result of this exposure, he developed lung trouble after the war, and ultimately it caused his death.

Cooperstown, New York, is hailed as the birthplace of baseball. There you find Baseball's Hall of Fame, a building devoted exclusively to the records and some of the possessions of the great men in baseball. There is the bat used by Babe Ruth; a glove worn by Lou Gehrig; a pair of shoes of some other famed player. Two floors are crowded with relics of the game, and one can spend hours examining and admiring.

We were visiting one day on the shore of lovely Lake Otsego, where Cooperstown is situated. We walked through the Hall of Fame and were engrossed by the many exhibits. But suddenly we came upon a glass case in which there was a memento unlike any other in the building. It was an old, worn Bible, spread open, with all the evidence of many years of constant use. The book itself, and the explanatory card with it, were mute testimony to the character of its former owner. The card stated: "This Bible belonged to and was used by Christy Mathewson." (The above was delivered as a three-minute message in open Bible school session to scholars of high school age.)

terials can be carried on during the winter months. The spring and summer of 1949 are to see the erection of the dormitory and administration buildings. Though it hardly seems possible that everything will be completed, nevertheless, a dedication of the building as far as completed will be a part of the program of the General Conference which is to be held in Sioux Falls during the last full week in August 1949.

We thus plan to open the Fall semester of the school year 1949-1950 at our new location in Sioux Falls. The first year of the second century of our Seminary's existence is to see us in a new location with new educational opportunities and benefits to meet the great challenges offered it by our expanding denominational enterprises.

What do the Board of Trustees and faculty expect to benefit by this relocation? For several decades there has been an urgent call on the part of students and alumni as well as others that our Seminary grant the regular theological degrees. This will be possible when the Seminary is located in Sioux Falls. Our graduates should have the same recognition for their thorough study that other standard seminaries offer their graduates. This right of the Seminary has long been overdue.

It is also the desire that the Seminary should become accredited as a theological school. In order that this be accomplished, certain standards of finance, academic standing of the faculty, and library facilities must be reached. For that purpose the \$150,000 Endowment Fund was raised, which has been completed and for which we are deeply grateful to the members of our faithful churches.

FURTHER BENEFITS

It has been recognized by those who have studied trends of our denomination that the center of the denominational population has long ago removed westward. This, no doubt, was seen by our leaders who moved our headquarters from Philadelphia, Pennsylvania to Forest Park, Illinois. Most of our students have come for many years from the middle west or the Canadian northwest. We are not minimizing the tremendous contribution which our churches of the east made to the progress of our denomination.

But in facing the reality of our situation, it is apparent that more effective work can be done by the Seminary, if it is located closer to the majority of the churches of our General Conference. It is necessary for our ministerial students to have as

easy access to the most of our churches as is possible, so that they can serve them most efficiently. This we feel is not possible in Rochester, but will be possible in Sioux Falls.

The educational level of our church members has risen in the last fifty years. The demands on the pastor, therefore, are also greater. We need a better trained ministry for our better trained members. There will be more possibility for our students to get the necessary college education within Baptist circles. Those who secure their college work close to their homes or elsewhere, and wish thereafter to enter our Seminary will have an opportunity such as cannot be offered under arrangements in Rochester.

It is planned by the Board of Trustees and faculty at present to have two courses of study. One requires two years of college and three years of seminary work, and leads to the Th. B. degree. The other requires four years of college and three years of seminary work, and leads to the B. D. degree. Those who come to us for the complete seven years will take their collegiate work at Sioux Falls College, with whom we will have a working agreement. Those having completed collegiate work elsewhere enter immediately into our Seminary.

Though still in the formative stage, we plan to offer courses for girls who are to become missionaries or leaders in Christian education.

THE DENOMINATION'S SUPPORT

All of these plans require additional financial outlay, for which we look to our faithful and gracious churches. To accomplish them in Rochester is impossible, because of past arrangements and equipment. To approximate them any place will require additional funds. We believe that they can be carried out most reasonably and effectively for our beloved denomination and the Kingdom of God in our new location at Sioux Falls.

The Board of Trustees has proceeded thoughtfully and cautiously, yet with courage and undaunted faith in the development of the Seminary. The heritage and spiritual services of the institution during its long history are not forgotten. They are gratefully acknowledged and held in deep appreciation and high esteem.

Yet we would see the Seminary grow with due emphasis on Biblical scholarship and true evangelistic, spiritual fervor. This requires patience, perseverance and persistency on the part of all who have a share in the forward progress. The end for the need of these characteristics



The Faculty of the North American Baptist Seminary, Rochester, New York
(Seated: Dr. George A. Lang, President; Standing, Left to Right: Professors T. W. Bender, R. P. Jeschke, A. Bretschneider and A. S. Felberg)

for our Board members, faculty, and churches has not yet arrived. In the struggle against sin and Satan, there is no letup or retreat. With the courage of our Lord and in his Spirit, we would develop, under the constant guidance of the Holy Spirit, a more effective Seminary in order to carry on a more far-reaching influence in the missionary and Christian leadership of our denomination and the Kingdom of God.

SERVANTS OF GOD

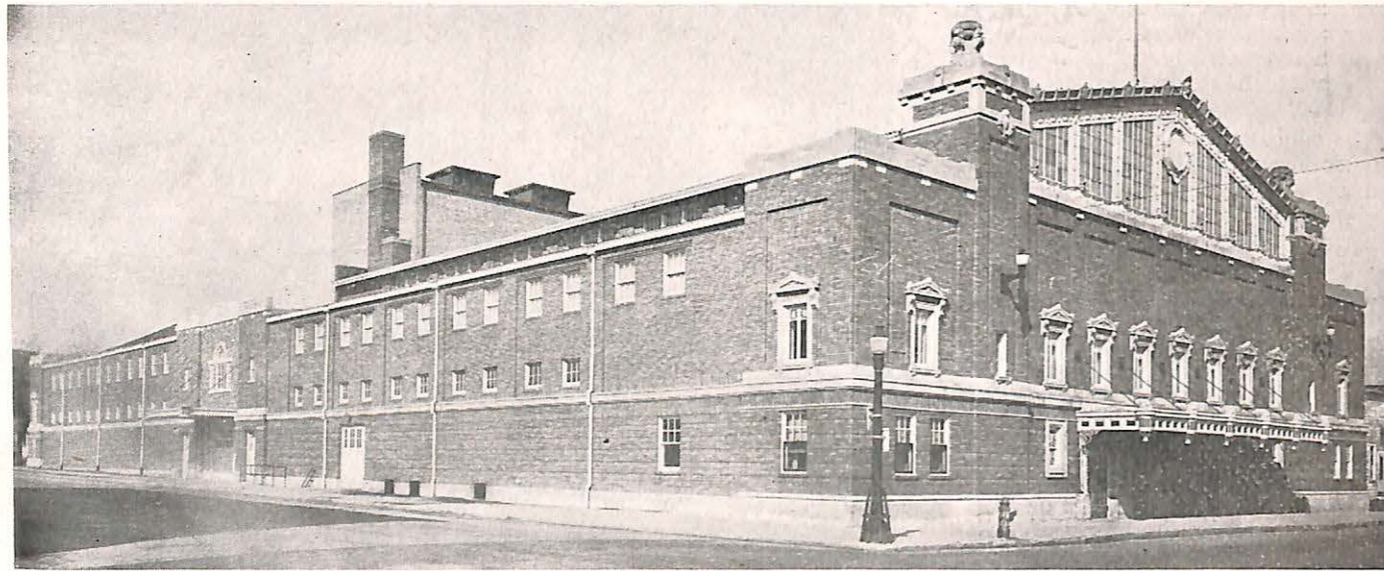
No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious
God
Guide all my goings still;
And let it be my life's one aim,
To know and do thy will.

—Author Unknown



The 1949 Graduating Class of the North American Baptist Seminary, Rochester, New York
(Left to Right: Rudolph Rapske, Raymond F. Dickau, Vernon Link, Isador Faszler, Norman G. Miller and Alvin L. Wetter. Missing from Picture is Alvin Straub.)



The Coliseum at Sioux Falls, South Dakota Where the North American Baptist General Conference Will Be held from August 22 to 28, 1949. This Auditorium With a Seating Capacity of 3500 and With the Annex Exhibit Space of 23,000 Square Feet Will Provide the Finest Facilities We Have Ever Enjoyed for the General Conference

Fall in Line for Sioux Falls

Your First Invitation to the General Conference at Sioux Falls, South Dakota from August 22 to 28, 1949 by the REV. M. L. LEUSCHNER,
Promotional Secretary

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"FALL IN LINE for Sioux Falls!" This slogan will soon describe the trek of thousands of North American Baptists as they prepare to attend the 29th General Conference to be held at Sioux Falls, South Dakota from August 22 to 28, 1949! The conference setting, the colorful program and the unusual special features will undoubtedly draw the largest crowd of North American Baptists for a General Conference gathering. Who of us would like to say later that he had missed out on that memorable event?

The General Conference will return to the State of South Dakota after 36 long years. In 1913 the sessions were held at Madison, South Dakota when the Rev. Jacob Pfeiffer was pastor of the church. It was during those days, 36 years ago, that the Rev. William Kuhn was called from the pastorate in the Second Church of Philadelphia, Pa., to serve as the denomination's field worker and young people's secretary.

It will be a crowning joy of his life if Dr. Kuhn can be present at Sioux Falls to tell of those blessed, glorious years (even as he has done in this issue of the 1949 ANNUAL) and if

North American Baptists can honor him with a great ovation of love for his decades of fruitful and Christ-like service. That will be glory enough at the General Conference to make your attendance at Sioux Falls a MUST item on your 1949 calendar.

THE CITY OF SIOUX FALLS

Sioux Falls is an ideal conference city. It is the largest city of the Dakotas, but with its population of more than 50,000, distributed in homes over spacious rolling country and along broad, tree-lined streets, it is a comfortable and friendly urban center. Residents of Sioux Falls like to have others think of them as "The Big Town."

It is also known as the "City of Progress." Its stores are modern and up-to-date and its restaurants are widely known for the fine food which is served. It has 14 public schools, a Carnegie library with some 50,000 volumes, splendid buildings for both the Y. M. C. A. and Y. W. C. A., and 44 churches representing some 20 denominations. A stroll up and down the main streets accompanied by some window shopping is a real thrill in Sioux Falls!

The city is also the site of Sioux Falls College, about six blocks from our present Seminary site, where approximately fifty young people of our churches are attending as students. Not far from there is the campus of Augustana College, a Lutheran school, which will also place some of its dormitory facilities at our disposal during the conference days. Everyone will want to see the picturesque campus of one or both of these schools in a tour of the city's "sightseeing spots."

Altogether there are twelve parks in Sioux Falls which will provide a variety of enjoyment for conference visitors. Only a few blocks from the Carpenter Hotel is Terrace Park overlooking the business district with a small sunken garden and an intriguing Civil War memorial. McKannon Park extends for several blocks with spacious lawns, beautiful flower beds, fascinating statuettes, a miniature town set in a rock garden, and ample facilities for eating and recreation. Plans will be made for a great "Festival of Joy" at this park on Saturday with a picnic lunch to be served and opportunity given to everyone to feast on the beauty of the place and

the fellowship of the occasion. Other parks in the city have an inspiring view over the Sioux River and a small zoo besides an inviting golf course for those who are interested.

LODGING FACILITIES

Everything is being done by Mr. Arthur Schwerin, chairman of the committee on registrations and hospitality, to secure ample lodging for all conference delegates and visitors. Most of the rooms in the fireproof and up-to-date Carpenter and Cataract Hotels will be made available to us. Some of the other hotels in the city will also have good rooms for our delegates.

A survey is being made of the nearby motels and tourist cabins for those who would like to have such facilities. A thousand or more of our people will be lodged in private homes and in the dormitories of nearby schools at reasonable rates. It is hoped that about two thousand of the conference delegates and visitors can be taken care of in this way. More detailed announcements will be made later in our denominational publications.

The sessions of the General Conference will be held in the famous Coliseum with its seating capacity of 3,500. The immense platform and excellent acoustics of the building as well as the comfortable seats will provide a wonderful setting for the conference itself. Under the same roof, back of the auditorium, is the Annex with exhibit space of 23,000 square feet for the book display, conference exhibits, special banquets and engrossing fellowship with other delegates. It ought to be stated that all these facilities of the Coliseum and Annex are being offered to us by the Sioux Falls Chamber of Commerce without any cost whatsoever to us! That is the way North American Baptists have already been given the key to the city of Sioux Falls!

PROGRAM HIGHLIGHTS

Some of the program highlights can already be announced in advance! The missionary advance of our denomination "into all the world" with the aggressive evangelistic program in the Camerouns of Africa will be described earnestly by the returned missionaries, the Misses Laura E. Reddig and Margaret Kittlitz, and colorfully by an unusually attractive Camerouns exhibit. These two missionaries are bound to captivate many hearts with their winsome personalities and thrilling African accounts.

The story of God's blessings upon our Seminary will also receive a major share of the program's attention.



The Welcome to Sioux Falls, South Dakota Painted in Large, Bold Letters on One of the City's Downtown Buildings

The approach of the Centenary Jubilee of the Seminary and the building progress on the new site of the school at Sioux Falls will be highlighted. Plans are being made for the climax of the program to be reached on Sunday afternoon, August 28, when a great gathering of North American Baptists will meet at the building site to see the progress that has been made and to praise God for his guidance and blessings in the relocation

of the Seminary to Sioux Falls.

A large choir of South Dakota young people will sing at some of the services. It is hoped that a pastors' choir can render selections over the weekend. The young people's banquet on Saturday night will be better than ever. Baptist representatives from Europe will be present, if at all possible. Some have hoped that Dr. C. Oscar Johnson, the president of the

(Continued on Page 35)



One of the Main Streets of Sioux Falls, South Dakota With the Tallest Building of the City Rising in the Background

Twenty Years at General Conferences

One of the most enthusiastic delegates at General Conferences is the author of this article whose conference memory goes back to Chicago in 1928. She is a daughter of the Rev. and Mrs. Julius Kaaz and from 1940 to 1944 she served as secretary of the National Young People's and Sunday School Worker's Union.

By MISS ALICE KAAZ of Philadelphia, Penn.

WHEN TWO OR THREE are gathered together in Christ's name, we know that God is present. But have you experienced the blessing found when that number is increased a thousand fold?

My conference days began when I had to be carried. The desire to attend General Conferences can almost be considered hereditary, since my grandmother and parents were ardent attenders. In 1925 I began to plan for the General Conference in Chicago, Illinois in 1928. The anticipation was almost equal to the reality, followed by the joy of reliving those days.

CHICAGO, DETROIT, MILWAUKEE

What impressed me in Chicago were the size of the meetings, especially at night, and the wonderful singing. Sightseeing, Lake Michigan, the dormitory in which I roomed, are

all memories of that first General Conference I attended. Upon my return home I immediately began planning for the next one.

Those three years were a mixture of memories and anticipation. How delighted I was to see the first announcement of the conference to be held in Detroit, Michigan, in 1931. It was there that I recall attending my first business session, hearing the inspirational words of Dr. Lewis Kaiser at the close of the morning sessions, the recognition service for Dr. and Mrs. George Geis, missionaries in Burma, which was to be their last with our conference, the hospitality of the church members who had our family as their guests, and the picnic at Belle Island.

Next came Milwaukee, Wisconsin in 1934. This time the meetings had to be held in one of the city's large auditoriums. The size of the conference was growing; more seating ca-

capacity was needed. The young people's banquet was held in a department store's restaurant. Conference stickers for cars were available. This news was unknown to one young lady who received a parking ticket for a birthday present. Again, in Milwaukee, the hospitality of friends was enjoyed.

PORTLAND, OREGON—1937

"For you a rose in Portland grows." It was the year 1937. Those from the east were to experience a unique train ride on their way to the conference. It seemed like one large family traveling together. The air-conditioned parlor car and coach were the most popular. Daily prayer meetings were held in these cars, and the scenic wonders of God's handiwork were appreciated more and more as we climbed higher and higher.

Sunday was spent with our Tacoma church members, worshipping, eating, and driving to Mt. Rainier. In the evening we boarded our train and headed for Portland where we were welcomed and led to another large auditorium. At this conference more time was allotted to the young people. At times while German meetings were held upstairs, the young people held English services downstairs.

Other activities included luncheons, after-session socials, sunrise services, mountain climbing, and sightseeing tours, including the unforgettable ride along the Columbia River. Pleasant hours were spent in the home of friends of many years standing.

BURLINGTON, IOWA—1940

New heights were gained and changes made. Hereafter, the general meetings were to be held in the English language, but those desiring German services were not forgotten. Burlington 1940! Church members and conference guests met each train. The new auditorium at the edge of the Mississippi River was our headquarters for the week. One couldn't



The Sioux Falls Central Fire Station Is a Building of Distinctive and Unusual Architectural Beauty



What a Thrilling Experience It Was on the Saturday Outing to Mt. Rainier During the 1946 General Conference at Tacoma, Wash., With Young People from Chicago's First Church (Left) Revelling in the Flowers and Mountain View and with the Food Committee (Right) of Tacoma's Calvary Baptist Church Serving 800 Box Lunches to Hungry Adventurers!

be afraid of sleeping too late in the hotel room for the five o'clock train whistle served as a good alarm clock.

The business sessions of each succeeding conference became more meaningful as the denominational work as a whole became better understood. A ride down the picturesque Mississippi with the passengers, all of the same kindred spirit, offered special blessings. On Saturday evening we were privileged to witness the life of our Baptist Gypsies as portrayed in the play, "Finer than Gold," written by the Rev. E. J. Baumgartner, now the business manager of our Publication Society.

War came, bringing with it its uncertainties. The 100th anniversary of our denomination was formally celebrated, even though belatedly, in Milwaukee in May 1944. This was a streamlined conference and yet a very outstanding one in meetings and displays. Mr. Baumgartner again provided us with a fine presentation depicting the life of our denomination during the past century.

The Sunday afternoon mass meeting is one which left its indelible imprints. It was primarily a missionary meeting. At the close of the session a call for full-time service was given. What a thrill to see so many walk down the aisle and consecrate their lives to the service of the Master!

TACOMA, WASHINGTON—1946

With the end of the war we were able to plan for a regular conference again. The year 1946 found us heading toward Tacoma, Washington on the "family train." On Sunday we stopped at Missoula, Montana long enough to greet the church members at the station. The Tacoma members and conference guests met us the fol-

lowing morning. Life seemed to be nothing but committee meetings morning, noon, and even midnight. Special children's meetings were arranged and a children's chorus rendered selections at one of the sessions.

We were able to have an actual mountain-top experience the day we went to Mt. Rainier. Although foggy to begin with, the nearer we approached the mountain the clearer it became. Not only were we fed physically, but spiritually as well, in these breath-taking surroundings. It was a blessing to see and to hear the foreign and home mission workers who were doing God's bidding.

At all conferences we were privileged to hear fine musical renditions by choirs and soloists. The decorations, too, added beauty to the services. An outstanding memory is that of Prof. Otto Krueger as moderator. His calmness and Christian character were exemplified as he guided the serious undertakings of the sessions. He is one to be admired!

SIoux FALLS, S. D.—1949

In order to picture the whole of our denomination one must experience the enthusiasm, joys and Christian fellowship found in the business sessions, inspirational hours, communion services, banquets and mass meetings of a North American Baptist General Conference. Is your picture complete? If you answer affirmatively, then we know you will want to attend another conference. If your answer is negative, then you can't fail to

ATTEND THE NEXT GENERAL CONFERENCE IN SIOUX FALLS, SOUTH DAKOTA, AUGUST 22 to 28, 1949.

Fall in Line for Sioux Falls

(Continued from Page 33)

Baptist World Alliance, can address one of the conference sessions.

There are good railroad connections to Sioux Falls from Chicago, the Twin Cities of Minnesota, Omaha and Kansas City. There is a possibility that a special train on the Milwaukee Road may be run from Chicago to Sioux Falls on Sunday night, August 21st. In the eastern part of South Dakota you will find the Black Hills area and the Badlands National Park which are the mecca for thousands of tourists annually. The Palisades along the Sioux River about twenty miles from Sioux Falls are well worth seeing. More information about transportation to Sioux Falls will be announced in "The Baptist Herald."

The best of all will be the Christian fellowship with these thousands of other North American Baptists and the glowing presence of the Lord Jesus Christ! The key of hospitality has been given to us by the city and by our Baptist brethren in Sioux Falls so that the door is now ajar with a hearty invitation: "Fall in Line for Sioux Falls!" The memorable event of the Seminary's relocation to this South Dakota city will be "a thing of a lifetime." The spiritual highlights of the program will be outstanding. There will be room enough for all—and to spare!

Make this the greatest and most inspiring General Conference trek in our denominational history! Let us gather by the thousands with expectant faith! Let everyone who can meet everybody else in the Name of Jesus Christ at the next General Conference in Sioux Falls, South Dakota from August 22 to 28, 1949.

Taking the Gospel to the Spanish-Americans

By the REV. C. L. YOUNG of Monte Vista, Colorado, Missionary in the San Luis Valley

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REGENERATION and a definite call having been taken for granted, the Christian worker must have a love and compassion for the souls of those with whom he labors. We cannot win the Spanish-Americans in our midst to the Lord unless our hearts are filled with his love and concern for them. Our Lord is no respecter of persons, and his mercy and grace are extended to all races.

Different people have to be dealt with in different ways. The Holy Spirit will teach us the most effective methods if we are emptied of self and sin, and wholly seek his guidance.

Because of their Catholic background for several generations, the Spanish-Americans are usually reluctant to come to a Baptist or Protestant service. Therefore, we must take the Gospel message to them. **House-to-house visitation**, the giving of Gospel tracts, and talking and praying with the people in their homes are several ways to present Christ, who saves and keeps and satisfies, to them.

REACHING THE PEOPLE

The radio is another way of getting the Gospel message into the homes of the Spanish-Americans in this San Luis Valley of Colorado. Some who never attend our public services tell us that they tune in on these programs. A portable **loud speaker** is also used in various Mexican districts over the valley. Missionary J. J. Reimer for a time did most of the broadcasting over radio and loud speaker. We trust that some day many of the listeners may become regenerated believers and make public their faith in Christ and live for him.

Vacation Bible Schools are proving to be an effective means of sowing the seed of the Gospel in the hearts of both Catholic and Protestant children. Some of the boys and girls have confessed Christ as their Savior, and have expressed a desire to live for him.

Two talented young women from Kansas, Miss Rachel Zoschke and Miss Nadine Schade, conducted a Vacation Bible School in Center for two weeks



"Oh, how I love Jesus!" That was the favorite expression of Stevie Archuleto at the Vacation Bible School Held at Center, Colorado in the Summer of 1948

last summer and also helped us with a school in Saguache. The attendance was good at both places and we trust that lasting good was done in the lives of the Mexican boys and girls who attended.

A Women's Bible Class held in Mexican homes is another method used in presenting Christ to the people. On Thursday afternoons Mrs. Young has a little group of women who gather to hear the Word taught. Most of us realize the importance of the home and its influence on the child's entire life. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). However, so few of the Mexican homes have parents who read or teach God's Word to their children. Only a small percentage have Bibles, except among our little group of believers. We trust that these Bible classes will stimulate an interest in seeking the Lord, and in reading the Word in the home.

The Sunday School, preaching services and prayer meetings minister to

the few who are more regular in attendance. We frequently make use of the flannelgraph in these services. Mrs. Young's sister, Miss Lindholm, uses this method almost exclusively in teaching her class of Junior boys and girls.

HUMAN TOUCHES

Would you like to go with us on an evening's visit to some Mexican homes? First, let us stop and see some children who came to our Vacation Bible School last summer. In a two-room adobe house two women and their ten children live. Three of the children are playing in the yard. Immediately we take advantage of the opportunity to talk to them about Jesus and also invite them to come to Sunday School.

They are a bit shy and seem afraid that we will ask to go in. We are seldom invited into this home, because sin is predominant there. There is no father living in this home. Various men are the fathers of these ten children. Unless these young lives are soon reached for the Lord, their future will be dark, indeed.

Half a block down the street we enter a small adobe hut where several children live, four of whom came to our Vacation Bible School. This is a Catholic home but the people are friendly and invite us in. We sit in the little kitchen by a rickety table covered with supper dishes. They had just finished their evening meal.

Soon a conversation concerning spiritual things begins. The father and mother listen with interest while their Catholic aunt, who dropped in for a little visit, does most of the talking. She agrees with all that we say, at first, but then begins to bring in the beliefs of her church, especially their teachings concerning "purgatory," where she maintains that all people must first go, after departing this life.

When questioned about her own personal relationship to the Lord, she becomes nervous and says, "I must be going". Mrs. Young gives her some Gospel tracts, however, before she leaves. (This woman is a hindering

force to the Gospel, we believe. She has been dealt with before by Missionary Reimer, but still she is not open to the Gospel message, and seems to try to influence others against it). Our conversation is now directed to the father and mother who manifest interest, and, upon our departure from their little home, they cordially invite us to return.

A SPANISH-AMERICAN FAMILY

Now let us go to a third adobe hut. The father has been working in hay-fields all day. He sits on a little trunk with his back against the whitewashed wall. The mother sits on a chair and strokes the hair of one of the small children. They are friendly and we walk in. The mother begins apologizing for her eight year old boy's absence from Sunday School on Sunday. The lad is an earnest, serious-minded little fellow, and has the possibilities of making a useful Christian, if he is not influenced toward the things of the world by home and neighborhood environment. He accepted the Lord as his Savior a few months ago.

The parents have no particular religious convictions, it seems, and do not attend any services. However, they are willing for some of their children to attend our Sunday School and Vacation Bible School. The oldest son, who shows no interest in spiritual things, got in trouble with a fifteen year old girl soon after he returned from the Army. He later married the girl, after their baby was born.

Another older son made a profession of faith about three or four years ago under the ministry of Missionary Reimer, and gave a good testimony for a year or two. Then some signs of backsliding began to appear in his life and later he went away from home to work. Last winter he married a Catholic girl, but in a few weeks they separated. We are happy to say that he seems to be coming back to the Lord, however. In a recent letter he expressed his delight in reading some Christian literature which we sent him and said that he passed it on to some of his unsaved associates, after he had read it. He also sent a contribution of \$5.00 to our little Spanish Baptist Church.

This gives a little insight into the home life of some of the people with whom we deal.

THE TESTIMONY OF CHRISTIANS

It is a joy to visit in the homes of the Christians in Saguache, Mr. and Mrs. Octavio Maez, and their daughter-in-law, Mable Maez, for example.

(Continued on Page 55)



The Vast Stretches of Sand in the Sand Dunes of Colorado

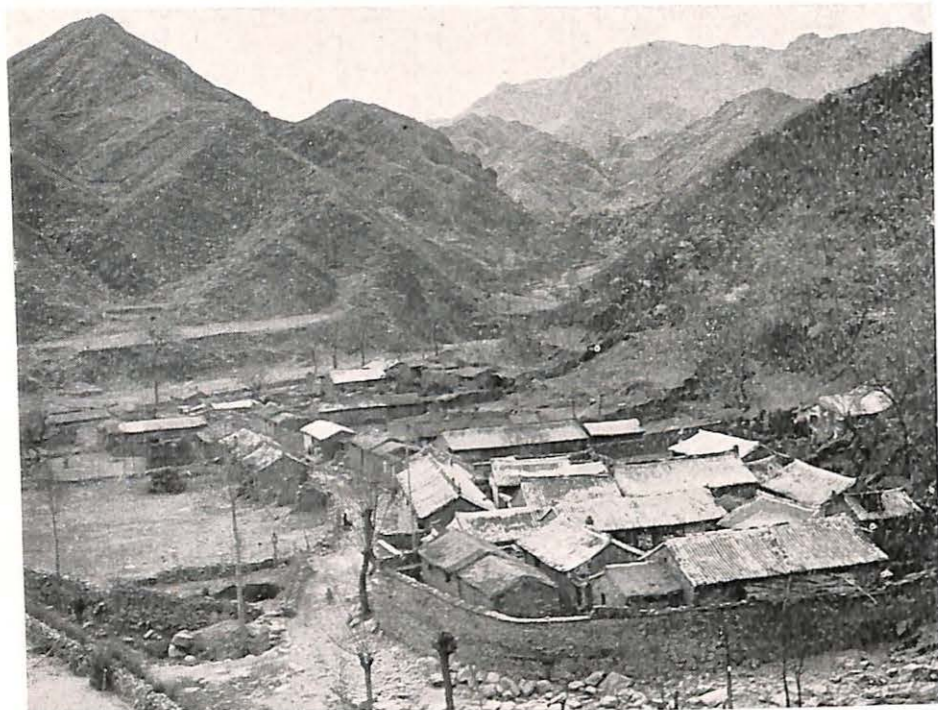
The Great Sand Dunes of Colorado

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A Poem by MRS. A. D. SCHANTZ of Moffat, Colorado

(Mrs. Schantz is also the author of a book of poems, JOY SPILLING OVER, published by and available at the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.)

Across the fields, beside the mountain range, The Sand Dunes glisten golden in the light, Or in the blustering wind they shift and change, Or after snow, they rest in robes of white.	Spread out the seas and raised each towering hill, Piling the Sand Dunes by Mount Blanca's side — I think He was a little lonesome still. So God created man, and every day Walked hand in hand in converse with His own; Until because of sin, man hid away, And God with grieving heart walked on alone.
I think God must have liked to pile the sand In such great dunes, so far from ocean shore, As I have liked to climb those piles and stand In wonder at the vastness stretched before.	But Love devised a plan; at Calvary A cross was lifted on Judea's sod, That man from sin's dominion might be free And walk again in fellowship with God.
Outside our door I watch my little son Making his dunes of sand without a fear, Piling the sand and throwing it in fun, Content and happy with his mother near.	And now God turned for glory and for love Not to the Sand Dunes glistening in the light, Nor to Mount Blanca's snowy peak above, But to the heart of man from sin made white.
But if I leave, I hear a sudden cry And Sonny drops his playthings in the sand; His lonesome tears are dried again when I Take into mine his little dimpled hand.	The Sand Dunes speak of God's creative power — Respond they cannot to His love and grace; But hearts can sing His praise each day and hour, For we can walk with God and see His face!
I think of God who made the stars and tides,	



—Photo by Ewing Galloway
This Chinese Village in the Mountains Near Nankow Pass Which Can Be Seen from the Great Wall Is Typical of Many Villages Visited by Miss Leona Ross, Our Missionary in China

China's Call to Christians

The great need of China today is CHRIST. God will hold us responsible if we do not meet this challenge!

By MISS LEONA ROSS, Our Missionary in South China

IT IS ALMOST impossible to believe that a country could undergo such radical changes in only a few short years. Before returning to China this last time, I wondered just how things would be. Ever since the revolution China has been changing constantly.

I remember back in 1930 a middle aged couple came from America to be with me on my station in Canton. They had been away from China for a period of ten years, due to illness, after having spent about twenty years here. They had a daughter, an only child, who was born in China, and was now a missionary in this country. They were genuine Christian people, more or less of the old school, and it was delightful to work with them.

It was while working together with these people, that I got my first in-

roduction to village work. Twice a week we spent the whole day out in the villages. But these people had not had the experience of gradually adjusting themselves to the changes day by day. They seemed to be speaking the language of ten years ago. Having been in China then myself, I recognized how well their language would have fitted into that time. But for the present, some of their remarks sounded most ridiculous, though both were intelligent and well educated people.

WORK IN THE VILLAGES

But they did not speak the language of ten years ago for long. I remember thinking at the time that I would not want to be away from China for such a length of time. But circumstances made it necessary for me to be away just long enough, so I too, became most conscious of great

changes. I really believe that China has changed more this time in five years than it had changed back in 1930 in ten years.

The years of Japanese warfare in China and finally the years of enemy occupation have left a fearful blight on the land, as evidenced in more ways than one. First, as one rides the bus about the city, the ghostlike ruins of buildings bombed years ago by the Japanese have a rather depressing effect. Included in these is what was the tallest and loveliest building in the city at a strategic point. It was a department store, with offices on the highest floors. It had a high illuminated tower which could be seen from any part of the city at night, outlined in red and blue. Now it is blasted and empty. On either side of the house in which I am living are large houses, well built and still bearing the marks of having been beautiful residences. They are houses which were looted. In other words, all the doors and window frames were rudely torn away, leaving an irregular hollow opening of bricks. They are surrounded by big yards. Each one is filled with dozens of refugees, all hard working people, trying hard to eke out an existence. Much could be said about this.

A CHANGED CHINA

Then too, so many many families have lost loved ones in the war. Some are so poor now, that when others die of starvation they seem rather indifferent, since life is such a struggle anyway. There is so much sickness, especially tuberculosis, everywhere.

So much has been said about China's inflation, that I will not take time for that, except that it is constantly getting worse, climbing by leaps and bounds.

"You have come back to a very different China than you left," said a friend to me.

In all of the years that I spent in China, this land seemed to hold the United States as her great ideal. She wanted to copy her in almost every way. But now this too has changed. Whatever has happened? Perhaps there have been a number of contributing causes. But recently something happened here in Canton, in fact several things, that would help to bring down the prestige.

Shortly after my arrival in Hong-kong, we were startled one morning as we picked up "The Morning Post," to read that the British Consulate in Canton had been burned by students, along with several British buildings owned by business firms, and the

British flag torn to shreds. Those who saw this at close range said it was one of the most demoniacal performances they had ever witnessed and a demonstration of intense hatred. It appears that behind this was a mixture of patriotism perhaps fired by communism, which elements used as their tools young students who had more zeal than knowledge.

Among the students who participated in this hideous affair were those of an American Christian College in Canton. This college for years has been a seat of modernism and so it is not difficult for us to understand how this can be. But the average Chinese would not be able to differentiate. About the same time, one of the professors in that same college was called by the students into the classroom in the evening. When he appeared, the students turned off the lights and pounced upon him, mauling him, and finally they threw him down the stairs to his death.

Can you imagine how we, who have always been respected for being Americans, feel when the honor of our country is thus dragged in the dust by our own countrymen? Whatever else has happened during the war years, I do not know, but I am most conscious that the Chinese no longer consider it an honor to be an American.

BEWILDERED PEOPLE

To what shall the Chinese turn? With the blight of the years of warfare still upon her, and the depressing memories of Japanese occupation years still fresh in their memories, and the prestige of foreign nations at a very low ebb, with the Communists as well as a certain religious power bidding for her land, one can scarcely wonder that the Chinese people are in a sort of bewildered state, not knowing where to turn. Many are entering with great enthusiasm into the celebration of China's ancient religious festivals of which there are about eight or ten in the course of a year, believing that possibly the old practices were better.

But there is one thing that China does have and that is perception! Often she is able to discern between what is right and wrong.

In the past, Christianity has wielded a powerful influence over this great land. I am sure that the people have not forgotten this. For years there were almost no missionaries here in the South while Japan had the right of way. Now many are back but not nearly as many as there have been, during the height of missionary influence, in years gone by.

Truly, the Church of Christ is faced



The Chinese Are Hungry for the Gospel

with a great challenge today. While foreign prestige seems to be a thing of the past, a foreigner or a Chinese can stand anywhere on the street in the city or off in the villages, and in no time at all a large crowd of attentive listeners gather around him

and stand quietly and drink in every word, if the Gospel message is faithfully presented. There seems to be the utmost respect shown, and on the faces of educated and illiterate alike, one can read that there is profound interest.

My friends, the great need of China today is CHRIST. God will hold us responsible if we do not meet this challenge. It is overwhelming in the face of the difficulties, and I for one would be tempted to lose heart but for him who said, "All power is given unto me in heaven and in earth." If we really believe this, let us bring Christ to the land of China, some by going, some by giving and others, last but not least, by praying.

NEED FOR PRAYERS

In regard to the last mentioned of these three, I believe there has never been a greater need in any age for the surrender of the lives of men and women to God's call to give themselves to prayer. We cannot deny that a spirit of lethargy and worldliness has settled down upon the church and threatens its ruin. But for this ministry, God can use no weakling. Praying is a real man's job. The age in which we live is characterized by activity, and prayer has been ruled out as inactivity. Even where it is still practiced, it must be gotten over with in a few moments' time.

(Continued on Page 63)



One of China's Thousands of Villages Alongside the Canal Where the Gospel is Being Preached by Miss Leona Ross, Our Missionary

The Lord Is My Shepherd

The agonizing suffering of people in Europe is symbolized in this story of a family of displaced persons to whom the Baptist World Alliance Relief Committee was able to minister

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By the REV. OTTO NALLINGER,
Director of Relief for the Baptist World Alliance

MY SECRETARY at the relief headquarters of "Bruderhilfe" in Germany announced that a Rumanian refugee family would like to see me. That in itself was not an unusual request. Poles, Latvians, Rumanians, Czechs, Hungarians and many others come to my office almost every day. They are people without homes, country, food and clothes. There is not much we can do for them. We set the machinery in motion which will eventually place them in a refugee camp. We give them a few clothes and a little food as an emergency measure. Through it we give them a little hope in the future and in a small way replace in them a little faith in mankind. But what the future holds in store for most of them, only God in heaven knows.

Because of my acquaintance with their suffering, I did not hesitate to

see this family. The motto of our office is that no stranger shall be turned away without a hearing and without our giving help, if we can humanly give it. It was a mere coincidence that this family happened to be of the Baptist faith. They had not known that I was the Baptist representative in Germany when they stumbled upon my office in their frantic search for help. But the fact that they were Baptists immediately brought me into close fellowship with them.

A PICTURE OF MISERY

They were not a pretty picture. Badly clothed and undernourished, they filed into my office, one by one. The father and mother came first. He was dressed in ragged overalls with an old cap on his head and shoes which were miles too large for him. Soap had apparently not touched him

for several weeks. He was haggard. His hands quivered from undernourishment and nervous exhaustion.

The mother had on a dress which looked more like an old sack with holes cut in for arms and head. She had no stockings, and an old dilapidated pair of house slippers served as shoes. In her arms she carried her youngest baby, one of two months' old twins, wrapped in an old blanket. Six other children followed them into the office. The oldest, a boy of fourteen years, had on an old pair of shoes, a torn shirt and pants which looked more like fancy quilt work from the many patches sewn on them. An old string held them in place.

The rest were all girls with thin dresses and bare feet. They hadn't eaten for two days and during the past few nights they had slept on the hard benches in the Stuttgart Railroad Station.

All the children were cold and hungry. One becomes hardened in my work. Misery and suffering do not have the emotional effect which they do when one first comes into contact with them. But my heart went out to the family, and for a moment I had to fight back the moisture which was gathering about my eyes which are accustomed to looking upon such scenes. It was not easy to look upon the two months' old twins, one of which, I was sure, could not live many days unless immediate help were given.

DISPLACED PERSONS

The family were displaced persons in the best sense of the word. For eight years they had been dragged or had fled from one country to another. In their forced wanderings they had lived in Rumania, Austria, Czechoslovakia, Siberia and Germany. In Siberia the father had been used as a horse by his masters. He was hitched to a wagon and whenever the wagon didn't move fast enough to please the driver, a whip would find its mark across the face and body of this man.

As an answer to prayer they were delivered from this evil by being

shipped to Czechoslovakia. New misery faced the family when the Communists took over this country. In order to escape further suffering, the father took his family and fled. They walked and hitched rides on ox-carts and trucks. Sleeping out-of-doors during the nights and picking up a little food here and there, they made their way through Austria to Stuttgart, Germany.

Now that I was face to face with them, I knew that I had to help them, but how? We began burning up the telephone wires, seeking a temporary place of shelter for the family. We finally were able to locate them in the local German Red Cross building until we would be able to find a permanent place for them. In the meantime, my wife took the family to our relief room where she fitted out the entire family with clothes and gave them a CARE package.

My wife reports:

"You should have seen the glow in their faces as they received the clothes. New hope sprang up in their eyes where a few moments before only despair and hopelessness could be read. The little tots could only utter sounds of exaltation as I held dresses in front of them to see if they would fit."

THE 23rd PSALM

The mother walked over to the table where we had placed a number of booklets of the Gospels and the Psalms. They are in the German language. She opened one of the booklets to the 23rd Psalm and began to read:

"The Lord is my shepherd
I shall not want"

She read only a few lines. Laying the booklet aside, she directed her eyes toward heaven and repeated the rest of the Psalm by heart with warm tears of gratefulness finding their way over worried cheeks. My wife tells me that she had heard the Psalm repeated by noted readers and accomplished pastors, but she had never and she never again expects to hear this Psalm repeated with so much meaning and with such great feeling as this mother uttered it.

Because of rain, my wife piled the entire family of nine and herself into our Baptist World Alliance Relief car. She took them to the local German Red Cross center for the night. Later we took them to what was to become their new home in Crailsheim, Germany.

Due to God's children and their willingness to share with others, we were able to send this family forth into a cold and unsympathetic world with new courage to face the future



—Photo by Herman Siemund
Members of the North American Baptist Relief Committee (Men in the Back Row) and Relief Workers With Miss G. Remmler (Second from Left) at the Relief Headquarters, Forest Park, Illinois

and with a renewed faith in God. We will probably never see this family again.

The last we saw of them was as they were standing in front of the Red Cross in Stuttgart, their faces wreathed in smiles, their hands waving to us as we drove away, and with a "God bless you" coming from quivering

lips. That night when we retired, my wife said:

"It feels good to lay down with a good conscience."

We both agreed that we will sleep better knowing that someone else also has a place to sleep.

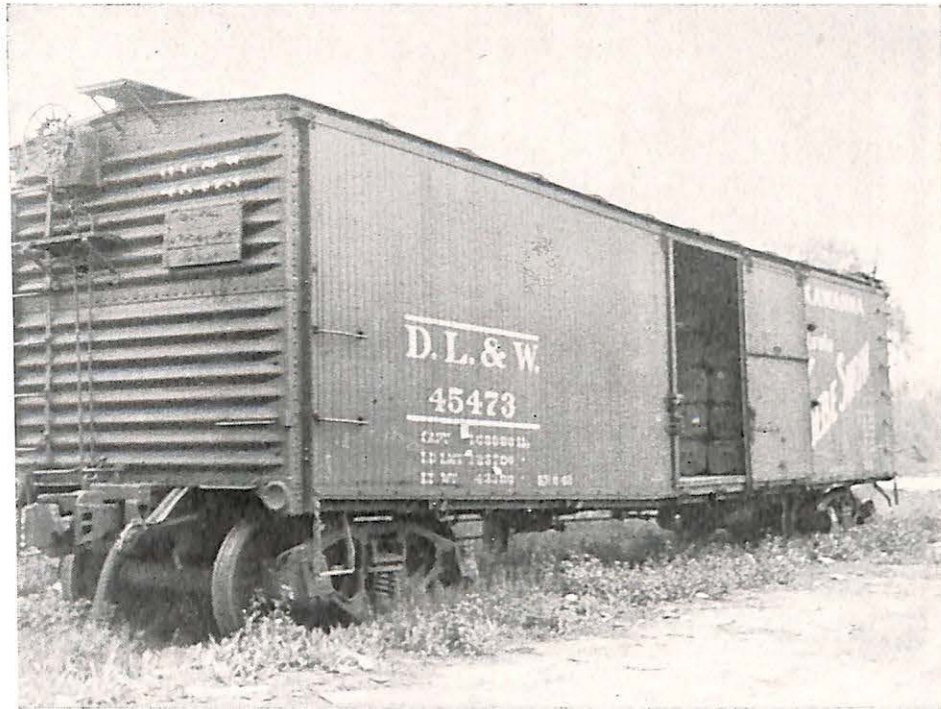
May God bless all of you who are making such help possible!



"Members of the Steglitz Baptist Church in Berlin, Germany are at work building a new church structure. The church will be built on the ruins of the home which formerly belonged to a high Nazi official. After much negotiation, permission was finally secured to build the church. The members of the Steglitz church in Berlin are at work bringing order out of chaos. Their difficulties are great but their will and their faith in God and his Church will lead them to a glorious victory in this undertaking. The whole congregation prays and works together. Women, men, young people, and children are all helping to clear away the rubble in the building project." Report by Rev. Otto Nallinger.



Dr. Bredahl Petersen of Denmark, Dr. Walter Lewis and Rev. Otto Nallinger Meet With Baptist Leaders of Germany and With Leaders of Baptist Displaced Persons in Bad Homburg, Germany
(Dr. Petersen is seated fourth from left and Dr. Lewis and Mr. Nallinger are seated at the right.)



The Freight Car on the Railroad Siding in Forest Park, Illinois That Took the First Shipment of Relief Bales from Denominational Headquarters to the Atlantic Coast to Be Sent to Germany

Our Relief Ministry Beyond All Expectations

The story of the Fellowship Fund for World Emergencies of more than a half million dollars and of the tremendously large shipments of relief goods to Europe belongs to a bright chapter in the annals of Christian history and in God's Book of Life

By Dr. WILLIAM KUHN of Forest Park Illinois,
Assistant Executive Secretary

When the hostilities of the second World War came to an end, many members of our churches were impatiently waiting to send relief to war-stricken Germany, Poland and Austria. Their patience was sorely tried until the United States Government opened the doors for this relief.

That was a never-to-be-forgotten great day when our first large bulk shipment was packed into that big freight car standing on the railroad siding in Forest Park, Illinois. This shipment was made up of the precious love gifts of sympathetic hearts and consisted of good clothing, nutritious foods, mended shoes, and other indispensable relief goods.

At the same time the flow of individual food and clothing parcels set in. This was the beginning of our humanitarian and Christ-pleasing relief work. The tens of thousands of dollars that were contributed, the tons of relief goods given, the tens of thousands pairs of shoes, and the sacrificial labor of many volunteer helpers both men and women, all this was contributed "IN THE NAME OF CHRIST."

The recipients expressed their gratitude toward God and toward us as North American Baptists in tens of thousands of eloquent letters, in which we could hear the heartbeat and see the tear-stained faces of our suffering brethren.

The volume of our relief activity and the nature and variety of the relief goods sent since May 1946 can be visualized in the following list.

BULK SHIPMENTS

CLOTHING

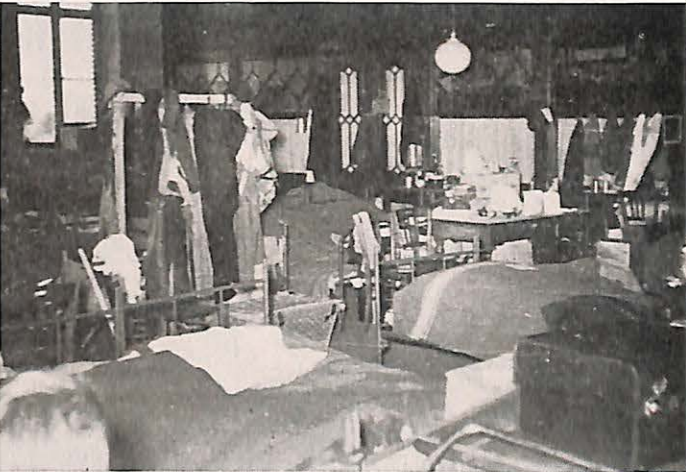
1080 Bales Used Clothing	
300 Cases Used Clothing	
Army Surplus Clothing costing	\$27,000.00
2 Cases) New Goods for	
7 Bales) Deaconess clothing	1,074.58
1000 pairs black stockings for Deaconesses	650.00
3000 pairs men's socks	
1 Bale Goods for Bed Sheeting	337.68
1 Bale Goods for Baptismal Gowns	314.63

ALONG THE WAY

There are so many helpful things to do
Along life's way
(Helps to the helper, if we did but know),
From day to day.
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say,
To the hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt,
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smoulders still;
Think what Jesus would do today
For one who had fallen beside the way.

How many lifted hands still plead
Along life's way!
The old, sad story of human need
Reads on for aye.
But let us follow the Savior's plan —
Love unstinted to every man;
Content if, at most, the world should say:
"He helped his brother along the way!"



"Such is home for most refugees in Germany. Several families have to live in one large room. The beds are very close together. Men, women and children live here without privacy, sometimes fifty of them in one room. Living conditions are very bad, even at their best. We of the Baptist World Alliance wish we could do more for them. But we almost have to move mountains to be able to do even this much for them." Report by Rev. Otto Nallinger

SHOES

140 Cases and barrels and crates containing thousands of pairs of shoes. Many were repaired before shipment.	
Additional repair material costing	1,652.30

SOAP

240 Cartons Toilet Soap	
240 Cartons Laundry Soap	
10 Cases of soap totaling 942 pounds	3,487.60

FLOUR AND CEREAL IN CARLOADS

5 Carloads Flour 2000 100-lbs. sacks	
5 Carloads Flour	
2 Carloads Oat Cereal	
1 Carload Rice	

POWDERED MILK

33 Tons Powdered Milk costing	30,500.00
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DEHYDRATED POTATOES AND VEGETABLES

17 Tons Dehydrated Potatoes costing	6,005.76
2 Tons Dehydrated Vegetables costing	1,914.90

PRUNES AND OTHER DRIED FRUITS

53 Cartons Dried Fruits, 40 lbs. each carton	
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MEALS FOR MILLIONS

2 Tons Meals for Millions	
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CANNED FRUITS AND VEGETABLES

639 Cartons Canned Fruits and Vegetables	
40 lbs. each.	

CANNED MEAT, LARD, OIL, SOUP

35 Tons Canned Meat	
158 Cartons Canned Meat	
433 Boxes Canned Meat	
2 Tons Lard	
1 Drum Food Oil	
4 Drums Pea Soup	
6 Cartons (240 lbs.) Soup Base	

MEDICINES

6 Cases Medicines costing	2,775.22
39 Cartons (27 Pint-Cans ea.) Codliver Oil	550.00

BIBLES, CHRISTIAN LITERATURE AND SONG BOOKS

1 large Case Hymnals	
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167 Cartons various old books and magazines	
2000 Copies of "Der Sendbote" and Baptist Herald distributed regularly in Germany	
1000 Bibles and New Testaments (New)	
2500 Bibles (New)	

COMMUNION SETS

1 Case Used Communion Sets	
6 Boxes Used Communion Sets	

TRUCK

1 3-ton Truck being used by Bruderhilfe for transportation of relief in Germany	
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SEWING MACHINES

6 Sewing Machines	
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INDIVIDUAL FOOD AND CLOTHING PARCELS

26000 Gift Parcels sent from Forest Park	
1000 Christmas Parcels (Pastors, mission workers, widows, etc.)	
6691 \$10.00 CARE Parcels	
13000 Food Packages from Denmark at \$5.00 each	

INDEPENDENT RELIEF ACTIVITIES

A number of our churches are carrying out an extensive relief activity independently. Besides this, many members of our churches are sending many hundreds of relief parcels to their own relatives and friends.

During the past two years 1946 and 1947 we have supplied the Sunday Schools in Germany with candy for Christmas. For Christmas 1948 we sent about 13,000 pounds of candy in bulk to the "Bruderhilfe." This organization distributed all this Christmas candy to the many Sunday Schools. There was joy, hilarious joy, in the hearts of those many poor children.

FELLOWSHIP FUND FOR WORLD EMERGENCIES

Committee:

Rev. Frank H. Woyke, Chairman	
Rev. William Kuhn, Corresponding Secretary	
Rev. H. G. Dymmel	
Roland E. Ross	

The Christian Training Institute of Edmonton

The year 1949 marks the 10th anniversary of the erection of the first building of the C. T. I. in Edmonton. The new building giving the Bible School a total capacity of 110 students, was dedicated on November 7, 1948

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

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IT WAS in the month of June in the year 1938 at the annual session of the Alberta Association, meeting with our church at Olds, that a committee was appointed to proceed in making arrangements and to direct the erecting of a building to be used for a Bible School. The brethren found much joy to serve in this special capacity and after several sessions it was unanimously decided to build our school in the city of Edmonton, Alberta.

THE FIRST BUILDING

All of our churches in the Northern Conference stood loyally behind the movement. At the annual conference meeting at Trochu in 1939, the chairman of the building committee brought the report of the progress made and the young people expressed their joy that soon they would have their own Bible School. The enthusiasm there ran so high that sacrifices were gladly made and the work on the building was pushed ahead so that the first school year could open with the month of January 1940.

It was in the early Spring of 1939 that the ground was broken and the excavation undertaken for the structure. Horses and plow, tractor and scraper, volunteer labor (young and old, men and women) undertook the venture with confidence and great faith. All summer long our people came from the various churches offering their help freely to assist in erecting the first unit of The Christian Training Institute.

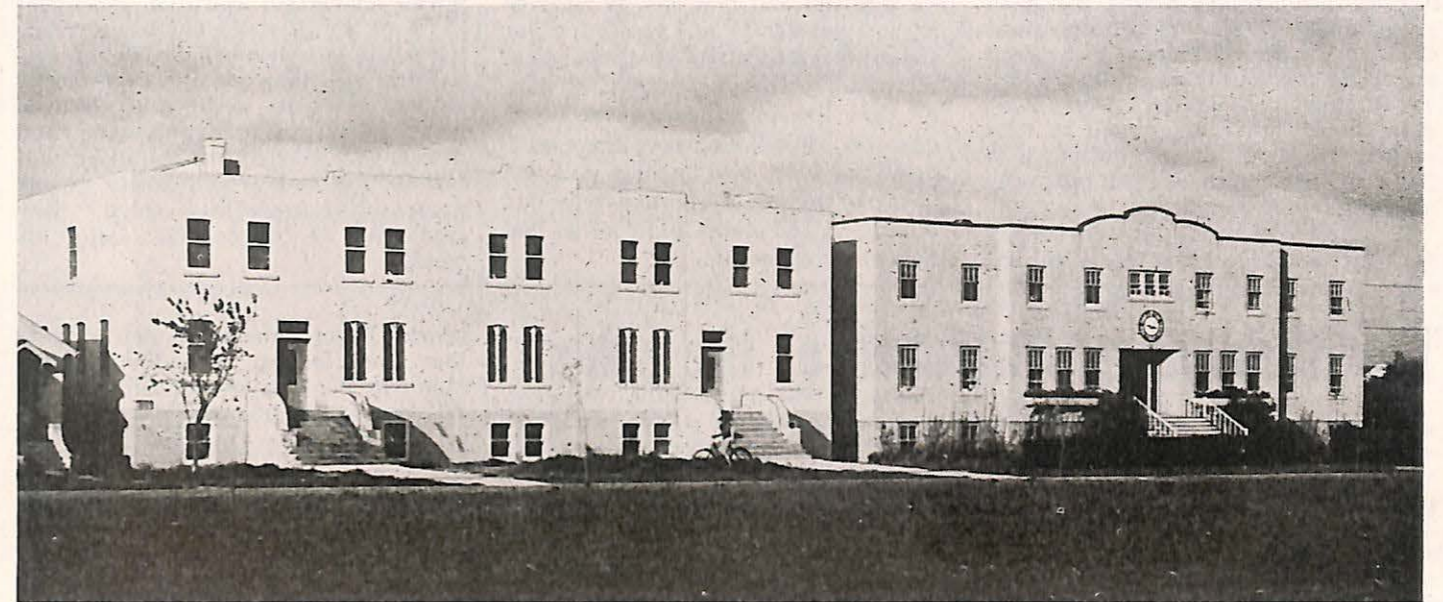
In a building used as a double garage women prepared the meals for the workers. It was no pleasure to battle against the flies that soon found this outdoor kitchen and to overcome the terrific summer heat as the cooks worked around a hot stove and the summer sun beat down on a simple board roof. The empty store, rented for sleeping quarters for the workers, did not offer the comforts of home, but without a grumble or murmur the work continued, "for the people had a mind to work."

As the days went by it became more and more evident that "this is the thing which the Lord hath com-

manded." God marvelously blessed the faith of the brethren. By the end of the year the two story structure with full basement, the size of which in the main body is 35 by 80 feet with an extension 22 by 36 feet, (although not completely finished), was fit to be used for the first school term. The hearts of the parents were set aflame once more when forty students came to enroll for the first school year in the Winter of 1939.

THE NEW EDUCATIONAL UNIT

The Lord has added to the number who would give themselves to a more intensive study of the Scripture and to fit themselves for greater service in his Church with every new year. Already in the Fall of the year 1941 the building was overcrowded. It borders next to a miracle how God provided the necessary housing year after year. In 1941 a home for the president and other faculty members was built. It was only a five-room bungalow. However, converting the attic into a bedroom and making several rooms in the basement provided



The Campus of the Christian Training Institute, Edmonton, Alberta, Canada With the New Educational Unit Nearing Completion at the Left

the needed space. This house has since been converted into a dormitory in which no less than twenty-three students were housed during the winter of 1947-1948.

The building of a new unit became inevitable. Looking to God for guidance in the matter, the new building was started in March 1947. A concrete steel re-enforced structure, slightly larger than the first unit and much more substantial, has been constructed. Our Bible School will now have the much needed library space, better chapel facilities, more adequate classroom space, the indispensable music studios, the larger dining hall and laundry room, and dormitory rooms for forty-five more students. To be sure, it has been most difficult to construct this building under the prevailing conditions with shortages of all manner of building materials, soaring prices of labor and materials, but God has given tenacity of spirit to carry on the work and our people have rallied with their offerings to uphold this enterprise of our beloved denomination most gloriously.

After ten years we look back and think of the more than four hundred lives who have come to Christian Training Institute for Christian training. We behold the large body of young Christians deepened in their spiritual life, prepared to do more for their Master, with new visions gained by them for the Kingdom of God because of C. T. I. We rejoice constantly as we think of the young people who came to the school without a Savior and found the Lover of Their Souls at the Bible School. We humbly bow before the Lord God to bring

thanks unto him for the many young men and women who have here dedicated their lives for the Gospel ministry or missionary field.

The Gospel light is being carried forth by individual students, gospel teams and graduates of the school into all parts of the world. During the past summer five of our young women were employed by the Swedish Baptist Conference here in Canada to

hold children's meetings, to conduct Vacation Bible Schools and to do house visitation work. The report by these workers shows that over a thousand children have been reached and one hundred and sixty of these accepted the Lord as their personal Savior. We lift up our hearts and pray with the Psalmist: "Blessed be the name of the Lord from this time forth and for evermore."

Fellowship at the Bible School

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By MR. LEON BILL, a Student

at the Christian Training Institute of Edmonton, Alberta, Canada

"AND TRULY our fellowship is with the Father and with his Son Jesus Christ."

From a school such as the Christian Training Institute of Edmonton, Alberta where young people gather from near and far and from all phases of life, one would expect to find, and rightfully so, many different types of young people. Even though this may be true, nowhere can one find a more pleasing atmosphere of Christian fellowship than is found at C. T. I.

It is interesting to note the spirit of Christian fellowship and co-operation among students and among students and teachers. The bond that draws us closer to one another and to Christ is like that of a mother's fond love for her child.

An inspiring factor of our Bible

School is the special interest shown by the teachers towards the students, both as individuals and as a student body. The members of the faculty are never too busy to interrupt their ever-increasing work to give any amount of their swiftly passing time to help some student who needs spiritual uplift or just a few words about his or her homework or other assignments.

The opinion is often held that once a student enters Bible School his Christian life from there on is easy because he is under the influence of Christian teachers and leaders. Many a student may have had this very idea before entering school, but we soon find that this is far from the actual fact. Once we have entered Bible School, Satan knows that he must work that much harder if he is to win us back to the world and the



Inspiring View of the Christian Training Institute Chorus Shortly Before Rendering a Sacred Concert in Edmonton With Mr. Robert Neske, Director, in the Center

lust of sinful things which we have given up to follow our Lord Jesus Christ. We as Christians know that to reach the mountains we must first go through the valley. We know, even though we are tempted to turn back in the hour of temptation, that God will see us through if we only trust him.

It is impossible to put into words the true meaning of the blessings that

are received and that can be received only when Christian young people, who have given all to God, have that fellowship prepared by God. It is a joy that the world can never equal or know, when young people are willing to give up good paying jobs and places of honor to serve a true and living God and study his Word so that they may tell others.

The amount of spiritual good that has been done by the Christian Training Institute will never be known until that glorious day when Christ gathers his own to be with him in glory. Even so, many a home and church and even other countries will feel the blessing which young people are carrying from this school. May God help us to continue doing his work!

The Missionary Outreach of the School

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By MISS CECILIA PRIEBE of Leduc, Alberta,

Worker on the Indian Bobtail Reservation in the Summer of 1948

"LAUNCH OUT into the deep, let down your nets for a draught."

These were the words of Jesus Christ to the weary fishermen on the Sea of Galilee. The mission of every Christian today is to "launch out into the deep," and, in doing so, to minister to the needs of humanity in the Spirit of Christ. To fulfill this mission young people must receive the proper training.

Students who graduate from the Christian Training Institute of Edmonton, Alberta are fully prepared to "launch out into the deep." During their training many opportunities are granted to them to launch out in various places of the deep.

Where are these "places of the deep"? We find students assisting on the Sunday Morning C. T. I. radio broadcast, conducting services at the jails, and others bringing comfort and cheer in various hospitals. Several groups "launch out" as they serve in pastorless churches, Rescue Missions, street meetings or on the various Indian Reserves. Many are instructing the boys and girls in Child Evangelism classes or in Sunday Schools. The student chorus and individual quartets assist in Youth for Christ services besides rendering sacred concerts in the various churches.

Students do not cease to "launch out" when they leave the halls of learning, but continue in even a greater manner as they return to their home churches. With a better knowledge of God's Word and with a deeper spirit of devotion to Christ, they are more capable Sunday School teachers and young people's workers. Vacation Bible Schools and Junior churches are organized and conducted by them. In every way they seek to strengthen the "places of the deep" at home.

Quartets tour various churches of

the denomination, endeavoring to promote the work of the Christian Training Institute and to bring lost souls to Christ. Other young people are engaged in children's work during the summer, conducting Vacation Bible Schools and instructing at children's

camp. Several more "launch out" as they work among the Indians on the Montana Reserve, our denominational mission field, and other Indian Reserves.

We praise God that through the mission of the Christian Training Institute countless boys and girls as well as men and women have been inspired to leave "places of the deep" and to live upon the highest place of life with Jesus Christ. May many more join the ranks of the Christian Training Institute in the future to "launch out" for God and the truth!

The Musical Ministry of C. T. I.

— ❖ —

By the Former Miss Lyla Bresch, Now MRS. HELMUT RIEMER,
a Student With Her Husband at Our Rochester Seminary

IF WE WOULD experience the Presence of God, we must draw aside away from the cares of life, away from the things that oppress our souls, away from all that would hinder us from seeing God. To some this means quietude in the secret chamber, alone in prayer. To others the beauty of the universe speaks directly of God. Others feel God's very presence in music and their souls are touched, quickened and spurred on for greater service!

The Christian Training Institute of Edmonton offers many opportunities to know God better and to experience his nearness. There are many phases of school life that are profitable to a Christian young man and woman.

Let us briefly examine the musical life of our well loved school. This covers a large part of the school's activities and is quite an extensive topic. We shall begin by considering the musical program of the student body as a whole under the able leadership of Mr. Robert Neske. Several hours a week are spent in practising anthems that speak of God, that warm our hearts to things divine!

The student chorus as well as the ladies and male choruses prepare for

a wonderful concert at the close of the school year. The sacred concerts held in the churches of Edmonton during the school term as well as the one at the closing exercises are a blessing to those listening and an inspiration to those participating.

The orchestra has become part of our Saturday night prayer meetings. Before we unite our hearts and souls in prayer to God, we lift our voices heavenward in song and music and prepare ourselves to enter into the Presence of God through prayer.

During the winter months, street meetings are held, and the brass band, with the Rev. F. W. Benke as its leader, is very active in assisting those in charge of the services. Much blessing is derived by all as we faithfully do that which we are able to do for the cause of Christ.

It is only natural that in a student body such as ours there are those who feel an urge to give more time to service. We have a variety of quartets and trios at our Bible school, which spend an hour each day in training their voice and preparing themselves to work together to further God's Kingdom here on earth.

A feature of our school life which
(Continued on Page 55)

Young People's Assemblies Are Grand!

The blessings of a young people's assembly are described in this article before depicting the first youth assembly by the Pacific Northwest Young People's and Sunday School Workers' Union on the shores of Lake Samish

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By MRS. HENRY SCHMUNK, Jr., of Tacoma, Washington

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ASSEMBLIES are necessary! Each person growing up in a church needs the fellowship of other Christian young people and pastors. Such close contacts as we can make during an assembly cannot be made at any other church function of conference. There is a certain wonderful feeling for young people to play ball with their pastor and to see him without the dignity for which his position calls. There Christians can have fun and see that even the Jesus' way need not be long-faced and sad. The value of Christian fellowship cannot be measured, and for this very fact alone, assemblies are needed.

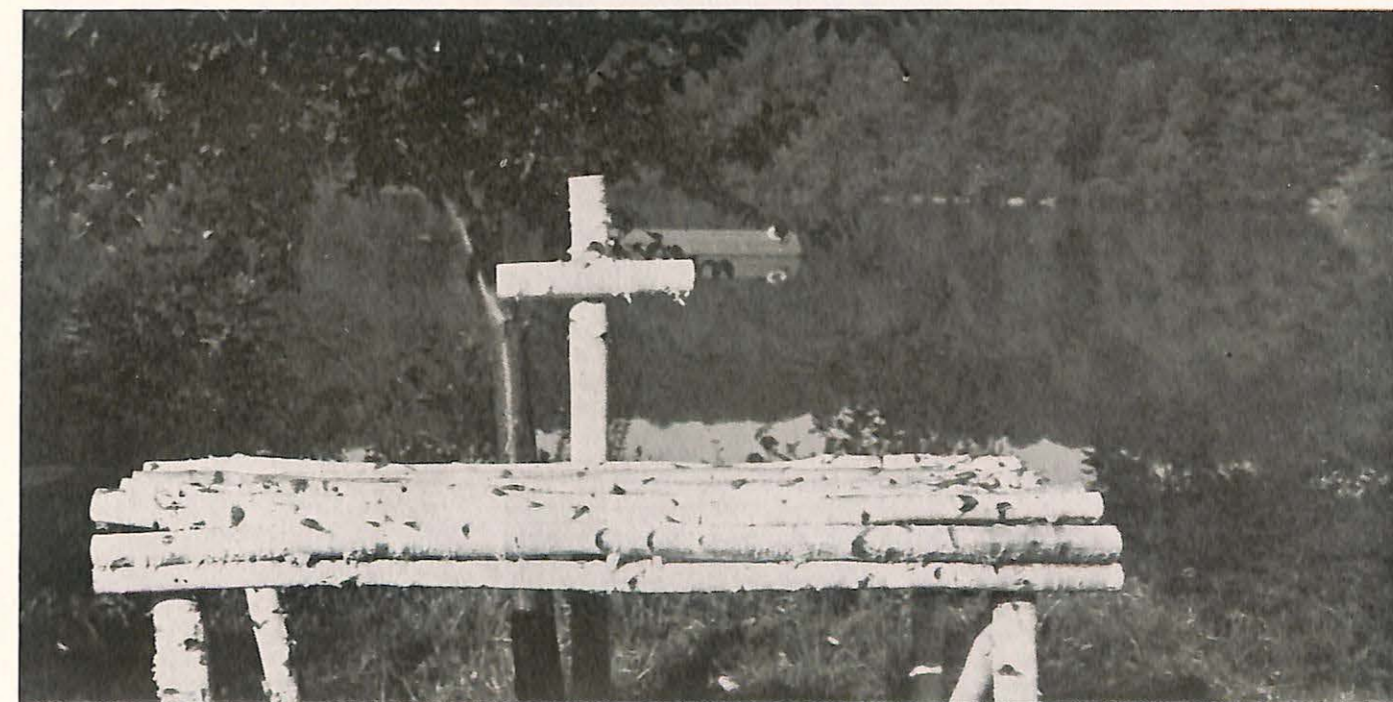
The spiritual gain is one that will remain throughout your entire life. It is here that Christ becomes very real and precious and often someone hears his voice calling for full-time service. Certainly, it is a time for

complete rededication and consecration. Where else can you talk Christ, see Christ, hear Christ, and even taste of him and his fullness as during such a week of assembly entirely given over to him? Why an assembly? Need more be said?

The setting of where to hold your assembly may be a great problem. Yet it need not be! To be truly successful, you should find the most lovely spot in nature nearest to your churches. Perhaps to you, it is a long open plain which could remind you of the plains of Jordan. Or, it could be rolling hills or mountains or trees or beside a lake or river, or beside the noisy surf of the ocean. Of course, the Pacific Northwest gives us all of these in the same place. Wherever "the firmament sheweth forth his handiwork" (Psalm 19:1), that is the best setting for an assembly.

Now that your place has been selected, who may come? Of course, this will vary according to the needs of the different parts of our country. However, where it can be a family group with people of all ages, there will be a certain feeling created of unity in the Christian life. Here, the very young may learn from the older people the joys of walking with Christ down through the years. Here, too, the bond of Christian love in the family may be very definitely expressed.

Having a young people's assembly only has its advantages, too. Classes center around those things definitely of interest to young people only. Open forum topics pertaining to problems or needs of young people can be discussed with the fervor of youth. The social activities of the camp can be more easily arranged, since the group is then nearly of one age. Either way, there are advantages. The stress



—Photo by M. L. Leuschner

A Worshipful Altar Made of Birch Logs on the Shores of Picturesque Denton Lake, New York Where the Young People's Assembly of the Atlantic Conference Churches Was Held in August 1948

should be upon the needs of your particular churches.

Now as to classes. The first and foremost aim of an assembly is for concentrated Christian study. Therefore, those planning your camp should try to see the group as a whole before choosing their subjects. These should be vitally important in training for Christian service, or in helping one to live a life of service. If yours is a "family" camp, remember not to have lessons which the younger young people cannot understand. Should it be too deep for them, they might easily become discouraged with Christianity. Then there would be no gain.

Be sure that adequate preparations are made for the children of the camp. They should have their own teachers and classes entirely fitting to their group and age. Of course, ideally, it would even be good to have their own recreation periods. Perhaps some competition among the age groups could be arranged to add to the enjoyment. If you are having a group of that age, be sure and plan for them, since they are young Christians or perhaps even still seeking and need the help and guidance of those who are older.

Your teachers may be your own pastors and, if possible, at least one of our denominational workers. The classes should be given for credit for those who so desire. Nothing compulsory — but attendance! If any missionaries are available, use them! This may be their golden opportunity to tell of the work and needs of their mission field, and also may instill in the hearts of the young the desire to go out and to work in the Lord's vineyard, too. Their experiences on the field are invaluable to the listeners.

THE PACIFIC NORTHWEST ASSEMBLY

Our Pacific Northwest Union held its first assembly in a most beautiful spot, the shores of Lake Samish in Washington. Eager eyes looked through the rain at the lovely setting. Even with the Washington mist coming down like the gentle rains from heaven, it looked good and we rejoiced that we had finally arrived.

Greeting us at the door of the kitchen was our worthy president, Archie Bredin from Kelowna, British Columbia. Unloading began, and as the kitchen shelves began filling up with good things for hungry campers to eat, and the rattle of dishes told us that lunch was coming in the very near future, we got more and more anxious for things to begin.

Lunch was a prolonged affair with cars coming in from far and near, and

registering and assigning beds kept up most of the day. Greeting old friends and meeting new people made the day move along. Before we could realize, that which we had so long anticipated had really begun.

That evening our dean, the Rev. F. E. Klein, welcomed us and gave us the program for the week. Our daily schedule looked good, the study courses looked interesting, the open forums looked better, and the evening services looked best.

We began on the mountaintop that evening with the Rev. J. C. Gunst preaching. Needless to say, his message was only the beginning of these mountaintop days. We began there and stayed there for the week. After this service, we had a "Get Acquainted" party and by the time we were told to get to bed, we felt we had known most of these good young people for all of our lives.

INSPIRING CLASSES

Tuesday morning began with each person going to the class of their choice. Mr. Gunst taught "The Art of Teaching," giving help to those already teaching and inspiring others. "Outlines of Bible History" was taught by Rev. F. W. Bartel. Everyone seemed to enjoy this class since it gave an entire bird's-eye view of the Bible.

Rev. J. C. Schweitzer from the Bethany Church in Vancouver had a study for the entire group on "How to Win to Christ." These classes took up most of the morning until 11:30 A. M., when all reassembled and an open forum was held. Here such topics as "What Shall a Christian Do for Amusement," "Romanism vs. Protestantism," "Christian Attitude Toward Other Races" were discussed.

During the time of these classes, the Junior group met in another place and had classes, Bible drills, hymn studies, memory work, and so on. Mrs. F. E. Klein had the study of "The Tabernacle." Her lessons were made much more interesting, due to the fact that she personally had made a scale model of the tabernacle. It made the children see plainly the tabernacle as a whole, and they could more easily understand the significance of each detail therein. Mrs. Henry Schmunk, Jr., taught the very interesting study of "Christian Walk and Talk" based on the life of Paul. The Junior group was privileged, too, to have Mrs. Edwin Michelson speak to them alone and tell of some of her work in Africa and to tell them about the young Michelsons, "Soppo" and Judith Ann.

The dinner hour was always a time of grand fellowship. Good food, hearty appetites, and lots of fun made

us eager for that period of time called "rest." For the preachers and their wives and for the older members of the group it meant "siesta," but to some of the untamable youngsters it was more of a "fiesta" until our worthy dean spoke his words of warning.

Afternoons were times to play games, go swimming, study, visit with one another, or any means whereby you could re-create yourself. Then before we were entirely ready, it was 4:30 P. M. This time had been set aside for an "Expression Hour." Here we sang until the grounds could re-echo with choruses, or we listened to those especially gifted in voice or word. These were informal gatherings, more or less, and definitely added much to make our assembly a great success.

CAMEROONS MISSIONARIES

Our own pastors were speakers for the evening services. They were always inspirational and helpful. We also had one evening of religious films, "The God of Creation" and "God of the Atom." Always after these meetings we had a fireside program. These had to be held by the fireplace due to the weather, with but one exception. On Saturday night we were able to go outdoors and up the hillside to sit on logs and to see a lone cross against the dark of the night. It brought Calvary very near, but the Christ of Calvary, our own living Lord was glorified.

The Rev. and Mrs. Edwin Michelson, Cameroons missionaries, were with us for half of the week. Their messages, their experiences, and their friendliness will long be remembered by all those present. We felt honored to have had them with us, and certainly our people will feel and see the needs of the Cameroons more than ever by having met these truly fine missionaries.

We had heard that Dr. and Mrs. Leslie M. Chaffee were to be with us one day. With what great joy we met and talked to the doctor, who is our first medical missionary to go out to Africa. Their testimonies were warm with the love of Christ, and we could truly see God's leading in calling them to go out to his field of labor.

Thus went the week. More and better things each day, and Sunday morning crowned them all. After the worship service when the call was extended to rededicate your lives, a great number of young people heard Christ's call, and some said, "For full time, Lord." Yes, God's hand was there, and as "Good-byes" were spoken with a promise to return again next year, we all felt it was good to have been there.

Introducing the "Compass" Editorial Committee

You know that YOUTH COMPASS is the splendid, informative youth quarterly for North American Baptist Churches. But do you know its editorial committee?

— * —

By the REV. J. C. GUNST, General Secretary
of the National Young People's and Sunday School Workers' Union

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OUR MANY Annual readers will be delighted to get acquainted with the editorial committee of the "YOUTH COMPASS." May we present these members as they appear on the accompanying picture on this page. From left to right they are: The Rev. Frank Veninga, Mr. Harold W. Gieseke, Mr. Walter C. Pankratz, the Rev. Robert Schreiber, Miss Martha Lepoldt, the Rev. Dale Ihrle, and the Rev. J. C. Gunst. Dr. M. L. Leuschner, also a member of the committee, took the picture.

Behind the scenes of an attractive youth quarterly like the "Youth Compass", there are long hours of hard work and very thoughtful preparation. A large number of Christian leaders give gladly of their valuable time to meet the needs in study materials for our youth societies. Permit us, first of all, to make a comment on the "Youth Compass" itself.

"Youth Compass" is now in its third year of service. Thousands of our young people and youth leaders have greatly profited by using this quarterly. We regret that many of our young people have never really become acquainted with the educational and spiritual helps of this fine youth paper. Every effort is being made to have every topic serve the young people spiritually. The messages contain Bible Study, mission materials, general information, and give guidance in soul winning. There are always special features in every issue.

THE EDITORIAL COMMITTEE

Months before your current issue of "Youth Compass" reaches you, the editorial committee has spent hours in preparation on the copy. A group of pastors, fine Christian lay leaders, and the editors constitute this committee. At least six months in advance they meet at our Forest Park headquarters. Always they spend two full days in preparing the materials in outline form for six months in advance.

Every time a careful survey is made

of the spiritual and educational needs of the young people at the time. With great care each topic is selected. Much prayer and thought as well as research have been already given to these topics. Bible, youth periodicals, Bible dictionaries, concordance and other helpful books constitute the tools for the committee. In addition

meeting begins to take shape. Some outlines are written and rewritten as often as three and four times before they are finally approved. Taking each Sunday night program separately, the committee prayerfully selects the contributing editor for further treatment of the final study of the topic.



Editorial Committee of the YOUTH COMPASS With the Editor, Rev. J. C. Gunst, at the Extreme Right

to that, each member comes in a prayerful spirit, definitely looking to God for strength and guidance, as they are conscious of a great task ahead. We are fortunate in having members with excellent ideas for suggested youth programs and local society meetings.

As each meeting begins, the committee makes a survey of the field and the spiritual needs of the young people. Ideas are generously shared by committee members. The special days of the calendar months are marked for special attention. The program outline for each Sunday's

THE "YOUTH COMPASS" EDITORS

After the editorial committee has outlined the topics for six months and has selected the contributing editors, the editors take over. All outlines have to be carefully prepared for mailing to contributing editors. Generally speaking the response of the contributing editors, who are our pastors and many of our local church leaders, has been very good. Often, however, the editors will have to contact three and four persons before someone finds the time or has the courage to accept

(Continued on Page 55)



A Striking Picture of the Hand of Miss Laura Reddig, Missionary in the Cameroons of Africa, Enfolding the Little Black Hand of a Negro Baby Which Has a Paper Carton as a Cradle

"E Pluribus Unum"

The unity of spirit and the many activities of the National Woman's Missionary Union bring blessing to thousands of women in North American Baptist Churches

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By MRS. FLORENCE E. SCHOEFFEL of Cleveland, Ohio,
President of the National Woman's Missionary Union

THIRTEEN individual states, some large, some small, varying in temperament and make-up, join forces against a common enemy, fight for and win their freedom to live a new life on a new continent, free from all restrictions by another country. Together in war — shall they remain separate in peace? Gradually they come to the agreement that "in unity there is strength," in peace as well as in war — and the slogan, "E Pluribus Unum" (Out of Many One), becomes a reality. Our great and powerful United States of North America is the result.

About one hundred and twenty-five years later, a group of leading women from the German Baptist Churches meet and set up an important document, which is sent out to all women's missionary societies in the denomination.

"Would you be in favor of joining together in an 'Allgemeiner Schwesternbund,' a Union of all societies?" is the leading question of this paper.

ILLUSTRATED WOMEN'S PAGE

The fascinating page to the right is an illustrated leaf from the album of the National Woman's Missionary Union showing our women with their helping hands and praying hearts. It was prepared by Miss Eva Yung of Philadelphia, Pennsylvania who is ably serving as the editor of the "Broadcast." The center theme, "We, the Women," refers to the regular feature published in "The Baptist Herald" and edited by Mrs. Florence E. Schoeffel, president of the National Woman's Union.

Gradually the answers come, in the affirmative, as the women realize, "in unity there is strength," and though many, we can be one. How these early leaders would rejoice could they see the progress and growth of the Union during the forty-odd years of its existence.

OUR SPIRITUAL UNITY

Today the Woman's Missionary Union of North American Baptists numbers 238 societies with 6,970 members. From northern Canada to southern Texas, from the Atlantic coast to the Pacific they are scattered. Can there be unity in such diversity?

There is a spiritual unity, brought about by the common desire on the part of all women to serve the Lord we owe so much, in our churches and through the promotion of our missionary enterprise. This is the real purpose of the Union, as indicated in the Constitution: "To cultivate a missionary spirit among the women of our churches by encouraging prayer, daily Bible study, personal evangelism, knowledge of world missionary needs, and Christian stewardship of time, talents and money."

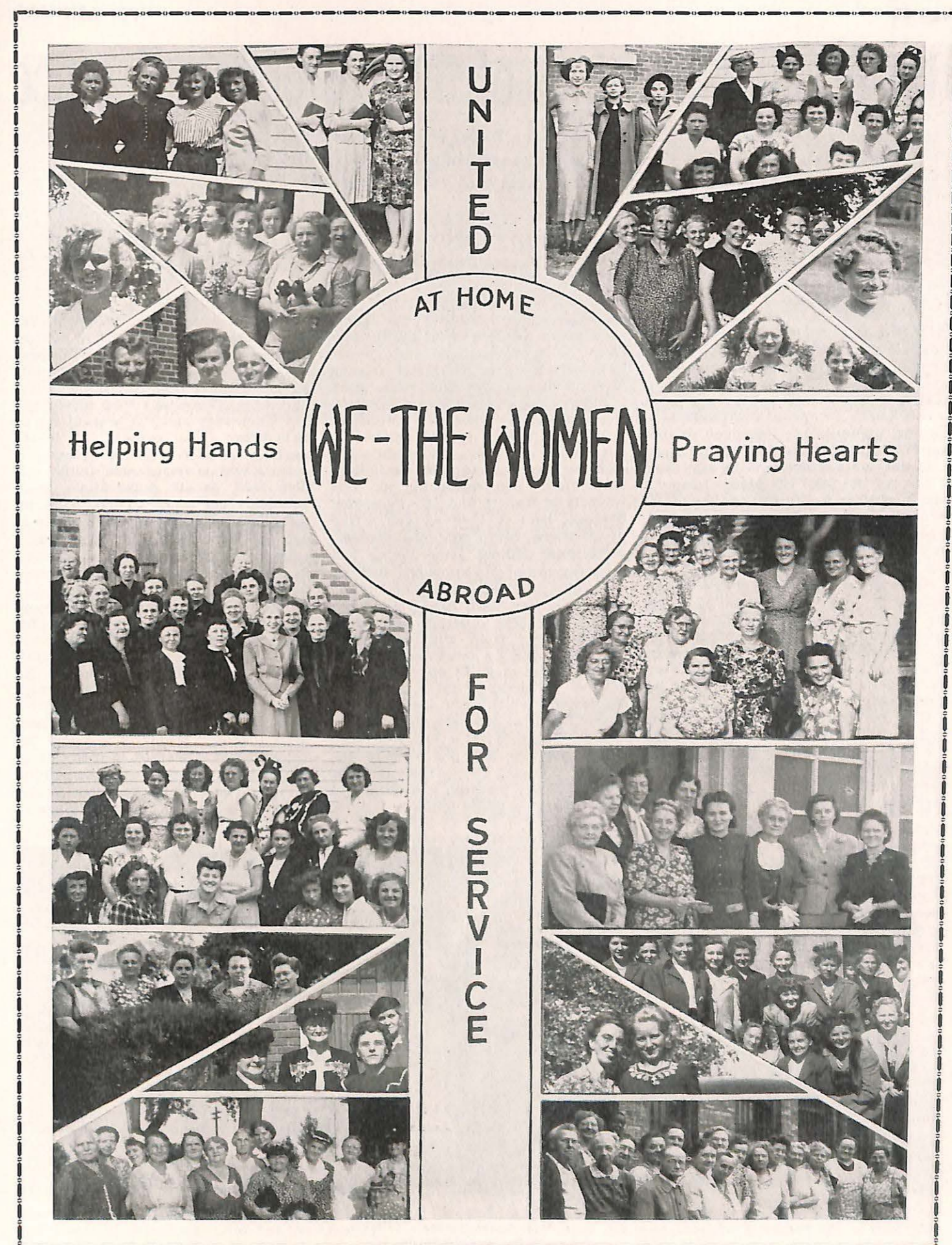
Because of this spiritual unity, each society, regardless of its location or numbers, has a definite consciousness of being a part of a great, worthwhile cause. This feeling reaches its climax in the inspirational meetings at the triennial General Conferences.

PRACTICAL PROJECTS

This spiritual unity has always been present. It is only in recent years, however, that efforts have been made to give practical help in translating the common purpose into deeds, and thus to bring unity into the work of the societies. The ten point goal chart has been the means of bringing this about. By cooperating with this plan, the society has a share in such projects as training native workers in the Cameroons for nurses aids, and in giving a scholarship to some deserving girl of our own churches at a Baptist missionary training school, which no society could do alone.

As individuals, they are growing in knowledge of the world missionary enterprise by having the required mission study programs and reading missionary books. Bible reading and prayer are stressed in the Reading Goal and the Day of Prayer Goal. Stewardship of money is emphasized in the goal calling for contributing of funds to the general denominational enterprise, and the stewardship of talents in the practical goals of White Cross and relief work. The consciousness that all other societies are striving for the same goals makes very

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The Abiding Blessings of the Pastors' Conference

The Pastors' Conference at Green Lake, Wisconsin from July 26 to August 1, 1948 is more than a memory graven in gold but a spiritual impetus that has transformed our pastors' lives and enriched the life of our churches

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By the REV. C. B. NORDLAND of Oak Park, Illinois,
Pastor of the Forest Park Baptist Church

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THE GREEN LAKE Pastors' Conference is a memory. Not JUST a memory, but one thrills on every remembrance of it. The dates — July 26 to August 1, 1948 — are written not only in note books, or "graven in gold", but are also unradically engraved in the hearts of all who were in attendance. It is not too extravagant to say that at the conference lives were changed, new incentives to life and service were secured, high and holy resolves were made and there were many experiences of deepened love for God and one another.

Nor can we ever forget the sheer beauty of Green Lake in the heart of the state of Wisconsin, its deep, blue-green water, the gentle rolling hills, the wayside trails, its towering trees. There are spots there that can never be forgotten and we can never be quite the same again.

It is these unforgettable experiences that make the Pastors' Conference all the more remarkable. These are the things which must be preserved, made permanent, kept ever green in our memories, for it might well be that

historians of a later day will point back to this conference as the turning point in denominational history out from which proceeded those mighty forces which, under God, were used to change the whole course of a world characterized by chaos and indecision.

This conference proved again that ours is a dynamic fellowship. We came to Green Lake with our differences, our disagreements, our appraisals of leaders and fellow-pastors. Strange, isn't it, how we can arrive at decisions concerning one another, sometimes without even having had a chance to come to know one another, and these decisions are not always complimentary. We have come from different schools, different sections of the country, from different backgrounds. And by reason of this fact, we so often magnify our differences instead of seeking those points of agreement which may invariably be found to those who search for them.

But, listen in as a group of men stand together and one says to another: "I'm glad I have come to know you. I never pictured you quite like this. You're a grand fellow."

Another chimes in: "I wouldn't have missed this for a million dollars. I've been in other ministers gatherings and have gone away disappointed, but this has been heavenly. I feel like Peter, James and John must have felt when they said, 'It is good for us to be here . . . let us build . . . tabernacles.'"

Here was a remarkable thing, seldom seen, as all differentials were seemingly set aside. There were no differing theologies, no differences in age, no contention over contrasting educational backgrounds, no cliques, as cronies expressing their preference for one another, turned cold shoulders on those not so well known to them, no distinction along social lines for there was no "hierarchy". If it could be said that there was an "elite" class, every one present fitted into it. No one ever had the feeling that he must hold himself aloof. Here was a literal fulfillment of that word, "Behold, how good it is for brethren to dwell together," and it seemed to many of us that we were experiencing something of the delight that the early Christians knew as they "had all things in



—Photo by Herman Siemund
The Ministers' Chorus, With the Rev. Edmund Mittelstedt of Los Angeles, Calif., as Director, as They Prepared to Sing at the Sunday Services of the Pastors' Conference Held at Green Lake, Wisconsin, from July 26 to August 1, 1948

common."

Out of the nearly two hundred pastors who were present it would be difficult to find any who did not depart with the deep conviction that this new spirit of oneness which had been captured must never be allowed to slip out of our grasp. Nothing must ever divide us in our loyalties first to God and his Word — both the Living Word, the Lord Jesus Christ, and the Written Word; then, in turn, to our denominational enterprise in its entirety and then to the local church, our pastors and missionaries and, of course, to those whom we through democratic processes have raised to places of administrative responsibility. In the spirit of the whole hymn we went back to our homes and churches singing:

"Like a mighty army moves the Church of God,
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity."

We also learned at Green Lake to appreciate anew the importance of the position we occupy as a denomination in a world that is both chaotic and without hope. If there was a spirit of defeatism in any of us by reason of the fact that we were contrasting our comparatively small denomination — now topping 40,000 adherents — with other large bodies of Christians sometimes exceeding several millions, that spirit was quickly dispelled as men from the ranks, from the firing lines of denominational advance, gave their studied appraisals and opinions concerning the future of our work. We discovered anew that

it is better to weigh men and Christian enterprises rather than to count them. And we believe that, in the sight of God, we weigh heavy, though we may count small.

It was with justifiable pride that we heard recounted the accomplishments of our denomination through the years as Dr. William Kuhn spoke of the "Glory of the Ministry." Who could more ably give us in retrospect the background of our present-day heritage, or more fittingly gaze into the future and paint for us a picture of the prospect which lies ahead? "For such an hour as this," seemed to be the underlying motif in the graphic word picture which this veteran of "glorious years" unfolded before us to leave its impress upon our hearts.

BIBLE EXPOSITORS

But if we looked back for a moment, it was that we might look ahead in the conviction that what God had done, he could still do and would do, granted only that he could find in us in our day a comparable devotion to his will and a yieldedness to his spirit such as characterized the pioneers of this great family of which we are a part.

Memorable, too, were those hours which we spent under the teaching of Dr. William W. Adams of the Central Baptist Seminary of Kansas City, Kansas. Who could listen to his explanation of the Epistle of Paul to the Colossians and not thrill again at the wonder of this revelation of God concerning his Son, our Savior and Lord? Cold and calloused, indeed, must be that soul that could not be stirred to a deeper love for our blessed Lord and for the Word of God as the result of such studies as these. If the Book of

books had become "dry" or just a source of sermonic material, once again it was made to come alive.

A pastor put it well when he said, "I am going home to my people and my church to be a 'Bible preacher.' I am going to spend more time with THE Book and less time with books." Who of us didn't feel the same way? And if we do what we there resolved, it will be more true than ever before that our denomination is made up of pastors and people who know the Book and order their lives and preaching according to its precepts.

Vision is a precursor to progress. So it was natural to expect that visions of potentialities for the days ahead in our mission fields at home and abroad would come to us. Nor were we disappointed. Two of Bunyan's great characters lived again before us as we listened to the heart-warming and challenging appeals of our missionaries. One was "Valiant-for-truth" to whom was given a three-fold choice: by those who could hinder them in their march toward the Celestial City: 1. "To become one of them;" 2. "To go back from whence I came;" 3. "Or die upon the place." The other is "Great-heart," strong to conquer in the face of seeming insurmountable obstacles.

After hearing the Rev. Fred W. Benke tell of our Indian work to the north; the Rev. C. L. Young recount the trials of faith through which they had passed in the work amongst the Spanish-speaking people; the Rev. George Dunger, the Rev. Edwin Michelson and Mrs. Lois Ahrens urge the needs of our Cameroons field; and having been reminded of the pressing needs of our newest field in China, it was the consensus of all who were



—Pictures by M. L. Leuschner
Ministers at the Pastors' Conference at Green Lake, Wis., Preparing for a Volley Ball Game and Enjoying a Cool Swim in the Pool Alongside the Roger Williams Inn



—Photo by Herman Siemund
The Cooks, Waiters and Waitresses Who Served So Genially at the Pastors' Conference at Green Lake, Wisconsin from July 26 to August 1, 1948

present that our missionary outreach must not only be maintained, but greatly strengthened and enlarged.

It is inconceivable that our pastors could return to their charges without having been so imbued with a missionary zeal that it will be reflected in the missionary income of the denomination in the year ahead.

There are so many other fine things that might be said about our Green Lake Pastor's Conference but space does not permit. Suffer one added word of reflection.

We came to a new appreciation of the consecrated leadership of our general workers. In each of them was discovered a deep purposefulness, an astuteness seldom found in Christian leadership, and with it all a humility of spirit which led them to declare

THE PASTORS' FELLOWSHIP

At the Green Lake Conference in July 1948 a Pastors' Fellowship was organized. At the Sioux Falls General Conference in August 1949 a constitution will be adopted and plans will be announced for a pastors' publication and for future activities of the FELLOWSHIP.

that their dependence was not in themselves or in man, but in Christ who is the Source of all wisdom, strength and power. The feeling was general that in our denomination there had been raised up men of the hour who could be trusted fully to carry out the dictums of the General Conference and to give themselves in

fullest measure and with greatest devotion to the tasks which are theirs and are, therefore, worthy of our implicit confidence.

Truly, it was a conference of momentous significance, not only because of the things that happened there, but as well for those enduring values that we believe have come out of it. It can be accounted for only on the grounds that God was in it, that its primary purpose was to exalt the Lord Jesus Christ and to discover together his mind and will for us, both as individuals and as a great body of Christian believers.

A PREACHER'S PRAYER

The printed program for the conference contained a poem entitled, "A Preacher's Prayer." It seemed so well to epitomize the feeling of all of us as we came to the close of what had been a holy week spent with brethren in the Presence of God that it ought to be included here.

"I do not ask
That crowds so throng the temple
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

"I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message,
He may be nigh.

"I do not ask
That man may sound my praises,
Our headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God."

—Ralph S. Centiman.



A Battery of Photographers Takes Pictures at the Pastors' Conference at Green Lake, Wisconsin, and Three of the Ministers (Mr. Rudolph Rapske, Rev. Roy Seibel and Mr. Merle Brenner) Show Off the Fish Which They Caught!

The Spanish-Americans

(Continued from Page 37)

These believers faithfully attend our services and read the Bible in their homes. Several of our "little flock" have moved away. Some are faithful to the Lord and are giving a good testimony, while others have "fallen by the way." We correspond with some of them and try to encourage them to live consistent, consecrated Christian lives.

The majority of the Mexicans here in San Luis Valley are agricultural laborers and move around a great deal, thus making the establishing of a strong church very difficult. Therefore, our work is more of the evangelistic and "seed sowing" type.

Pray for the salvation and edification of these brown-skinned people in our midst. Their souls are precious in the sight of the Lord. Pray that the believers may be kept and that they will have a burden to win their own people to the Lord. They can often do this more effectively than someone from another race.

The C. T. I. of Edmonton

(Continued from Page 46)

is very dear to each one of us is the "Sunday Morning Devotional Program" over radio station CFRN. This program, under the direction of our beloved dean, the Rev. E. P. Wahl, has won its way into the hearts of our listeners. Each Sunday morning a small group, usually the quartet which accompanies Mr. Wahl, presents its messages in Word and song to an unseen audience.

Not only do we minister to an unseen audience, but we as radio quartets, about twenty in number, are given the grand privilege to minister to a visible audience. "Radio Rally Sunday" is always a very busy day. After the radio broadcast we board the Gospel Van and are ready for a busy day singing in various churches. After morning, afternoon and evening services, we return home, tired but happy in the service of our King.

We are challenging you, if you want a real victorious Christian life, if you want joy and happiness without bounds, let Christ use you as he sees fit, let him have control of your life. Let us sing with the author of this song:

"Give me Jesus, give me Jesus;
Take the world, but give me Jesus.
To satisfy with every blessing,
His love and peace my soul possessing,
To all beside my heart replies,
There's naught but Jesus satisfies."

Ten Little Christians

By VERNON LESLIE SMITH

Ten little Christians standing in a line,
One didn't like the preacher, then there were nine.
Nine little Christians stayed up very late,
One slept on Sunday morning, then there were eight.
Eight little Christians on the road to heaven,
One took the lower road and then there were seven.
Seven little Christians got in an awful fix,
One didn't like the music, then there were six.
Six little Christians seemed very much alive,
But one lost her interest, then there were five.
Five little Christians wishing there were more,
But they quarreled with each other, then there were four.
Four little Christians, cheerful as could be,
But one lost his temper, then there were three.
Three little Christians knew not what to do,
One joined a sporty crowd, then there were two.
Two little Christians, our rhyme is almost done,
Differed with each other, and then there was one.
One lone Christian won her neighbor true,
Brought her with her to the church, and then there were two!
Two earnest Christians each won one more,
That doubled their number, so then there were four!
Four sincere Christians worked very late,
But each won another, so then there were eight.

Eight splendid Christians, but nothing rhymes with "sixteen," so we simply note that in seven more jingles there would be one thousand and twenty-four Christians, which would be quite a church-full!

—Permission of "Baptist Leader".

Compass Editorial Committee

(Continued from Page 49)

the assignment.

It should be stated that the membership of the editorial committee changes from time to time. However, we always have had an excellent corps of workers on this committee. Needless to say that all members are extremely busy people, therefore, their services are all the more appreciated. Every member has a deep concern for the spiritual life of youth. We purposely ask several pastors to serve on this editorial committee. We recognize that the pastors deal with youth on the front lines out in every day life. They know first hand what young people demand these days, but also what the spiritual needs of youth are. Furthermore, they know best what materials will be most helpful to young people.

We are, indeed, fortunate to have the services of our former general secretary of the National Union, our present promotional secretary, Dr. M. L. Leuschner.

Words of praise and commendation should be expressed by all of us to our Christian lay leaders who help make "Youth Compass" a success. Besides being well trained, these Christian workers are consecrated and deeply spiritual. Our National Union officers belong to that group. Their suggestions, their experiences with young people, as they move among them in the churches, add spice and life to "Youth Compass." They are always on hand filling their place on the committee. Their loyalty to Christ and the cause for youth have been a real inspiration to us all.

We felt that our readers would appreciate to know our editorial committee of "Youth Compass." These members are greatly concerned faithfully to serve their Lord and our young people. The editorial committee covets your prayers and is always open to suggestions. Our one aim is to see to it that young people everywhere in our churches have the very best materials as they grow spiritually, and as they prepare to serve their Lord better every week.

Events of 1948 That Will Live

There is spiritual glory in viewing the panorama of events of the past year. These highlights of 1948 are recorded for the denomination's album and for your treasury of memories

By REV. MARTIN L. LEUSCHNER, Editor of the 1949 ANNUAL

THE EVENTS of life are like freighters that arrive at a port and leave their rich cargoes before departing. There is eager joy in anticipating the great hours of life that compares favorably with the pleasure of the actual experiences. But the most abiding joy of life belongs to the memories of yesterday. They help us to place the events of 1948 into a priceless album and to realize the experiences with ever heightening joy as we open the pages in reverent review.

Things are still stirring in North American Baptist history. The missionary advance is continuing. New ventures have appeared on the horizon. Great building projects are under way. Prayers have been gloriously answered. The year 1948 has had its memorable events which will always characterize the past twelve months as outstanding and which will leave abiding golden memories.

OUR CAMEROONS MISSION

The Cameroons Mission Field in Africa has been in the denominational limelight throughout the year. Inspiring baptismal services at Mbem, Ndu, Victoria, Warwar, Bamenda and Soppo have been reported in the pages of the "Baptist Herald." As a result, the past year has been characterized by missionaries and the general missionary secretary, the Rev. H. G. Dymmel, as a great Pentecostal missionary harvest!

Sailings to Africa have been frequent. The Rev. and Mrs. Kenneth Goodman and their son Larry left for the Cameroons on January 27, 1948. Miss Eleanor Weisenburger made her departure for Africa as our most recently appointed missionary-nurse and teacher on April 16, 1948. The Rev. and Mrs. Earl H. Ahrens returned to the Cameroons on September 24. The Rev. and Mrs. Edwin Michelson and their children left for the Cameroons by way of Liverpool, England on October 15. Dr. and Mrs. Leslie

The 1950 ANNUAL
The 1950 ANNUAL will renew the publishing of the ministers' biographical sketches. Many special features are already being planned. Suggestions and constructive criticisms by readers of the ANNUAL are welcomed. Send them to the editor.

M. Chaffee, newly appointed missionary and his wife, and children made their arrival on African soil before Christmas, 1948. This brought the staff of our missionaries in the Cameroons who are under appointment to twenty-six.

On March 20 the Rev. George A. Dunger arrived in the United States for necessary medical treatments. His wife and two children returned to New York to be with him on August 10. By the close of the year they had established residence in Hartford, Conn., awaiting God's leading and further developments.

FIRST MEDICAL MISSIONARY

The appointment of Dr. Leslie M. Chaffee as our first medical missionary was a wonderful answer to prayer. His first presentation to a North American Baptist audience following his appointment at the Forest Park Baptist Church on April 28 was greeted with an enthusiastic response. At the first missionary conference for Dr. and Mrs. Chaffee held at Lorraine, Kansas from May 2 to 5, they were taken warmly into the hearts of the people there. On April 4 the Bethany Church of Oregon welcomed them into its membership. On August 31 Dr. Chaffee was ordained into the Gospel ministry at the Bethany Church of Oregon.

Another missionary highlight of the year was the promotional visitation by Mrs. Lois Ahrens to many conferences and assemblies during the summer months. She traveled thousands of miles to all kinds of gatherings. Although she was often tired and weary after much travel, she always bubbled over with eager enthusiasms

and radiant joys. Her ministry won the devotion and interest of thousands of our people for the Cameroons mission. All this was typified by the picture of Lois Ahrens and of her new accordion that appeared on the front cover of the November 1, 1948 issue of the "Baptist Herald."

The most successful event of the year for the denomination was the Pastors' Conference held at Green Lake, Wisconsin from July 26 to August 1. Almost 200 pastors and laymen were bound together during that week by strong ties of Bible study, prayer fellowship and inspiring recreation. Since this conference is still "the talk of the denomination," a separate illustrated article about it, prepared by the Rev. C. B. Nordland, appears elsewhere in the "Annual."

BUILDING PROJECTS

The year 1948 will go down in our denominational history as a great year for building projects and building plans. Among the new churches dedicated during the year were the following: Glencullen Baptist Church, Portland, Oregon, January 18; First Baptist Church, Elk Grove, California, February 15; First Baptist Church, Elsmere, Delaware, March 14; Baptist Church, Selfridge, North Dakota, May 23; Temple Baptist Church, Lodi, California, August 15; Baptist Church, Linton, North Dakota, August 29; Grace Baptist Church, Grand Forks, North Dakota, September 20. In addition, several churches were rededicated following renovation programs and a number of new parsonages were built.

Other churches are making extensive plans for new buildings. The Pilgrim Church of Philadelphia, Pa., held its ground breaking exercises for a new edifice on October 16. The cornerstone was laid by the Temple Church of Milwaukee, Wisconsin on September 19. The Ebenezer Church of Detroit, Michigan broke ground for its new edifice on Sunday, October 10. The Faith Church of Min-

neapolis, Minn., held its ground breaking exercises early in the year but plans for the site had to be changed subsequently.

New churches and their congregations have also appeared on the scene during the year 1948. The Calvary Baptist Church of Aberdeen, South Dakota was organized on June 8 and received into our fellowship. It was served during the summer by Mr. Jacob Ehman and now has as its pastor the Rev. R. A. Klein. The Northside Baptist Church of Sioux Falls, South Dakota was also received into the denominational fellowship. The Temple Church of Lodi, California was organized and recognized during 1948. Its first pastor is the Rev. Arthur Weisser. The Tabor Church of North Dakota has been moved to the town of Mercer. The Bethel Church of Anaheim is assisting its mission church at Costa Mesa in its ambitious building program. There are bright prospects for this new field as reported by Mr. Menno Thiessen, pastor, and the Rev. P. G. Neumann of the Anaheim church. A new association was organized (March 20) by the British Columbia Churches of Canada.

SEMINARY HIGHLIGHTS

The North American Baptist Seminary can look back upon an eventful year. The Students' Chorus of 32 voices under the direction of Mr. Earl Abel made a tour of our churches in Pittsburgh, Pa., Cleveland, Ohio, Lansing and Detroit, Michigan, and Buffalo, New York from April 8 to 12. At the commencement exercises from May 21 to 23 the principal speakers were the Rev. F. E. Klein of Colfax, Washington and Dr. William Kuhn of Forest Park, Illinois. The Seminary school term opened on September 10 with the most encouraging enrollment of 55 full-time students. The faculty has been enlarged with the appointment of Dr. Albert S. Felberg of Lodi, California as Professor of Old Testament and Evangelism. The ground breaking exercises for the new Seminary building at Sioux Falls, South Dakota were held on Tuesday, September 28.

The Christian Training Institute of Edmonton, Alberta, Canada also had its hours of glory during 1948. The commencement speaker at the closing exercises on March 31 was Dr. George A. Lang of Rochester, New York. The new school year with 93 students opened on November 1. The dedication of the new \$85,000 building and educational unit was held from November 7 to 9 with Dr. William Kuhn and Dr. Martin L.



The Rev. and Mrs. Otto R. Schroeder of Anaheim, California, Who Are Shown Above With Their Children, Were Among the Honored Couples in North American Baptist Churches Who celebrated Their Golden Wedding Anniversaries During 1948.

Leuschner of Forest Park, Illinois as guest speakers.

There have been other significant appointments. The Rev. H. Renkema of Baileyville, Illinois was appointed in October 1948 as the missionary colporteur and field representative of the Publication Society with his work to begin on March 1, 1949. The General Missionary Committee received the resignation of Miss Twila Bartz as Indian missionary with regret but also found great joy in appointing Mr. and Mrs. Reinhard Neuman of Camrose, Alberta for this important mission post. The Rev. Otto Nallinger, formerly pastor of our Salt Creek Church of Oregon, received the appointment by the Baptist World Alliance as its Director of Relief and sailed for Europe on February 17, 1948.

CHRISTIAN WORKERS' CONFERENCES

The first of a string of important Christian Workers' Conferences were held in 1948 with the National Y. P. and S. S. Workers' Union sponsoring them. From May 14 to 16 the Central Conference held such a gathering for its area at the Ebenezer Church of Detroit, Michigan. On November 5 to 7 Southwestern Conference Sunday School workers met at Lorraine, Kansas. A similar gathering was held for the Northwestern Conference area from November 12 to 14 at the Riverview Church of St. Paul, Minn.

The impetus and challenge of the Million Dollar Offering continued with ever increasing emphasis throughout

the year. The goals of the Christian Achievement Plan were brought to the attention of the people by means of posters, articles and leaflets. The memorable relief ministry to our European brethren is a stirring story in itself and is reviewed in this issue of the "Annual." Our other mission fields in China, Europe and among the Mexicans of Colorado are on the hearts of our people.

On January 24 the building of the Haven of Rest in Medicine Hat, Alberta, our Home for the Aged in the Northern Conference, was partially destroyed by fire. But the work there is progressing more successfully than ever. The cornerstone for the new \$140,000 building of the Dakota Home for the Aged at Bismarck, North Dakota was laid on October 12. It is hoped that the building can be occupied soon after January 1, 1949.

The following homegoings of our ordained ministers during 1948 have to be recorded: Rev. Gerhard Sprock of Houston, Texas, February 18; Rev. C. A. Gruhn of Missoula, Montana, April 7; Rev. Carl Dippel of Baraboo, Wisconsin, April 14; Rev. Karl Gieser of Anamoose, North Dakota, May 29; Rev. A. Knopf of Cherokee, Oklahoma, Nov. 10; and Rev. J. A. H. Wuttke of Elk Grove, Calif., Dec. 2.

The days of 1948 are past. The books of the denomination for those 12 months are closed but the highlights of the year have left their memories and impressions which will continue to brighten our pilgrimage for years to come and bring forth great harvests in the days ahead.

North American Baptist Churches

List of Churches, Pastors, Addresses, and Denominational Information

1949

Ministers' Addresses

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

CLASSIFICATION OF SPECIAL GROUPS

G—General Workers
R—Retired Ministers
I—Inactive Pastors

*—Not ordained as of Dec. 1, 1948

Abbot, Harold C., 894 So. 14th St., Newark 8, N. J.
I-Abel, J. J., 122 College St., Watertown, Wisconsin.
Albus, Leslie, Trenton, Illinois.
Alf, Frederick, Streeter, North Dakota.
R-Argow, W. S., 2527 W. Ridge Road, R. F. D., Erie, Pa.
Armbruster, Frank, Shattuck, Oklahoma.
R-Bandzmer, A. K., 12257 Flanders St., Detroit 5, Michigan.
Barnet, Henry, Rt. 6, Box 747C, Portland 19, Oregon.
Bartel, F. W., E. 1108—8th Ave., Spokane 10, Washington.
G-Baumgartner, E. J., 3734 Payne Ave., Cleveland 14, Ohio.
G-Bender, T. W., 246 Alexander St., Rochester 7, New York.
G-Benke, Fred W., 10831—98th St., Edmonton, Alta., Canada.
Benke, Jothan, 302 So. Church St., Watertown, Wisconsin.
I-Berge, H. von, 1426 Grand Avenue, Dayton 7, Ohio.
Bernadt, Alfred, 1415 Osborn St., Burlington, Iowa.
Berndt, Lewis B., 3415 James Ave., North, Minneapolis 12, Minn.
Beutler, Gottfried, Ebenezer, Sask., Canada.
I-Bibelheimer, E., 2139 So. L St., Tacoma, Washington.
R-Bistor, O. F., Highland St., Holliston, Mass.
Blackburn, J. Wesley, Loyal, Oklahoma.
R-Blandau, R. A., R. 4, Box 520, Puyallup, Washington.
R-Blum, Samuel, 6211 Felham Drive, Parma 9, Ohio.
R-Bonikowsky, E. J., Box 166, Jansen, Sask., Canada.
Borchers, John, R. R. 3, Columbus, Nebraska.
Braun, H. G., Parkston, So. Dakota.
Bredy, A., 607 Iowa St., Indianapolis 3, Indiana.
Brenner, O. W., Wessington Springs, So. Dakota.
G-Bretschneider, A., 93 Meredith Ave., Rochester 7, N. Y.
R-Broeckel, E., 503—9th St., Bismarck, No. Dakota.
Broeder, John, Creston, Nebraska.
Broeker, L. H., 910 Broad St., St. Joseph, Michigan.
Buenning, Elmer A., Holloway, Minn.
R-Buenning, W. H., 3703 Beverly Drive, Waco, Texas.
Buhler, Aaron, Harvey, No. Dakota.
Chaddock, Dale, Victor, Iowa.
Church, Lyman, Sheffield, Iowa.
Cook, Robert W., 103 Patterson St., Jersey City, N. J.
Crouthamel, John F., 4017 No. 9th St., Philadelphia 40, Pa.
Damrau, W. C., 254 Higbee Street, Philadelphia 20, Pa.
Daum, Phil., Chilliwick, B. C., Canada.
I-Davis, Donald G., 5 Bonington Terrace, Edinburgh 6, Scotland.
DeBoer, Martin, Buffalo Center, Iowa.
Dons, Theo. W., R. R. 2, Ellinwood, Kansas.

G-Dymmel, H. G., 7308 Madison St., Forest Park, Illinois.
R-Ehrhorn, G. F., Steamboat Rock, Iowa.
R-Ehrhorn, J. E., 5430 Morningside, Dallas 6, Texas.
Elsesser, Alex., 60 W. Fairview Ave., Dayton 5, Ohio.
I-Engel, Alfred, 12283 Glenfield, Detroit 3, Michigan.
Paul, Ervin J., Wishek, North Dakota.
I-Fehlberg, R. F., 15007 Archdale, Detroit, Michigan.
G-Felberg, A. S., 246 Alexander St., Rochester 7, New York.
R-Feldmeth, K., 240 E. Ave. 33, Los Angeles 31, California.
Fenske, E. S., Herreid, So. Dakota.
Ferris, Fred, Lorraine, Kansas.
Fiesel, Otto, 104 Richland Ave. So., Sidney, Montana.
Fischer, Arthur J., McClusky, No. Dak.
Fischer, Harold, Bison, Kansas.
Foll, A., Odessa, Washington.
Ford, Paul D., 160 W. 20th St., Erie, Pennsylvania.
Freeman, Herbert J., 6000 Adams St., West New York, N. J.
R-Freigang, G., 1937 So. Sheridan Ave., Tacoma 3, Washington.
Frey, Theodore, Napoleon, No. Dakota.
Friedenberg, G., 12 Rockwell Ave., New Britain, Conn.
I-Friesen, B. J., 830 S. E. Sellwood Blvd., Portland 2, Oregon.
Friesen, Frank, Rt. 5, Box 330, Portland 1, Oregon.
Friesen, Leland, Route 1, Sherwood, Oregon.
Fuchs, Daniel, 829 McDermot Ave., Winnipeg, Manitoba, Canada.
Geis, Stanley F., 2620 Selden, Detroit 8, Michigan.
Geissler, Peter, Avon, So. Dakota.
Gerthe, Wolfgang G., Hutchinson, Minnesota.
R-Goergens, Frank S., 1709—77th St., Elmwood Park Sta., Chicago, Illinois.
R-Graf, Benjamin, 4384 Gray Ave., Detroit, Michigan.
Grenz, Richard A., 217 Fourth Ave., Alpena, Michigan.
R-Guenther, A., Startup, Washington.
Grygo, John E., Pound, Wisconsin.
G-Gunst, J. C., 7308 W. Madison, Forest Park, Illinois.
Gutsche, Erich, Corona, So. Dakota.
Hammond, Victor J., 141 Stevens Ave., Jamesburg, N. J.
I-Harns, A. J., 918 Hawthorne Place, Pomona California.
I-Harns, Menno, Route 3, Faribault, Minnesota.
Harnish, J. Lester, 3839 Seneca, Detroit 14, Michigan.
Hasel, John, 241 Emming St., Cincinnati, Ohio.
Heer, John, Cherokee, Oklahoma.
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.
R-Heringer, M., 40 Maple St., Glastonbury, Connecticut.
R-Herman, Jacob, 3301 W. Highland Blvd., Milwaukee, Wisconsin.
Hess, Robert, 621 Dellwood St., Bethlehem, Pa.
Hill, G. Harold, 675 So. 20th St., Newark 3, N. J.
Hiller, Herbert, 6 Norway Parkway, Buffalo 8, New York.
Hintze, Paul G., Prince George, B. C., Canada.
Hirsch, Henry, Goodrich, No. Dakota.

I-Hoeffner, L., Emery, South Dakota.
Holzer, Louis B., 2234 Brownsville Road, Pittsburgh 10, Pa.
Hoover, Wm., 822 Payone Avenue, Benton Harbor, Michigan.
Houbolt, H. S., 24850 Wyland Ave., Centerline, Michigan.
Huber, Adam, Linton, No. Dakota.
Hunsicker, Paul, T. Fredonia, No. Dak.
Husmann, Assaf, 3247—61st St., Woodside, Long Island, N. Y.
Ihrle, A. Dale, 1023 S. 12th Ave., Maywood, Illinois.
Ittermann, Albert, Tyndall, So. Dakota.
Ittermann, Arthur, Elgin, Iowa.
R-Ittermann, G., 515—6th St., S. E., Jamestown, No. Dakota.
*Jaster, Robert, Valley View, Alta., Can.
G-Jeschke, R. P., 246 Alexander St., Rochester 7, New York.
Jeschke, William H., Sumner, Iowa.
Johnson, Howard, Steamboat Rock, Iowa.
I-Johnson, Louis, 120 No. Albany Ave., Chicago Illinois.
R-Jordan, J., George, Iowa.
R-Kaaz, Julius, 151 E. Durham St., Philadelphia 11, Pa.
I-Kahlert, Wm., 122 So. 40th St., Union City, N. J.
R-Kaiser, Frank, 1487 South Ave., Rochester 7, New York.
Kaiser, R. G., Hettinger, No. Dakota.
I-Kannwischer, A. E., U. S. Penitentiary, Lewisburg, Pa.
I-Kannwischer, Arthur, 1130 Parkview Ave., New Kensington, Pa.
Kannwischer, Reinhold, Springside, Sask., Canada.
Kary, Edward, 618 Eleventh St., Bismarck, No. Dakota.
I-Kayser, H. P., 18931 Common Rd., Roseville, Mich.
I-Kemnitz, John, 2533 E. Monument St., Baltimore 5, Maryland.
Kepl, John, Martin, No. Dakota.
Kern, R., 528 E. 52nd Ave., Vancouver, B. C., Canada.
Kimmel, John, 7148 S. E. Yamhill St., Portland, Oregon.
Klann, Norman H., 120—40th Street, Union City, N. J.
Klatt, Edgar W., 528 Stryker Ave., St. Paul 7, Minn.
Klein, F. E., N. 200 Mill St., Colfax, Washington.
Klein, Daniel, Cathay, No. Dakota.
Klein, R. A., 20—9th Ave. S. E., Aberdeen, So. Dakota.
Klempel, Walter, 508 W. Court, Beatrice, Nebraska.
R-Klingbeil, R. M., 320 Thurn St., Colfax Washington.
Knalson, Fred J., Underwood, No. Dak.
R-Knapp, C. M., 2245 Broadway, Salem, Oregon.
Knauf, W. W., P. O. Box 52, Elk Grove, California.
I-Knechtel, John E., 4818 Irving Park Rd., Chicago 41, Ill.
R-Kneisler, E., 823 N. E. 82nd Ave., Portland, Oregon.
R-Koester, D., 1401 Cottage Place, N. W., Canton 3, Ohio.
Kohfield, E. A., 1045 F. Street, Wasco, California.
Korella, Karl, Camrose, Alta., Canada.
Kornalewski, Joseph B., Minitonas, Manitoba, Canada.
Kraemer, August, Ochre River, Manitoba, Canada.
I-Kraemer, Edwin, Ward No. 31, Annex IV, Brooke General Hospital, Fort Sam Houston, Texas.
Kraenzler, J. C., 1600 S. 7th West, Missoula, Montana.
Krombein, A., Eureka, So. Dakota.
Kruegel, J. R., R. F. D. 1, Junction City, Kansas.

Krueger, O. E., 48 Clairmont St., Rochester 5, New York.
Kuehn, John, Cormac, Ontario, Canada.
Kujath, A., 784 Bernard Ave., Kelowna, B. C., Canada.
Kuhl, Herman, 177—20th St., Union City, New Jersey.
G-Kuhn, William, 7308 W. Madison St., Forest Park, Illinois.

R-Landenberg, J. H., Gladwin, Mich.
R-Lang, A. G., Parkersburg, Iowa.
G-Lang, George A., 11 Tracy St., Rochester 7, New York.
Lang, Henry, Wolf Point, Montana.
R-Lauer, Phil., 2031 Gnahn St., Burlington, Iowa.
R-Leger, T. A., 19 S. E. 30th, Portland 15, Oregon.
Lehr, C. F., Box 147, Aplington, Iowa.
G-Lengefeld, Ed. R., 923 N. Pine Ave., Chicago 51, Ill.
R-Lentzner, Gustav A., c-o J. Born, Frazer, Montana.
R-Leuschner, M., 9660 So. Magnolia Ave., Rt. 1, Anaheim, California.
G-Leuschner, M. L., 7308 W. Madison St., Forest Park, Ill.
Leyboldt, John, 3934 N. 42nd St., Milwaukee 10, Wisconsin.
Lippert, J. J., Paul, Idaho.
Litke, D., 1035 Princeton Blvd., Billings, Montana.
R-Litwin, A., Nokomis Sask., Canada.
Lohr, H., Parkersburg, Iowa.
R-Lohse, Otto, Box 183, McIntosh, So. Dakota.
Loth, Paul E., 36 Linden Park, Buffalo 8, New York.
Lower, Fred, 170 E. Bourbonnais St., Kankakee, Illinois.
G-Luebeck, W. J., 3734 Payne Ave., Cleveland 14, Ohio.
Lueck, Hugo, 2224 Quebec St., Regina, Sask., Canada.
Lutter, Ralph C., St. Bonifacius, Minn.
Lutz, A., 54 Liberty St., Meriden, Conn.
Lutz, Thomas, North Freedom, Wis.
Martens, C., 83 Martin Avenue, Winnipeg, Manitoba, Canada.
Mashner, Fred, Route No. 4, Midland, Michigan.
R-Matz, J. R., 1118 Ave. D., Bismarck, No. Dakota.
McAsh, Arthur, 9745 McKinney, Detroit 24, Michigan.
*McKernan, Ed., 1947 W. Newport Ave., Chicago 13, Illinois.
R-Menard, P. C. A., 3724 Vine St., Cincinnati 17, Ohio.
Mercer, Richard K., Jr., 373 Walnut St., Newark 5, N. J.
R-Meyer, John F., 4450 N. Keystone Ave., Chicago 30, Ill.
G-Milbrandt, Rudolf, Haven of Rest, Medicine Hat, Alta., Canada.
Miller, Edwin, 2973 W. 32nd St., Cleveland 8, Ohio.
Mittelstedt, E., 8313 Third Ave., Inglewood, California.
Mueller, Fred W., 2525 N. E. 64th Ave., Portland 13, Oregon.
Mulder, Ralph C., Donna, Texas.
G-Nallinger, Otto, Cralog, 7780th OMGUS Group, APO 154, New York, N. Y., U. S. Army.
Nelson, Kenneth E., R. F. D. No. 3, Gatesville, Texas.
Neubert, George W., Bessie, Oklahoma.
*Neuman, Reinhard, Ponoka, Alta., Can.
Neumann, P. G., 310 Lemon St., Anaheim, California.
R-Neve, Claus, Marion, Kansas.
R-Niebuhr, J. F., 95 Heck Ave., Ocean Grove, N. J.
R-Niemann, Eduard, 1545 So. 4th St. W., Missoula, Montana.
Nikkel, E. H., Southey, Sask., Canada.
Nordland, C. B., 209 S. Harvey Ave., Oak Park, Illinois.
*Oehlmann, Fred, Whitmouth, Manitoba, Canada.
Olthoff, J. F., 4055 East B. St., Tacoma 8, Washington.
I-Ortner, Frank, 1233 Putnam Ave., Brooklyn 21, New York.
G-Palfenier, H., 7308 W. Madison St., Forest Park, Illinois.
Patzia, Otto, 10911 Longview Ave., Detroit, Michigan.



—Photo by Roderick Eggiman
Large Crowd at the Assembly of the Oregon Baptist Youth League Held at Twin Rocks, Oregon in August, 1948

I-Penner, Hans, Box 91, Franklin, Calif.
Peters, Christian, 9 Beech Ave., Elsmere, Delaware.
G-Pfeifer, Henry, 7308 W. Madison St., Forest Park, Illinois.
Pfeiffer, Peter, 2203 N. 42nd St., Milwaukee 8, Wisconsin.
I-Potwiler, Philip, 1105 Decatur St., Bethlehem, Pa.
Prendinger, Victor H., Butman Rt., Gladwin, Michigan.
R-Pust, G. W., c-o Dr. Earl Pust, Veterans Administration Hospital, Sheridan, Wyoming.
Quiring, Wilmer, 775 No. First St., Carrrington, No. Dak.
Rausser, G. G., 19 So. Central Ave., Lodi 5, California.
Reeh, Adolf, LaSalle, Colorado.
R-Reichle, F. I., 1129 Jones Ave., Fresno 1, California.
Reimche, Wilfred, Nokomis, Sask., Can.
I-Reimer, J. J., Cordell, Okla.
Reimer, John, Gackle, No. Dakota.
Rempel, C., Ventura, No. Dakota.
R-Rempel, J. C., Seven Sisters, Manitoba, Canada.
G-Renkema, H., 3734 Payne Ave., Cleveland 14, Ohio.
Renz, J. J., George, Iowa.
I-Reschke, R. E., 6618 No. Atlantic Ave., Portland, Oregon.
I-Rieger, H., Munson, Pa.
I-Riemer, Emil, Anamoose, No. Dakota.
Rietdorf, A. G., Bison, South Dakota.
Riffel, Herman H., 1231 Prospect St., Lansing, Michigan.
Robinson, George, Wetaskiwin, Alberta, Canada.
R-Rhode, August, Rt. 2, Box 621, Kenosha, Wisconsin.
Rosner, August, Route 1, Branch, La.
Ross, William D., 1532 Kenneth Ave., New Kensington, Pa.
Roth, Otto, 119 N. E. Morris St., Portland 12, Oregon.
Rowell, Thomas, 32 Burgh Ave., Clifton, New Jersey.
G-Runtz, A. F., 1401 Langley Ave., St. Joseph, Michigan.
Rutsch, G. W., Emery, South Dakota.
I-Sandow, A. R., Elmo, Kansas.
Schatz, H., 229 Eighth St., N.E., Calgary, Alberta, Canada.
Schilke, Richard, 10860—96th St., Edmonton, Alta., Canada.
Schlader, Ray L., 2417 Hansen Ave., Racine, Wisconsin.
Schlesinger, A. G., 3267 Cortland St., Chicago 47, Illinois.
R-Schlipf, Benjamin, 3358 Henderson Rd., East Cleveland, Ohio.
Schmidt, Fred, Turtle Lake, No. Dak.
Schmidt, Gustav, 1915 W. Saratoga St., Baltimore 23, Maryland.
Schmidt, John, 53-16A—66th St., Maspeth, L. I., N. Y.
Schmidt, Otto R., Box 307, Fessenden, No. Dakota.
Schmidt, Walter, Cathay, No. Dakota.
I-Schmitt, Wm. E., 181 Garford Rd., Rochester 9, N. Y.
Schoeffel, Wm. L., 1725 No. Burling St., Chicago 14, Illinois.
I-Schoenleber, C. E., 1172 W. First St., Roseberg, Oregon.
Schreiber, Bruno, Box 156, New Leipzig, No. Dakota.
Schreiber, Robert, 5142 N. Meade St., Chicago 30, Illinois.
I-Schroeder, G. P., 2746 Fremont Ave. So., Minneapolis 8, Minn.
Schroeder, H. R., 3505 E. 107th St., Chicago 17, Illinois.
R-Schroeder, O. R., 916 W. Center St., Anaheim, Calif.
Schulz, Arthur, Rt. 1, Crawford, Texas.
Schultz, J. P., Olds, Alberta, Canada.
Schumacher, Henry, Fenwood, Sask., Canada.
Schweitzer, J. C., 6094 Chester St., Vancouver, B. C., Canada.
Seecamp, C. H., Leduc, Alta., Canada.
Seibel, Roy, 1510 Proctor St., Waco, Texas.
R-Sellhorn, H. R., 4, Midland, Mich.
G-Sigmund, R., 223 First St., Bismarck, No. Dakota.
Simonson, Wesley, Anamoose, No. Dak.
Smuland, Henry, Millet, Alta., Canada.
Sootzmann, Alex., McLaughlin, So. Dak.
Stabbert, Ronald, Vesper, Kansas.
Stackhouse, Aaron, Stafford, Kansas.
Stein, Walter, Ashley, No. Dakota.
Stelter, Albert, Arnprior, Ontario, Can.
R-Stoeri, Thomas, Rt. 2, Box 235, St. Joseph, Michigan.
Sturhahn, Wm., Morris, Manitoba, Can.
R-Swyter, C., Steamboat Rock, Iowa.

R-Swyter, Wm., 25-66th St., West New York, N. J.

Thiessen, E. L., Edenwold, Sask., Can.
I-Thole, C. B., Stafford, Kansas.
Trautner, Fred, Beulah, North Dakota.
Trow, Wm. G., Jeffers, Minn.

Vail, Arnold Ralph, 438-440 Center St., Jamaica Plain 30, Mass.
Vanderbeck, John, 1049 W. Marquette Rd., Chicago 21, Ill.

Vanderbeck, M., 1109 N. 10th St., Sheboygan, Wisconsin.

R-Vasel, R., 807 Rollin St., South Pasadena, Calif.

Veninga, Frank, 306 Gilbert Ave., Peoria 5, Illinois.

Voigt, Arthur, Mt. Sterling, Mo.

I-Wagner, Chas., 4815 N.E. 8th Ave., Portland 11, Oregon.

G-Wahl, E. P., 10826-78th Ave., Edmonton, Alta., Canada.

Wahl, John, Jansen, Sask., Canada.

Wolff, Emanuel, Dallas, Oregon.
G-Woyke, Frank H., 7308 W. Madison St., Forest Park, Ill.
Woyke, Rudolph, 925 No. Cottage St., Salem, Oregon.

G-Young, C. L., 512 Adams, Monte Vista, Colorado.

I-Zeckser, Wm. A., Gillet, Wisconsin.

Zepik, R. H., Trochu, Alta., Canada.

Zillen, J. O., Rt. 2, Lorena, Texas.

Zimmerman, Ben, Randolph, Minn.

Zimmerman, David, Kyle, Texas.

Zimmerman, G. K., 213 N. 5th St., Grand Forks, N. Dakota.

Zinz, George W., Jr., 2474 W. Cypress St., Milwaukee 6, Wisconsin.

Zinz, George W., Sr., Winburne, Pa.

Zoschke, Paul F., 5515 White Ave., Cleveland 3, Ohio.

I-Zummach, Chas. F., 409 E. Arcadia St., Peoria 4, Ill.



North American Baptist Fishermen at Anaheim, California With a Catch of Barracuda and Sea Bass (Left to Right: Rev. P. G. Neumann of Anaheim; Mr. Wm. G. Cunningham of Ontario, Calif.; Mr. Wm. Ballman of Anaheim; Mr. Carl J. Schroeder of Chicago, Illinois; and Mr. Alvin Grauer of Anaheim)

Waltereit, H. J., Lehr, No. Dakota.

I-Warneke, Aug., 2743 N.E. Rodney Ave., Portland, Oregon.

I-Wedel, H. C., 7351 E. Ball Rd., Rt. 1, Box 167, Anaheim, Calif.

R-Wedel, H. W., 3365 N. 23rd St., Milwaukee 6, Wisconsin.

Wegner, E. M., 812 Huron St., Manitowoc, Wisconsin.

Wegner, Lawrence, 1212 Sixth St., Wausau, Wisconsin.

Weisser, Alfred, 12 Broad St., New Haven, Connecticut.

Weisser, Arthur R., 5 No. Crescent St., Lodi, Calif.

Weisser, Carl, Killaloe, Ontario, Canada.

West, North E., 2818-64th St., Kenosha, Wisconsin.

I-Wetter, G., No. Euclid Ave., Benton Harbor, Mich.

Wiens, Peter J., Chancellor, So. Dakota.

Wilcke, H. J., 2007 So. J. St., Tacoma 3, Washington.

Wipf, D. S., Emery, So. Dakota.

Wobig, John, 1847 S.E. 56th Ave., Portland 15, Oregon.

FOREIGN MISSIONARIES

Rev. and Mrs. Earl Ahrens, Cameroons Baptist Mission, Mbem, P. O. Bamenda, British Cameroons, West Africa.

Dr. and Mrs. Leslie M. Chaffee, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

Rev. and Mrs. George A. Dunger, 55 Elizabeth Street, Hartford 5, Conn.

Miss Ida Forsch, Cameroons Baptist Mission, Mbem, P. O. Bamenda, British Cameroons, West Africa.

Rev. and Mrs. S. Donald Ganstrom, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa.

Rev. and Mrs. Paul Gebauer, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, British Cameroons, West Africa.

Rev. and Mrs. Kenneth Goodman, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

Miss Myrtle Hein, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

Rev. and Mrs. George Henderson, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

Miss Margaret Kittlitz, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa.

Rev. and Mrs. Edwin Michelson, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

Miss Laura E. Reddig, Cameroons Baptist Mission, Mbem, P. O. Bamenda, British Cameroons, West Africa.

Miss Leona Ross, P. O. Box 141, Canton, South China.

Miss Ruby V. Salzman, Cameroons Baptist Mission, Ndu, P. O. Nsaw, British Cameroons, West Africa.

Rev. and Mrs. Gilbert Schneider, Cameroons Baptist Mission, Warwar, P. O. Nsaw, British Cameroons, West Africa.

Miss Esther Schultz, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

Miss Hilda Tobert, Cameroons Baptist Mission, Ndu, P. O. Nsaw, British Cameroons, West Africa.

Miss Eleanor R. Weisenburger, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa.

Esther Kaiser, 10826-78th Ave., Edmonton, Alta., Canada.

Ruby Schindler, 586 Bannatyne Ave., Winnipeg, Manitoba, Canada.

Ann Swain, 7308 Madison Street, Forest Park, Illinois.

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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, 102-Boston Ave. and Brooks St., George Hensel.

Meriden, Liberty Street, 1873, 115-Liberty and Twiss St., August Lutz.

New Britain, Memorial 1883, 184-46 Elm St., G. E. Friedenber.

New Haven, Central, 1857, 159 - Corner George and Broad St., Alfred Weisser.

Delaware

Elsmere, First, 1856, 70-Elsmere, Suburb of Wilmington, C. Peters.

Maryland

Baltimore, West Baltimore, 1905, 164-Corner Monroe and Frederick Ave., Gustav Schmidt.

Massachusetts

Boston, Rock Hill, 1878, 95-438-440 Center St., Jamaica Plain, Arnold R. Vail.

New Jersey

Hoboken, Willow Ave., 1892, 11-707 Willow Avenue.

Jamesburg, First, 1885, 119, Victor J. Hammond.

Jersey City, Pilgrim, 1866, 54-Charles St., near Summit Ave., Robert W. Cook.

Newark, Clinton Hill, 1849, 730-Corner Clinton Ave., and So. 14th St., Harold C. A. bot.

Newark, Evangel, 1852, 631 - Corner 18th and 20th St., G. Harold Hill.

Newark, Walnut St., 1879, 116 - 371-373 Walnut St., Richard K. Mercer, Jr.

Passaic, Fellowship, 1891, 87-25 Sherman St., Thomas Rowell.

Union City, Grace, 1867, 80-411 Eighth St., Herman Kuhl.

Union City, Second, 1888, 69 - 120-40th Street, Norman H. Klann.

West New York, N. J., Ebenezer, 1933, 56-Herbert J. Freeman.

New York

Brooklyn, Ridgewood, 1854, 261 - Catalpa Avenue and 64th Place.

Brooklyn, Evergreen, 1881, 235 - Corner Woodbine and Evergreen Ave.

New York, Second, 1855, 102-407 West 43rd St., John Schmidt.

New York, Harlem, 1874, 50-118th St., between Second and Third Ave.

New York, Immanuel, 1894, 117-413 E. 75th St., between 1st and York Ave., A. Husmann.

Pennsylvania

Bethlehem, Calvary, 1911, 105-Corner East Broad and Dellwood Sts., Robert S. Hess.

Philadelphia, Fleischmann Memorial, 1843, 223 Corner 9th and Luzerne St., John F. Crouthamel.

Philadelphia, Pilgrim, 1874, 317 - Hancock, above Dauphin St., W. C. Damrau.

CENTRAL CONFERENCE

Illinois

Bellwood, First, 1940, 210 - St. Charles Rd. and 25th Ave., A. Dale Ihrie.

Chicago, East Side, 1882, 175 - Corner 107th and Ave. North, H. R. Schroeder.

Chicago, First, 1858, 222-749 N. Paulina St., Robert Schreiber.

Chicago, Grace, 1886, 128-Corner Willow and Burlington St., Wm. L. Schoeffel.

Chicago, Humboldt Park, 1893, 146-1859 N. Spaulding St., A. G. Schlesinger.

Chicago, Ogden Park, 1902, 93 - 1049 W. Marquette Road, H. John Vanderbeck.

Chicago, Immanuel, 1907, 42 - Damen and Newport Ave., Ed McKernan.

Forest Park, 1890, 481 - Cor. Harlem and Dixon Street, Cicero Mission. C. B. Nordland.

Kankakee, Immanuel, 1864, 219 - Corner Bourbonnais and Schuyler St., Fred Lower.

Peoria, State Park, 1852, 221 - Corner 4th Ave. and Fisher St., Frank Veninga.

Trenton, First, 1902, 69 - Corner 9th and Maine St., Leslie Albus.



The Newly Purchased and Decorated Sanctuary of the Grace Baptist Church, Grand Forks, North Dakota

Indiana

Indianapolis, Bethel, 1885, 119 - Corner Singleton and Iowa, Adolf Bredy.

Michigan

Alpena, Fourth Ave., 1884, 116-4th and Sable St., Richard A. Grenz.

Beaver, 1896, 104 - Near Midland - Fred Mashner.

Benton Harbor, Clay St., 1909, 540-Corner Pavone and Clay St., Wm. Hoover.

Detroit, Bethel, 1862, 859 - Corner Mack Ave., and Iroquois, J. Lester Harnish.

Detroit, Burns Ave., 1897, 867-Corner Burns and Chaplin.

Detroit, Conners Ave., 1935, 257 - Otto Patzia.

Detroit, Ebenezer, 1898, 447-Corner Canfield and Mt. Elliott Ave. Sta.: Anthony Wayne Mission, E. Arthur McAsh.

Detroit, Linden, 1884, 123-18th and Selden St., S. F. Geis.

Gladwin, Round Lake, 1904, 134 - Victor Prendergast.

Lansing, Holmes Street, 1921, 175 - Corner Holmes and Prospect St., Herman Riffel.

St. Joseph, First, 1860, 459-Corner Church and Broad St., L. H. Broeker.

Ohio

Cincinnati, Walnut St., 1857, 55 - Corner Walnut and Corwine St., John Hasel.

Cleveland, White Ave., 1884, 214 - Corner East 55th and White Ave., P. F. Zoschke.

Cleveland, Erin Ave., 1885, 192 - Corner Erin Ave. and West 32nd St., Edwin Miller.

Dayton, Fourth St., 1882, 256 - E. Fourth, near Dutoit, Alex. Elsesser.

Mt. Sterling, Missouri, 1855, 45 - Arthur Voigt.

DAKOTA CONFERENCE

North Dakota

Anamoose, 1907, 90.

Ashley, 1903, 450 - Sta.: Ashley, Johannes-tal, Jewell, Walter Stein.

Benedict, 1941, 15-Sta.: Benedict South and Sawyer.

Berlin, 1888, 84 - Sta.: Berlin, Fredonia, Paul Hunsicker.

Beulah, Immanuel, 1910, 41 - Sta.: Zap, Golden Valley, Fred Trautner.

Bismarck, 1912, 123 - 328 Eighth St., Edward Kary.

Cathay, 1925, 67 - Walter Schmidt.

Carrington, Calvary, 1909, 151, Wilmer Quiring.

Fessenden, First, 1896, 146-Otto R. Schmidt.

Gackle and Alfred, Grace, 1931, 100 - John Reimer.

Germantown, 1884, 79 - R. R. Sta. Cathay, Daniel Klein.

Goodrich, 1900, 139 - Henry Hirsch.

Grand Forks, Grace, 1912, 122 - Corner University Ave. and Fifth St., G. K. Zimmerman.

Harvey, 1929, 26 - Aaron Buhler.

Hebron, First, 1888, 202.

Hettinger, Grace, 1925, 52 - Sta.: Zion, R. Kaiser.

Lehr, Ebenezer, 1918, 146 - Sta.: Lehr, Rosenfeld, Helmut Waltereit.

Lincoln Valley, 1927, 29.

Linton, First, 1900, 163 - Sta.: Freudental, Hazelton, Adam Huber.

Martin, 1898, 112 - Sta.: Berlin, John Kepl.

McClusky, 1904, 158 - Arthur Fischer.

Medina, 1909, 36 - Frederick Alf.

Napoleon, 1941, 81 - Theodore Frey.

New Leipzig, 1910, 135 - Sta.: New Leipzig, Ebenezer, Pilgerheim-B. C. Schreiber.

Rosenfeld, 1903, 40 - R. R. Sta. Anamoose, Wesley Simonson.

Streeter, 1897, 81 - Frederick Alf.

Tabor, located in Mercer, 1925, 32 - Fred Schmidt.

Turtle Lake, 1908, 88 - Alta., Fred Schmidt.

Underwood, 1946, 47 - Fred J. Knaason.

Venturia, 1912, 289 - Sta.: Bertsch, C. T. Rempel.

Washburn, 1902, 104.

Wishek, 1886, 235 - Sta.: Beaver Creek.

South Dakota

Aberdeen, Calvary, 1947 - 424 No. Second St., R. A. Klein.

Avon, First, 1890, 323 - P. Geissler.

Bison, Gnadenfeld, 1925, 30-A. G. Rietdorf.

Chancellor, First, 1893 242-Peter J. Weins.

Corona, First, 1911, 94 - E. Gutsche.

Ebenezer, 1917, 89-R. R. Sta.: Wessington Springs, O. W. Brenner.

Emery, First, 1886, 394 - D. S. Wipf.

Eureka, 1886, 181 - Sta.: Hoffnungsfeld, Java, A. Krombein.

Herreid, 1897, 350 - Sta.: Artas, Gnadenfeld, E. S. Fenske.

Isabel, 1941, 29 - A. G. Rietdorf.

Madison, West Center St., 1885, 247 - H. R. Schroeder.

McLaughlin, First, 1929, 50 - Sta.: Selfridge, No. Dak., Alfred Sootzmann.

McIntosh, 1917, 23.

Montana

Billings, Bethel, 1945, 55 — David Littke.
Plevna, 1917, 142.
Sidney, 1943, 72 — Otto Fiesel.
Vida, Presserville Baptist Church, 1915, 37—
Henry Lang.

EASTERN CONFERENCE

New York

Buffalo, Bethel, 1895, 232 — 171 Johnson St.,
Paul E. Loth.
Buffalo, Temple, 1940, 322 — 222 Mulberry
St., H. Hiler.
Folsomdale, 1867, 45.
Rochester, Andrews St., 1851, 214 — 268 An-
drews Street, O. E. Krueger.

Ontario (Canada)

Arnprior, First, 1871, 156—A. Stetler.
Killaloe, First Baptist Church of Hagarty,
1887, 91 — (Country), Carl Weissner.
Killaloe, Calvary, 1936, 158 — (Town), Carl
Weissner.
Lyndock, 1894, 131 — R. R. Sta.: Eganville,
John Kuehn.
Neustadt, 1859, 113.
Sebastopol, 1869, 43 — R. R. Sta.: Eganville,
John Kuehn.

Pennsylvania

Arnold, Union, 1919, 192 — Keimeth Ave.
and McCandless St., Wm. Ross.
Erie, Central, 1861, 218 — Sassafras and 20th
St., Paul D. Ford.
Pittsburgh, Temple, 1864, 505 — Browns-
ville Road and Onyx Ave., Louis B.
Holzer.
Munson, Forest Baptist, 1893, 59 — George
Zinz, Sr.

NORTHERN CONFERENCE

Alberta

Calgary, Bridgeland, 1912, 118—Corner Cen-
ter Ave. and 6th St., H. Schatz.
Camrose, Bethany, 1901, 113—Karl Korella.
Carbon, 1946 — Sta.: Zion, 303.
Craigmyle, Hand Hill, 1915, 26.
Edmonton, Central, 1899, 426—Sta.: Lauder-
dale; Cor. 106th A. Ave. and 96th Street,
Richard Schilke.
Glory Hills, 1905, 38 — R. R. Sta. Stony
Plain.
Hilda, First, 1910, 69 — Sta. Neuburg.
Irvine, 1910, 15.
Leduc, First, 1894, 279 — C. H. Seecamp.
Leduc, Temple, 1927, 104.
Medicine Hat, Grace, 1917, 174.
Olds, 1929, 125 — J. P. Schultz.
Onoway, 1940, 76.
Rabbit Hill, 1892, 53.
Torrington, 1903, 27.
Trochu, 1911, 143 — H. Zepik.
Valley View, Emanuel, 1938, 47, Robert
Jaster.
Wetaskiwin, Pleasant Prairie, 1896, 91 —
George Robinson.
Wetaskiwin, West Side, 1928, 24—Geo. Rob-
inson.
Wiesenthal, 1905, 153 — R. R. Sta. Millet —
Henry Smuland.

British Columbia

Prince George, Hager Memorial, 1916, 47,
Paul G. Hintze.

Manitoba

Minitonas, First, 1928, 431 — J. B. Kornalew-
ski.
Moosehorn, 1918, 27—C. Martens.
Morris, Emanuel, 1896, 267 — Sta.: Over-
stone, Wm. Sturhahn.
St. Rose, 1930, 102 — R. R. Sta.: Ochre
River, A. Kraemer.
Swan River, 1947, 88 — J. B. Kornalewski.
Whitemouth, 1906, 141 — Sta.: Beausejour.
Winnipeg, Ontario, Fred Ohlmann.
Winnipeg, McDermot Ave., 1889, 420 —
Corner McDermot and Tecumseh St.,
Sta.: Oak Bank, Daniel Fuchs.

Saskatchewan

Burstable, 1913, 24 — Sta.: Gnadenfeld.
Davin, Grace, 1947, 32 — James T. McNair.
Ebenezer East, 1889, 176—Gottfried Beutler.
Ebenezer West, 1889, 112 — R. R. Sta.:
Orcadia or Springside, Reinhold Kan-
wischer.

Edenwold, 1886, 89 — Sta.: Balgonie, R. R.
Sta.: Balgonie and Edenwold, E. L.
Thiessen.
Esk, First, 1927, 18 — John Wahl.
Fenwood, 1907, 79 — Henry Schumacher.
Glidden, 1920, 24.
Golden Prairie, 1945, 38, Isadore Faszer.
Homestead, 1918, 23.
Jansen, Emmanuel, 1946, 28 — John Wahl.
Lashburn, 1938, 20.
Leader, 1909, 8.
Lockwood, 1918, 22 — Wilfred Reimche.
Nokomis, 1906, 122 — Wilfred Reimche.
Regina, Victoria Ave., 1926, 91 — Hugo
Lueck.
Rosenfeld, 1911, 55 — Sta.: Anntental, Isa-
dore Faszer.
Serath, 1911, 36.
Southey, 1906, 112 — E. H. Nikkel.
Springside, 1934, 162 — Reinhold Kan-
wischer.
Yorkton, 1910, 96 — Gottfried Beutler.

NORTHWESTERN CONFERENCE

Illinois

Baileyville, 1865, 112.

Iowa

Aplington, 1874, 217 — C. F. Lehr.
Buffalo Center, First, 1900, 188 — Martin De
Boer.
Burlington, Oak St., 1869, 803—No. Oak and
Griswold St., Alfred Bernadt.
Elgin, First, 1879, 205 — Arthur Ittermann.
George, First, 1892, 167 — J. J. Renz.
George, Central, 1900, 112.
Parkersburg, 1895, 157 — H. Lohr.
Sheffield, Grace, 1894, 129 — Lyman Church.
Steamboat Rock, First, 1876, 197 — Howard
Johnson.
Sumner, 1945, 33 — Wm. H. Jeschke.
Victor, First, 1903, 97 — Dale Chaddock.

Minnesota

Holloway, 1880, 60 — E. Buening.
Hutchinson, Northside, 1899, 80 — W. G.
Gerthe.
Jeffers, First, 1916, 120—Wm. G. Trow.
Minneapolis, Faith, 1885, 185—712 W. Broad-
way, Lewis B. Berndt.
Minnetrista, 1858, 124 — R. R. Sta.: St. Boni-
facius, Ralph C. Lutter.
Mound Prairie, 1925, 18.
Randolph, 1876, 48 — Ben Zimmerman.
St. Paul, Dayton's Bluff, 1873, 245—Corner
Mendota and 5th St.
St. Paul, Riverview, 1887, 222 — Corner
George and Stryker Ave., E. W. Klatt.

Wisconsin

Concord, 1882, 14.
Gillett, 1915, 38.
Kenosha, Immanuel, 1922, 152—Corner 64th
and 29th Ave., North E. West.
La Crosse, Seventh St., 1893, 63 — Corner
Seventh and Winnebago Sts.
Lebanon, 1849, 10 — R. R. Sta.: Watertown.
Manitowoc, 1850, 97 — 812 Huron St., E. M.
Wegner.
Milwaukee, Immanuel, 1855, 422 — Corner
Medford Ave. and 25th and Cypress
St., George W. Zinz, Jr.
Milwaukee, Temple, 1887, 278 — 51st St. at
Medford Ave., Peter Pfeiffer.
Milwaukee, Bethany, 1932, 172—4175 N. 42nd
St., John Leyboldt.
North Freedom, 1858, 171 — Thomas Lutz.
Pound, Pioneer, 1899, 177 — John Grygo.
Racine, Grace, 1854, 226—Corner Milwaukee
Ave. and Hamilton St., Ray L. Schlader.
Rock Springs (Ableman), 1886, 28.
Sheboygan, Bethel, 1891, 70 — Corner Erie
and 10th St., M. Vanderbeck.
Watertown, First, 1874, 122, J. G. Benke.
Wausau, First, 1880, 258 — Corner 4th and
Grant St., Lawrence Wegner.

PACIFIC CONFERENCE

British Columbia

Chilliwack, 1945, 80 — Ph. Daum.
Kelowna, Grace, 1934, 215 — Sta.: Osoyoos,
Corner Lawson Ave. and Richter St., A.
Kujath.
Vancouver, Ebenezer, 1927, 432—Corner 52nd
Ave., East and Fraser St., Rubin Kern.
Vancouver, Bethany, 1937, 109 — Corner
E. 47th Ave. and Prince Albert St., J.
C. Schweitzer.

California

Anaheim, Bethel, 1902, 428—Corner Lemon
St. and Broadway; Sta.: Costa Mesa —
P. G. Neumann.
Elk Grove, First, 1924, 177 — W. W. Knauf.
Lodi, First, 1905, 633 — Oak St. and Central
Ave., G. G. Rauser.
Lodi, Temple, 1948, 183 — West Elm and
North Crescent Sts., — Arthur Weissner.
Los Angeles, Fifteenth St. 1886, 168 — 527 E.
15th St., E. Mittelstedt.
Los Angeles, Ebenezer, 1917, 47 — 6314 Gar-
vanza Ave., Henry F. R. Hengstler.
Wasco First, 1912, 166 — E. A. Kohfield.

Idaho

Paul, 1945, 46 — J. J. Lippert.

Montana

Missoula, Bethel, 1925, 107 — J. C. Kraenz-
ler.

Oregon

Bethany, 1879, 219 — Sta.: Villa Ridge, R.
R. Sta.: Portland, Frank Friesen and
Henry Barnet.
Portland, Trinity, 1891, 606 — S. W. Fourth
Ave. and Mill St., Sta.: Glencullen, John
Wobig and John R. Kimmel.
Portland, Immanuel, 1902, 237—Corner Mor-
ris St. and Rodney Ave., Otto Roth.
Portland, Laurelhurst, 1937, 302—Corner N.
E. Everett St. and 29th Ave., Fred W.
Mueller.
Salem, Bethel, 1890, 237 — Corner N. Cot-
tage and D. St., Rudolph Woyke.
Salt Creek, 1896, 166 — R. R. Sta.: Dallas,
Emanuel Wolff.
Stafford, 1892, 88 — R. R. Sta.: Sherwood,
Ore., Leland Friesen.

Washington

Colfax, First, 1905, 203 — F. E. Klein.
Odessa, 1901, 66 — Sta.: North and South,
A. Foll.
Spokane, Arthur St., 1908, 51—F. W. Bartel.
Startup, 1894, 68.
Tacoma, Calvary, 1889, 320 — Corner 20th
and South J. St., Sta. Portland Ave. Bap-
tist Chapel, H. J. Wilcke and J. F.
Olthoff.

SOUTHERN CONFERENCE

Alabama

Elberta, First, 1929, 58.

Louisiana

Mowata, 1907, 42 — P. O. Branch, La., A.
Rosner.

Texas

Cottonwood, 1884, 159 — R. R. Sta. Lorena,
J. O. Zillen.
Crawford, Canaan, 1891, 149 — Arthur
Schulz.
Dallas, Carroll Ave., 1891, 122—1118 Carroll
Ave., Wilfred Helwig.
Donna, Central Valley, 1928, 26—R. C. Mul-
der.
Elgin, 1921, 17.
Elm Creek, 1883, 39.
Gatesville, Bethel, 1886, 137 — eight miles
N.W. of Gatesville, Kenneth E. Nelson.
Greenville, 1861, 88 — R. R. Sta.: Burton.
Hurnville, 1894, 87 — R. R. Sta.: Henrietta.
Kyle, Immanuel, 1886, 97 — David Zimmer-
man.
Waco, Central, 1890, 133 — Corner 9th and
Clay St., R. W. Seibel.

SOUTHWESTERN CONFERENCE

Colorado

La Salle, 1893, 126 — Adolf Reeh.

Kansas

Bethany, Lincoln Co., 1878, 100 — 15 miles
N.W. of Lincoln Center, Ronald Stabbert.
Pison, First, 1885, 90—Harold Fischer.
Dickinson Co., First, 1866, 113 — R. R. Sta.:
Dillon.
Durham, First, 1896, 135.
Ebenezer, 1880, 137 — R. R. Sta.: Elmo.
Ellinwood, First, 1879, 136 — six miles south
of Ellinwood, Theo. W. Dons.
Lorraine, First, 1878, 362 — Fred Ferris.
Marion, Emanuel, 1900, 127.

Mount Zion, 1883, 52— 14 miles south of
Junction City, J. R. Kruegel.
Stafford, Calvary, 1909, 181 — three miles
north of Stafford, A. Stackhouse.
Strassburg, 1906, 135 — seven miles N.W. of
Marion.

Nebraska

Beatrice, West Side, 1884, 86 — Cor. West
Court and La Salle Sts., Walter H.
Klempe.
Creston, 1910, 82 — John Broeder.
Scottsbluff, 1913, 25.
Shell Creek, 1873, 98 — R. R. Sta. Colum-
bus, John Borchers.

Oklahoma

Bessie, 1895, 62 — George W. Neubert.
Gotebo, Salem, 1907, 78 — four miles west
and four north of Gotebo.
Immanuel, 1893, 101—6 miles N.W. of Loyal,
J. W. Blackburn.
Ingersoll, Bethel, 1911, 68 — John Heer.
Okeene, Zion, 1912, 200.
Shattuck, Ebenezer, 1904, 83 — Frank Arm-
bruster.

China's Call to Christians

(Continued from Page 39)

Those who would be obedient to
God's call to prayer will meet, first,
Satan, God's and the Christian's great
adversary. But God has provided
the shield of faith wherewith they
shall be able to quench all the fiery
darts of the wicked. These will also
be thrown open to all sorts of harsh
criticism and accused of laziness even
by those nearest and dearest to them.
It is a fierce warfare which God can
only entrust to those who are faithful
and obedient at any cost, but a big
job is waiting to be done.

Someone has supposed that the
missionaries will be the closest to
the Lord in eternity, but I believe it
will be the intercessors, even as they
are the closest to him in this world.
Who is to say but that God is waiting
right now for that man whose prayer
life will save the situation in our gen-
eration, and possibly you are that
fortunate one.

"E Pluribus Unum"

(Continued from Page 50)

real the sense of unity and achieve-
ment.

As with any organization, there
must be leaders. The Union has nine
members on its Executive Board —
the president, vice-president, secre-
tary, treasurer, editor of "Broadcast,"
historian, chairman of missionary
education, chairman of scholarship
committee, and chairman of program
committee. These meet annually in
Forest Park at our headquarters for
a planning session. Throughout the
year, correspondence is carried on,
usually by means of "round-robin"
letters, discussing the various phases
of the work.

The Union paper, "Broadcast," now
in its fourth year, keeps the widely
scattered members in touch with one

another. It provides program ma-
terial, news from the mission fields,
other helpful information such as
White Cross instructions, and is a
medium for the exchange of ideas
sent in by individual societies.

Like a rope woven together of many
fibers, like a chain forged of many
links, is the Woman's Missionary
Union of North American Baptists.
All the women pictured on the pre-
vious page—and all those not pictured
who are members of women's mis-
sionary societies in local churches —
are a part of it. One fiber or link
alone does not mean much. Together
with the others in the rope or chain
it has a strength not easily broken.
As a Woman's Missionary Union, that
strength is expended in the service of
our King and Lord!

J. L. Kraft of Chicago

(Continued from Page 22)

and newspapers are often included.
Dr. Wilson regards this ministry by
Mr. Kraft as one of the most out-
standing contributions to the enrich-
ment of his own life and preaching.

Mr. Kraft's interests are world-en-
circling, his sympathies global, and his
personality cosmopolitan. His friends
to whom he gives his undivided in-
timate attention number thousands.
The entire Northern Baptist Conven-
tion area has felt the impact of his
gifts to colleges and seminaries.

The Northern Baptist Assembly
grounds at Green Lake, Wisconsin
were made possible to a large extent
because of the moral and financial
support of Mr. Kraft. Our Pastors'
Conference held at Green Lake last
July certainly felt the impact of this
man's gifts and influences at the as-
sembly grounds. The entire Indian
Village has been the outgrowth of Mr.
Kraft's dreams and plans. His gifts
have provided for the remodeling of
the buildings; the presentation of the
painting of the well known Baptist
missionary to the Indians, Bruce Kin-
ney, painted by Mr. Wesley Norman,
father of the Green Lake Assembly
soloist, Adele Norman; the transfor-
mation of the old farmer's silo into
a worshipful prayer tower; the
purchase of the colorful and original
Indian totem pole from the Yukon
Territory near Alaska for the Indian
Village Compound; and the prepara-
tion of the Indian patio for young
people's fellowship.

It is the prayer tower which has
given Mr. Kraft his greatest joy. The
tower was his own idea, inspired by
the Holy Spirit. The blessings of that
prayer room have already more than
compensated Mr. Kraft for all the

money that it cost him. Last sum-
mer, during one of the young people's
conferences at Green Lake, one of
the young men was missing at the
consecration service. Later it was
learned that he had been in the
prayer tower during that hour making
his decision for fulltime service for
the Lord. These are incidents that
give Mr. Kraft a far greater joy than
the making of millions of dollars or
the establishment of a successful busi-
ness venture.

Even his hobby of collecting pre-
cious stones, especially jade, has been
used for Christian purposes. Ever
since he collected his first Indian ar-
row head as a farmer boy, he has
been interested in stones. "Through
the years," as he himself writes,
"pursuing my hobby wherever it led
me, I have always tried to meet
friends along the road, to seek out
men with similar interests, to write
to them and to know them, and to
travel along the way with them as
far as our mounts chose to trot to-
gether."

He has become one of the most
famous "rockhounds" of the country.
His collection of precious stones is
world renowned. As a result of his
special interest in jades, he has dis-
covered many sources of jade on the
American continent, which were
entirely unknown to mineral experts,
and has written one of the most
factual and fascinating books on the
subject, "Adventure in Jade." He
even owns a mountain in California,
which was originally staked out by
a Chinese prospector as Chan Jade
Claim, where prospecting is still go-
ing on among "the boulders of all
sizes and shapes, some true jade, some
californite — all richly and bounti-
fully present."

For years Mr. Kraft has been a
lapidary, cutting and polishing these
stones in the basement of his Wil-
mette home where everything is rig-
ged up for his hobby. For some time
he made merit rings of green jade for
the employees of the Kraft Cheese
Company who were to be honored. He
uses his stones to illustrate some of
his messages. His collection of
Chinese and American jade in his
office and home is the mecca for
thousands of lovers of beautiful
stones.

J. L. Kraft has found beauty and
joy everywhere because he has
learned the lesson of life — "You
cannot succeed without God." His
life is filled with glory because he is
always found walking with God. God
and J. L. Kraft are real partners in
all of life!

THE NORTH AMERICAN BAPTIST GENERAL CONFERENCE
BUDGET AND SPECIAL APPROPRIATIONS; AND OTHER INCOME
Distributable During the Conference Year August 1, 1948 to July 31, 1949 (a)

Co-operating Organizations & Departments	Approved Budget		Other Income (b) Total	
	Amount	Percentage	& Appropriations	Income
1. Home Missions	\$ 45,000.00	15.0%	\$ 12,000.00	\$ 57,000.00
2. Foreign Missions	102,000.00	34.0%	21,500.00	123,500.00
3. Aged Ministers and Relief	5,000.00	1.6%	800.00	5,800.00
4. G. M. S. Administration	18,000.00	6.0%	4,275.20	22,275.20
General Missionary Society Total	\$170,000.00	56.6%	\$ 38,575.20	\$208,575.20
5. Roger Williams Press, Cleveland	11,000.00	3.7%	111,440.00	122,440.00
6. Children's Home, St. Joseph	7,500.00	2.5%	5,350.00	12,850.00
7. North American Baptist Seminary, Rochester	21,000.00	7.0%	29,050.00	50,050.00
8. Young People's & S. S. W. Union	1,200.00	0.4%	(d)	1,200.00
9. Woman's Missionary Union	1,200.00	0.4%	(d)	1,200.00
10. Home for the Aged — Philadelphia	1,200.00	0.4%	(d)	1,200.00
11. " " " " — Chicago	1,200.00	0.4%	(d)	1,200.00
12. " " " " — Portland	1,200.00	0.4%	(d)	1,200.00
12. " " " " — Bismarck	1,200.00	0.4%	(d)	1,200.00
12. " " " " — Medicine Hat	1,200.00	0.4%	(d)	1,200.00
Co-operating Organizations Total	\$228,700.00	76.2%	\$184,415.20	\$413,115.20
General Denominational Activities				
15. Ministers' Pension Fund	7,300.00	2.4%	27,024.39	34,324.39
Group Insurance Plan	—	—	3,750.00	3,750.00
Total	7,300.00	2.4%	30,774.39	38,074.39
16. Conferences and General Council	6,700.00	2.2%	1,500.00	8,200.00
Headquarters Office	10,895.00	3.7%	4,554.32	15,449.32
Promotion and Publicity	11,445.00	3.8%	500.00	11,945.00
Treasurer's Office	3,460.00	1.2%	1,100.00	4,560.00
Total	\$ 32,500.00	10.9%	\$ 7,654.32	\$ 40,154.32
17. Denominational Budget Reserve (c)	30,000.00	10.0%	—	30,000.00
18. Special Appropriations and Advance	1,500.00	0.5%	—	1,500.00
Total Budget	\$300,000.00	100.0%	\$222,843.91	\$522,843.91
Special Objectives				
19. Seminary Removal	50,000.00	10.0%	—	50,000.00
20. Ministers' Pension Enlargement	100,000.00	20.0%	—	100,000.00
21. Fellowship Fund	50,000.00	10.0%	—	50,000.00
Total of All Denominational Activities	\$500,000.00	100.0%	\$222,843.91	\$722,843.91

- (a) Based on budget estimates submitted by each organization, for the Fiscal Year Ending March 31, 1949.
- (b) From Dues, Tuitions, Fees, Legacies, Annuities, Investment Income, Sales by R. W. P., etc.
- (c) All designated for Church and Parsonage Revolving Loan Fund, by General Council Resolution.
- (d) These organizations operate independently and receive only a token share of the Budget, and only the Women's Missionary Union comes under General Conference direction.

Statistics of Our Churches, 1948

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 P'ple Soc.	
												Societies	Membership	Societies	Membership
Atlantic.....	25	153	4252	\$ 186,872.00	\$ 27,949.00	\$ 35,908.00	\$ 63,857.00	\$ 250,729.00	25	2864	368	40	1041	22	604
Central.....	28	319	6968	263,162.74	62,728.13	70,519.92	133,248.05	396,410.79	30	4989	488	26	1044	24	761
Dakota.....	53	318	6609	205,799.31	118,016.16	22,688.76	140,704.92	346,504.23	70	6502	606	53	1216	44	1178
Eastern.....	13	54	2434	67,274.37	14,613.27	9,345.80	23,959.07	91,233.44	13	1527	192	16	501	10	280
Northern.....	49	243	5194	120,445.13	37,824.43	9,308.49	47,132.92	167,578.05	54	4388	411	30	762	30	1170
Northwestern...	37	240	5650	181,321.48	59,720.21	32,526.88	92,247.09	273,568.57	56	4294	510	30	1474	32	1047
Pacific.....	24	191	5200	193,052.93	85,267.81	33,951.30	119,219.11	312,272.04	29	4832	463	23	844	22	1025
Southern.....	13	17	1154	52,523.36	10,219.83	4,073.72	14,293.55	66,816.91	13	1058	157	10	226	10	464
Southwestern...	22	107	2576	85,650.84	65,915.43	12,961.00	78,876.43	164,527.27	22	2351	293	18	415	18	527
Total.....	264	1642	40037	1,356,102.16	482,254.27	231,283.87	713,538.14	2,069,640.30	292	32805	3488	246	7523	212	7056
Last Year.....	266	1264	40120	1,164,587.53	475,248.08	214,414.42	699,547.16	1,885,853.41	285	31590	3344	238	6970	207	6978
Total Increase...		378		191,514.63	7,006.08	16,869.45	13,990.98	183,786.89	7	1215	144	8	553	5	78
Total Decrease...	2		83												

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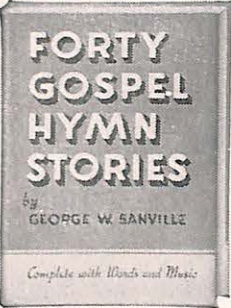
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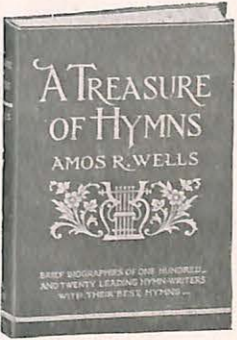
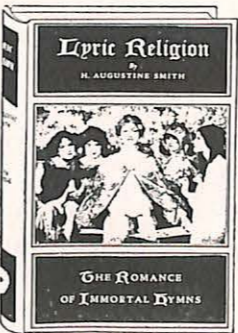
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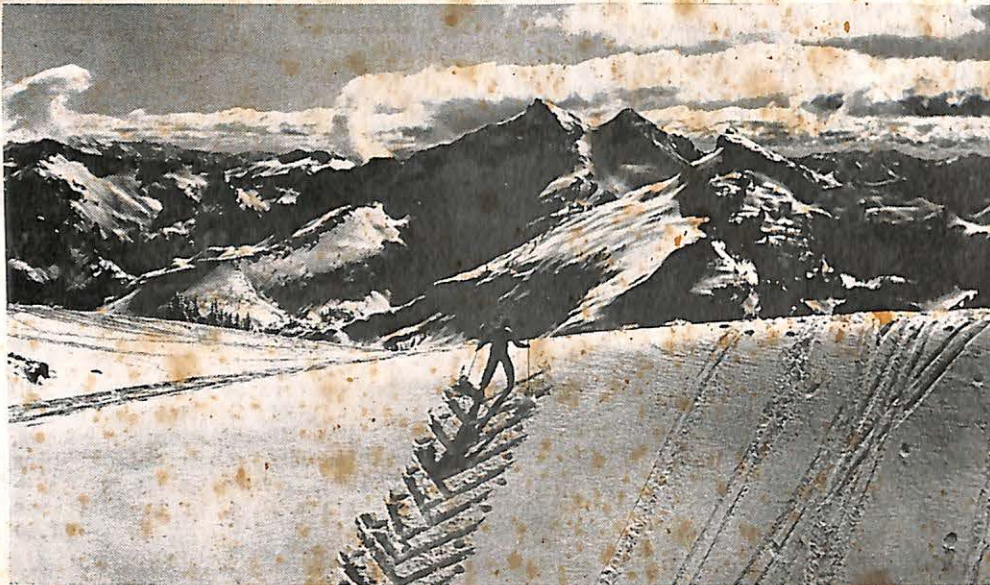
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— ❖ —

North American Baptist
General Conference
7308 Madison Street
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