



1951 ANNUAL

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Printed in U. S. A.

PRICE 75 CENTS

EVANGELISM

*Christ's Life in You,
the Hope of Glory*

7000 Converts to be won for Christ —
Goal for the triennium, 1949-1952.

Program of visitation evangelism for
every North American Baptist Church.



The Christian Life Program

You can enlist as such a faithful steward in this Christian Life Program of ours if you can give whole-hearted assent to the following:

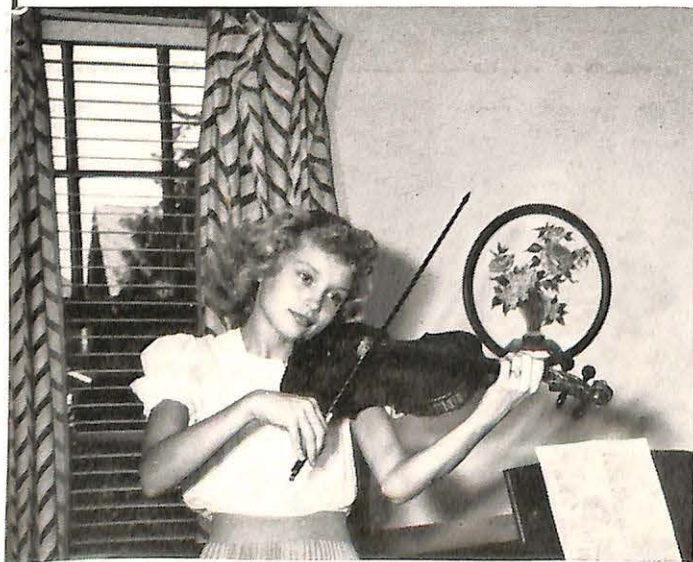
1. I shall endeavor to win at least one person to Christ during this coming year.
2. I shall faithfully keep some time set apart for personal devotions, in which I shall read the Bible and pray.
3. I shall actively serve in one of my church organizations, such as laymen's or women's group, C.B.Y. or Sunday School.

4. I shall adopt some plan of Bible stewardship for myself such as tithing, etc.
5. I shall read one or more of my denominational publications faithfully.

After the enlistment of Christian stewards in each church, the pastor is asked to report to our Forest Park headquarters about the number of his members who have returned the signed cards to him and with any other information about the challenge of these goals for his people.

Sponsored by the
NORTH AMERICAN BAPTIST GENERAL CONFERENCE
Headquarters: 7308 Madison Street, Forest Park, Illinois

—Eva Luoma Photo



STEWARDSHIP

*Christ Living Through You,
the Glory of His Kingdom*

7000 Stewards to be enlisted in the Christian
Life Program — Goal for 1951.

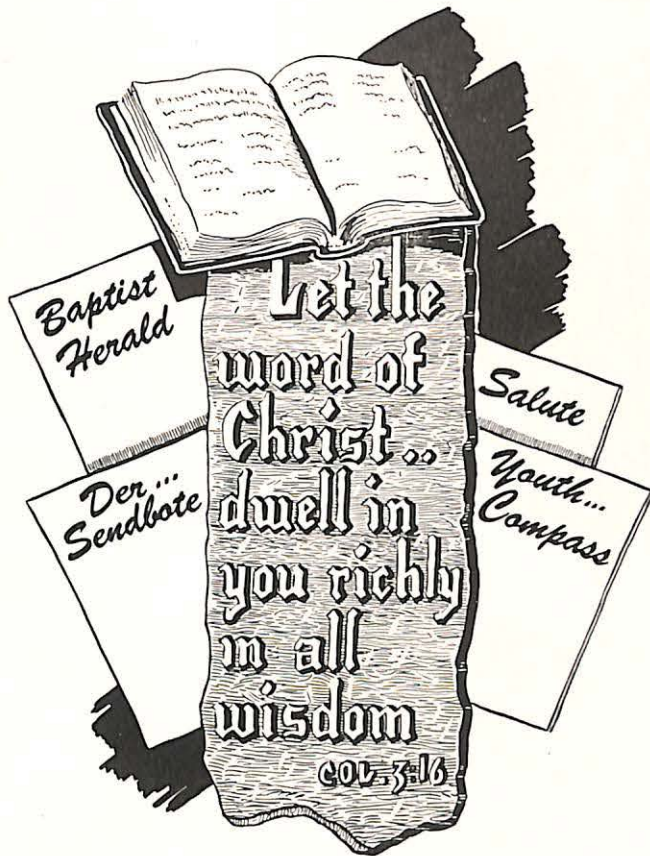
Ask for enlistment cards and Christian Life
leaflets.

NORTH AMERICAN BAPTISTS IN ACTION!

267 North American Baptist Churches in the United States and Canada with 41,560 members who contribute an average of \$62.04 for Kingdom of God enterprises.

THE GENERAL COUNCIL, composed of two representatives of each conference and cooperating society, is the executive agency of the conference.

North American Baptist Headquarters
7308 Madison Street, Forest Park, Illinois.



OUR PUBLICATIONS

13,000 subscriptions to the BAPTIST HERALD and DER SENDBOTE with denominational news and inspirational articles.

YOUTH COMPASS — Helpful quarterly for young people's programs.

SALUTE — Illustrated Sunday School paper for distribution every week.

ANNUAL — 5000 copies of a 68-page volume published at the end of the year.

**ROGER WILLIAMS PRESS, 3734 PAYNE AVE.,
CLEVELAND 14, OHIO**

OTHER SOCIETIES

Baptist Children's Home, St. Joseph, Michigan.

National Woman's Missionary Union,
Mrs. Florence Schoeffel, President.

Five Homes for the Aged at Philadelphia, Pa.;
Chicago, Ill.; Portland, Ore.; Bismarck, N. Dak.;
and Medicine Hat, Alta., Canada.

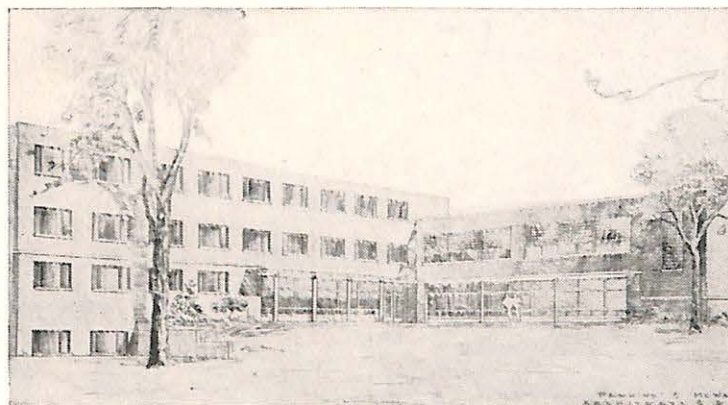


OUR MISSIONARY MINISTRY

Twenty-five missionaries under appointment in the Cameroons, Africa, in addition to our Baptist Hospital at Bansa.

Missionaries on the Montana Indian Reserve of Alberta, Canada, and on the Spanish-American field in Colorado, besides eight missionaries in Austria.

Support of 50 missionary pastors in the United States and Canada.



OUR EDUCATIONAL INSTITUTIONS

North American Baptist Seminary in Sioux Falls, S. Dak., with 55 students for the 1950-1951 term and with the use of the \$350,000 buildings dedicated in Nov. 1950.

Christian Training Institute of Edmonton, Alberta, with three buildings housing a student body of about 100 young people during the school term from November to March.

OUR NATIONAL YOUTH UNION

The Commissioned Baptist Youth and Sunday School Union is rendering many helpful services in Scripture memorization, youth assemblies, Vacation Bible Schools, leadership training, Sunday School work and youth activities.

The officers of the National Union for 1949-1952 are pictured below.



THE NORTH AMERICAN BAPTIST GENERAL CONFERENCE
BUDGET AND SPECIAL APPROPRIATIONS; AND OTHER INCOME
Distributable During the Conference Year August 1, 1950 to July 31, 1951

Co-operating Organizations	Approved Budget	Others Income (a)	Total Income (b)	
			3-31-1951	3-31-1950
General Missionary Society				
Home Missions	\$ 56,400.00	\$ 11,000.00	\$ 67,400.00	\$ 55,020.00
Foreign Missions	90,000.00	53,180.00	143,180.00(c)	146,276.95
Aged Ministers and Relief	5,000.00	2,900.00	7,900.00	4,900.00
Administration	18,900.00	2,127.02	21,027.02(d)	21,000.00
Total General Missionary Society	\$170,300.00	\$ 69,207.02	\$239,507.02	\$227,196.95
Roger Williams Press	15,000.00	110,460.00	125,460.00	115,873.00
Roger Williams Press — Bible Day (h)	3,000.00	—	3,000.00	3,607.25
Children's Home — St. Joseph	9,700.00	6,165.00	15,865.00	14,600.00
N.A.B. Seminary — Sioux Falls	35,500.00	21,700.00	57,200.00	54,150.00
Christian Training Inst., Edmonton (h)	9,000.00	23,550.00	32,550.00	28,935.40
Comm. Youth and Sunday School Union	20,100.00	1,200.00	21,300.00	19,570.00
Woman's Missionary Union	600.00	(f)	600.00	600.00
Home for the Aged — Philadelphia	600.00	(f)	600.00	1,200.00
" " " " — Chicago	600.00	(f)	600.00	1,200.00
" " " " — Portland	600.00	(f)	600.00	600.00
" " " " — Bismarck	600.00	(f)	600.00	1,200.00
" " " " — Medicine Hat	600.00	(f)	600.00	1,200.00
C.T.I. Building Fund	5,000.00	—	5,000.00	10,000.00
Total Co-operating Organizations	\$271,200.00	\$232,282.02	\$503,482.02	\$480,532.60
General Conference Departments				
Chapel Building Fund (h)	3,000.00	(g)	3,000.00	2,849.58
N.A.B. Pension Fund	8,000.00	27,291.44	35,291.44	38,246.54
Denominational Activities	23,700.00	5,630.22	29,330.22	20,045.00
Denominational Administration	13,100.00	4,800.00	17,900.00	17,555.00
Denominational Budget Reserve	30,000.00	—	30,000.00	30,000.00
Special Appropriations Reserve	—	—	—	—
Fellowship Fund	17,000.00	—	17,000.00	40,000.00
Total General Conference Dpts.	\$94,800.00	\$ 37,721.66	\$132,521.66	\$148,696.12
Totals — All Purposes	\$366,000.00	\$270,003.68	\$636,003.68	\$629,228.72

(a) From Investments, Annuities, Legacies, Sales, Tuitions and Fees, Pension Dues, Field Income, and Special Reserve grants, etc.

(b) Calculated to equal anticipated expenditures.

(c) Previous year included a \$25,000.00 special building appropriation from Reserves, against \$10,000.00 for this year.

(d) Previous year included cost of Secretary's trip to the Cameroons.

(e) Adjusted for changes in 1951 organization and budget allocations.

(f) Budget share is token contribution. Organization is otherwise self-supporting.

(g) Has very small interest income where interest bearing loans were authorized.

(h) Not budgeted last year.

Statistics of Our Churches, 1950 — North American Baptist General Conference

Conferences	Churches	Baptisms	Church Members	Local Expenses	Gifts for Our Mission Fields	Gifts for Other Mission Societies	Total Gifts for All Mission Purposes	Total Gifts for All Purposes	Sunday Schools	S. S. Scholars	Teachers and Officers	Woman's Miss. Soc.		Young P'ple Soc.	
												Societies	Membership	Societies	Membership
Atlantic	25	153	4253	\$ 222,511.00	\$ 30,919.00	\$ 19,564.00	\$ 50,483.00	\$ 272,994.00	25	3134	424	41	1009	20	394
Central	27	266	6871	391,163.73	73,310.15	54,416.86	127,727.01	518,890.74	32	5225	533	24	972	21	810
Dakota	55	346	6782	317,103.50	110,321.80	22,737.58	133,059.38	450,162.88	69	6645	651	49	1367	41	1390
Eastern	14	66	2451	67,035.00	19,382.00	8,625.00	28,007.00	95,042.00	15	1617	185	18	498	15	335
Northern	49	214	5585	112,434.77	40,013.89	11,778.11	51,792.00	164,226.77	54	4348	438	29	709	33	1382
Northwestern	37	195	5899	313,988.05	70,839.11	28,558.26	99,397.37	413,385.42	37	4653	562	31	1375	31	1054
Pacific	26	287	5943	277,710.78	70,184.91	18,292.89	88,477.80	366,188.58	29	5432	611	27	1087	23	960
Southern	12	38	1190	87,819.60	16,669.16	3,522.12	20,191.28	108,010.88	13	1088	160	10	216	10	515
Southwestern...	22	100	2586	121,330.08	56,791.42	11,477.49	68,268.91	189,598.99	21	2159	295	28	684	19	485
Total	267	1665	41560	1,911,096.51	488,431.44	178,972.31	667,403.75	2,578,500.26	295	34301	3859	257	7917	213	7325
Last Year	267	1444	40785	1,797,378.06	425,809.92	208,982.91	634,792.83	2,432,170.89	292	33113	3722	261	8218	215	7012
Total Increase		221	775	113,718.45	62,621.52		32,610.92	146,329.37	3	1188	137				
Total Decrease						30,010.60						4	301	2	313

NORTHWESTERN CONFERENCE

Illinois

Baileyville, 1865, 110 — Merle Booth.

Iowa

Aplington, 1874, 208 — C. F. Lehr.
 Buffalo Center, First, 1900, 184.
 Burlington, Oak St., 1869, 826 — Peter Pfeiffer.
 Elgin, First, 1879, 212 — Arthur Ittermann.
 George, First, 1892, 174 — J. J. Renz.
 George, Central, 1900, 142 — James Brygger.
 Parkersburg, 1895, 149 — H. Lohr.
 Sheffield, Grace, 1894, 143 — Henry Smuland.
 Steamboat Rock, First, 1876, 207 — Howard Johnson.
 Sumner, 1945, 49 — Wm. H. Jeschke.
 Victor, First, 1903, 95 — Dale Chaddock.

Minnesota

Holloway, 1880, 63 — E. Buening.
 Hutchinson, Northside, 1899, 83 — W. G. Gerthe.
 Jeffers, First, 1916, 104 — Arthur Odens.
 Minneapolis, Faith, 1885, 186 — 4350 Russell Ave., No., Lewis B. Berndt.
 Minnetrista, 1858, 130 — R. R. Sta.: St. Bonifacius, Ralph C. Lutter.
 Mound Prairie, 1925, 16.
 Randolph, 1876, 50 — Ben Zimmerman.
 St. Paul, Dayton's Bluff, 1873, 244 — Corner Mendota and Fifth St., Russell G. Blank.
 St. Paul Riverview, 1887, 216 — Corner George and Stryker Ave., E. W. Klatt.

Wisconsin

Concord, 1882, 11.
 Gillet, 1915, 40.
 Kenosha, Immanuel, 1922, 144 — Corner 64th and 29th, Ed. McKernan.
 La Crosse, Seventh St., 1893, 72 — Corner Seventh and Ferry St., Fred R. Lemmert.
 Lebanon, 1849, 10 — R. R. Sta.: Watertown.
 Manitowoc, 1850, 93 — 812 Huron St., E. M. Wegner.
 Milwaukee, Bethany, 1932, 187 — N. 42nd St. and W. Hope Ave., John Leypoldt.
 Milwaukee, Immanuel, 1855, 421 — Corner Medford Ave. and 25th and Cypress St., George W. Zinz, Jr.
 Milwaukee, Temple, 1887, 290 — 3920 N. 51st Boulevard.
 North Freedom, 1858, 154 — Thomas Lutz.
 Pound, Pioneer, 1899, 182 — James Conner.
 Racine, Grace, 1854, 230 — Corner Milwaukee Ave. and Hamilton St.
 Rock Springs (Ableman), 1886, 27.
 Sheboygan, Bethel, 1891, 85 — Corner Erie and 10th St., M. Vanderbeck.
 Watertown, First, 1874, 121 — J. G. Benke.
 Wausau, Immanuel, 1880, 241 — Corner Fourth and Grant St., Lawrence Wegner.

PACIFIC CONFERENCE

British Columbia

Chilliwack, 1945, 105.
 Kelowna, Grace, 1934, 274 — Corner Lawson Ave. and Richter St., A. Kujath.
 Vancouver, Bethany, 1937, 171 — Corner E. 47th Ave. and Prince Albert St., J. C. Schweitzer.
 Vancouver, Ebenezer, 1927, 443 — Corner 52nd Ave., East and Frazer St., Rubin Kern.

California

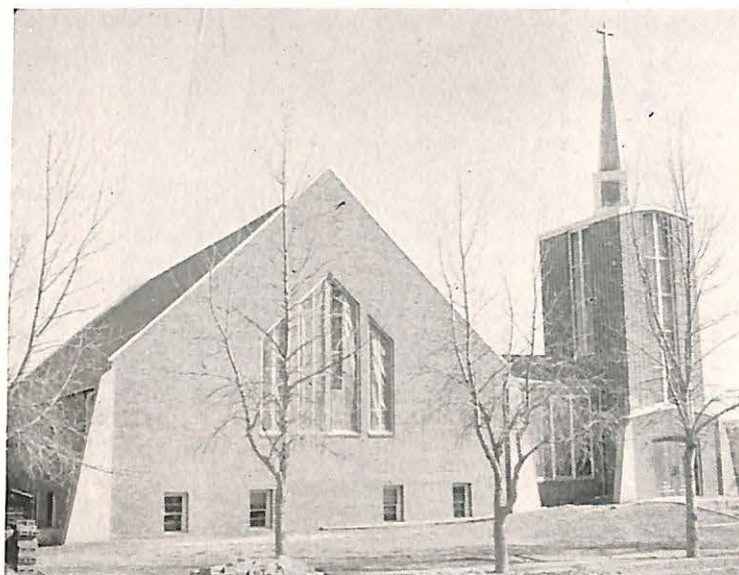
Anaheim, Bethel, 1902, 374 — Corner Lemon St. and Broadway, Richard Schilke.
 Costa Mesa, First, 1949, 261 — Santa Ana and Magnolia St., P. G. Neumann.
 Elk Grove, First, 1924, 206 — W. W. Knauf.
 Lodi, First, 1905, 730 — Oak St., and Central Ave., G. G. Rauser.
 Lodi, Temple, 1948, 284 — West Elm and North Crescent Sts., Arthur Weissner.
 Los Angeles, Fifteenth St., 1886, 168 — 527 E. 15th St., E. Mittelstedt.
 Los Angeles, Ebenezer, 1917, 65 — 6314 Garvanza Ave., Henry K. F. Hengstler.
 Wasco, First, 1912, 169 — E. A. Kohfield.

Idaho

Paul, 1945, 54 — J. J. Lippert.

Montana

Missoula, Bethel, 1925, 153.



The \$90,000 Baptist Church edifice at Wishek, North Dakota, dedicated in July 1950.

Oregon

Bethany, 1879, 226 — Sta.: Villa Ridge, R. R. Sta.: Portland, Frank Friesen and Henry Barnet.
 Portland, Trinity, 1891, 629 — S.E. 67th Ave. and Clinton St., John Wobig.
 Portland, Glencullen, 1947, 70 — 4747 S.W. Cameron Rd., John Kimmel (awaiting recognition by the Pacific Conference).
 Portland, Immanuel, 1902, 191 — Corner Morris St. and Rodney Ave., Otto Roth.
 Portland, Laurelhurst, 1937, 242 — Corner N.E. Everett St. and 29th Ave., Fred W. Mueller.
 Salem, Bethel, 1890, 166 — Corner N. Cottage and D. St., Rudolph Woyke.
 Salt Creek, 1896, 193 — R. R. Sta.: Dallas, Emanuel Wolff.
 Stafford, 1892, 90 — R. R. Sta.: Sherwood, Ore., Leland Friesen.

Washington

Colfax, First, 1905, 233 — F. E. Klein.
 Odessa, 1901, 68 — Sta.: North and South, A. Foll.
 Spokane, Arthur St., 1908, 64 — Corner S. Arthur St. at Hartson Ave., F. W. Bartel.
 Startup, 1894, 72 — R. G. Kaiser.
 Tacoma, Calvary, 1889, 312 — Corner 20th and South J St., Sta.: Portland Ave. Baptist Chapel, H. J. Wilcke and J. F. Olthoff.

SOUTHERN CONFERENCE

Alabama

Elberta, First, 1929, 72 — Philip Potzner.

Louisiana

Mowata, 1907, 42 — P. O. Branch, La., A. Rosner.

Texas

Cottonwood, 1884, 170 — R. R. Sta.: Lorena, J. O. Zillen.
 Crawford, Canaan, 1891, 158 — Arthur Schulz.

Dallas, Carroll Ave., 1891, 121 — 1118 North Carroll Ave., Harold W. Gieseke.
 Donna, Central Valley, 1928, 29 — Oliver L. Whitson.
 Elm Creek, 1883, 42 — Walter G. Gummelt.
 Gatesville, Bethel, 1886, 134 — eight miles N.W. of Gatesville, Kenneth E. Nelson.
 Greenvine, 1861, 83 — R. R. St.: Burton, Frank Armbruster.
 Hurnville, 1894, 88 — R. R. Sta.: Henrietta, E. J. Ruff.
 Kyle, Immanuel, 1886, 93, John Vanderbeck.
 Waco, Central, 1890, 158 — 29th and Connor, R. W. Seibel.

SOUTHWESTERN CONFERENCE

Colorado

La Salle, 1893, 134 — David Zimmerman.

Kansas

Bethany, Lincoln County, 1878, 97 — 15 miles northwest of Lincoln Center, R. R. Sta.: Vesper, John Wood.
 Bison, First, 1885, 79 — Harold Fischer.
 Dickinson Co., First, 1866, 109 — R. R. Sta.: Dillon, Herbert Schauer.
 Durham, First, 1896, 132 — Henry R. Baerg.
 Ebenezer, 1880, 151 — R. R. Sta.: Elmo, Wm. G. Trow.
 Ellinwood, First, 1879, 159 — six miles south of Ellinwood, Theo. W. Dons.
 Lorraine, First, 1878, 365 — Fred Ferris.
 Marion, Emmanuel, 1900, 131 — John J. Kroeker.
 Mount Zion, 1881, 57 — 14 miles south of Junction City, J. R. Kruegel.
 Stafford, Calvary, 1909, 196 — three miles north of Stafford, A. Stackhouse.
 Strassburg, 1911, 125 — seven miles northwest of Marion, Loyal Funk.

Nebraska

Beatrice, West Side, 1884, 72 — Corner West Court and La Salle Sts.
 Creston, 1910, 79 — John Broeder.
 Scottsbluff, Salem, 1910, 28 — 9th Ave. at 11th St., Marvin Bostow.
 Shell Creek, 1873, 98 — 10 miles north of Columbus, R. R. Sta.: Columbus, Paul Hunsicker.

Oklahoma

Bessie, 1895, 70 — George W. Neubert.
 Corn, Calvary, 1950, 85 — L. H. Smith.
 Gotebo, Salem, 1907, 68 — four miles west and four north of Gotebo, Paul Leasure.
 Immanuel, 1893, 107 — six miles northwest of Loyal, G. W. Blackburn.
 Ingersoll, Bethel, 1911, 77 — John Heer.
 Okeene, Zion, 1912, 178 — John Berentschot.
 Shattuck, Ebenezer, 1904, 82 — Oliver K. Ringering.

1951 DIRECTORY

The 1951 Directory contains more detailed information about our churches, denominational societies and church clerks. It is available at 75 cts. for each copy. It can be ordered from the Roger Williams Press, 3734 Payne Ave., Cleveland 14, Ohio.

Detroit, Ebenezer, 1898, 427 — 21001 Moross Road, Sta.: Anthony Wayne Mission, E. Arthur McAsh.
 Detroit, Linden, 1884, 130 — 18th and Sel-den St., S. F. Geis.
 Gladwin, Round Lake, 1904, 125 — Victor Prendergast.
 Lansing, Holmes St., 1921, 219 — Corner Holmes and Prospect St., Herman Riffel.
 St. Joseph, First, 1860, 417 — Corner Church and Broad St., L. H. Broeker.

Ohio

Cincinnati, Walnut St., 1857, 77 — Corner Walnut and Corwine St., Monroe D. Chalfant.
 Cleveland, Erin Ave., 1885, 210 — Corner Erin Ave. and W. 32nd St., Edwin Miller.
 Cleveland, White Ave., 1884, 213 — Corner E. 55th and White Ave., P. F. Zoschke.
 Dayton, Shroyer Rd., 1882, 269 — Shroyer Rd. and Krebs Ave., Alex Elscsner.

Missouri

Mt. Sterling, 1855, 40 — Arthur Voigt.

Rosenfield, 1903, 36 — 7 mi. south and 3 mi. west of Drake.
 Sawyer, 1941, 13.
 Streeter, 1897, 52 — Frederick Alf.
 Turtle Lake, 1908, 91 — Fred Schmidt.
 Underwood, 1946, 74 — Fred J. Knalson.
 Ventura, 1912, 236 — Sta.: Bertsch, Raymond Dickau.
 Washburn, 1902, 104 — Paul Galambos.
 Wishek, 1886, 224 — Ervin J. Faul.

South Dakota

Aberdeen, Calvary, 1947, 37 — 424 No. Second St., R. A. Klein.
 Avon, First, 1890, 317.
 Bison, Gnadenfeld, 1925, 24 — A. G. Rietdorf.
 Chancellor, First, 1893, 251 — Hugh Bronstad.
 Corona, First, 1911, 97 — E. Gutsche.
 Ebenezer, 1917, 78 — R. R. Sta.: Wessington Springs, O. W. Brenner.
 Emery, First, 1886, 360 — D. S. Wipf.
 Eureka, 1886, 197 — Sta.: Hoffnungsfeld, Java, A. Krombein.
 Herreid, 1897, 345 — Sta.: Artas, Gnadenfeld, E. S. Fenske.



The \$25,000 parsonage of the Ridgewood Baptist Church, Ridgewood, New York, which was dedicated early in 1950 for use by the Rev. and Mrs. Paul Wengel and their family.

DAKOTA CONFERENCE

North Dakota

Anamoose, 1907, 71 — Frederick Fuchs.
 Ashley, 1903, 438 — Sta.: Ashley, Johannes-tal, Jewell.
 Berlin, 1888, 76 — Sta.: Berlin, Fredonia.
 Beulah, Immanuel, 1910, 39 — Sta.: Zap, Golden Valley, Fred Trautner.
 Bismarck, 1912, 165 — Ave. B and 11th St., Edward Kary.
 Carrington, Calvary, 1909, 135 — Wilmer Quiring.
 Cathay, 1925, 64 — Walter Schmidt.
 Fessenden, First, 1896, 141 — Vernon Link.
 Gackle and Alfred, Grace, 1931, 102.
 Germantown, 1884, 77 — R. R. Sta. Cathay, Daniel Klein.
 Goodrich, 1900, 118 — Henry Hirsch.
 Grand Forks, Grace, 1912, 140 — Corner University Ave. and Fifth St., G. K. Zimmerman.
 Harvey, Bethel, 1929, 72 — Aaron Buhler.
 Hebron, First, 1888, 186 — C. Rempel.
 Hettinger, Grace, 1941, 35 — Sta.: Zion, Norman Miller.
 Lehr, Ebenezer, 1918, 171 — Sta.: Lehr, Rosenfeld, H. J. Waltereit.
 Lincoln Valley, 1927, 29 — Frederick Fuchs.
 Linton, First, 1900, 164 — Sta.: Freudental, Hazelton, Adam Huber.
 Martin, 1898, 124 — Sta.: Berlin, John Kepl.
 McClusky, 1904, 150 — Arthur Fischer.
 Medina, 1909, 45 — Frederick Alf.
 Mercer, Tabor, 1925, 42 — Fred Schmidt.
 Napoleon, 1941, 79 — Theodore Frey.
 New Leipzig, 1910, 165 — Sta.: New Leipzig, Ebenezer.

Isabel, 1941, 23 — A. G. Rietdorf.
 Madison, West Center St., 1885, 267.
 McLaughlin, First, 1929, 71 — Sta.: Self-ridge, N. Dak., Alex Sootzmann.
 McIntosh, 1917, 65 — Ervin Gerlitz.
 Parkston, 1893, 119 — Sta.: Tripp, Alfred Weissner.
 Plum Creek, 1883, 140 — R. R. Sta.: Emery, G. W. Rutsch.
 Sioux Falls, Northside, 1947, 41 — B. F. Taylor.
 Spring Valley, 1906, 65 — R. R. Sta.: Mon-roe, Alvin L. Wetter.
 Tyndall Baptist Church, 1876, 262 — Sta.: Danzig, Tyndall; R. R. Sta.: Tyndall, Walter Stein.
 Unityville, 1890, 33 — E. J. Schubring.

Montana

Billings, Calvary, 1945, 73 — David Littke.
 Plevna, 1917, 140 — G. Beutler.
 Presserville, First, 1915, 42 — Henry Lang.
 Sidney, 1943, 94 — Otto Fiesel.

EASTERN CONFERENCE

New York

Buffalo, Bethel, 1895, 241 — 172 Johnson St., Paul E. Loth.
 Buffalo, Temple, 1940, 328 — 222 Mulberry St., G. Friedenberg.
 Folsomdale, 1867, 34 — Vonder H. Logsdon.
 Rochester, Andrews St., 1851, 212 — 268 An-drews St., O. E. Krueger.

Ontario, Canada

Arnprior, First, 1871, 138.
 Killaloe, First Baptist Church of Hagarty, 1887, 90 — (Country) Carl Weissner.

Killaloe, Calvary, 1936, 167 — (Town) Carl Weissner.
 Lyndock, 1894, 110 — R. R. Sta.: Eganville, John Kuehn.
 Neustadt, 1859, 109 — G. A. McLean.
 Sebastopol, 1869, 47 — R. R. Sta.: Eganville, John Kuehn.

Pennsylvania

Arnold, Union, 1919, 167 — Kenneth Ave. and McCandless St., Wm. Ross.
 Erie, Central, 1861, 234 — Sassafras and 20th St.: Mission, Open Bible Taber-nacle (Polish), A. F. Kostanski.
 Munson, Forest Baptist, 1893, 61 — George Zinz, Sr.
 Pittsburgh, Temple, 1864, 513 — Brownsville Road and Onyx Ave., Louis B. Holzer.

NORTHERN CONFERENCE

Alberta

Calgary, Bridgeland, 1912, 161 — Corner Center Ave. and Sixth St., H. Schatz.
 Camrose, Bethany, 1901, 107 — Joe Sonnen-berg.
 Carbon, 1946, 277 — Sta.: Zion, J. G. Rott.
 Craigmyle, Hand Hills, 1915, 26.
 Edmonton, Central, 1899, 466 — Sta.: Lau-derdale, Corner 106th A Ave. and 96th Street, Henry Pfeifer.
 Forestburg, 1914 — Leonard Maier.
 Glory Hills, 1905, 30 — R. R. Sta.: Stony Plain.
 Hilda, First, 1911, 44 — Sta.: Neuburg, Fred Pahl.
 Leduc, First, 1894, 288 — C. H. Seecamp.
 Leduc, Temple, 1927, 105.
 Medicine Hat, Grace, 1917, 209 — Rudolph Rapske.
 Olds, 1929, 96 — G. J. Thiessen.
 Onoway, 1940, 74 — John Wahl.
 Rabbit Hill, 1892, 55 — Karl Korella.
 Torrington, 1903, 29.
 Trochu, 1911, 153 — H. Zepik.
 Valley View, Emanuel, 1938, 68.
 Wetaskiwin, Pleasant Prairie, 1896, 87 — H. Schumacher.
 Wetaskiwin, West Side, 1928, 24 — H. Schumacher.
 Wiesenthal, 1909, 161 — R. R. Sta.: Millet, Ernest A. Hoffmann.

British Columbia

Prince George, Hager Memorial, 1916, 85 — Phil. Daum.

Manitoba

Minitonas, First, 1928, 512 — J. B. Kornal-ewski.
 Moosehorn, 1918, 23 — A. Milner.
 Morris, Emanuel, 1896, 262 — Sta.: Over-stone.
 St. Rose, 1930, 98 — R. R. Sta.: Ochre River.
 Swan River, 1947, 99 — Alexander Hart.
 Whitemouth, 1906, 129 — Sta.: Beausejour, Fred Ohlmann.
 Winnipeg, McDermot Ave., 1889, 471 — Mc-Dermot and Tecumseh St., Sta.: Oak Bank, Daniel Fuchs.

Saskatchewan

Burstall, 1913, 22 — Sta.: Gnadenfeld, Wil-fred Reimche.
 Davin, Grace, 1947, 34.
 Ebenezer East, 1889, 150 — John Engel.
 Ebenezer West, 1889, 81 — R. R. Sta.: Or-cadia or Springside, Martin De Boer.
 Edenwold, 1886, 82 — Sta.: Balgonie, R. R. Sta.: Balgonie and Edenwold, E. L. Thiessen.
 Esk, First, 1927, 15.
 Fenwood, 1907, 93.
 Glidden, 1920, 22.
 Golden Prairie, 1945, 38 — Isador Faszler.
 Homestead, 1918, 23.
 Jansen, Emmanuel, 1946, 53.
 Lashburn, 1938, 25.
 Leader, 1909, 7 — Wilfred Reimche.
 Lockwood, 1918, 27 — Robert Jaster.
 Nokomis, 1906, 121 — Robert Jaster.
 Regina, Victoria Ave., 1926, 107 — Reinhold Kanwischer.
 Rosenfeld, 1911, 50 — Sta.: Annental, Isa-dor Faszler.
 Serath, 1911, 38.
 Southey, 1906, 112 — E. H. Nikkel.
 Springside, 1934, 175 — Martin De Boer.
 Yorkton, 1910, 123 — Alfred Lueck.

North American Baptist Churches

List of Churches, Addresses, and Membership for 1950

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, 106 — Boston Ave. and Brooks St., George Hensel.
Meriden, Liberty St., 1873, 117 — Liberty and Twiss St., August Lutz.
New Britain, Memorial, 1883, 200 — 46 Elm St., Charles Lee.
New Haven, Central, 1857, 147 — Corner George and Broad St., John O. Strickland.

Delaware

Elsmere, First, 1856, 99 — 11 Linden Ave., Elsmere, Suburb of Wilmington, C. Peters.

Maryland

Baltimore, West Baltimore, 1905, 177 — Corner Monroe and Frederick Ave., E. H. Grose.

Massachusetts

Boston, Rock Hill, 1878, 85 — 438-440 Center St., Jamaica Plain, William Kershaw.

New Jersey

Hoboken, Willow Ave., 1892, 10 — 707 Willow Ave.
Jamesburg, First, 1885, 114 — Victor J. Hammond.
Jersey City, Pilgrim, 1866, 50 — Charles St., near Summit Ave., Robert W. Cook.
Newark, Clinton Hill, 1849, 707 — Corner Clinton Ave. and So. 14th Street, Robert S. Hess.
and 20th St., G. Harold Hill.
Newark, Walnut St., 1875, 129 — 371-373 Walnut St., Richard K. Mercer, Jr.
Passaic, Fellowship, 1891, 26 — 25 Sherman St., Robert Ambler.
Union City, Grace, 1867, 68 — 411 Eighth St., Everett A. Barker.
Union City, Second, 1888, 73 — 120-40th St., Norman H. Klann.
West New York, N. J., Ebenezer, 1933, 56 — 60th and Adams Sts., Herbert J. Freeman

New York

Brooklyn, Evergreen, 1881, 250 — Corner Woodbine and Evergreen Ave., Robert Zimbelman.
Brooklyn, Ridgewood, 1854, 249 — Catalpa Ave. and 64th Place, Paul Wengel.
New York, Second, 1855, 86 — 407 W. 43rd St., John Schmidt.
New York, Harlem, 1874, 49 — 118th St., between Second and Third Ave.
New York, Immanuel, 1894, 136 — 411 E. 75th St., between First and York Aves., A. Husmann.

Pennsylvania

Bethlehem, Calvary, 1911, 120 — Corner East Broad and Dellwood Sts.
Philadelphia, Fleischmann Memorial, 1843, 220 — Corner 9th and Luzerne St., John F. Crouthamel, Jr.
Philadelphia, Pilgrim, 1874, 329 — Rising Sun Ave. and Comly St., W. C. Damrau.

CENTRAL CONFERENCE

Illinois

Bellwood, First, 1941, 136 — St. Charles Rd. and 25th Ave., Ronald C. McCormack.
Chicago, East Side, 1882, 178 — Corner 107th and Avenue "N," H. R. Schroeder.

COMMANDMENTS OF CHURCH DECORUM

I

Thou shalt not come to service late, nor for the Amen refuse to wait.

II

Thy noisy tongue thou shalt restrain when speaks the organ its refrain.

III

But when the hymns are sounded out, thou shalt lift up thy voice and shout.

IV

The endmost seat thou shalt leave free, for more to share the pew with thee.

V

The offering plates thou shalt not fear, but give thine uttermost with cheer.

VI

Thou shalt this calendar peruse and look here for the church's news.

VII

Thou shalt the minister give heed, nor blame him when thou'rt disagreed.

VIII

Unto thy neighbor thou shalt bend and, if a stranger, make a friend.

IX

Thou shalt in every way be kind, compassionate, of tender mind.

X

And so by all thy spirit's grace thou shalt show God within this place.

DR. J. HOLMES (from a bulletin by Rev. Harry Young of Medford, Ore.)

Indiana

Indianapolis, Bethel, 1885, 113 — Corner Singleton and Iowa, Adolf Bredy.

Michigan

Alpena, Fourth Ave., 1884, 125 — 4th and Sable St., Richard A. Grenz.
Beaver, 1896, 107 — Near Midland, Mich. Fred Mashner.
Benton Harbor, Clay St., 1909, 511 — Corner Pavone and Clay St., Wm. Hoover.
Detroit, Bethel, 1862, 870 — Corner Mack Ave. and Iroquois, J. Lester Harnish.
Detroit, Burns Ave., 1897, 851 — Corner Burns and Chaplin, A. Dale Ihrie.
Detroit, Conner, 1935, 277 — 9804 Conner Ave., Otto Patzia.

Chicago, Foster Ave., 1858, 257 — Foster and Meade Aves., Robert Schreiber.
Chicago, Grace, 1886, 110 — Corner Willow and Burling St., Wm. L. Schoeffel.
Chicago, Humboldt Park, 1893, 146 — 1859 N. Spaulding Ave., A. G. Schlesinger.
Chicago, Ogden Park, 1902, 76 — 1049 W. Marquette Road, John Grygo.
Forest Park, 1890, 481 — Corner Harlem and Dixon St.
Kankakee, Immanuel, 1864, 229 — Corner Bourbonnais and Schuyler St., Fred Lower.
Peoria, State Park, 1852, 210 — Corner 4th Ave. and Fisher St., Frank Veninga.
Trenton, First, 1902, 67 — Corner 9th and Maine St., Leslie Albus.



—Photo by Herman Siemund
The impressive and worshipful sanctuary of the Foster Avenue Baptist Church, Chicago, Illinois, with the beautiful stained glass window above the choir loft showing the Christ with his open arms of invitation, "Come unto Me, all ye that labor and are heavy laden."



—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

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Wolff, Emanuel, Dallas, Ore.
Wood, John, Vesper, Kan.
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Woyke, Rudolph, 925 No. Cottage St., Salem, Ore.
M—Young, C. L., 512 Adams, Monte Vista, Colorado.

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Zimmerman, Ben, Randolph, Minn.
Zimmerman, David, La Salle, Colo.
Zimmerman, G. K., 213 N. Fifth St., Grand Forks, N. Dak.
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Zinz, George W., Sr., Winburne, Pa.
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I—Zummach, Chas. F., 409 E. Arcadia St., Peoria 4, Ill.

Other Addresses

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Mulder, Ralph C., Donna, Texas.
Nordland, C. B., 209 S. Harvey Ave., Oak Park, Ill.
Schade, Arthur A., 364 Third St., N.W., Huron, S. Dak.
Walkup, John, 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Missionaries — Foreign

North American Baptist Conference

Ahrens, Rev. and Mrs. Earl, Cameroons Baptist Mission, Mbem, P. O. Bamenda, British Cameroons, West Africa.
Chaffee, Dr. and Mrs. Leslie, Bansa Baptist Hospital, P. O. Bamenda, British Cameroons, West Africa.
Forsch, Miss Ida, Cameroons Baptist Mission, Mbem, P. O. Bamenda, British Cameroons, West Africa.
Ganstrom, Rev. and Mrs. S. Donald, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.
Gebauer, Rev. and Mrs. Paul, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, Brit. Cameroons, West Africa.
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Tobert, Miss Hilda, Bansa Baptist Hospital, P. O. Bamenda, British Cameroons, West Africa.

Weeldreyer, Miss Myrtle, Bansa Baptist Hospital, P. O. Bamenda, British Cameroons, West Africa.

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

Westerman, Miss Berneice, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.

BIRTHDAYS

of Our Foreign Missionaries

January 25 (1947)—Walter Gebauer
January 29—Miss Esther Schultz
February 11 (1945)—Norris Donald Ganstrom
February 14—Rev. Gilbert Schneider
February 20—Miss Ida Forsch
February 23—Miss Eleanor Weisenburger
March 7—Miss Margaret Kittlitz
March 8—Rev. Kenneth Goodman
March 17—Mrs. Lois Ahrens
March 19—Mrs. Alma Henderson
March 19—Miss Myrtle Weeldreyer
March 19 (1945)—Paul Edwin Michelson
March 31—Rev. Edwin Michelson
April 7—Miss Berneice Westerman
April 23 (1943)—Ann Elizabeth Gebauer
April 28—Mrs. Verna Michelson
May 3—Rev. Earl H. Ahrens
May 12 (1949)—William Andrew Ahrens
May 20—Larry Lane Goodman
May 29—Mrs. Leslie Chaffee
June 3 (1949)—Marjorie Ellen Chaffee
June 10—Dr. Leslie Chaffee
June 18—Mrs. June Goodman
June 22—Mrs. Clara Gebauer
July 1 — Miss Hilda Tobert
July 3—Rev. S. Donald Ganstrom
July 10—Mrs. Mildred Schneider
July 20 (1947)—Glennis Ann Ganstrom
July 31—Mrs. Verna Ganstrom
August 15 (1949)—Evan Gilbert Schneider
August 21 (1946)—Judith Ann Michelson
September 16 (1943)—Douglas Earl Chaffee
September 17 (1947)—Sylvia Anne Chaffee
October 17—Rev. Paul Gebauer
October 21—Miss Laura Reddig
November 11—Miss Ruby Salzman
December 6—Rev. George Henderson

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 R—Rempel, J. C., Morris, Manitoba, Can.
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 Renz, J. J., George, Iowa.
 I—Reschke, R. E., 6618 No. Atlantic Ave., Portland, Ore.
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 I—Riemer, Emil, Heyburn, Idaho.
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 Schade, Rudolph, Elmhurst College, Elmhurst, Ill.
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 Schauer, Herbert, Elmo, Kan.
 Schilke, Richard, 310 So. Lemon St., Anaheim, Calif.
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 I—Schmidt, Otto R., 2649 Benvenue Ave., Berkeley, Calif.

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 Thiessen, G. J., Rt. 1, Olds, Alta., Can.
 I—Thole, C. B., Stafford, Kan.
 Trautner, Fred, Beulah, N. Dak.
 Trow, Wm. G., Elmo, Kan.



Baptist World Congress visitors after a good lunch at Anders Cafeteria, Cleveland, Ohio

Left to right: Rev. Wm. Sturhahn, Morris, Man.; Dr. George A. Lang, Sioux Falls, S. Dak.; Rev. Carl Fuellbrandt, Vienna, Austria; Rev. Daniel Fuchs, Winnipeg, Man.; Rev. John Engel, Ebenezer, Sask.

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Dr. F. Townley Lord of London, England, (left), president-elect of the Baptist World Alliance, and Dr. Frank H. Woyke, (right), executive secretary of the North American Baptist General Conference.

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The Rev. G. G. Rauser, pastor of the First Baptist Church, Lodi, Calif., at his desk in his elegantly furnished study in the church.



North American Baptist Pastors

Names and Addresses of Ministers Corrected to

December 1, 1950

The biographical sketches of the pastors will again
be published in the 1952 ANNUAL

Leaders at the sessions of the Central Conference held at
the State Park Baptist Church, Peoria, Illinois.

Left to right: Dr. George A. Lang, Sioux Falls, S. Dak.;
Rev. Frank Veninga, pastor of host church; and Rev. Fred
Lower, past moderator.

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

CLASSIFICATION OF GROUPS

Active Pastors — No Special Designation
G—General Workers
M—Missionaries (Home Mission Fields)
C—Conference Workers Appointed by Co-
operating Societies, Local Conferences
and Old People's Homes
R—Retired Ministers
I—Inactive Pastors
*—Not ordained as of December 1, 1950.

I—Abel, J. J., 721½ So. Covell Ave., Sioux
Falls, S. Dak.
Albus, Leslie, Trenton, Ill.
Alf, Frederick, Streeter, N. Dak.
Ambler, Robert, 32 Burgh Ave., Clifton,
New Jersey.
R—Argow, W. S., 2527 W. Ridge Road,
Erie, Pa.
Armbruster, Frank, Burton, Texas.

Baerg, Henry R., Box 7, Durham, Kan.
R—Bandzmer, A. K., 14178 Liberal, Detroit
5, Michigan.
*—Barker, Everett, 394 Broad St., Fair-
view, N. J.
Barnet, Henry, 11311 S.W. 72nd Ave.,
Portland, Ore.
Bartel, F. W., E. 1108—8th Ave., Spo-
kane 10, Wash.
G—Baumgartner, E. J., 3734 Payne Ave.,
Cleveland 14, Ohio.
Benke, J. G., 302 So. Church St., Water-
town, Wis.
Berentschot, John, Okeene, Okla.
R—Berge, H. von, 1426 Grand Ave., Dayton
7, Ohio.
Berndt, Lewis B., 3415 James Avenue,
North, Minneapolis 12, Minn.
Beutler, Gottfried, Plevna, Mont.
I—Bibelheimer, E., Rt. 7, Box 596, Tacoma,
Washington.
R—Bistor, O. F., Highland St., Holliston,
Massachusetts.
Blackburn, G. Wesley, Loyal, Okla.
R—Blandau, R. A., R. 4, Box 520, Puyallup,
Washington.

Blank, Russell G., 590 Mendota St.,
St. Paul 6, Minn.
R—Blum, Samuel, 6211 Pelham Drive,
Parma 9, Ohio.
R—Bonikowsky, E. J., Box 166, Jansen,
Sask., Canada.
Booth, Merle, Baileyville, Ill.
I—Borchers, John, 1950—22nd Ave., Co-
lumbus, Neb.
Bostow, Marvin, 2505 Ave. E., Scotts-
bluff, Neb.
Bredy, A., 607 Iowa St., Indianapolis 3,
Indiana.
Brenner, O. W., Wessington Springs,
South Dakota.
G—Bretschneider, A., North American
Baptist Seminary, Box 451, Sioux
Falls, S. Dak.
R—Broeckel, E., 503—9th St., Bismarck,
North Dakota.
Broeder, John, Creston, Neb.
Broeker, L. H., 910 Broad St., Saint
Joseph, Mich.
Bronstad, Hugh, Chancellor, S. Dak.
Brygger, James, George, Iowa.
Buenning, Elmer A., Holloway, Minn.
R—Buenning, W. H., 3703 Beverly Drive,
Waco, Texas.
Buhler, Aaron, Harvey, N. Dak.

Chaddock, Dale, Victor, Iowa.
Chalfant, Monroe D., 241 Emming St.,
Cincinnati, Ohio.
I—Church, Lyman, Sheffield, Iowa.
Conner, James, Pound, Wis.
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 St., Phila-
delphia 20, Pa.
Daum, Phil., Prince George, B. C., Can.
DeBoer, Martin, Springside, Sask., Can.
Dickau, Raymond, Venturia, N. Dak.
Dons, Theo. W., R. R. 2, Ellinwood,
Kansas.
I—Dunger, George A., 100 State St., Provi-
dence, R. I.
G—Dymmel, H. G., 7308 Madison St., Forest
Park, Ill.

R—Ehrhorn, G. F., Steamboat Rock, Iowa.
R—Ehrhorn, J. E., 3921 Ethel Ave., Waco,
Texas.

Elsesser, Alex H., 60 W. Fairview Ave.,
Dayton 5, Ohio.
I—Engel, Alfred, 12283 Glenfield, Detroit 3,
Michigan.
Engel, John, Ebenezer, Sask., Canada.
Faszer, Isador, Golden Prairie, Sask.,
Canada.
Faul, Ervin J., Wishek, N. Dak.
I—Fehlberg, R. F., 15007 Archdale, De-
troit, Mich.
C—Felberg, A. S., 7308 Madison St., Forest
Park, Ill.
R—Feldmeth, K., 240 E. Ave. 33, Los An-
geles 31, Calif.
Fenske, E. S., Herreid, S. Dak.
Ferris, Fred, Lorraine, Kan.
Fiesel, Otto, 104 Richland Ave. So.,
Sidney, Mont.
Fischer, Arthur J., McClusky, N. Dak.
Fischer, Harold, Bison, Kan.
Foll, A., Odessa, Wash.
Freeman, Herbert J., 6000 Adams St.,
West New York, N. J.
R—Freigang, G., 1937 So. Sheridan Ave.,
Tacoma 3, Wash.
Frey, Theodore, Napoleon, N. Dak.
Friedenberg, G. E., 6 Norway Parkway,
Buffalo 8, N. Y.
Friesen, Frank, Route 5, Box 330, Port-
land 1, Ore.
Friesen, Leland, Route 1, Sherwood,
Oregon.
Fuchs, Daniel, 829 McDermot Ave.,
Winnipeg, Man., Canada.
Fuellbrandt, Carl, Salzburg 10, Gniel,
Linzer-Bundesstrasse 97, Austria.
Funk, Loyal A., Marion, Kan.
Galambos, Paul, Washburn, N. Dak.
Geis, Stanley F., 8001 Pinehurst, De-
troit, Mich.
I—Geissler, Peter, 2255 Lyell Ave., Roch-
ester 11, N. Y.
Gerlitz, Ervin, McIntosh, S. Dak.
Gerthe, Wolfgang G., Hutchinson, Minn.
Gieseke, Harold, 1118 N. Carroll Ave.,
Dallas 4, Texas.
R—Goergens, Frank S., P. O. Box 161,
Sawyer, Mich.
Grenz, Richard A., 217 Fourth Ave.,
Alpena, Mich.
Grose, Earl H., 1912 W. Baltimore St.,
Baltimore 23, Md.
Grygo, John E., 1049 W. Marquette Rd.,
Chicago 21, Ill.

church in the conference. Its beautiful edifice in the open country is a landmark for miles around. The Immanuel Church of Kyle, Texas, will observe its 65th anniversary early in 1951.

The new pastor of our church in Dallas, Texas, is Mr. Harold W. Gieseke, the president of the National C.B.Y. and Sunday School Workers' Union.

This area has many things of which Texans can boast. They are proud of the Alamo in San Antonio. They think that there is nothing so beautiful as fields of Texas' bluebonnets. Baylor University at Waco stands high in the estimation of these people. And we as North American Baptists are also proud of the Southern Conference people, who are of noble stock spiritually and as winsome and radiant in their Christian life as you will find them anywhere. God bless the South!



The beautiful spick and span kitchen of the Home for the Aged in Bismarck, North Dakota, with the door into the large, built-in refrigerator being held open by Miss Riemer.

Southwestern Conference

The Southwestern Conference with 22 churches covers the states of Kansas, Oklahoma, Nebraska and Colorado. It extends from the red clay soil of Oklahoma, across the oil fields and wheat country of Kansas, to the snowcapped mountains of Colorado. With its 2586 members it carries on a vigorous program of witnessing for the Lord and supporting our missionary enterprise.

The Southwestern Conference is notable for many things in our denominational work. It pioneered in the program of Scripture memorization, with the original impetus having been given to this work in Kansas. The large missionary offerings of the Baptist Church at Lorraine, Kansas,

are widely known. Late in 1949 the church sent its pastor, Rev. Fred Ferris, to the Cameroons of Africa at the church's expense to accompany the Rev. H. G. Dymmel on a tour of the mission fields.

The Zion Church of Okeene, Okla., was host last August to the sessions of the Southwestern Conference with the meetings actually held a thousand miles away on a college campus at Greeley, Colorado. In this picturesque setting a very successful conference

was held under rather strange circumstances.

The entire conference area is definitely missionary minded. With prayers and gifts it supports the Spanish-American mission field which is located in its area in the San Luis Valley of Colorado. It has gone to the aid of the Salem Church at Scottsbluff, Neb., in the hope that this work can be strengthened and revived. It has welcomed the new Baptist Church at Corn, Okla., into its fellowship. It has rejoiced over the going of Mr. and Mrs. Ernest Hildebrand of Stafford, Kansas, to the Cameroons, Africa, to supervise the building work there. The Southwestern Conference people believe in doing things for their Lord and denomination, and this faith is definitely supported by their good works!

North American Baptist Churches	
Total	267
Membership	41,560



The Mission Range of the Rockies and the broad valley nearby which are very similar to the Sangre de Cristo Range at the southern end of the Rockies and the adjoining San Luis Valley of Colorado.

Pacific Conference

The Pacific Conference with its 26 churches and 5943 members has been our fastest growing conference recently. It had the highest number of baptisms per church in 1950 with more than ten baptisms on the average for every church. It is the largest conference in territory, stretching from Anaheim, Calif., in the south, to Vancouver and Kelowna, British Columbia, in the north, and to Missoula, Montana, in the east. It traverses snowcapped mountains and fruitful valleys and contains some of the most magnificent scenery in America!

Our churches there are young in years. The oldest church (Bethany Church of Oregon) celebrated its 70th anniversary last year. Seventeen of its 26 churches were founded since 1900. The Chilliwack church of British Columbia and the First Baptist Church of Costa Mesa, Calif., were established five years and one year ago, respectively. But there is youthful enthusiasm and vision in all of these churches that will lift the eyes of our denomination upon the Pacific Conference churches to see spiritual fields there "white already to harvest."

The Ebenezer Church of Vancouver was once called "the fastest growing mission church" of our denomination. Its sister church, Ebenezer, in the same city is also prospering. Nearby at Chilliwack and Kelowna the work is booming. That is the story almost everywhere in the conference!

The First Baptist Church of Lodi, Calif., is stronger now than it was when a large group left the church to form the Temple Church across the town. A few miles away at Elk Grove

another church of ours is growing by leaps and bounds. The former mission of the Bethel Church of Anaheim, Calif., now known as the First Baptist Church of Costa Mesa, has established records for numerical growth and Christian witness. The pastors and people of the Pacific Conference churches regard it as a privilege to be living in "God's coun-

try" out west. But they regard it as an even greater privilege and divine responsibility to make their communities conscious of God's Gospel as preached by them in word and life. Our denomination has moved westward in its center of strength, largely as a result of God's blessings upon the Pacific Conference churches and the aggressive work of our people there. Keep your eyes open upon this conference in order to follow our denominational advance in years to come!



This Jeffrey Pine seems to be victorious in its struggle against the winds and storms atop Sentinel Dome in Yosemite National Park, California.

Southern Conference

The Southern Conference with twelve churches and 1190 members is certainly not the least among our nine conferences even though it is the smallest. Most of its churches are in Texas with one church in Alabama and another in Louisiana. The South-

ern Conference churches were first in per capita giving for the Seminary Building Fund with \$11.78 per member. In friendly hospitality, spiritual fervor, church attendance and missionary interest the Southern Conference people need not take a back seat to any other group.

The churches in the conference area are widely scattered. The Central Valley Church at Donna in the Rio Grande Valley of Texas and the church at Elberta, Alabama, are hundreds of miles from the more concentrated area of our churches in and about Waco, Texas. But they are devoted to the conference objectives and youth activities that bind them together. They are proud of Miss Margaret Kittlitz who is one of their own, serving as a missionary in the Cameroons.

The first of our series of Conferences on Evangelism was held at the Canaan Church of Crawford, Texas, in February 1950. It set the keynote for the other conferences to follow. The Central Church of Waco, Texas, dedicated its new edifice in 1950 in a suburban section of the city. The Cottonwood Church is the largest



The smiles on the faces of these children and teachers show that the 1950 Vacation Bible School held by the Temple Baptist Church of Milwaukee, Wisconsin, was a grand success.



Forty-three converts were baptized by the Rev. J. B. Kornalewski (second from left) of Minitonas, Manitoba, Canada, in June 1950, with the Rev. H. G. Dymmel of Forest Park, Illinois, bringing the baptismal message. This was the largest group of converts baptized by any church of ours at one time in 1950.

fellowship. A leader in the area is the Rev. O. E. Krueger, pastor of the Rochester church, who symbolizes this spirit. The 2451 members of the conference's churches are a good crosssection of our denomination, coming from industrial centers as

Erie, Pa., and Buffalo, N. Y., as well as the mining areas such as the Forest Church of Munson, Pa. In Christ they are one, serving through the Eastern Conference to make our denomination strong and bright!

Northern Conference

The Northern Conference with its 49 churches takes in a lot of territory across the Canadian provinces of Manitoba, Saskatchewan, Alberta and British Columbia. It is probably the youngest of our conferences in age, but its 5585 members represent a very promising and forward moving group in our denominational work.

The Christian Training Institute of Edmonton, Alberta, with the Rev. E.

P. Wahl as president, is exerting a great influence by training our Canadian young people for positions of future leadership. Among its 100 students each year are prospective ministers and missionaries. This work has shown the continued approval of God upon the earlier decisions that helped to launch the school.

The Northern Conference is mindful of the needs of its youth and aged

people. The Haven of Rest at Medicine Hat, Alberta, has been a wonderful home for many of the older people. This is our only Home for the Aged in Canada. Young people's assemblies with their own camps have sprouted up at Sylvan Lake, Alberta, and Lake Dauphin, Manitoba, recently. Attendance at these youth assemblies is constantly mounting.

A new wave of German immigration has come to the Canadian provinces. The effects are already noticeable in our Northern Conference churches. The language of the church services is again becoming predominantly German. An assistant pastor for the McDermot Ave. Church of Winnipeg is being sought who will take care of the German immigrants in the city. The Rev. William Sturhahn and Mr. H. Steuber of our Winnipeg church are at present engaged in immigration work by the Baptist World Alliance. Several refugee ministers from Europe have recently begun pastorates in our Northern Conference churches.

It is near Ponoka, Alberta, that we have our Indian mission field under the fine ministry of Mr. and Mrs. Reinhard Neuman. Plans are under way to enlarge this missionary work to nearby Indian reservations. North of Edmonton in the Peace River Valley another large mission field is the object of our concern. A number of the Christian Training Institute students spend the summer months in spreading the Gospel on these splendid fields.

In this picturesque land of Canada with the long, snowbound winter months and brief, colorful summer days, there are always evidences of intensive spiritual life and of thriving churches which ought to grow strong in future years.

Northwestern Conference

The Northwestern Conference with its 37 churches and 5899 members is "the backbone" of our North American Baptist Conference across the states of Illinois, Iowa, Wisconsin and Minnesota. This is the rich, beautiful valley of the Mississippi River. This is in many regards the buttress of our denominational work.

Everywhere you go in this conference, you will find North American Baptist churches of considerable numerical strength and spiritual power. The three churches of Milwaukee, Wis., the three churches of St. Paul and Minneapolis, Minn., and the Iowa churches at Aplington, Parkersburg and Steamboat Rock (all close together) are typical evidences of this fact. Denominational history goes back for a hundred years

or thereabouts at Manitowoc and Lebanon, Wis., and at St. Bonifacius, Minn. The Oak Street Church of Burlington, Iowa, is one of our largest churches in our denominational fellowship.

Each state (except for Baileyville, Ill.) has its own association meetings, rallies and young people's assemblies. The Northwestern Conferences are

1952 ANNUAL

The ministers' biographies will appear in the 1952 ANNUAL. They are published bi-annually.

Any contributions in poems or brief inspirational articles for next year's ANNUAL will be welcomed by the editor.

always lively sessions with a real Baptist spirit of independent thought and criticism of all tendencies toward centralization. The fellowship of pastors in this conference area is regarded as "the best of all." The young people assume large missionary projects and usually "go over the top" with them. A Bible-centered faith in the hearts of our Northwestern Conference people shows itself in a deep love for Christ and his Kingdom work.

Evangelism is strongly emphasized in the churches of the Northwestern Conference. The pastors are in the vanguard of this program. The results are seen in revitalized churches, in people who are on fire for the Lord, in a great missionary outreach, and in the personal disciplining of self to be good stewards of God. These people are worth their weight in gold in the service of their Lord and Master!

try. Here America is seen at its best for educational institutions and thriving cities. Here also are strong North American Baptist churches with a fervent missionary zeal, a deep and glowing devotion to Jesus Christ and God's Word, and thriving church activities. Among the many saints of God to be found in this conference area Mr. H. P. Donner of Cleveland, former business manager of our Publication Society, who on April 12, 1951 will be 90 years of age and Dr. William Kuhn of Forest Park, executive secretary emeritus of the General Council, who on Dec. 9, 1950 reached his 81st milestone. Of such spiritual grandeur the Central Conference with its 27 churches is made!



At Camp Bentley, North Dakota, the Large Bell Calls the Assembly Young People to the Classes and Services in the Worshipful Chapel on the Assembly Grounds.

Dakota Conference

When you get out into the Dakota prairies and visit some of the 55 churches of the Dakota Conference, you are face to face with "big things." This conference has the greatest number of churches of all nine conferences, even though they are concentrated mostly in North and South Dakota with a few others scattered over Montana.

This conference by far contributed the largest sum to the Seminary Building Fund with the total amounting to \$66,680.13, almost twice as large as the next conference. Their loyalty to the denominational enterprise and their joy in giving large missionary gifts when God has blessed them with good crops are beyond question.

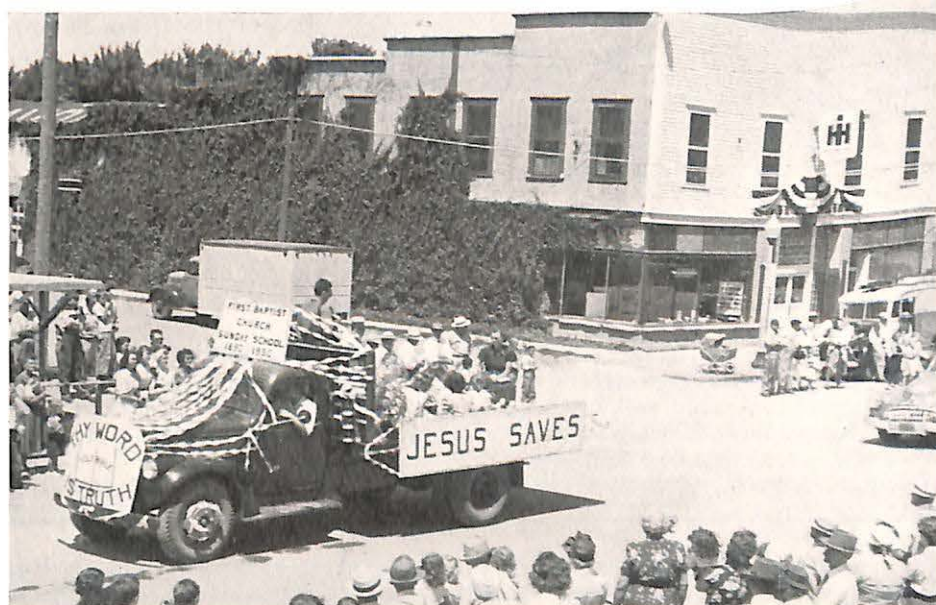
Recent years have seen interesting changes in these Dakota Conference churches. They are rapidly being affected by language changes, and almost all of the churches are now bilingual or entirely English. Their young people are eager for good opportunities in education. Their homes, which were formerly quite poor and bare, have been replaced to some

extent with the latest and most comfortable houses. Modern roads and the

finest makes of cars are now the general rule everywhere in the Dakotas. The pioneer days of yesterday are largely gone.

The churches which are mostly rural or composed of rural people are well attended. The people still love to sing and to take part in the meetings. Revivals are a highlight among the year's events. The people there still love to go to conferences and assemblies. Sometimes a tent is used for the big conference gatherings.

The Home for the Aged at Bismarck, N. Dak., cost about \$200,000 to build. It is filled to capacity and rendering a greatly appreciated ministry to the elderly guests. Four young people's groups meet for their assemblies and rallies in the Northern, Central, Badlands and South Dakota areas. The Dakota Conference is a beehive of spiritual activity, and represents to a large extent the very heart of our North American Baptist enterprise.



The colorful float of the Baptist Church of Avon, South Dakota, in the 50th anniversary parade of the city of Avon in July 1950. Those who helped to prepare the Baptist float were Lucille Van Gerpen, Marie Burfeindt, Lorraine Voigt, Mrs. Dan Van Gerpen, Lawrence Bienert, Morris Radeck, Ronald Voigt, and Kenneth Mudder.

Eastern Conference

The fourteen churches of the Eastern Conference have quite an international flavor about them. Six of their churches are located in the province of Ontario. Niagara Falls with its International Peace Bridge is a boundary between them.

Some of the earliest beginnings of our denominational work are to be found in the Eastern Conference. In 1951 the Andrews Street Church of Rochester, N. Y., will celebrate its

Centenary Jubilee. The sessions of the Eastern Conference will be held in connection with this anniversary observance. Our Seminary had its beginning and long, illustrious history in Rochester. Our Buffalo churches have helped tremendously to mould our denomination through the years.

If you travel northward in the Eastern Conference beyond the capital city of Ottawa, Ontario, you will soon be lost in the hills and forests near

Lyndock and Sebastopol. Around Killaloe and Arnprior you will see some of the most magnificent autumn scenery to be found anywhere on the continent. Here too are a number of our small but spiritually vibrant churches. Then by travelling south, you will come to Pittsburgh, Pa., with its strong urban and influential Temple Baptist Church. The Rev. L. B. Holzer, pastor, has been a member of the General Missionary Committee for many years and its moderator for numerous terms.

The Eastern Conference churches are known for their warm, friendly

Across the Conferences and Continent

A Descriptive Report About the Nine Sectional Conferences of North American Baptist Churches by the REV. MARTIN L. LEUSCHNER

Atlantic Conference

The twenty-five churches of the Atlantic Conference extend like a chain of islands along the Atlantic seaboard from Boston, Massachusetts, in the north to Baltimore, Maryland, in the south.

They represent many firsts in our denominational history. Our oldest church is the Fleischmann Memorial Church of Philadelphia, Pa., founded in 1843. Our denominational publication in German, "Der Sendbote," had its beginning in Philadelphia in 1853. The first conference of our churches was held in "the city of brotherly love" in 1851. Some of the first students to our seminary came from these Atlantic seaboard churches.

Although the North American Baptist General Conference has many rural churches in its constituency, there is no rural church in the entire Atlantic Conference area. In fact, all of the churches are in metropolitan centers or small towns. The cities of New York, Philadelphia, Brooklyn, Newark, Bethlehem, Wilmington, Baltimore, Boston, and New Haven represent some of these church locations. As a result, the 4253 church members are largely urban dwellers in crowded settlements.

The problems of city churches are legion as faced by the pastors and leaders of these churches. The Second Church of New York is only a few blocks from the heart of the amusement center at New York's Broadway and 42nd Streets. The Hoboken and Harlem Churches with a handful of members have been pastorless for many years. The New England churches (five in number) have never been numerically strong.

But the Atlantic Conference has made monumental contributions in missionary gifts, spiritual witness, church and denominational leaders to our work as a whole. It still continues to wield a great influence in our day. The pastors are vigorously evangelistic and fervently eager about building up the waning strength of these churches and about winning souls for Christ. The Ambassadors Gospel team of Philadelphia, Pa., under the sponsorship of the Rev. John F. Crouthamel,



Rev. John F. Crouthamel, Jr., Pastor of the Fleischmann Memorial Baptist Church, Philadelphia, Pa., the Evangelist and Violinist for the Ambassadors Gospel Team.

Jr., has been carrying on an evangelistic ministry in many churches of the conference. Elaborate plans are already being made for the 1952 sessions of the General Conference to be held in Philadelphia from August 20—26, 1952.

The Rev. Paul Wengel is rendering an effective ministry in his second pastorate at the Ridgewood Church of Ridgewood, N. Y. The Rev. Robert S. Hess is beginning an auspicious ministry at the influential Clinton Hill Church of Newark, N. J., with about 700 members. The Rev. W. C. Damrau is pastor of the great missionary and denominationally famous Pilgrim Church of Philadelphia, Pa. Last year the Rev. Gustav Schmidt brought his ministry of more than 30 years to a close at our church in Baltimore, Maryland.

Rich in historical lore, strong in their witness for Christ, fervent in their hopes for the future, the Atlantic Conference churches are ever marching on, ready to do the Lord's bidding and eager to serve their beloved denomination.

Central Conference

The Central Conference with its 27 churches is located principally in the states of Michigan, Illinois and Ohio. Two churches are found in addition in the states of Missouri and Indiana (Mt. Sterling, Mo., and Indianapolis, Ind.) But the Central Conference with its 6871 members is the largest of our nine conferences. In the city of Detroit, Mich., there are five churches, two of which are more than 800 in membership. In the Chicago area we have seven churches, of which the Forest Park Church is the largest.

In the Central Conference there is the Children's Home at St. Joseph, Michigan, the Central Baptist Home for the Aged at Chicago, the Girls' Home also located at Chicago, the Publishing House of the Roger Williams Press at Cleveland, Ohio, and the Headquarters of the denomination at 7308 Madison St., Forest Park, Ill. This conference represents in many ways the center of our denominational enterprise.

The oldest church in the conference is the State Park Baptist Church in

Peoria, Illinois, of which the Rev. Frank Veninga is the pastor. The next oldest is the Baptist Church of Mt. Sterling, Missouri, founded in 1855 by Augustus Rauschenbusch as the Pin Oak Creek Baptist Church. Later the pastor became the first teacher at our seminary in Rochester, N. Y. Several other churches are more than 90 years of age.

The Burns Ave. Church of Detroit, Mich., with its pastor, Dr. A. Dale Ihrle, as well as the neighboring church in Detroit, the Bethel Church, of which the Rev. J. Lester Harnish is the minister, conduct successful radio broadcasts. The Ebenezer Church of Detroit, Mich., and the Foster Ave. Church of Chicago, Ill., have recently dedicated beautiful church edifices which cost more than \$100,000, respectively. The Clay Street Church of Benton, Mich., has experienced a great revival, and the large congregations now tax the seating capacity of the building.

The Central Conference area represents a rich farmland of this coun-

destroyed by a gas explosion on March 1st and a similar explosion in the former building of the Foster Avenue Church of Chicago, Ill., was averted by a very fortunate discovery shortly before the explosion was scheduled to occur. Other churches reported spiritual fires of a new found fervor in the Lord's work among their people.

OUTSTANDING EVENTS

The year will be remembered for many outstanding events on the Christian calendar and on the pages of denominational history. Our first Laymen's Retreat was held at Green Lake, Wisconsin, from July 31 to August 6 with about 150 men and their families in attendance. The Baptist World Congress at Cleveland, Ohio, from July 22 to 27 was a spiritual highlight for many of our church people. Baptist delegates from Germany and the Rev. Carl Fuellbrandt of Vienna, Austria, visited many of our churches before the Congress. At the commencement exercises of our Seminary (May 21) six graduates were the first to receive academic degrees from the Seminary. The Rev. Frank H. Woyke, executive secretary, was honored with the honorary Doctor of Divinity degree on Nov. 5th at the dedication of the new buildings.

The missionary news of 1950 has been most encouraging. Throughout the year several Cameroons missionaries at home on furlough visited many of our churches and travelled tens of thousands of miles in the interest of the Cameroons. These were the former Miss Myrtle Hein (now Mrs. Jack Funnell), Miss Hilda Tobert, Miss Laura E. Reddig, and the Rev. and Mrs. S. Donald Ganstrom. Miss Margaret Kittlitz sailed for Africa on March 28 and Miss Laura Reddig on August 4. The Rev. H. G. Dymmel, general missionary secretary, and the Rev. Fred Ferris of Lorraine, Kansas, returned from their epoch making and important tour of the Cameroons mission fields early in February. Mr. Ernest Hildebrand of Stafford, Kansas, left with his wife for the Cameroons in October in order to supervise the program and work of construction in our mission fields. The Indian mission activities in Alberta, Canada, were enlarged, and several new home mission fields were being given prayerful consideration.

EMPHASIS ON EVANGELISM

"Evangelism" and "Stewardship" have been the focus of spiritual emphasis by our churches and denomination throughout the past year. The goal of 7000 converts and baptisms for the triennium still beckons to our people. A series of about twenty-five Conferences in Evangelism were held

throughout the denominational area with accompanying blessings in inspiring and equipping our people to become more effective soul winners. A great deal of instructive literature was prepared and distributed. A program of stewardship is now challenging our people with a proposed goal of 7000 stewards for our denomination.

The young people were also in the

Mrs. Albert Ramaker of Rochester, N. Y., widow of the late professor and dean of our Seminary, died on June 26, and Mrs. Anna Lang, mother of our Seminary president and widow of the late Rev. Albert W. Lang, went home to glory on Aug. 30. Mrs. Julia Berger of Bridgeport, Conn., a pastor's wife died on March 8, and Mrs. W. H. Buening of Waco, Texas, on April 22.

The big flood at Morris and Win-



A great throng of church and neighborhood children attended the 1950 Vacation Bible School held by the Bethel Baptist Church, Detroit, Michigan. The pastor and director of the school, the Rev. Lester Harnish, is at the extreme right.

vanguard of this spiritual advance. Christian Workers' Conferences were held in many sections of the United States and Canada. The program of Scripture Memorization has been publicized. Many assemblies and camps attract thousands of young people to this spiritual feast of programs during the summer months. The new name, "Commissioned Baptist Youth and Sunday School Union," has won the enthusiastic endorsement of these young people.

Death came to some of our best workers as well as our beloved veterans. As they passed through the valley, we too were saddened by their homagoing, but God's will is always best! Miss Ann Swain's homagoing on Jan. 24 and the Rev. Fred W. Benke's sudden death on Feb. 15 took two leaders from us in the prime of their lives. The following ministers were called to their heavenly home: Rev. Walter P. Rueckheim, Cleveland, Ohio, Feb. 28; Rev. Max Leuschner of Anaheim, Calif., March 14; Rev. Eduard Niemann of Missoula, Mont., May 21; Rev. Frank Kaiser, Nov. 2; Rev. W. A. Zeckser of Ripon, Wisconsin, Nov. 12.

nipeg, Manitoba, last summer brought great hardships to many of our church people in that area. The resignation of the Rev. H. G. Dymmel as general missionary secretary in November, following a nervous breakdown and continued illness, was one of those inexplicable question marks of 1950, for which God alone knows the answer.

GOD'S PURPOSE FOR US

There were many activities in 1950 which extended our outreach of Christian faith and love. Our relief ministry continued to brighten many hearts and homes around the world and especially in Europe. Our denominational societies planned and carried out ambitious programs. A deeper assurance of God's purpose for us as North American Baptists in our denominational enterprise has taken hold of us. With the memory of God's blessings upon us during 1950 and the awareness of God's seal of approval upon us for the future, we welcome the new year as those who anticipate greater victories and achievements still to come!

The Year 1950 in Review

By the REV. MARTIN L. LEUSCHNER of Forest Park, Illinois,
Promotional Secretary

THE DAYS of 1950 stretch out behind us like a deep, broad valley. It is a thrilling panoramic scene of unforgettable memories. The majestic mountains remind us of spiritual heights in our churches and denomination to which we climbed with enthralling joys. But there are also low valleys in which we were engulfed in the dark shadows of grief and disappointment. However, it was a year of spiritual advance and of good things from above that give us courage and strength to face the second half of the twentieth century.

SEMINARY BUILDINGS

The year 1950 marked the spectacular "once in a lifetime" events associated with the new Seminary buildings at Sioux Falls, S. Dak. During the early months of the year (January to February) seventeen solicitors canvassed every church and visited almost every North American Baptist in order to raise \$225,000 for the new Seminary buildings. Mr. Arthur Schwerin served as the tireless manager for the campaign.

In the meantime, the buildings at Sioux Falls rose higher and higher toward completion. The interest of our people in our "school of the prophets" as shown in their gifts and prayers was amazing. More than \$275,000 were finally raised for the building campaign. The dedication of the new Seminary edifice, held from Nov. 2 to 5, 1950, with a Centenary Jubilee celebration and an inspirational convocation program, was attended by a surprisingly large throng of our people.

Two new professors, Dr. Ralph E. Powell and the Rev. Herbert Hiller, were added to the faculty during the year. The student body has increased in numbers. Dr. George A. Lang, president, is most hopeful about the Seminary's steady growth during the years ahead.

The new Seminary buildings are also symbolic of the great advance of our churches in new edifices, improvements and new mission fields at home. The First Baptist Church at Costa Mesa, Calif., with the Rev. P. G. Neumann as pastor, was received into our fellowship at the Pacific Conference sessions.

The Baptist Church at Corn, Oklahoma, with the Rev. L. H. Smith as pastor, was welcomed into our denominational ministry at the Southwestern Conference. A Seminary Baptist Church is being organized at Sioux Falls, S. Dak., under the leadership of Mr. Lawrence Bienert, a student.

CHURCH DEDICATIONS

An inspiring procession of church buildings were dedicated during the year. The Temple Baptist Church of Milwaukee, Wisconsin, was dedicated on January 15; the Central Baptist Church of Waco, Texas, on February 12; the Baptist Church of Wishek, N. Dak., on July 2; the Foster Avenue Baptist Church of Chicago, Illinois, on September 11; the Ebenezer Church of Shattuck, Oklahoma, on September 3. The Strassburg Church near Marion, Kansas, rededicated its enlarged edifice on May 7, and the Baptist Church of Costa Mesa, Calif., dedicated its new educational unit on July 2. The Salt Creek Church of Dallas, Oregon, dedicated its new Sunday School annex on March 5. Cornerstones were laid by the Shroyer Road Baptist Church of Dayton, Ohio, on May 7, by the Calvary Baptist Church of Billings, Montana, on April 24, and by the Temple Baptist Church of Leduc, Alberta, on October 8. Ground was broken for the new building of the Trinity Church of Portland, Oregon, on June 18.

The year 1950 marked historical milestones for many of our churches. The record is not complete, but these are some of the memorable anniversaries: Manitowoc, Wisconsin, Centenary Jubilee, June 7-9; Neustadt, Ontario, 91st, Oct. 1; Ridgewood, New York, 95th, January 8; St. Joseph, Michigan, 90th, January and February; Walnut Street Church, Newark, New Jersey, 75th, April 28-30; Bethany Church near Portland, Oregon, 70th; Salem, Oregon, 60th, June 7; Linton, North Dakota, 50th, Oct. 5-8; Buffalo Center, Iowa, August 27-28; Ebenezer Church, West New York, N. Y., 17th, March 12-19.

Some of our churches had to deal with disastrous fires in their buildings, among which were the Calvary Church of Aberdeen, S. D., and the Grace Church of Chicago, Ill. The West Side Church of Beatrice, Nebraska, was



The choir of the Foster Avenue Baptist Church, Chicago, Illinois, with Mr. Herbert Pankratz, director, at left, during the services of dedication for the beautiful new church edifice in September, 1950.

FOR GOD AND TRUTH

(Continued from Page 37)

and Bible interpretation, but we can become leaders in this undertaking.

The Board together with the president faces a sacred task. Enlargements in facilities and curriculum and outreach are visualized. A choice of a five or a six months' course may soon be offered. Facilities for physical recreation become a pressing need. More scholarships for worthy students from our churches should be established. C.T.I. has been the source of unspeakable blessings to all of our Northern Conference churches. Why should not these blessings be multiplied and expand to the Southland?

The school is not training preachers. It is an institution in which young people are trained for Christian living in whatever vocation they may be. It imparts Bible knowledge for more efficient service in church and Sunday School work. It offers opportunity for public testimony and leadership. God has called from the ranks of students some to become pastors, others to do missionary work. They are serving well.

Many prayers ascend in behalf of C.T.I., but we need many more helpers who will love and pray and work "For God and the Truth," thus becoming spiritual supporters of our beloved Christian Training Institute.

REDEEMING THE TIME

By FRANCES MARY WOOD

If there is anything in life,
That I dread most of all,
It is to live a useless life,
And fail to heed Christ's call.

I fear to see the moments pass,
With little done for him,
I fear lest I see harvest fields
With but a vision dim.

Oh! may my life not useless be,
This is my heartfelt cry,
May I not watch the unsaved throngs
Pass on without a sigh.

May my feet move in quick response,
My love mean more than words,
And may my message be to some
More sweet than songs of birds.

May I not yield to self desires —
Accomplishments to gain,
And seeking only earthly wealth,
No crown of life obtain.



The Woman's Missionary Society of McClusky, North Dakota, with Mrs. Arthur Fischer at extreme right, and the Rev. Arthur Fischer, pastor, third from right at the rear.

WOMAN OF THE YEAR

(Continued from Page 38)

lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things."

Her heart is full of love and devotion to God, and of compassion toward her fellow-men. It prompts her to give of her substance for the Kingdom's cause, in the spirit of the widow with her mite. It leads her to give of herself

with every gift. Her daily prayer is: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24).

Her soul belongs to God completely. He is the Lord and Master of her life.

This is our "Woman of the Year." Do you know her? Is she a member of your missionary society? Could she be — YOU?



A women's meeting of Christian natives with the missionary, Miss Ida Forsch, at Mbem in the grassland interior of the Cameroons, Africa.

OUR PUBLICATIONS

(Continued from page 47)

BLAETTER (German-English) and DER WEGWEISER (German). The former is a Sunday School lesson guide, and the latter is a veritable "road guide" as it presents messages and discussions of timely interest.

All our publications are produced at and issued from our own publishing house at Cleveland, Ohio, which most appropriately pays honor in its corporate title to that Baptist pioneer and torch bearer of religious liberty in the United States. Its name is Roger Williams Press. Roger Williams Press, in addition to its denominational publishing activities, is of added benefit to our people in that it is an agency through which any kind of Christian literature and supplies, including church furniture, can be obtained.

These publications then, and the plant at Cleveland, constitute the publishing "arm" of our denomination, an arm that is "strong in the Lord," and an arm that will remain strong just as long as we, as North American Baptists, continue to support this Christ-centered endeavor, whose prime purpose is to "Publish Good Tidings."



Little Susan Knechtel, the daughter of Mr. and Mrs. Wm. L. Knechtel of Chicago, Illinois, in a mood of wonder and delight before a window that is flooded with sparkling, bright sunshine.

LET ME HOLD LIGHTLY

Let me hold lightly things of this earth;
Transient treasures, what are they worth?
Moths can corrupt them, rust can decay —
All their bright beauty gone in a day;
Let me hold lightly temporal things,
I, who am deathless, I who have wings.

Let me hold fast, Lord, things of the skies;
Quicken my vision, open my eyes!
Show me Thy riches, glory, and grace,
Boundless as time is, endless as space!
Let me hold lightly things that are mine —
Lord, Thou hast given me all that is Thine!

—Martha Snell Nicholson in "Watchman-Examiner."



The laymen and their families from Detroit, Michigan, were the largest groups at the Laymen's Retreat numbering altogether about 150 for wonderful days of fellowship and inspiration.

A Faith and Joy To Live By

(Continued from Page 25)

Here the beauty of the mountain
Stretches downward toward the lee,
And the purple of the sunset
Reaches onward o'er the sea;
Where the ocean is reflected,
In the sky line 'long the shore,
Where we stand and watch the billows,
That sweep in with ceaseless roar.

Far away I go in fancy
As I set my dreams afloat;
They come back with fondness laden,
For this old Pacific slope,
Back to what we call God's country,
Back to Paradise sublime,
So I'll never be transplanted
From this wonder state of mine.

Ocean, mountains, trees, and daisies,
Flowers that bloom along the way,
In the West have glorious color,
E'er the sunlight fades away;
And the stars that grace the heavens,
Lighting up the blue of sky,
Whisper with a peace consoling,
Just because our shores are nigh.

Give me then old California,
Where once gold was washed from sand,
Where we gaze from many a summit
On the beauty of her land;
Kissed by sunshine into glory,
By the magic rays of light,
Here is where I love to revel,
In this land of pure delight.

OUR LAYMEN'S RETREAT

(Continued from Page 45)

service to the local church by living a separated life and more effectually working together for the common cause of bringing others to Christ.

2. To enlighten and encourage greater participation in denominational activities.
3. To work unitedly to promote Christian policies in our local, states, and national governments.
4. To strive for the continuation of religious freedom and the complete separation of church and state, as set forth in the Constitution of the United States.

To these noble ends we pray, plan and labor. May our service be pleasing to our Lord!



One of the more than eight thousand subscribers to and an interested reader of the "Baptist Herald" published by the Roger Williams Press.

from coast to coast and from the expanses of Canada to the plains of Texas, reading about each other heightens the feeling that although we are far apart, we are indeed "one body in Christ," and that our interests and our aspirations are one and the same.

OUR PUBLICATIONS

Thus, we can see how meaningful and how significant it is that we, as North American Baptists, underscore our faith in the future by pursuing a vigorous program of issuing periodicals for the benefit, information and guidance of our people.

To those not familiar with the "printed messengers" published under the North American Baptist banner, they are:

BAPTIST HERALD. This is a twice-a-month publication, and is regarded as our denominational newspaper. Reading it will keep you informed on matters of interest to North American Baptists the world around. Our own ministers and laymen are frequent contributors to its pages, in which you will find features of interest and benefit not only to the church as an organization, but to groups within the church, such as mission societies, the young people, the Sunday School, etc.

DER SENDBOTE, another twice-a-month publication. Behind this friendly, informative and inspirational

magazine written in German is a long history of consecration to the task of spreading God's Word by means of the printed page. Now answering a renewed need, its years of missionary service are approaching the century mark. Emphasizing its ideal of service to Christ is the fact that it frequently is used as "pass-out" literature to German speaking peoples in lands where a publication like DER SENDBOTE represents the only Christian reading matter available.

YOUTH COMPASS. This quarterly, published by the Commissioned Youth and Sunday School Union, is an indispensable aid to youth groups in the planning and conduct of meetings. Each issue provides three months of programs. Its contents, planned with foresight by an editorial board composed of youthful laymen and ministers, encourages its readers to look ahead and to face forward in their activities.

SALUTE. This four-pager for Sunday school pupils of Junior age is published monthly in weekly parts. It is ideal "take home" reading matter for the children for whom it is prepared. They love its stories, Bible features, puzzles, etc. Wholesome and lively throughout, it entertains and educates.

Also important in the North American Baptist publishing schedule are two other publications — LEKTIONS- (Continued on Page 48)



Every Sunday Bulletins

A new and different folder for every Sunday.

Beautifully lithographed in two colors.

Covers printed in four colors for Easter Sundays and Christmas at no extra charge.

Each week this original folder published by the Augsburg Press presents a significant illustration which reflects the theme thought of the season and with a spiritual or denominational message on the back page edited by Dr. M. L. Leuschner.



REASONABLY PRICED

The cost of the Every Sunday Bulletins is only 75 cents a hundred, postpaid. You will receive each month's supply of folders about two weeks in advance. More than 11,000 of these bulletins are sent to our churches for use every week. Why not join the hosts of our satisfied customers?

FEATURES IN 1951

Ask for special free folder with eight page presentation of 1951 series of Every Sunday Bulletins. In 1951 there will be twenty beautiful reproductions of pictures from the life of Christ, five impressive Bible scenes, eight colorful views of churches, and twelve enrapturing nature pictures. Sample copies of bulletins will also be sent on request.

Send Your Orders and Requests to

ROGER WILLIAMS PRESS, 3734 Payne Avenue, Cleveland 14, Ohio

Our Publications - A Mark of Distinction

—❖—

Our papers and our publishing plant at Cleveland, Ohio, constitute the publishing "arm" of our denomination, an arm that is "strong in the Lord," and an arm that will remain strong just as long as we continue to support this Christ-centered endeavor whose prime purpose is to

"Publish Good Tidings"

—❖—

By **WALTER E. KOHRS** of Peoria, Illinois

FOR AN ENTERPRISE organized to meet the spiritual needs of more than 40,000 individuals on the membership rolls of 268 churches, it is indeed fitting and proper that North American Baptists be represented by printed messengers of their own.

These are our twice-a-month BAPTIST HERALD, our twice-a-month DER SENDBOTE, our quarterly YOUTH COMPASS, and our weekly SALUTE.

All are — and should be — familiar and welcome visitors to our people, and their appeal is as varied as the various segments of our fellowship to which each is directed.

POPULAR PAPERS

We can rightfully feel that our publications provide for North American Baptists a mark of distinction. This form of enterprise, of course, is not peculiar to our denomination. But our fellowship, even though small numerically compared with other denominations, is successfully issuing periodicals which rank favorably with those produced by other groups which have vastly greater resources to draw on than we do.

The popularity of our publications is evidence that they serve a definite purpose and meet a vital need. True, there is ample room for additional names on the subscription lists of all the periodicals, and to add more and thus widen and strengthen our ministry of the printed word was the purpose of the intensive publications campaign carried on in the latter months of 1950.

The advantages of issuing our own publications are very real.

First, they prove to the world that "private enterprise, freedom of speech and liberty of action," ideals which our country has defended on the battlefield from time to time, are meaningful phrases to North American Baptists, and not mere words. Those who are familiar with the "behind the



Walter E. Kohrs of Peoria, Ill., is a member of the Publication Board of the North American Baptist Conference, and chairman of the promotion committee of the Board. He is a member of State Park Baptist Church, Peoria, of which he is church clerk and a deacon. A former newspaperman, he has been with the advertising department of R. G. LeTourneau, Inc. at Peoria for the past seven years.

scenes" workings of our Publication House in Cleveland, Ohio, realize that it is private enterprise, indeed, which keeps the material flowing in to the editors and the publications rolling off the presses at scheduled frequency. It is enterprise right down the line.

It is the enterprise of alert, hard-working editors which keeps the respective publications up-to-date and informative concerning the needs of the denomination. It is the enterprise of the Publication House staff which comes up with the right answers to the never-ending, work-a-day problems which characterize the publishing business. It is the enterprise of the various elected and appointed boards which helps set the policy which guides

the publications in fulfilling their respective missions.

Secondly, they indicate an abiding faith in the future on the part of North American Baptists. Organizations which have no thought of the morrow and of the opportunities and the challenges it offers do not undertake the task of issuing periodicals. Publishing is a long-term proposition. It is an axiom of the publishing trade that an editor never looks behind him. The issue just off the press is history. He's thinking months ahead into the future — and of the endless array of blank pages he'll be called upon to fill. For a denomination to undertake a program of publishing is, indeed, eloquent testimony that it is thinking in terms of "tomorrow and its needs," and that it is planning its program to meet those needs.

VARIETY OF TOPICS

Third, publications provide a "round table of the printed word," and thus reflect denomination-wide opinion not possible to ascertain in any other way. A perusal of the variety of subjects covered and the stimulating thinking put forth under the North American Baptist banner shows what is being done by our churches and by groups within our churches to advance the Kingdom.

Fourth, news and information which appears in our publications provides an invaluable historical record. Accounts of projects undertaken, of meetings held, of accomplishments realized, of opinions put forth by both ministers and laymen, constitute information which can be used both for inspiration and as a guide for those who in the future will pick up and march forward with the torch of denominational enterprise.

Fifth, publications issued under the sponsorship of a denomination help give all within its ranks a sense of belonging, a feeling of "oneness." Far flung though we are geographically,

In the afternoons one could choose the recreation of his liking. Facilities were available for the enjoyment of almost any outdoor sport. The snack bar was a favorite spot after the meetings in the evening. It gave opportunity for one to become better acquainted with his brothers and sisters in the Lord. The singing of choruses and the giving of testimonies were real foretastes of heavenly joy. Each testimony showed that our people desire to serve Christ better.

Those who attended the conference are deeply grateful to Mr. Walter Grosser of Chicago, Illinois, for the splendid program resulting from his efforts and influence, as well as to the members of the committee for the fine cooperation in making our first laymen's retreat a real success.

PLANNING, PAST AND PRESENT

At a laymen's breakfast held during the Sioux Falls Conference in 1949, plans were formulated for a Laymen's Retreat. After an inspiring message presented by Mr. H. P. Donner, key men were chosen to spearhead the movement. Those who served on this first committee were: Mr. J. O. Johnson of Portland, Oregon, chairman; Mr. Walter Grosser, Oak Park, Ill.; Mr. Edwin Marklein, Brooklyn, New York; Mr. Roland Ross, Forest Park, Illinois; and Mr. Stanley Ernst, Detroit, Michigan.

At the first business session held during our retreat, plans for the future were discussed, a constitution adopted and the following men were elected to serve: Mr. Theodore Hirsch, Minneapolis, Minn., president; Mr. J. O. Johnson, Portland, Oregon, chairman of the Board; Mr. Roland Ross, Forest Park, Illinois, secretary-treasurer; Mr. Stanley Ernst, Detroit, Michigan; Mr. Walter Grosser, Oak Park, Illinois, and Mr. Edwin Marklein, Brooklyn, New York, members of the committee. In addition to these, other men of ability will be appointed or elected from each conference to serve until the next General Conference.

Plans are already under way for another retreat to be held at Green Lake from July 28 to August 4, 1951, where the laymen can bring their families and spend a week of vacation in a beautiful setting, and where spiritual fellowship with recreational enjoyment is at its highest. All this can be ours at an amazingly low cost. The setting is beautiful, the food is excellent, the program is outstanding, and the fellowship is most enriching. It is hoped that many of our lay people will plan now to attend next year.

Everyone who attended the 1950 Laymen's Conference agreed that it

THE RETREAT AT GREEN LAKE

By MISS IDA GLEWWE of St. Paul, Minnesota.

At lovely Green Lake's setting,
Gathered from far and near,
They came apart — to rest awhile
And fellowship to share.

Each morning's meditation
The "Master" did reveal
As Lord, as Guide, as Keeper,
As One so near and real.

They trod the fields of fertile green,
Drank deep of nature's beauty
Which ever to them did express
God's love and mankind's duty.

They climbed the Judson Tower,
Saw visions — far beyond —
That gave knowledge of God's power,
All to his will respond.

Thus spurned to heights sublime,
Through eye, through ear, through
mind,
To reach beyond the daily grime,
Renewed in heart — their task they
find.

helped the laymen's organization reach toward the achievement of its four-fold purpose:

1. To encourage men to be of greater

(Continued on Page 48)



It was a memorable evening at the 1950 Laymen's Retreat at the Green Lake Abbey when Mr. J. L. Kraft (left) spoke and Adele Norman sang and Mr. Walter W. Grosser (right) led the impressive program! A similar fine program is now being planned for the 1950 Laymen's Retreat at Green Lake!



Officers and directors of BAPTIST MEN, laymen's organization that was launched at the Green Lake Retreat in August 1950.

Left to right: Stanley Ernst, Detroit, Mich.; Roland E. Ross, Forest Park, Ill.; Rev. M. L. Leuschner (ex officio); Ted Hirsch, Minneapolis, Minn.; Rev. Frank H. Woyke (ex officio); J. O. Johnson, Portland, Oregon; Edwin H. Marklein, Brooklyn, N. Y.; Walter W. Grosser, Oak Park, Illinois.



—Photograph by Herman Siemund

North American Baptist laymen and their families at their first Laymen's Retreat at Green Lake, Wis., line up in front of the large Abbey silos for the "official photograph."

Our First Laymen's Retreat at Green Lake



A review of happy days and blessed experiences
by MR. ARTHUR E. THOM of the Burns Avenue Baptist Church,
Detroit, Michigan

THE LORD is my shepherd! I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul" Psalm 23:1-3).

These words written by the Psalmist hundreds of years ago have become a living reality in the lives of the laymen and their families of North American Baptist Churches, who were privileged to attend the first Laymen's Conference at Green Lake, Wisconsin.

THE ASSEMBLY GROUNDS

The Northern Baptist Assembly grounds, which consist of one thousand acres of land, are situated on beautiful Green Lake in the heart of the picturesque state of Wisconsin. It has a shore line of two and one-half miles, and twelve miles of paved roads. Numerous buildings dot the landscape, including a modern, fireproof, eighty-one room hotel, assembly halls, summer cottages and dormitories, completely furnished, which add to the convenience and comfort of the guests. Prayer towers rise majestically above their surroundings, affording the individual a place of quietness for meditation and intercession. As one observes the natural beauty of God's creation, a consciousness of his Presence wells up within the heart.

The recreational facilities include bathing beaches and swimming pool, a yacht harbor, tennis courts, bridal paths, ball diamonds, horse shoe courts, game rooms, snack bars, and an 18 hole golf course. All this makes

it an ideal place for conference, training, fellowship, meditation and spiritual refreshment.

Amid this setting, away from the busy life and cares of the world, our laymen were privileged to hold their retreat. Each morning and evening the services were conducted by laymen. Problems of national importance which would bear on our own church life, such as separation of church and state, and danger of Federal subsidies to our schools, were handled through a fast moving panel-discussion. Another topic of interest, "The Laymen's Responsibility to God and His Church," brought new horizons of service to the attention of each individual.

It was a real experience to hear Mr. J. L. Kraft, president of the Kraft Cheese Corporation, give his testimony

and further inspire laymen in their witnessing for Christ. How wonderfully and effectively God can use men who have given him the preeminence in their lives!

The denominational leaders, Rev. Frank Woyke, Rev. M. L. Leuschner, Rev. J. C. Gunst and Dr. George A. Lang, brought us up-to-date as to the progress being made in our various fields of activity.

INSPIRING PROGRAM

Due to the annual pastors' retreat which was held at the same time, it was our fortune to be able to have outstanding speakers each evening, among whom were Dr. F. Townly Lord of England, new president of the Baptist World Alliance, and Dr. L. W. Smith, executive secretary of the Northern Baptist Assembly.

The highlight of the conference was the series of Bible studies conducted each day by Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C. These messages awakened the slumbering chords within the innermost depths of the soul to a new and greater challenge of forsaking all and following after Christ.

At the closing session on Sunday morning, Dr. Dale Ihrle of the Burns Avenue Baptist Church presented a forceful and timely message on "The Challenge to Christians of Today."

Well rendered musical selections brought to us by the camp staff and members of our own group added to the showers of blessing already experienced.

TWO WONDERFUL WEEKS AT GREEN LAKE IN 1951!

July 21-27, 1951 — North American Baptist Ministers' Retreat.

July 28-August 4, 1951 — Laymen's Retreat and Conference.

(Both conferences will begin on Saturday night and end on Friday night.)

"For a closer walk with God at the Baptist Assembly, Green Lake, Wisconsin."

baptismal waters to be buried with Christ in baptism by our pastor, the Rev. L. H. Broeker. Joyously they come forth knowing that they have fulfilled one of the great commands of our Lord. What a great day it was! What a grand experience it was!

This past Easter five of our boys and girls enjoyed this experience. We were all so delighted with these youngsters, and rejoiced with them in their new found joy.

CHRISTMAS THRILLS

I know that you will be thrilled and delighted when you visit us at Christmas time. This is really THE BIG Red-Letter Day. It is the outstanding day of the year. Christmas is the children's special day anyway all over the world wherever the Name of Christ is hailed. Whenever the story of his birth in a stable is read, it somehow strikes a universal chord of joy, which began when the shepherds first heard the angels sing of "Glory to God in the highest," which has echoed and reechoed throughout the centuries in every corner of the globe.

No wonder then that it is also a feast of joy at our Children's Home. Preparations for Christmas begin months in advance. Then shortly after Thanksgiving the mails begin to get heavy, for packages of such things as cookies, nuts, candy and individual gifts for the children begin to arrive. We have a "Christmas Room" where all the packages are taken to be sorted and recorded. Each child has his or her own stack of gifts. Letters and greeting cards also make their appearance.

In our Home we have a large dining room which has a fireplace at one end. A few days before Christmas two big evergreens are placed in the room, one at either side of the fireplace. These are trimmed with decorations and many colored light bulbs. The mantel piece is decorated with little white houses, which are also lighted.

While we are talking about lights and decorations we must not forget to tell about our outside lighting. We have several spruce trees near the house which we decorate with lights of various colors. On our flag pole we place a large cross of red lights, and on the front of the porch a star with blue colored lights. Many people who drive by have commented on the beauty of our place during the Christmas season when all the lights are burning brightly.

JOYS FOR CHILDREN

But we must go back into the house to let you see what is going on there. "The stockings are hung by the chimney with care," and they are all filled, ready for Christmas morning. When

HITHERTO

Looking back the long years over,
What a varied path! And yet
All the way his hand had led us,
Placed each hindrance we have met,
Given us the "pleasant places,"
Cheered us all the journey through;
Passing through the deepest waters,
He has blest us hitherto.

—L. Oakley.

the doors are opened, the tree lights are burning brightly, the stockings are in order, and at each child's place is a gift or two. This starts the day off with a high note of joy and expectancy.

After breakfast the Christmas story is read and prayer is offered. Then beds must be made and rooms and halls dusted. After a long, long, long time comes a twelve o'clock dinner that is fit for a king! Many of the good things to eat are donations from one place or another. After dinner the dishes must be washed.

But, you ask, are the children never going to get their gifts? You see our church has its program on Christmas eve. Most of our children have a part in that, so we cannot have our celebration until the afternoon of Christmas Day.

When the dining room is cleared and the children are out of the way and out of sight, the gifts are brought down from the "Christmas Room" and placed on the dining room tables. The doors are shut and the children are called into the living room for a short program in which all the children take part. THEN THEY GO INTO THE DINING ROOM TO OPEN THEIR GIFTS!

What a wild scramble that is as strings are torn and wrappings removed! No thought now of being careful with all that beautiful wrapping paper. Shouts of joy and delight can be heard all over the room. "See what I got!" "Oh, look what I have." "Just look at these beautiful..." It doesn't take very long until the dining room floor is littered with paper. But that is all right, for that can soon be cleaned.

We know that you as our friends who send the gifts go to much work and expense in doing all this, but if you could look into our Home for about five minutes on Christmas Day, you would feel repaid for your efforts. After all, the greatest happiness comes from making someone else happy.

We are indeed grateful to you, our friends in the churches, for the way you "keep the children in your hearts."



Rev. and Mrs. August F. Runtz, Superintendent and Matron of the Baptist Children's Home, St. Joseph, Mich., also known to the children as "Dad" and "Mother."

A SECRETARY'S LIFE

(Continued from Page 40)

working with the officers of the C.B.Y. and S.S. Union, staff meetings with the secretaries in the headquarters office, editorial responsibilities and a great amount of office work. Each of these activities and each responsibility in connection with the activity is a highlight in itself.

GOD'S APPROVAL

Finally, however, when all is said and done, and how grateful we are to God for every task and share we have in his great Kingdom work, when all is said and done, we rejoice most of all when we can say with the Apostle Paul: "Wherefore we labor that... we may be accepted of him" (2 Cor. 5:9).

Someone has said of Paul, "Paul is like a musician who does not heed the approval of the audience if he can catch the look of approval from his Master."

Even though we consider every service rendered to our people, great or small as that service may be, a real highlight in our lives, for which we are most grateful to God, it is our sincere, yet most humble prayer that in all we do HE may give us the grace to do it well. Our hope will always be to catch the look of approval from our Master in whatever we may do for him. That, we know, will be the highlight of all highlights!



Children's stockings on the mantelpiece (center) at the Children's Home, St. Joseph, Mich., ready for Christmas Day, while outside (left and right) it's a beautiful "white Christmas" on the picturesque grounds of the Home.

sugar-plum table decorations for Easter.

On the same evening plans are made for the annual Easter egg hunt. Usually we receive some colored eggs from some church, and then sometimes we color a few more. One or two of the older children then hide the eggs. When the weather is fine, the eggs are placed outside somewhere, but otherwise they are hidden in the basement of the house.

In the morning when everything is in readiness, the hunt begins. There is plenty of excitement now as the children run from place to place looking for eggs, and especially for the prize nest. Some children find only two or three eggs, but others find as

many as eight or nine. These eggs are theirs to do with as they please. They are usually eaten between meals during the next few days.

BAPTISMAL SERVICES

We must not take the time to tell you about the new Easter clothes which the children have received for Easter. But we do want to tell you something about the religious activities of these days. As a general rule, there are several children who have reached the age of accountability and have begun to think more seriously about spiritual matters.

There is a gradual leading up to the Easter message with our Scripture reading and our talks, and the em-

phasis in the Sunday School and church is on the atoning death of Jesus Christ on the cross of Calvary. Most children are eager and ready to open their hearts to the Savior. Those who seem to understand and have made a confession of faith in Christ are then permitted to go to the instruction classes at the church. Later they are presented to the board of deacons of the First Baptist Church of St. Joseph. How happy they are to be received by the church for baptism!

Then comes that glorious Easter Sunday morning when they are to be baptized. Somewhat timid, yet thrilled, they get ready for the baptismal service. Then with radiant faces and enraptured hearts they step into the



—Photo by M. L. Leuschner

The grounds and building of the Baptist Children's Home on the outskirts of St. Joseph, Michigan, are a beautiful sight for the passerby, and an institution of which we as North American Baptists can be very proud.



The lighted Christmas tree with a few of the gifts for the children at the Baptist Children's Home, St. Joseph, Mich.

Red Letter Days at the Baptist Children's Home



Would you care to visit our Home in St. Joseph, Mich., on some of the special occasions of the year? Then read on for a glimpse into the happiness of children's hearts!



By the REV. AUGUST F. RUNTZ, Superintendent

AT THE CHILDREN'S Home in St. Joseph, Mich., we are always planning for special days. Scarcely is one past before we are planning for another. These are really Red Letter Days in the lives of the children who call this their Home. Would you care to visit with us on some of these occasions? You would? Fine! Time will not permit you to visit us very often. So, perhaps, first of all, you might like to look in on a typical birthday party.

BIRTHDAYS

Some of you in our churches write to us for the names and birthdates of the children, and then as the birthdays roll around you send them gifts. Every child gets a birthday cake with candles on it for his birthday. Sometimes we have a little fun with the smaller children when their birthdays happen to fall on the day that the cook has her day off. We say to them, how can you have a cake when the cook is gone? So they just wonder what will happen, but they are not too much disturbed, for when the time comes the cake is always there.

Usually we have our party directly after the evening meal. When the meal is about over, there is a spirit of expectancy. Then the cook goes out into the kitchen. Many eyes are furtively

turned toward the kitchen door. Several playmates, or brothers and sisters of the one who is having the party, are motioned out also. The situation is becoming more tense every minute and the honored one can hardly sit still anymore.

Presently the door opens and in they march. The one ahead carries the cake with the candles. The whole group sings, "Happy Birthday to You." Another child brings the other cakes, and still another the gifts. This is all placed on the table around the recipient. When the candles are blown out the birthday child makes the first cut into the cake. Usually the cook cuts it the rest of the way. Then the child passes his cake to "Mother" and "Dad" first, then to the rest of the staff, then to the brothers and sisters, if there are any.

In the meantime, someone else is passing the other cakes. Soon the cake is all eaten and we are ready to be dismissed. On this occasion we use the child's favorite Bible verse, which he himself has chosen. As everyone crowds around, the packages are opened. Often there are beautiful gifts; also gifts of money. And there is always a gift from "Mother" and "Dad", also one from "Grandma Trice." Quite naturally the children look for-

ward to their birthdays, and are often counting the weeks and the days until THAT DAY.

EASTER SUNDAY

We were happy to have had you visit with us at a typical birthday party. We hope you enjoyed your visit. And now we would like to have you look in at Easter time. There are so many interesting events connected with Easter Sunday that it is hard to decide just what to show you. However, suffice it to say that now we are thinking not only of good things to eat, nor the gifts to be received, nor even the happiness of the children. We are thinking and planning how to impart something of the wonderful message and meaning of the resurrection of Jesus Christ.

A few churches send gifts for the individual children, which they receive on Easter Sunday morning. Among other treats, one of our local churches also sends a special gift of something to eat. Yes, there are chocolate Easter eggs and chocolate Easter bunnies.

On the evening before Easter Sunday someone gets some thorn branches, and on the points of the thorns are placed small, colored gum-drops. These "trees" are then placed into pots so they will stand upright. These are our

School and the C.B.Y. to bringing the message in the morning worship service and an evangelistic appeal in the evening services, from studies in the various phases of the Christian life to definite information in missionary and the denominational ministry. Each contact in our various churches affords an inspiring experience. One must not forget the meetings with the Sunday School leaders and teachers and the conferences with youth leaders. In real clinical fashion, organizational problems, program materials, and spiritual progress are fully discussed in these meetings.

Increasingly, our summer assemblies are simply referred to as summer camps. Such an experience is not only a highlight in the life of a secretary but for all young people and their leaders as well.

SUMMER CAMPS

Invitations to attend such a camp, with definite assignments, are generally extended months in advance. Program participation as instructor or for spiritual messages range from five to fourteen or more messages in a week's time at some camps. The assignments vary in the different camp programs. In the teaching ministry, subjects in the fields of Bible study, Baptist history or principles, evangelism, or a study in missions are covered. Being at a youth camp and discussing vital youth problems involve considerable time. It is expected of the secretary that the latest and best information about denominational developments be brought to the attention of the campers.

Other specific camp activities which call for participation are counseling and planning with officers of the camp program, counseling with youth and Sunday School leaders and workers, counseling with pastors on youth problems at camp and individual ex-

periences in life in general, counseling with young people themselves on their personal problems in a choice of vocation, selection of a school for training, and various other problems that young people face today.

No one, having been invited to make his contribution to the spiritual life of the campers through his messages, would want to miss out on the numerous other activities in which the campers themselves engage. There are the prayer meetings. How important and helpful they are to all campers! At campfire meetings many vital decisions for life have been reached. The recreational activities for wholesome physical exercises, release of pent-up energy, and the art of learning to win and lose in the Christian spirit beckon for participation.

At all of our camps there is a time when the officers, leaders and instructors meet in a cabinet session. Every conceivable problem which arises at camp, and there are always problems where people meet, is wisely discussed and prayed about. Very often the daily cabinet session is only a prayer meeting of these leaders. How important and stimulating these meetings are for the spiritual atmosphere of all campers!

By this time you have come to some conclusion as to what the result of such a camp experience might be. Young lives come to know the plan of salvation and accept Jesus as Savior and Lord of life. Rededications take place. Open and impressive decisions are made for full-time or full-life Christian service. The entire group of young people, from seven to twenty-five churches in a conference area, comes nearer to and into a fuller understanding about God and what it means to be a Christian. All campers are therefore much more qualified to return to the place where

God has placed them, to serve him more effectively. This truly is one of the most thrilling highlights in a secretary's life.

YOUTH SERVICE PLAN

Space does not permit to go on relating many more such experiences in a secretary's life and ministry. However, one more is warranted, to be sure. One of the most rewarding and most satisfying, as well as most permanent services, I believe, is the personal contact and the placing of our summer student workers during the summer months. These young people preparing for Christian service in some fine school or seminary are eager to do Christian work during the summer months. To keep in touch with these young people while in school presents a real challenge in connection with all the other tasks one has. To arrange for proper contact with them and the churches they are to serve during the summer — working through our regular Summer Placement Committee — presents another challenge. The results of their ministry in souls saved, the sowing of the seed, the Word of Life, and the enriching of their own spiritual lives are most gratifying and a real highlight in a secretary's experience.

It hardly seems appropriate to select a few incidents out of the overall ministry and classify them as highlights. Every service rendered in Christ's name is a highlight experience. We assured the reader that these were only a few specific incidents since not all experiences can be mentioned. Nothing can be said, except for mentioning these: local conference sessions, General Conference experiences, annual and various committee meetings of which there are ever so many, pastors' and laymen's retreat participation, experiences in

(Continued on Page 43)



Two classes held out-of-doors during the Iowa young people's assembly in June 1950 taught by the Rev. Howard Johnson (left) and by the Rev. Herman Lohr (right).

Highlights in a Secretary's Life

There are many thrilling experiences in a denominational secretary's ministry as described in this "eyewitness account" by the general secretary of the Commissioned Baptist Youth and Sunday School Union

By the REV. J. C. GUNST of Forest Park, Illinois

THE GOSPEL is still the power of God unto salvation to them who believe in the Lord Jesus Christ. Every secretary in our denominational work has not only the privilege, but also the direct command of his Lord to proclaim the Gospel. It could be that not many people think of a secretary as one who has the responsibility to preach the Gospel.

It is true, nevertheless, that preaching the Word of God is one of the main requirements in his contacts with our churches. This, indeed, is a privilege and pleasure at the same time. Preaching, on the other hand, is only one of the many, many ways in which the secretary is true to his calling. It is only one of many tasks and responsibilities which he has.

HIGHLIGHT EXPERIENCES

The secretary has a service responsibility by writing. In the written word, through articles, periodicals, pamphlets and even letters, the secretary proclaims the Good News of our Lord. The ministry of the printed word, through such avenues mentioned, is a joyous ministry because it reaches out into so many homes and influences our reading constitu-

ency throughout the denomination. Because of unending demands in every conceivable service it is not always easy to keep the ink in the pen flowing in spreading the Good News of our Lord. But this is one means which brings satisfying joy and it is a definite highlight in the life of his ministry.

Speaking engagements in our churches are among those joys that can turn into a series of highlights throughout the year. This experience goes on year after year. As mentioned already, preaching is but one of many services rendered. Teaching the Word at various occasions, whether it be at conferences, rallies, assemblies, or training classes, is certainly a rewarding highlight in the life of one who can serve the Lord's people.

These highlight experiences are not made merely because of the office or position one represents. It is more because of what Paul clearly stated when writing the letter to the Romans, in chapter one, verse one. Because we are "separated unto the Gospel," and again as Paul put it when writing to the Corinthian Church, "For the love of Christ constraineth us" (2 Cor. 5:14). His love and power so over-

whelm us that serving him and his people becomes an exceedingly delightful experience.

VISITS TO CHURCHES

The reader would have a pleasant adventure if he were privileged to be an eyewitness at any number of experiences in a secretary's life. Permit several examples which are numerous in a year's ministry.

A visit to one of our churches is quite frequent. Here our first contact is with the pastor and his fine family. Anyone ought to consider it a privilege to fellowship and to be entertained by God's messengers and servants. This, indeed, is a time of rejoicing and gratitude to God for his bountiful mercies. Denominational developments in evangelism and missionary progress are fully discussed. Church problems in the form of greater educational and spiritual outreach are shared and counsel is sought. Always there is time for the reading of the Word of God and prayer for each other and the Kingdom enterprise.

In the church the response on the part of the congregation is most gratifying. The services of the secretary vary from ministering in the Sunday



Young people of the Central Saskatchewan and Alberta Tri-Union at their 1950 assembly held at Elk Water Lake (left) and pastors, teachers and cooks (right) who were in charge of the camp with the assembly tent in the background as photographed by the Rev. J. C. Gunst.

Woman of the Year

✻

This is the "Woman of the Year" suggested by the National Woman's Missionary Union. "Her price is far above rubies." Do you know her? Could she be — YOU?

✻

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

✻

MANY high school and college annuals feature the pictures of the "most representative student," the "most popular girl," "the boy most likely to succeed in life." It seems to be a common pastime of our day to select the outstanding men and women in various phases of life. For example: the "ten best dressed women"; "Miss America" and "Mrs. America," chosen for beauty and talent; the "rookie of the year" in baseball; the "most valuable player" in football; the "outstanding athlete of the year" in all sports. In each case, the judges have certain standards and rules according to which they make their decisions.

HER PORTRAIT

If we as a Woman's Missionary Union were to choose the "Woman of the Year" from among the women of our missionary societies, what would she be like? What qualities or characteristics would she possess? By what standards would we measure her? "Who can find a virtuous woman? For her price is far above rubies" (Proverbs 31:10). Perhaps each one of you differ in your selection. The following portrait is offered as one person's choice.

Her brow is serene, free from the wrinkles of worry, for she relies on the promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee, for he trusteth in thee." She is



—Photo by Harold M. Lambert

not easily upset by the little irritations of every day life. Nor does she borrow trouble by worrying about what might happen. She knows from experience that "HE giveth strength from day to day."

Her eyes are clear and calm, reflecting an inner harmony, the tranquility of the soul. They are quick to light up with laughter, seeing the humorous side of life as well as the sad. Trained to see the good in everyone, they look deeper than the outward appearance. They are observant, aware of conditions of life round about her, noting every opportunity of serving her fellow-men. They delight in the beauties of nature, seeing God's handiwork in the wonders of creation.

HER SPIRITUAL OUTLOOK

Her mouth is ever ready to speak a word of praise or encouragement. It refrains from uttering undue flattery or unkind criticism. It is never permitted to speak any gossip or lies. It uses every opportunity to witness of the goodness of God. Her cheery smile brightens the day for those about her. She has learned the wisdom of the exhortation: "Talk happiness — the world is sad enough without your woes." "She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Proverb 31:26).

Her ears are tuned to hear the voice of God. With Samuel of old she can say, "Speak, Lord, for thy servant heareth." Her ears are always ready

to listen to the problems or burdens of another, to the confidences of a friend. They are deaf to idle tales, to slander or untruths.

Her hands are efficient in all womanly tasks. They can soothe and comfort the sick. Like Martha's of Bethany, they are ready to serve and minister to her family and friends. But they also are busy in all the activities of her church and missionary society, wherever a woman's hands and touch are needed. They are often folded in prayer.

Her feet take her on many errands of mercy. They find their way to the homes of the sick, the poor, the lonely shut-ins. They are never too tired to bring her to the house of God. They have learned to walk in "paths of righteousness" rather than in the "ways of the ungodly."

HER MIND AND HEART

Her mind is open and unbiased, ready to consider both sides of a question. It is alert, ready to learn, well informed on the issues of the day. It is stored with words of Scripture and favorite hymns, which are a source of strength and inspiration. Impure and selfish thoughts are barred from her mind. She follows the suggestion of Paul in Philippians 4:8 — "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are

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mercial Course. The latest development has been our High School department, where young students may take the full four-year course, and older students can do High School work under the adult privilege ruling, receiving full credits from the Alberta Department of Education.

WAHL MEMORIAL HALL

In 1948 a second building was added to the first hall. This, the Wahl Memorial Hall, contains girls' dormitory, chapel, studios, dining hall and kitchen. Already the accommodations are crowded. The former home of the president had to be converted into the High School boys' living quarters. The only place left for physical expansion seems to be upward.

What a wealth and variety of activity awaits the eager student as he enters the C.T.I. halls at the beginning of November. He has freedom to unfold into full blossom of his ability under the guidance of trained and devoted teachers. How they sing in chorus and groups! With what sincerity and fervor do they pray and testify in prayer bands and in meetings! What joy they show forth in fellowship in the class room and around the tables! Amidst all the activities President Wahl tries to remain the personal counsellor and friend of each individual student.

Long before the school term begins there is bustling activity. Women's societies and friends of C.T.I. from neighboring churches bring truckloads of vegetables and fruits from their gardens and assist the ever busy matron in preserving fruits and in stocking the pantries with supplies. To feed over a hundred young people daily takes no little planning and foresight.



The members of the Board of Trustees of the Christian Training Institute, Edmonton, Alberta, at their first session on May 19 and 20, 1950, after the C.T.I. had become a co-operating society of the North American Baptist General Conference.

At the General Conference in Sioux Falls, South Dakota, in 1949 the Christian Training Institute came to maturity. It was there taken into the fellowship of societies of North American Baptists. The new Board, elected at Sioux Falls, sat for the first important meeting in the halls of C. T. I. early in 1950. Members from south of the border took up their task with the same enthusiasm and vision as members from the Northern Conference.

C.T.I. has unlimited possibilities of service and development in our beloved denomination. It is the only

school of its kind within our boundaries. Everywhere eager young people are anxious for genuine Bible training and guidance in Christian service. Other and larger Bible schools in Canada and in the United States are reaching out for the young people of our churches. We do not wish to appear sectarian, but we must endeavor to train our young people in the spirit of our Baptist heritage in our own schools, and under our own teachers and leaders. We must not only keep pace with an advanced standard of education in secular fields

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The second unit of the Christian Training Institute buildings at Edmonton, Alberta, under construction in 1946 (left) and the same view of the finished building at a later date following its dedication.

For God and the Truth

The story of the Christian Training Institute of Edmonton, Alberta, Canada and of the living influence of more than 500 students who have spent some time at the Bible School

By the REV. WILLIAM STURHAHN of Morris, Manitoba,
the Secretary of the Board of Directors

There is the typical example of a shy, yet talented girl, reared in a Christian farm home, educated in a one-room rural school. Reluctantly she left her home for her first year at C.T.I. during the winter months. The love and kindness of her fellow-students, the atmosphere of prayer and devotion, the personal interest of her teachers soon overcame her shyness. She too prayed with others and could testify of her Savior. Her Bible became a book of truth and life. She returned to her home and church filled with enthusiasm and bubbling over with zeal for her Lord. She can now pray and testify and sing at any time.

STUDENT EXAMPLES

A young man went to C.T.I. unconverted, largely to please his father and partly to have a good time away from home. But his fellow-students knew that he needed Christ. They prayed for him and loved him and so they led him to their Savior. He was overwhelmed and found the real purpose of life.

There is another example of a young lad from the farm, who found opportunities for serving and witnessing in the missionary activities, and who developed talent for leadership, singing and speaking, and who became the right hand of his pastor in the home church.

There is also a young man from a small church in the far North, where opportunities for development are scarce. The alert music teacher found his voice of exceptional quality, gave him private instructions and encouraged him to sing. At the end of the term he used his voice in a quartet and found great joy in going out to sing.

Which one of the students has not been gripped by the mission work among the Indians, or by the preaching trips to the Peace River district, or by the testimony groups to isolated rural communities? Under the fervent leadership of our beloved Brother F. W. Benke, who is now

with the Lord, groups of students would go to these places on Saturday or Sunday morning and return in the evening tired but rejoicing. This mission work is carried on with increasing zeal and will continue to bring unspeakable blessings to the students and to the fields.

GOD'S GIFT TO US

The Christian Training Institute is the child of faith and prayer. It was conceived in a vision of the potential spiritual power among the young people of our churches. It was God's gift to us through the prayers, faith and labors of the Rev. E. P. Wahl, together with the late Rev. F. W. Benke and others. Mr. Wahl is still at the helm of C.T.I. The actual beginning dates to the years 1934 and 1935, when homes were rented in Wetaskiwin and Leduc, Alberta, for classrooms, and young people from neighboring churches were instructed in the Bible for two winter months.

In 1939 the first school was built in South Edmonton at the present location. It was at that time a sparsely settled community, and little did the builders dream that in ten years time no more additional building space would be available. A large number of young people from all over the conference crowded the limited space almost beyond capacity. Over 100 students were enrolled during the second year at Edmonton.

In 1942 the first class of seven students received their diplomas of graduation. Among the graduates was our missionary to the Cameroons, Myrtle Hein. Since then over 500 students have spent some time at C.T.I. with 65 receiving graduation certificates. The school has come a long way since that humble beginning. Under the steady leadership of President Wahl, the curriculum has been enlarged to satisfy the various needs of the students.

Today we offer a two-year Christian Workers' Course, a four-year Bible Course, a four-year Bible Missionary Course, and a Bible Com-



The emblem of the Edmonton C.T.I. over the front entrance of the old school building.

MENTION "C.T.I." in any Northern Conference church in Canada and you will arouse immediate attention. You can almost feel a surging wave of love and enthusiasm. You can detect a sparkle in many an eye. What is behind these three letters?

C.T.I. stands for our Christian Training Institute at Edmonton, beautiful capital of Alberta, gateway to the far Canadian Northland. All the love, memories, enjoyment and hard work which young people could put into an institution and again take from such a place to their homes and churches are symbolized in these three letters. Long winter months which ordinarily might have been boring and profitless in routine farm chores were spent in the study of God's Word, in the diligent search for great truths of Christian living and witnessing for the One who has become greater and more precious — the Christ.

After eleven years you can find our C.T.I. family in most of our Northern Conference churches and in a good many churches throughout our denomination. They may be among the young fathers and mothers. They are Sunday School teachers, youth leaders and busy workers. You will find them as missionaries at home and abroad, as students at colleges and seminaries, as deacons and pastors or pastors' wives.

The stalwart sons of my husband's brother at Saas Fee are all widely-known guides, who in winter occupy themselves with their father with wood-carving. All of them speak several languages fluently, as do half the population of that village.

NIGHT IN A SWISS VILLAGE

We had a wonderful evening meal in the homey, pleasant dining room. Alpine winds and the rivers that roar so close to its birthplace, furnished the orchestra. In spite of having washed in cooling water, we still felt warm. Perhaps, it was that inner glow which mysteriously comes from the closeness to nature untouched by human hand.

In the little houses about the narrow territory lights went on here and there, sending a soft glow through the tiny windows of the native homes. Perhaps, the women had lain away the burdens of the day and relaxed.

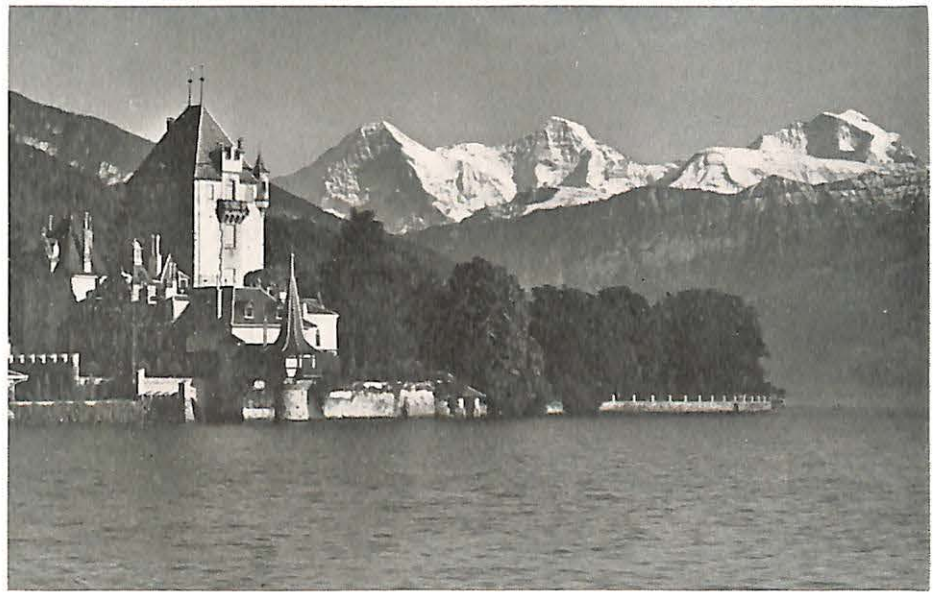


Mrs. M. Zurbriggen of Sumner, Iowa, on the "S.S. Queen Elizabeth" before her visit to Switzerland which she had not seen since her girlhood days.

Perhaps, they sang a lullaby to the children as they tucked them in as all mothers (good ones) do. Perhaps, they knelt down and thanked God for the strength which he had given them that day to carry their burdens. Then as the mountain night descended, they laid away their clothing, nearly always black and heavy, and slipped something softer around them.

I thought of all that as I lay in my lovely, hand carved bed with the icy heights softly gleaming under the silver stars which seemed to be ten times the size up there in the great height so close to God.

I could hardly take my eyes off them. I was at last very, very close to them. Ah, how I had dreamed of them through endless years! On the morrow I would go up as high as I could. Higher than I had ever been before. I just had to—I just had to—! That is the glory of Switzerland!



An enchanting Swiss scene with an imposing castle built on the shores of Thuner Lake and the snowcapped peaks of the Eiger, Moench, and Jungfrau rising majestically into the blue skies above.

SWITZERLAND'S MOUNTAINS

By MRS. M. ZURBRIGGEN
of Sumner, Iowa.

Once more I've stood on mountain
crests
Topped with eternal snows;
I've listened to the whispering winds
And seen from glacier breasts
Great rivers flow.

With awe I gazed across the far
expanse
Of mountains cradling lakes of blue;
Up there the hush of a great stillness
Breathes everywhere, dear Lord — of
YOU.

Up there man leaves behind pretence,
He stands unmasked — to meet HIM
— face to face!

And when the night wrapped my be-
loved mountains
In mantels jewel'd with silver stars,
I knew that he but hid the icy crests
So that at dawn anew I would be
blessed!

Mrs. Zurbriggen is a member of the Baptist Church of Sumner, Iowa, of which the Rev. William Jeschke is the pastor. Her poems and articles have appeared in our publications.

EDITOR.



Two carefree Swiss children, dressed in colorful Swiss costumes, with the towering Alps in the background.

God's Glory in Switzerland

After many years the author returned to Switzerland, her birthplace and early home, to visit there during the past summer. When she came back to the United States, she brought with her many golden memories of the beauty and charm of that little European country high in the Alps

By MRS. MARGUERITE ZURBRIGGEN of Sumner, Iowa

SWITZERLAND is truly the heart of Europe. Like great pulsating arteries it sends its rivers down into all Europe to water the valleys and the plains, making the country green in fruitfulness. Its rivers turn the wheels of its industries, carrying their cargo to the seas, spending on their way some of their icy freshness in blue lakes to enhance the beauty of God's creation.

SWISS HOMES

On overhanging cliffs homes are built with a margin so narrow and directly over the abyss that one wonders how the inhabitants can safely step outside their homes. Children are reared there in those heights, with a mountain behind them and the rocky deep before them, with a narrow bridge leading over the mad torrents that tear through the abyss thousands of feet below. I shuddered! That narrow bridge leading to the high meadows across the chasm is the only escape from their precarious abode.

I wish you could see the tiny garden spaces they have around this territory. They are usually tiered and so steep that one wonders how anyone can stand upright and cultivate it. How it is even worth risking their very lives for the little they can raise there, I do not know. But then mountain folks must have food. Surely, fear must be unknown to them. One simply must see these spectacular sights in order to believe them.

CALVIN, THE REFORMER

We passed Chateau Chillon which seemingly raises right out of the lake, gray and oppressing as its history. In one of the turrets lifting out of the deep waters, Calvin, the great French reformer, spent twenty years as a prisoner because he dared oppose the church and advance his convictions. But neither prison wall, nor bondage, nor torture, nor death itself, could banish or destroy the new thought. The search for higher loftier ideals, yea, the search for truth remains in man's heart and must conquer darkness. What was meant to become a



A chapel in the heart of the Swiss Alps with one of the many snow-crowned peaks in Switzerland standing guard over it.

shameful death for Calvin became a glorious monument to his greatness.

I don't know what the other occupants of the car thought as we passed this chateau; somehow my mind wandered into the ages past. For a long time I reflected upon the slow and painful way man has trod to obtain for himself the right for self-expression to voice his convictions. Thank God, that nothing can stem our thoughts or hem them in. I have been in the mountains. A great scholar once said, so I read recently, that up in the mountains man is half way into heaven. Perhaps that is why Calvin and the other Christian reformers came so vividly before me. Perhaps, living so close to the heights they too derived their strength from them.

Higher and higher we went. Green meadows with tiny chalets dotted the mountain walls making us wonder how they could "hang" on. Higher—higher, and then slowly we began our descent and found ourselves in the Canton Wallis and the Valley of the Rhone. It is quite broad and the longest valley in Switzerland.

THE VALLEY OF THE RHONE

At St. Maurice we ate our lunch among some old trees while directly in front of us across the road an immense waterfall spilled its raging waters into the deep with deafening roar. For an eighth of a kilometer the water-dust blew across the valley and dampened everything.

We traveled the entire length of the valley. Where it was the broadest, I was pleasantly reminded of Yakima Valley in Washington with its broad orchards. Here, instead of apples, are immense apricot plantations replacing apples, cherries and pears in the lower valley.

Chapels are placed at regular intervals along the footpath in places of perfect beauty. Immense boulders often retard the traveler's progress as he comes up over the crude steps, consisting mostly of gnarled roots under mountain firs. Before each chapel is a stone bench built directly against the chapel itself to rest the weary wanderer. I headed for them with ever greater ardor.

On one particular lovely spot, high up, stood a small church, ageless trees hanging their fresh green branches over it as though to shield it from the blistering sun and the winds which never cease. It was Sunday evening and worshippers were kneeling in prayer. Perhaps, a dozen or more mountain women were there who had to climb to their precarious place of worship. It was indeed an ideal place to meditate and I felt suddenly ashamed of our easy way of going to church at home. Did it mean anything?

GOD'S HANDIWORK

By L. JOHN WEAVER.

We went abroad in this fair land
 And everywhere we found thy hand:
 In mighty rivers to the sea,
 In rugged mountains' majesty,
 In valley, canyon, waterfall,
 In clear blue lake or forest tall,
 In crested wave or summer storm,
 In snow-capped peaks or desert
 warm.
 In orchards, fields where food does
 grow,
 In glorious caverns down below,
 In men of every tribe and race,
 In baby's tear and mother's face,
 In selfless love that leads to goal,
 In thy great gift — a human soul.
 Ever through these and written word
 Reveal thyself to us, O Lord!

—Gospel Messenger.

**THE CHRISTIAN'S
CONFIDENCE**

When we see the lilies spinning in
 distress,
 Taking thought to manufacture love-
 liness;
 When we see the birds all building
 barns for store;
 'Twill be time for us to worry — Not
 before!

—Author Uncertain.

GIVE ME THIS MOUNTAIN

By FLOSSIE PLOWMAN MOHN

Let others have the watered plain,
 I'll to the desert go,
 For Sharon's Rose with fragrance
 sweet
 Is blooming there I know.
 Give me the desert, Lord, I'll take
 The lonely barren place,
 And it shall bloom a garden rare,
 When there I meet thee, face to
 face.

Is it the valley deep, O Lord,
 Death stalking all my trail?
 Thy promise, Lord, to walk with me,
 Thy presence shall avail.
 And I shall find a rich reward —
 A flower pure and sweet,
 The Lily of the Valley grows
 For him who walks with bleeding
 feet.

Though thorns may pierce my
 flesh, dear Lord,
 Let us this mountain climb,
 On utmost height to see revealed
 Thee, glorified, sublime.
 Let others walk the level ground,
 Nor suffer risk nor pain;
 Give me this mountain, rugged,
 steep,

Thy glory, Lord, shall be my gain.

—Sunday School Times.



The majesty and serenity of the Grand Canyon are impressed upon everyone who gazes with rapture upon this handiwork of the Eternal God.

THE POWER OF PRAYER

By HARRY K. HOBART

How wonderful the secret place of
 prayer,
 Where heaven's power, in answer to
 our plea,
 Comes down to work a miracle so
 rare,
 That all earth's shadows seem about
 to flee.
 In secret prayer, we may unlock the
 store

Of unknown wealth and free it for
 the Lord;

Thus, to some distant and ungopeled
 shore,
 Send forth the worker with the blessed
 Word.

So, let us often to this place repair,
 To ask and seek and knock insistently;
 With praise and thankfulness in every
 prayer,

So shall we live our lives victoriously.
 —Moody Monthly.



An enchanting scene of clouds over Mount Rundle at Banff, Alberta, Canada, contributed by the Rev. A. Kujath of Kelowna, British Columbia.



Niagara Falls in all of its awesome and enthralling splendor as photographed by the editor of the ANNUAL.

THE AUTOGRAPH OF GOD

By ARCHER WALLACE

A visitor to Niagara Falls stood before that vast natural panorama with awe and admiration. Something within him was deeply stirred. To a stranger near by he said, "It makes you feel you want to pray." Although he was separated far by time and space from the man who wrote the Eighth Psalm, he felt the same thrill of awe as the one who said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

There is always a danger that we may become so accustomed to the beauty and grandeur of God's world that the sense of wonder may leave us and, with it, our humility and gratitude. That was a pathetic lament the prophet made regarding the unrecognized love of God: "I taught Ephraim also to go, holding them by their arms; but they knew not that I healed them" (Hosea 11:3). Here was a protest against spiritual blindness and cold indifference.

It is from such indifference and worldly-mindedness that we must pray to be delivered. We must not let familiarity with the marvels of God's world leave us unmoved. We must recognize the miracles of God — gracious, strange, and true.

Beauty is the autograph of God written clearly upon all his works. Whenever that truth is understood it elevates the soul and brings new meaning to life.

—Young People.



Beautiful Dream Lake in the rugged Rockies of Estes Park, Colorado.

THE BIBLE

This poem and "My Trust" and "A Prayer" (page 13) are by Mrs. PAULINE MILLER WILCOX of Chicago, Illinois.

Thy Word, O blest Redeemer,
I've hid within my heart
To light my earthly pathway,
From it I'll ne'er depart.
A lamp, O blest Redeemer,
It shall be to my feet,
That I might be a victor
And stand in thee complete.

MY TRUST

He only is my Rock; I shall not be moved;
He is my Defence, in him I am approved;
He only is my strength, my refuge is in God;
My glory is in him, his Name I'll ever laud.
Salvation is in him; I'll trust him evermore,
And thank him better when I reach yon golden shore.

WANTED — A MESSENGER

The Lord Christ wanted a tongue one day,
To speak a message of cheer
To a heart that was weary and worn and sad,
Weighed down with a mighty fear.
He asked for mine, but, 'twas busy quite,
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for him
To run with gladsome speed,
But I had need of my own that day;
To his gentle beseeching I answered, "Nay."

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way,

While the dear Lord grieved, with his work undone
For the lack of a willing heart!
Only through men does he speak to men,
Dumb must he be apart.
I do not know, but I wish today
I had let the Lord Christ have his way.

—Author Unknown.

churches themselves. Not only do Communists imprison Roman Catholics and Protestants; Roman Catholics are ready to persecute Protestants, and certain Protestants to a lesser degree deny Roman Catholics and others full liberty.

Governments completely totalitarian, church-state alliances, and materialistic secularism combine to make the existence of free churches a matter of deepest concern.

THE CHALLENGE

Having committed ourselves from the beginning to the principles of religious liberty as derived from the Word of God, we as Baptists now RE-AFFIRM our historical position and pledge ourselves to seek for all men the right of free and unhindered access to God and the right to form and propagate opinion in the sphere of religion without interference by civil and religious powers.

We believe that every person has the right to express his religious beliefs in worship, teaching and practice, without moral, social or political penalties. We stand against tyranny, whether of state or church, and condemn as against the will and purpose of God any acts which outrage the conscience of freedom-loving people.

CONGRESS NEWS

The next Baptist Congress will be held in London, England, in 1955.

The Baptist World Congress book with all of the Cleveland addresses is available at the Roger Williams Press at \$4.00 a copy.

We support the Universal Declaration of Human Rights, as adopted by the United Nations, and emphasize that these rights include for every person "the freedom to change his religion or belief and the freedom either alone or in community with others and in public or private to manifest his religion or belief in teaching, practices, worship and observance."

APPEAL TO ACTION

Realizing that a challenge to certain churches is a challenge to us all, and that we are not alone in this struggle for freedom:

We appeal to Baptist churches throughout the world to lead in the proclamation and practice of religious liberty.

We appeal to Protestant state-churches and other churches which hold a dominant position, to cherish and promote the principles of religious liberty, granting to Roman Catholics, Jews and members of other religious

The Constitution of the Baptist World Alliance states that one of the primary purposes of the Alliance is "the safeguarding and maintenance of full religious liberty everywhere, not only for our own constituent churches, but also for all other religious faiths"

groups, and to those who acknowledge no religious faith, the same rights and privileges which they demand for themselves without discriminations or disabilities.

We appeal to the Roman Catholic Church to abandon its discrimination against or persecution of Protestants and Evangelicals and all others in Spain, Italy, Portugal, the Belgian Congo, Mexico, Argentina, Colombia and elsewhere, and to unite on an equal basis with all freedom-loving

apply the principles of the Universal Declaration of Human Rights to nations and territories now under the domination of any one particular religious force (whether Islam, Roman Catholicism or Protestantism) as it has already done in the case of countries dominated by Communism, bringing them before the bar of world opinion, and refusing them entry into the group of freedom-loving nations until they have demonstrated that they intend to abide by the Declaration both in spirit and in practice.

We appeal to all nations to demonstrate their support of the Universal Declaration of Human Rights by ratifying the Covenant designed to legalize the Declaration.

CAUSE TO REJOICE

We rejoice to be meeting at this time in a country which has a noble tradition of religious liberty, as safeguarded in the Constitution of the



—Photograph by Leuschner

From all races and nations around the world they came to Cleveland, Ohio, for the 8th Baptist World Congress in 1950.

Left to right the women represent Portugal, United States (Miss Gretchen Remmler of Forest Park, Ill.), China, Germany (Miss Erika Schmidt of Berlin, Germany), Africa (Mrs. J. T. Ayorinde of Lagos, Nigeria), Hawaii and Cuba.

people against totalitarianism and for complete religious liberty.

We appeal to the rulers of Communist countries to cease their policy of discrimination against religion and to refrain from intimidating Christian churches and their leaders by arrests and threats of arrest, and also from hindering Christian organizations for the service of youth and the public manifestation of the Gospel.

We appeal to the United Nations to

United States of America and in its Bill of Rights, and maintained throughout the generations in a tradition of free churches in a free state, which we are confident will, under the guidance and blessing of God, never be overthrown.

We ask God, who alone is the Lord of the conscience, to lead mankind forward out of darkness into light, out of falsehood into truth, out of fear into freedom.

and black, yellow and brown and red, were together as one. The Cleveland hotels were equally open to all. The association office was asked by someone how many Negroes were registered. When they said they did not know, the explanation given was that they did not register Negroes or whites or any other race, **only people**. One white family found two colored men at their door saying they were assigned lodging there. At first taken aback, but nevertheless accepting them, the family later was highly elated over the excellent spiritual fellowship they had had during those days.

3. The missionary outreach of Baptists is not only extensive but intensive as well. Around the world Baptists go not only with contributions but also with life in prayer and thought.

4. The strong vital faith of the Displaced Persons was a real inspiration to him as he thought of their terrible hardships and sufferings. Would to God that our faith were strong enough to endure such testings!

THE BAPTIST OUTREACH

Two others at different times voiced their feelings about the wide-spread concern of Baptists over the salvation of the world and the faithful preaching of the Good News in Christ. We hardly know what others are doing and how they work with the Gospel. Here was a real opportunity to feel the spirit of others in their devotions and tasks.

Others spoke of their happiness in finding fellowship, local and worldwide, despite differences. No two of us may see the same things as we



The insignia of the 8th Baptist World Congress held in Cleveland, Ohio, from July 22 to 27, 1950.

look in the same direction, but if we are Christians we do see the Christ, and he is the basis of our fellowship. One home entertained two delegates from England and two from France and found their fellowship equally satisfying. Later the family met a long lost friend from Germany with the same heart-warming experience.

Dr. A. C. Archibald, Baptist director of evangelism in Cleveland, voiced himself, as well as the feelings of others declared to him, about a greater view of the importance of missions. All these delegates were the product of our missionary endeavors. The churches of Siam and India, China and Japan, Nigeria and Australia and other countries, founded by our missionaries had sent these who themselves were converted through their efforts on our behalf. We of the home field had produced these fruits for Christ's sake.

"This should end all feeling of defeatism over missions, and we should feel girded with new power and

strength for the still immense tasks ahead. This is a strong call to return to a virile evangelism. In terms of missions we are a world power; we cannot afford to fade away into separate corners." The world indeed has grown small in terms of communications, but in terms of tasks we are just feeling its size.

What the attendance upon such a world congress does to one cannot really be described, it must be experienced. Its educational values and inspirational challenges can best find expression in a renewed consecration to our tasks as world ambassadors of the eternal Christ.

"COME BACK SOON!"

"The Cleveland Plain Dealer" had a fine editorial one day, "Come Back Soon," which we think all residents could use as their expression about the Congress: "As the Congress of the Baptist World Alliance nears its close, one could wish that similar feelings of respect and appreciation on the part of Clevelanders generally could be felt for all large conventions which will come to Cleveland in the future. The Baptists, in our opinion, have set a pattern which could well be emulated. They have been kind, friendly people, pleased with what was done for them, pleased with Cleveland, interested in the city's sights and sounds, interested in their own serious programs. Kindness and gentility have produced kindness and gentility in turn, as they always do. We do not know when, in the course of events, Cleveland may be considered for a subsequent congress of the Baptist World Alliance. But we hope it will be soon."

Manifesto on Religious Liberty



Mid-Century Call to Religious Freedom

(Adopted by the Baptist World Congress, Cleveland, Ohio, July 25, 1950)

WE BAPTISTS of the world VIEW with grave concern the restrictions upon conscience and the deliberate religious persecutions which are now taking place in many parts of the world.

We are distressed to learn that restraints are placed upon the preaching and teaching of God's Word; that religious instruction, particularly of young people, is hindered and Christian youth movements are prohibited; that there is interference with the training of the ministry and the ap-

pointment of church officers; and that obstacles are placed in the way of public evangelism and missionary work.

The principle of separation of church and state in some areas, even in places where it is now practiced, is seriously questioned; officers and members of churches have been arrested and imprisoned on an increasing scale both in Communist countries and others where the Roman Catholic Church is dominant.

Moreover, we regret to note that in a few nations, where there are es-

tablished Protestant churches, minority religious groups are sometimes subject to legal disabilities.

Viewing this violation of religious freedom and basic human rights, we are led to DECLARE that at no time in the history of Christianity has there been greater danger of losing sight of the principles and ideals for which it exists. The danger is increased by the fact that liberty is being denied by those who profess to cherish it. Violation of conscience arises not merely in Communistic territory, but sometimes even within the

task was accomplished with a minimum of complications.

While the Baptists were in town, every one was impressed with the smoothness of operations. From an organizational point of view it just about reached the acme of perfection not only in the opinion of those involved in the tasks but of the visitors as well. This was voiced many times. The program under the efficient presidency of Dr. C. Oscar Johnson not only ran on schedule, but it was all very masterfully done and characterized by Christian grace. One man said: "It (the convention) was so smooth and efficient that we hardly knew it was there." Another wrote: "Say, that really clicked, and to make a thing as large as that click is really something. I thrilled to it all the way through."

In restaurants and cafeterias, in stores large and small, the Alliance delegates were much in evidence with their badges. They comported themselves so well as to gain the respect and admiration of all observers. As to the conduct of the Baptists only one complaint was heard. A representative of the Cleveland Tavern Association registered the dissatisfaction of his group that they received no trade. And that is a compliment! Clerks in stores expressed to the delegates and others their pleasure in waiting on the Baptists.

The overall impression upon the Cleveland residents was most favorable. A banker said: "This thing did something for this town, the banks and the business houses, in emphasizing the spiritual values in today's world." Mayor Burke exclaimed: "I had no idea that anything of this proportion was coming. I think this is the first time in this city that anything like this has happened, in which all races and nationalities have come together on equal footing." And Governor Lausche said: "I have never seen anything like this."

ABIDING SPIRITUAL VALUES

After this convocation had been written into the pages of Baptist history, we all felt ourselves greatly enriched with deposits of spiritual values. The temporary invigoration of the large assembly proved to be not so temporary. Many of these deposits will be permanent from which we will draw for daily Christian living. What are some of these abiding impressions?

Dr. Sharpe expressed himself fervently that "the people had a mind to work, and what cannot be done when the people are one! The unity of purpose and devotion manifested in this Congress was very heartening." This



The Bethlehem manger scene in the pageant, "The Light of Religious Liberty," presented at the Baptist World Congress, Cleveland, Ohio, in which the Rev. Paul F. Zoschke, pastor of the White Ave. Baptist Church of Cleveland, took the part of Joseph (second from left).

was clearly shown, not only in the group that had to toil to make the convention possible, but also by the delegates from the fields around the world. We work, we work together, we work with the same purpose. When next in our routine disconsolation overtakes us, let us ruminate on the Baptist World Congress of 1950.

As one talked with friends about their impressions one heard this unity

reechoed everywhere. Dr. Wade H. McKinney, a colored minister of Cleveland, said he was impressed with four thoughts.

1. The Congress impressed upon him very deeply the "thought of Christian unity, oneness of purpose that transcends all barriers, knitting us all together."

2. The interracial fellowship that was practiced here, for here white



One of the more prominent floats in the Baptist parade through the streets of Cleveland, Ohio, during the Baptist World Congress in July 1950, calling upon Baptists to lift high the Cross of Jesus Christ that all men everywhere might see and believe!

When the Baptists Came to Cleveland

After the Baptist World Congress had been written into the pages of history, the people of Cleveland felt themselves greatly enriched with deposits of spiritual values. These abiding impressions are colorfully described in this memorable article

By the REV. PAUL F. ZOSCHKE,
Pastor of the White Avenue Baptist Church, Cleveland, Ohio

THAT WAS a great day when the Baptists came to Cleveland. This city is a popular meeting-place for many conventions. The American Legion, labor unions, industrial groups and organizations as well as religious bodies of all descriptions, national and state-wide, come here because of Cleveland's commodious accommodations in halls and hotels. This city has been host to the Legion, Jehovah's Witnesses, and several Catholic convocations numbering about 50,000. Now who are the Baptists? And what will they do?

When the Baptists came to town in July 1950, this was a common wonderment. What kind of attitude should the city officials take? What might they expect to happen during the convocation? What should the business people anticipate?

STAFF OF WORKERS

The resident Baptists were also wondering what they should expect. Would our denomination gain in prestige? Or would we be dismissed as insignificant? Could our people really stage a big-time convention in this city? Baptists, by and large, are

common folk. There are not many aristocrats among us. The task of entertaining a world convention of expected 30,000 visitors seemed gigantic to many of us, and yet we had the faith to do it.

With courage and fervor all wheels were set in motion. Thirty committees with a total personnel of about a thousand worked untold hours to make all necessary arrangements. In addition to these was a corps of 250 ushers and about 60 pages. Many other tasks not easily classified were to be accomplished by hundreds of other volunteers. It has been estimated that close to three thousand persons shared in various assignments. The Cleveland Baptist Association had about forty-five extra full-time employees on its payroll for several weeks.

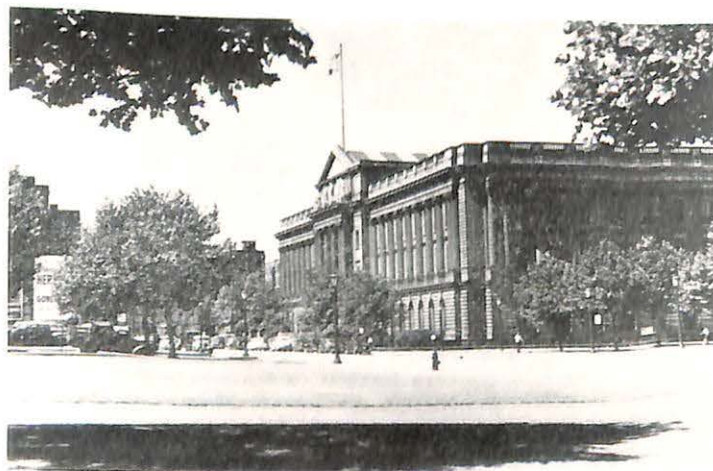
For the special music in the stadium service a mass choir of 4200 voices was enlisted from churches in an area extending from Buffalo, N. Y., to Pittsburgh, Pa., and from Cincinnati, Ohio, to Detroit, Mich. Many churches sent their full choirs by chartered bus on paid registrations. A youth choir of five hundred voices largely

from Cleveland added its contribution in some of the sessions. The beautiful soprano renditions of lovely Adele Norman of Chicago, Ill., will linger long in the memories of all.

The pageant, "The Light of Religious Liberty," written by the executive secretary of the Cleveland Baptist Association, Dr. D. R. Sharpe, had a cast of about nine hundred participants. Not one of them was a hired dramatic professional. They were all recruited from the ranks of local churches with a number of the ministers playing leading roles. (See accompanying picture. Editor.) Rehearsals were held over a period of more than two months with various episodes assigned to different evenings of the week.

A WELL PLANNED CONGRESS

The task of housing so many visitors was accomplished by a very efficient staff of housing committees. About seven thousand hotel rooms and about twelve thousand rooms in private homes of all denominations, even Catholic and Jewish, were engaged. Added to these were several motels and dormitories. This gigantic



The County Court House (left) and the Terminal Buildings of Cleveland, Ohio, which were seen by thousands of Baptists at the Baptist World Congress in July 1950.

fessors do not now divide their teaching time between collegiate and theological subjects as formerly. All their time can now be devoted to the teaching and studying of theological subjects, which makes it possible for the Seminary to offer more thorough courses and an enlarged curriculum.

MINISTRY TO CHURCHES

Another objective in our removal was the desire to be located more centrally in the population of the churches of our denomination. This has especially been attained in Sioux Falls. By car or train it is possible with one day's travel to reach at least two-thirds and four-fifths of our denominational constituency. Never has there been such a demand for pulpit supply in our churches for professors and students for Sunday services as is the case now. Churches desiring such service must make their requests well in advance of the date when they wish such supply, especially if certain personalities are desired. Thus, for an overall service to our beloved denomination Sioux Falls has been a very happy choice.

Because of this proximity to our churches there is a greater mutual interest between churches of our denomination and our Seminary. In other words, teacher and student alike are more conscious of the needs and desires of our churches, while the churches have greater interest in and concern for the students, teachers, and work of the Seminary as a whole. We trust that this mutual interest and concern will grow in the years to come and will result in a more united, more spiritual and more vital denominational life.

Since the Seminary is the only theological educational institution of its kind in Sioux Falls and immediate vicinity, it enjoys a position among the Christian churches of all denominations such as it has never had before. This gives it a community and interdenominational consciousness which is wholesome to its students and constituency. It is respected among all the Baptists and other denominations. Students therefore are already in demand in the many churches in Sioux Falls which is truly a church going city.

Pastors and students for full-time Christian service in churches other than Baptist churches are enrolling in the Seminary for their training. Thereby our Seminary has entered into a new era of religious influence and training comparable to all other Baptist seminaries. We trust that this community and world service will grow as the Seminary becomes more established and as it grows in its curriculum and student body.

Bricks, mortar and material equipment do not of themselves make a seminary. We recognize that the real worth of the seminary is found in its student body and its faculty. Yet no one would contradict the statement that equipment has a great influence upon the spirit, efficiency and life of an educational institution. Herein we find a great difference between the physical plant of the Seminary in Sioux Falls and that which was ours in Rochester, N. Y. The building in Rochester had been erected for a for-

Here in Sioux Falls we have dormitory, classroom and administration buildings which in all respects are fireproof and modern in design. Fire insurance men give us the lowest rate for fire protection. The beautiful, bright and cheery classrooms, dining room, and dormitory rooms will aid much in the maintaining of a high cheerful atmosphere. There is something stimulating, encouraging and winsome in being the occupants of a brand new, modernly equipped, educational institution or home. This will



The Students' Chorus of the North American Baptist Seminary, Rochester, N. Y., of twenty years ago in 1931 under the direction of Edmund Mittelstedt.

mer generation and had met the building requirements of its day very favorable. It therefore served the denomination most effectively through the years in the training that it gave to its future ministers.

BUILDINGS AND EQUIPMENT

However, fire laws and building construction have so changed that various areas of the old building no longer could pass the requirements of the safety commissioners and needed expensive alterations. Likewise, wooden window sash and other frame parts of the building had shown the effects of years of wear by weather and use, so that replacement was necessary. Plumbing and heating installations no longer were adequate for the needs of the residents. Had all of these changes been made a huge sum of money would have been invested in the building which still would have remained an old building.

help the students ever to seek to keep the Lord's house and the Lord's possessions in the most attractive and winsome appearance.

To the Lord, to the people of our denomination, and to our denominational leaders we express deepest appreciation for every and all contributions. To the faculty and student body praise is expressed for their co-operation and pioneering spirit in this great new venture of the Seminary. It is our prayer that in us, in our students, and in our constituency, God's will for us as a Seminary and as a beloved denomination shall more and more be realized.

Postscript by the editor—The dedication of the new Seminary buildings was held with festive exercises from Nov. 2 to 5, 1950. A very attractive souvenir booklet was distributed at the time. Copies of this 24-page brochure are available without charge by writing to Headquarters, Box 6, Forest Park, Illinois, and stating the number to be sent.

Our Seminary at Sioux Falls

The North American Baptist Seminary has entered a new era of religious influence and training comparable to other Baptist seminaries, and thereby with new buildings and improved facilities it is ready to serve God and the denomination more effectively than ever before

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

I HAVE been asked to write an article on the removal of our North American Baptist Seminary to Sioux Falls, S. Dak., with special emphasis on what it has meant to the Seminary and how the Seminary fits into our denominational setup and into the religious life of the community. To fulfill that purpose this article has been written.

It is needless to say that the full meaning of the removal of the Seminary to Sioux Falls can as yet not be given. Likewise, the overall contribution of the Seminary to the religious life of the city at Sioux Falls, of its outlying area and of the denomination, cannot at this writing be clearly presented, since the new buildings of the Seminary have only recently been completed. In fact, the Seminary was still dependent upon the use of the facilities of Sioux Falls College until a recent date, and thus has been until recently the recipient of the contributions of the college and its constituency. We are most grateful to the college and the city of Sioux Falls for their gracious service to the Seminary

during this more or less lengthy removal and building period.

Nevertheless, at this time several objectives have already been attained which have meant much to our Seminary. Degree granting privileges have been secured through the obtaining of a charter in the state of South Dakota. Thus, the Seminary is able to offer two theological curricula, one of which leads to the Th. B. degree, the other to the B. D. degree. The former degree requires two years of collegiate work and three years of Seminary studies. In May 1950 we were privileged to graduate the first class from the North American Baptist Seminary with the Bachelor of Theology degrees. This brings to our students the recognition in the theological world which it should long have had but could not because of certain circumstances.

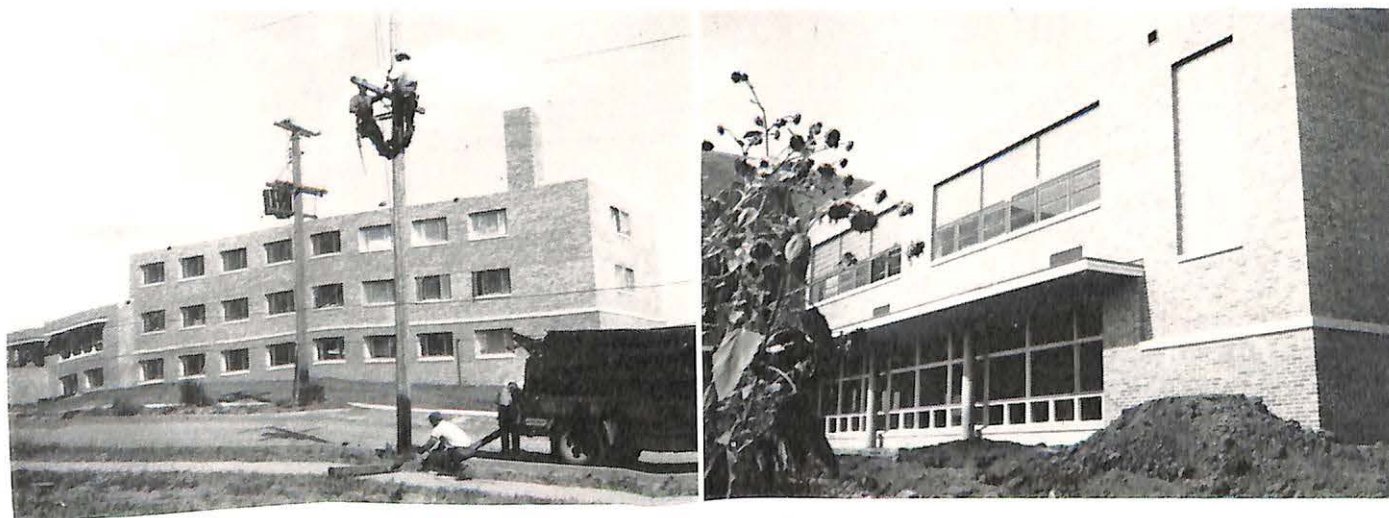
SEMINARY DEGREES

The B. D. degree is conferred on graduates of the Seminary who enroll with a B. A. degree from a standard college and complete three years of theological studies in our Seminary

after having met the necessary scholastic requirements. We are pleased with the number of students who are now enrolled in this Bachelor of Divinity course.

Another objective which has been attained is the recognition of the Seminary by the Veterans Administration. The Seminary has been fully approved by this administration and is given all the rights and privileges due to veterans as incorporated in the G. I. Bill. Prospective students who wished these privileges in the past had to go to other theological seminaries. Now we can offer them the same benefits as other recognized schools. We are grateful for this attainment.

The connection with Sioux Falls College, though not formally made by a written agreement, is a very beneficial and happy one for both institutions. Pre-theological students who plan later to enter our Seminary can take either two or four years of collegiate work in Sioux Falls College under Christian professors and in a Christian atmosphere. No longer are collegiate subjects taught in the Seminary. Therefore, the Seminary pro-



The North American Baptist Seminary buildings in Sioux Falls, South Dakota, nearing completion, showing electrical workers of the city on the job and the dormitory at the left and the administration building at the right

A Faith and Joy to Live By

Original poems by MR. J. E. PATTERSON of Costa Mesa, California

GIVE ME FAITH!

Faith looks beyond life's little day
Where mists and shadows fall,
And sees a beauty of a life,
Where nothing will appall.
Faith lends a glimmer to our life
Which brightens every hour,
And gives our mortal being hope,
Adds strength and gives us power.

Not only for the future life
Does faith hold steady strong,
But for the daily deeds we do,
It's faith that helps us on;
And when on him we cast our all,
Content his care to know,
Faith whispers words of peace within,
And sets the heart aglow.

Give me then faith to lift the veil
To things of life beyond,
A faith that will not be deposed
Though trouble to me come;
But strengthened, if some cross I bear,
In him who knoweth all,
My faith will rest secure in God,
Who answers when I call.

—o—

GOD'S ALERT FOR THE CHRISTIAN

I would be alert and ready
When the Master comes for me,
When I change this earth for glory,
Where with him I then shall be,
In a moment, a transition,
A great wonder it will be,
What our faith now holds in prospect,
Fully realized then we'll see.

Beyond our time I would not limit,
My existence let expire,



Mr. J. E. Patterson, a member of the First Baptist Church, Costa Mesa, Calif., who is also a poet of renown in the state of California.

I would seek the throne up yonder,
Where forever is desire —
That in Christ there is fulfillment,
All desire shall there be met!
There is nothing that's unfounded,
There is nothing to regret.

So beyond my faith is anchored,
And unfailing it will be,
For the Master ever liveth,
Who will give his care for me.
There a joy beyond a measure

We will meet without request,
And the one who's gone before us
Will prepare this place of rest.

—o—

THE PAUSE THAT REFRESHES

In the secret of God's presence,
I would gain new strength and power.
I would learn a useful lesson,
In the quiet of some hour; —
Undisturbed by noise and glamour,
Which would draw from him apart,
In the quiet of my closet,
I would learn the better part.

Greater far to share his presence,
With the blessings he'll bestow,
With the fulness of a measure,
Which his love to me will show —
Than to have the cheer of thousands,
With acclaim the world would bring,
And to never know the richness
Of a quiet hour with him.

Give me faith to grasp the greatness
Of a love beyond compare,
Of the power I gain for service
In some quiet hour of prayer;
There my purpose gains refreshment
For some task I should assume,
I'll go forth to glean a harvest,
In God's garner, there is room.

—o—

CALIFORNIA, THE GOLDEN

California, land I've looked for,
Land where sunshine gives me rest,
Where fruits and flowers are growing,
And where climate is the best.
Here I've seen my fond hopes realized,
Here I've seen my dreams come true,
And out here in California
Is a sweet voice calling you.

(Continued on Page 48)



In 1950 the First Baptist Church of Costa Mesa, California, dedicated its new educational unit with impressive services, as shown at left and right. Costa Mesa is a thriving city a few miles from the ocean and near Los Angeles with its picturesque MacArthur Park shown in the center picture. The Rev. P. G. Neumann is pastor of the Costa Mesa church.

and special cases for people as far away as England and Okinawa. This too I had to give up. So I began a printing business and in seven months had to sell out. God was not with me in these, but they served as stepping-stones. I was not satisfied and felt that there was something which I had missed along the way somewhere.

In order to have something to do in my spare time, since I cannot sit around like some people, I rented a small room close to my place of employment and there started to paint and to forget my troubles. First, I painted a few scenes and then studied and started work on my version of the head of Christ. After this, I painted the Crucifixion and, while working on this picture, my thoughts went back to the time when I first started in the bindery and the advice my mother gave me.

She told me that I should learn first and then take in Bibles for repair since so many people have learned to love the Book they were used to read and in this way I could render a valuable service. I mulled over this a few days and talked it over with an old friend of mine who thought it was a good idea. Then I told my wife that I was going to start just one more business, **THE BIBLE HOSPITAL**. She liked the idea but we prayed about the matter for some time. I could not get away from the thought and so finally started "The Bible Hospital" in 1944. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock, and established my goings" (Psalm 40:1, 2).

GOD'S BLESSINGS

We felt that this was God's will for my life. Shortly after starting the business, God gave us a regular customer, a large distributor of Bibles, who gave us almost all the work we could do, while some advertising took hold. Then the Lord confirmed it by giving us a number of unsolicited writeups, first in newspapers all over the country, followed by such magazines as "The American," "King's Business," "Christian Life and Times," "Guideposts" and others. Also strange, as it seems, these accounts have appeared in about 30 other publications but which we have not seen.

God also gave us a son, Herman E. Balka, who has now learned the trade and binds Bibles excellently. My wife does the repair work on torn pages and the sewing, and so we three get Bibles from almost every part of the globe. We give God all the praise, since without him we can do nothing. "Be still and know that I am God" (Psalm 46:10).



Herman Balka, who works in his father's "Bible Hospital" of Dallas, Texas, is also a youth leader in the Carroll Avenue Baptist Church of that city.

JESUS CAME TO BANSO

(Continued from Page 21)

hospital. It is nothing short of "magic" to the natives! Many will find not only refreshing water at Bansa now, but they will also hear of the Living Water which Christ has for them.

What is ahead for the Bansa Baptist Hospital? The number of sick people show that there is a definite need for it. Bamenda, the nearest government hospital, is 65 miles away. For hundreds of miles on the other side there is neither doctor or hospital for the countless sick. The need is there, and the interest is there. People are fast losing their confidence in "country-medicines," and their native witch-

doctors. The Christian way of caring for the sick appeals to more and more. Hospitals without this Christian emphasis are to most natives only the last resort before they die. They come to Bansa in order to live.

Will we be able to meet this great challenge that God has given us? Will we be able to take in more sick, or must they be sent back to their pagan ways to suffer? Will the new wards which are so badly needed be built? Will the over-crowded situation be eased so that the doctor and nurses can have room to care for the sick? Will the ministry among the mothers and babies (Africa's better future depends on them too) be enlarged?

What is needed? Wards for sixty to eighty patients. Out-patient ward for clinics, examining rooms, treatment rooms and dispensary. Maternity ward where classes can be held for future and present mothers. Houses for native staff which are warm and dry. The doctor still travels two miles each way several times daily to come from the resthouse where he and his family live down to the hospital. The missionary nurses live under a grass roof held up by termite eaten sticks. White patients have no place to stay except right in with the nurses.

WHEN JESUS COMES

Because God has given us this task, we feel definitely that it is his will that we meet the needs facing us as soon as possible. Plans have been made for larger and healthier quarters. Several natives have given their own trucks to haul stones for the buildings. Others will carry stones to pay for medicines for some relative. Everyone sees we cannot go on this way under these cramped conditions. The missionaries feel that the Christian friends at home, who have responded so wonderfully to other needs out here, will also let God use them for the Bansa Baptist Hospital.

"When I was sick, you took care of me." Jesus gave his example along with these words. Will our response to this need show our devotion to the Great Physician? Will we continue in his footsteps to show compassion on the multitudes? Will we be willing to make real sacrifices that his Name might be glorified even more through the healing ministry of the Bansa Baptist Hospital? Sing over the words of that beautiful song: "When Jesus Comes." Will you help that he might bring healing and life to the countless sick of the Cameroons?

THE FACE OF CHRIST

What can strip the seeming glory
From the idols of the earth?
Not a sense of right and duty,
But a sight of peerless worth.
'Tis the look that melted Peter,
'Tis the face that Stephen saw,
'Tis the heart that wept with Mary
Can alone from idols draw.
Draw, and win, and fill completely,
Till the cup o'erflows its brim.
What have we to do with idols
Since we've companied with him?

—J. Stuart Holden.

for good attendance. At this time I also started to go to a Bible School.

Right here, I wish to say something which I have learned from experience about the free will of man. I had always heard that man could do as he pleases since God gave him a will of his own. I do not believe this. Some people may have their own will and they use it too, but when God lays his hand on you and has marked you for some special work, you may try to get away and do as you please, ("Jonah did too"), but whatever you do other than the will of God will turn to failure. To be sure, he will let you earn enough for food and clothes, but there will be no satisfaction or peace.

I could always feel some power outside of me holding me to certain channels. The sooner we find God's will out for us, the better!

As I was going to Bible School, I thought that surely this is what God wants me to do. I studied hard. I even went out to small pastorless churches to preach, and several times supplied at the home church in the absence of the pastor. God had other plans for me and so placed obstacles in the way that I had to give up going to school.

After this came an intense desire for my own business. But before I tell you of this, let's go back to the time when I was sixteen. At that time I tried to figure out what my life's work should be but, try as I might, I could not make up my mind. God had plans for my life which were not then plain.

At that time he literally pushed me into the bindery. It looked like an accident at the time. Now I can see that God had his hand in the matter, though it came about in a rather unorthodox way. I had run away from home. My intentions at the time were entirely different from what they turned out to be. At first, I did not like the trade of bookbinding but soon I became handy with the tools of the trade and so stayed in one place twenty-two years, where I learned everything that a good hand binder must know.

PRINTING ESTABLISHMENT

Returning now to the time of the desire for my own business, I tried drafting and show-card writing, but could not get enough business for a while. I did not want to compete with my employer in starting another bindery, although my better judgment told me this was what I was best fitted for. "Let every man abide in the same calling wherein he was called," (1 Cor. 7:20).

So I started a business in leathercraft, which is closely related to book binding. I made quite a few billfolds

INTERESTING THINGS PEOPLE DO



Rare copies come to the bindery to be repaired and rebound.

Bible Hospital

By ESTELLE WILLIAMS

Probably few people in the world have handled as many treasured copies of the Bible as has O. E. Balka of Dallas, Texas. Balka, with his wife and son, operates what is perhaps the only "Bible Hospital" in the world — a bindery which deals principally in Bibles.

Repairing an average of 300 Bibles a month, Balka's peak was reached one April when he mended more than 600. Tattered copies from all over the world come to his small shop. Sometimes the Bibles are so frayed that each page requires minute attention. Usually people want leather or imitation leather covers replaced. Sometimes velvet cloth is used. In other copies, pages must be reinforced, new bindings provided, and gilt edges restored.

The oldest copy of the Holy Book repaired at the Balka Bindery is a 270-year old German Bible. Brought in by a well-known Dallas physician, this ancient book is 12 by 18 inches, bound with board, covered with heavy leather sewed on leather thong. Balka had to resew some of the loose pages and replace part of the leather thong.

Another old Bible recently repaired was a Czechoslovakian Bible, made in 1736, and writ-

ten in the old-time Czech language. It was also bound with board covered with leather.

Other Bibles with colorful records have passed through the Balka shop. Once an old Methodist preacher brought a worn Bible which he had held on two divergent occasions — the night a notorious criminal found Christ, and on another night when the famous Texas Governor James Hogg was converted during a revival at his tabernacle.

Although Balka began working in a bindery when he was sixteen years old, it wasn't until 1944 that he established his "Bible hospital." Possessing a host of talents which include writing, painting, music and leathercraft, he found it difficult to decide just what his work should be.

However, his interest in Bibles goes back a long way. When a small boy in Sunday School, he used to look at the Bible and song books and wonder how they were made. Now he feels secure in his work. "There is no doubt about it any more," he declares with assurance, "I have found my place."

—Reprinted from
"Christian Life."

I Heard God's Call

The glory of God's call was experienced by this Christian layman of the Carroll Avenue Baptist Church, Dallas, Texas, to establish "The Bible Hospital" and to bless its ministry until it is now known throughout the world

By MR. O. E. BALKA of Dallas, Texas

took years to come to the knowledge of what was really wanted of me. I will try to relate, in part, how this came about.

At about the age of seven, I felt that God wanted me for something, but at the time I could not make out what it was. At first, I used to wonder about the funny characters people called "the alphabet" and how they could possibly make words. I often took a book and studied these "characters." That was at the age of four and five. At six I started to school and soon learned the alphabet and to read. Thereafter I read everything I could get hold of, including the Bible.

I often went to a little grove of trees a short distance from the house to have a talk with God and to ponder and to wonder just what God wanted me to do. To become a preacher seemed out of the question since I was the most bashful farm boy you

ever heard of. Besides, I was not a model Christian boy either, so I soon dropped the thought. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jeremiah 17:7).

Through the years I tried one thing after the other, one business after another. I found that the things which I did with my hands were the most successful. I became a trapper, raised extra patches of corn and cotton, and later when we moved to the city I tried my hand at cabinet making, fancy scroll work, often drawing my own designs. I designed and built the first model Zeppelin and sold blueprints as far away as Africa, but all these things passed away. They were only steppingstones.

I finally decided I would have to preach. This was while I was superintendent of our Sunday School. At the time I painted a lot of pictures and gave away quite a few of them

Mr. O. E. Balka of Dallas, Texas, has found the place of God's calling for himself at the Bible Bindery or Hospital in Dallas which has become known throughout the world.

"God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:9).

I HAVE HEARD people tell how God called them for some special work in his kingdom, but they were mostly those who became preachers, teachers, missionaries or evangelists. I've often wondered why God did not call men for some secular work according to these people, since the earth and the fulness thereof belong to him. Would it not be reasonable, because everything belongs to him, that he would need farmers, electricians, engineers and even ditch diggers? I think so.

THE WORD OF GOD

If we only stop to think a moment how much God loved man, we will soon realize that this is so. He needs the farmers and cattlemen as well as others to feed his people. He also needs all of the other professions for the same reason and to give his people some of the comforts of life in order to make his work on earth prosper. There are, of course, some of the lower order of professions which are of the devil.

I personally heard God calling me when I was still quite young, but it



Mrs. Balka also works in the "Bible Hospital" skillfully repairing the damaged Bibles and carefully preparing them for the rebinding job.

THE DOCTOR ARRIVES

When Dr. Chaffee arrives, the hospital staff bell rings. The whole native staff gathers with the missionaries for Bible study after a peppy song service led by the "singing doctor." Prayer petitions are raised that each workman might really serve Christ that day, that the sick might have their fears taken away, that those who serve might have wisdom, that those who are operated on may be helped, that Christ's Name might be glorified in every activity in that busy place.

The line-up of out-patients with bandaged legs, arms, heads, with bottles to be filled with medicines, with assorted aches and pains, grows each minute. But first they have a little service. The church teacher, one of the native staff, or one of the missionaries leads. Then Mr. Martin, the nurse (who was adopted along with Banso hospital) sees them all. Those who need special examination or treatment are to wait for the doctor. The dispenser opens his little window and prepares to hand out his pills, lotions and potions according to Mr. Martin's or Dr. Chaffee's orders.

Dr. Chaffee visits each bed in the wards. He talks and jokes with them all. He explains to some why they cannot have red pills like the one in the next bed, or why they cannot have all their medicines given by the "needle." Myrtle prepares sterile supplies in the operating room. "Kitty" visits the maternity ward, giving instructions to new mothers, or spanking life into a brand-new "chocolate drop." The Roman Catholic church refuses to baptize babies born at the Baptist Hospital. But still the mothers come to us. This may be due in part to the native mid-wife who is also a Catholic. God has used her in a great way, even in our Baptist Hospital.

OPERATION DAYS

Operation days are exciting to everyone. As doctor and nurses prepare for the operation, prayers go up to the Great Physician to prepare the patient and take away his fears. When the patient is on the operating table, every capped and masked head bows in prayer, asking for God's guidance, his help and blessing. The anesthetic is begun, and God's work of healing begins. Thus, the sick are relieved of their large tumors, their painful hernias, their abscesses, decayed bones or teeth, and are restored again well and useful. An occasional baby makes its appearance by Caesarean section. Fractured bones are set and splinted. Africa yields great varieties of complaints and sicknesses. Little monotony is found at the Banso Hospital.



Little Zuwar carries her sister Websuh in true African style on the Mbem mission compound.

In between all this work, the rains pour down during the rainy season. The slick roads require fancy stepping to avoid skinned knees or muddy uniforms. Patients huddle against the

walls of the yard wide porch on one side of the hospital. A fire would feel so good to them and even prevent more colds and sickness. Wet clothes stay wet until their body heat dries them. The rainy season certainly does try the health and patience of everyone. Wards are cold and clammy without fires or even enough blankets to keep the patients warm. Still they keep coming to Banso. The numbers continue to grow!

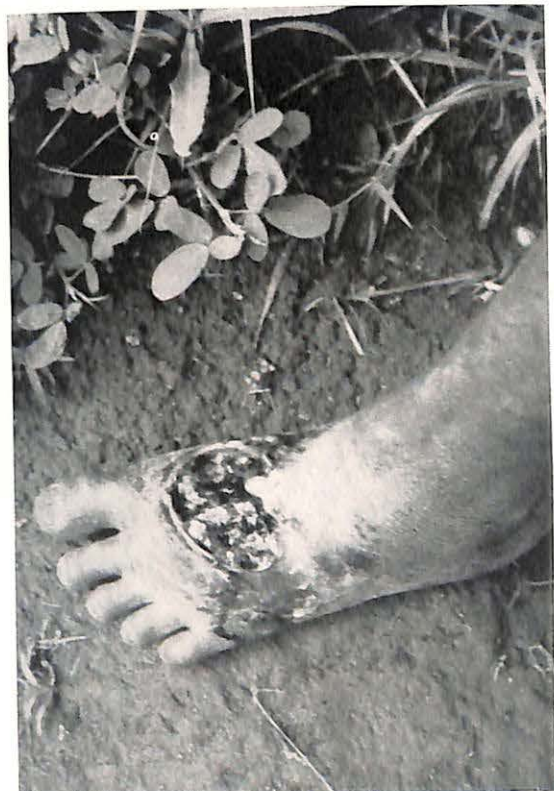
The Banso chief and his people, as well as those in surrounding areas, have taken the hospital, the doctor and the nurses into their hearts. Each person feels it is his hospital and he is glad it is there. Satisfied patients spread the fame abroad. But after trekking many days in rain and heat, patients often find there is no room for them. It is hard to make them believe that they cannot stay because there is no room for them. Perhaps they have struggled for weeks with their own heart and their local medicine men before getting up the courage to come to the mission hospital. Will they wait until there is room? Or will they go back to the native sorcery, witchcraft and darkness to suffer more?

NECESSARY IMPROVEMENTS

A new water supply has been fixed for the hospital. The Rev. Paul Gebauer gave of his busy days and strength to bring clear water to patients, relatives and workers at the
(Continued on Page 24)

A festering open sore on the foot of one of the African patients who came to the Banso Baptist Hospital for treatments.

This picture as well as the others in connection with this article were taken by Miss Reddig in the Cameroons.



When Jesus Came to Bansa

The amazing story of God's bountiful blessings upon the Bansa Baptist Hospital in the Cameroons and the ministry of Dr. Leslie Chaffee so that the need for improvements and additions is tremendous, as related colorfully by one of the hospital's nurses

By MISS LAURA E. REDDIG,
Missionary-nurse Stationed at Mbem, Africa

ONE CAN SEE at once upon approaching the Bansa Baptist Hospital in the grassland interior of the British Cameroons that it is a thriving concern. At least as far as numbers of patients and the amount of work to be done, it is definitely thriving. Just a peek at the improvements on the ground shows care and planning and work on the part of missionaries and natives.

THE BANSA CHAPEL

Not only has there been a steady increase of patients, but something else has been added to the work at Bansa. Before and after the busy hours spent at the hospital, Dr. Leslie Chaffee has supervised the building of a new sun-dried brick chapel. No

ready rise songs of praise to Christ.

At six o'clock each morning, the drum calls people from their warm firesides to begin the day with God. Through rain or sunshine, their happy songs pour forth. Immediately after morning prayers, the native workmen pick up their tools and begin their assigned tasks. The native hospital staff and missionary nurses go over to begin their work among the many sick people at the hospital. Short but alert Tamnjong gives the report of all the fifty patients during the night. Each one's complaints and progress are reported. It must sound as if this night worker really earned his rest, which he must now try to get during the daylight hours. Then the day staff takes over.

how HE loves you! He wants you to be well and happy. That is why he sent us his Son Jesus to show us how to live in his way. Remember him all day today." Thus many sick ones take new hope as they think over the morning's message while lying in pain and amidst pain.

WORK FOR EVERYONE

Everyone gets to work. The very sick natives are bathed. Everyone has to warm up the cold thermometer placed under his tongue. Everyone has to swallow pills or medicines as is ordered on his chart. Relatives roll up their mats from beside or under the beds of their sick ones and make a kitchen fire for breakfast. Soon the hum of voices can be heard at some distance. It is hard to walk in the wards, for every bed is filled. Between the beds are more sick ones lying on stretchers or on a mat on the cold floor. Double-decker beds would mean more floor space, but there is a limit to the sick ones' gymnastics — even for the nurses.

Each evening there is a search for an extra bed or an empty stretcher.

Perhaps, tomorrow is operation day and patients have been promised their operation and a bed some months ago. But then if someone is not too sick, he can be sent home, or else get up so his stretcher may serve in carrying the newly operated person back to the ward. Where to put them all, that is each day's cry! The wards, which boasted three in-patients when Bansa Hospital became ours, now bulge with fifty or more each day.

Nurses Margaret Kittlitz and Myrtle Weeldreyer visit the wards, check orders, give instructions, make assignments of duties, and give out supplies. (Thanks again to our faithful women in America for sending those supplies! Bansa Hospital could not function without your help!) A good amount of the day's work is done before the longest and shortest of our nurses go for their breakfast.



Dr. Leslie Chaffee assisted by Miss Hilda Tobert, missionary-nurse (left), engaged in a major surgical operation on one of the African natives at the Bansa Baptist Hospital.

longer need the Christians and visitors and friends crowd on the narrow back porch of the house of our two nurses. This new structure will mean a lot in the growing evangelistic efforts in this vast pagan and Roman Catholic area. From its windows al-

Morning devotions are held in each ward. A song, Scripture reading, and some words of explanation and comfort are heard. "It is God who kept you through this night. It is God who helped you awake this morning. It is God who is helping you get well. See



—Photograph by Harold M. Lambert

"Fair is the sunshine,
Fairer still the moonlight
And all the twinkling starry host,
Jesus shines brighter,
Jesus shines purer
Than all the angels heav'n can boast."

As the flowers about us delight our eyes, so we should "delight ourselves in the Lord and trust also in him," not only with our eyes, but with our very heart and soul.

FLOWERS IN GOD'S TEMPLE

It has been my privilege to have charge of the ministry of flowers in the Forest Park Baptist Church, Forest Park, Ill., for the past ten years, and I have always felt that flowers in the sanctuary add much to the worship service. Their loveliness is a silent witness in praise of God's beautiful handiwork and of his love for us. They remind us of his providing care, and that we are to take no thought for the morrow, for God is able to supply all our needs.

They also remind us of the frailty of man and our dependence on God, for even the most beautiful and hardy blooms last but a short season. In 1st Peter, chapter one, verse 24, we read: "For all flesh is as grass and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away." And again in Isaiah 40:6: "All flesh is grass and all the goodliness thereof is as the flower that is in the field."

They remind us how swiftly the years of our lives pass and we are gone, and how we should make our lives count in service for Christ.

"Only one life, t'will soon be past,
Only what's done for Christ will last."

Our sanctuary flowers are taken to the sick and shut-ins after the services, and what great joy they have brought to many an one who has been ill! How they do transform a hospital room with their beauty! What cheer they bring, and what loving thoughts they convey! What comfort they are in the hours of pain and sorrow! They bring promise of better things to come, for "eye hath not seen, ear hath not heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

GOD'S GIFTS

Not every one alike appreciates the beauty of flowers. Some can pass them by, even the loveliest of them, hardly even seeing them or knowing they are there. To my mind, these people miss much in life, for if we can see in them the beauty of the Creator, it lifts the soul to praise, and brings God a little nearer.

Truly, flowers in all their beauty are some of God's most loving gifts to mankind, and just as they praise their Creator in doing their best to make the world a more beautiful place in which to live, we would do well to follow their example.

HIS GARDEN

When I was a child they said to me,
"Your heart is God's garden.

Patiently

He labors there to make truth grow,
To quicken love, and root out woe.
No sin must raise its weedy head
In God's most wondrous flower bed."

Today, as I work in my garden plot,
Comfort comes with that childish
thought.

For if God is the gardner, though I be
Graceless, he will not despair of me;
And little by little, beneath his hand,
I must grow more like the garden he
planned.

—Margaret T. Sturges.

GROUNDING IN LOVE

By NELL LATHAM

The mountain pine is fed by snows,
Its roots strike deep, and strong it
grows
To heights where wind of heaven
blows.

Its roots are anchored, firm and fast
In granite girdled earth; and past
The undergrowth it thrusts at last,
And pierces sun-lit, upper air
Above the shadowed valleys, where
It breathes an essence high and rare.

So, in a rock that shall endure
Our souls are grounded, safe and sure,
And fed by living waters pure.

There, rooted in God's mighty love,
We yet may grow to heights above
Where voice of wind, and flight of
dove,

And shining reaches of the air
Are light and life; and sweet and fair
The breath of heaven is given there.

So, grounded in his love we trust
Up from the sod, up from the dust,
To purest heights of faith and trust.

—Watchman-Examiner.

How often we have been delighted to come
across a patch of wild flowers with their
colorful blooms while traveling by car
or by train!

—Photo by Myslis





—Photo by Eva Luoma

The Ministry of Flowers

Truly, flowers in all their beauty are some of God's most loving gifts to mankind. What cheer they bring, and what loving thoughts they convey!

By MISS LYDIA MIHM of River Forest, Illinois

*"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my
hand,
Little flower — but if I could under-
stand
What you are, root and all, and all
in all,
I should know what God and man is."*
Tennyson.

HAVE YOU ever studied a handful of flower seeds? They appear dry and lifeless, and yet, if planted in proper soil, under the influence of warmth and moisture, these little fellows take off their coats and go to work; and before long a wonderful transformation takes place. The seeds germinate and burst, little green shoots push their way with amazing strength up through the ground, and there bathed in God's sunshine and showers develop into

flowers. This has, and always will be, one of God's mysteries to me, for from these little brown seeds, all apparently the same in appearance, come forth flowers of many brilliant and beautiful colors.

Flowers are only one of the many beautiful things created by our heavenly Father, and created by him alone, for as "only God can make a tree," so only God can make a living flower. Oh yes, man can water, man can nourish the soil, man can force growth by artificial sunlight, but he still is not the creator of that flower. And when we think of the myriads of species and the variety of colors of the flowers in this our world, truly, God's handiwork is marvelous before our eyes. What a desolate place this world would be without flowers!

In Matthew 6, verses 28 and 29, in Christ's Sermon on the Mount, he said: "Consider the lilies of the field how

they grow; they toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Oh, the beauty of flowers, and what a feast they are for our eyes, from the humble dandelion (which, when it gets into our lawns, we do not enjoy) to the beautiful rose and lily and orchid. But the dandelions do their best to bring forth their flowers of yellow gold, and when we pass by a whole field of them in bloom, they too are beautiful.

Dr. Clarence Cranford of the Calvary Baptist Church of Washington, D. C., who gave us such wonderful Bible studies at our Laymen's Retreat at Green Lake, Wisconsin (where we also enjoyed the lovely flowers in bloom all about the Northern Baptist Assembly grounds) told of travelling from Illinois to Minnesota and seeing field after field of dandelions in bloom each time he looked out of his train window all the way to Minnesota. That he went home and preached a sermon on dandelions over the radio, and more copies of that sermon were requested than of any other he had previously given.

A FEAST FOR THE EYES

When I wish to call a beautiful picture to mind, I think of the Villa Carlotta in Italy, near Lake Como, which several of us were privileged to visit one day. On this estate, the rhododendrons were in bloom, just hedges and hedges of them, and in every color imaginable from white to peach, cream to deep yellow and bronze, pale pink to deep red, and so on. It was truly a feast for the eyes, and a delight to the soul.

I think when our Lord spoke of the lilies of the field, he was referring to lilies which just grew wild and in profusion, and yet their beauty and wondrous color was truly glorious. How often we have been delighted to come across a patch of wild flowers with their colorful blooms while travelling by car or train, and how they do their best to beautify the countryside in praise of their Creator.

Is there anything more beautiful than a lovely rose or a lily of pure white? Our lovely Lord is called the Rose of Sharon and the Lily of the Valley. In the Songs of Solomon, second chapter, we read: "I am the rose of Sharon, and the lily of the valleys," and we are reminded of the beauty of the Lord and of his purity. It reads: "I am the rose of Sharon, and the lily of the valleys," the most beautiful of all, and he is Purity itself. Here comes to my mind the third verse of that lovely hymn:

of Natural Sciences, oldest institution of its kind in the United States with one of the most important libraries in the Western World; the Benjamin Franklin Institutes and Museum, where the wonders of science are dramatized for the layman.

The Fels Planetarium, one of the five planetaria in the United States is located on the Parkway; as well as the imposing building of the Philadelphia Board of Education; the gem-like headquarters of the Philadelphia Council, Boy Scouts of America; the Rodin Museum, with the famous Rodin collection compiled by Jules Mastbaum, and modeled after the famous Musee at Meudon, France; the Philadelphia Museum of Art, a magnificent building, housing, among other notable collections, one of the finest medieval sections in the world; the Aquarium, the largest in the country and one of the finest in the world, exhibiting over 4,000 specimens of marine life.

FAIRMOUNT PARK

Just above the Parkway lies the exquisite River Drive following the meandering course of the Schuylkill River. Many places of interest are located just off the Drive, but two which you must visit are the Zoo, boasting one of the most varied animal collections in the world, and Robinhood Dell in Fairmount Park, home of the internationally famous symphonic concerts under the summer stars in a natural amphitheater.

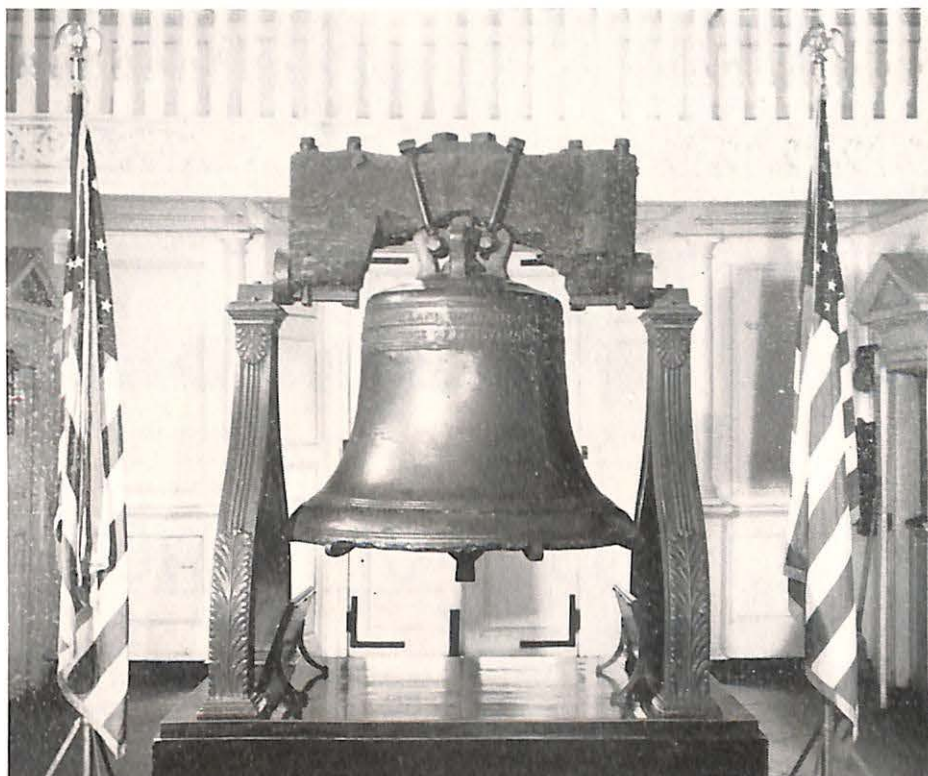
Fairmount Park is the largest natural park inside city limits in the United States. Dotting the knolls and gentle slopes of this beautiful park are a chain of Colonial houses, many of them preserved or carefully restored so that today they present much the same appearance as when Robert Morris, Samuel Breck and many another man of renown in those early days established quiet retreats in these parts far from the hurly-burly of the growing city.

Is this the end of places of romance and interest which beckon to you from Philadelphia? By no means. Here are a few odds and ends to put on your "must" list: The Academy of Music, home of the Philadelphia Orchestra and the city's music center; Bartram's Garden and House, first botanic garden in the United States; Commercial Museum, which houses a permanent international trade exposition; Convention Hall, a huge Italian Renaissance structure built with a hanging balcony so that not a single post interferes with the view in any part of the hall; Delaware River Bridge, among the largest suspension bridges in the world; General Post Office, only one in the world directly accessible by air, water, railway and motor vehicles;

Masonic Temple; Municipal Stadium, seating 120,000 people for football games; Penn Treaty Park, traditional site of Penn's famous treaty with the Lenni Lenape Indians; Pennsylvania Academy of Fine Arts, oldest art academy in the United States; Edgar Allen Poe House; Southwest Airport, which when completed will have capacity for 160 plane movements per hour; the United States Mint, oldest and largest in the country; University Museum, under auspices of the University of Pennsylvania, devoted to

Baptist guests. By 1952 the new Seminary chapel, to be erected at a cost of \$350,000 will have been completed. Philadelphia is also the home of the Judson Press and the Pennsylvania Baptist State Headquarters of the American Baptist Convention, both housed in the Roger Williams Building. Scores of Baptist churches dot the city and represent ministries among every class and race of the metropolis' teeming millions.

But Philadelphia will offer far more than its historical and cultural glories



The famous Liberty Bell, which announced the proclamation of the adoption of the Declaration of Independence on July 4, 1776, is housed in the main corridor of Independence Hall, Philadelphia, Pa. The lettering on its crown reads: "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. XXV, 10).

study of history of mankind; Temple University and the University of Pennsylvania, two of the largest universities in the east; Girard College; Drexel Institute of Technology.

BAPTISTS IN PHILADELPHIA

Philadelphia also offers much that is of interest to Baptists. The great Baptist Temple will house our Conference and has already been introduced to our readers in the 1950 Annual. The thrill of this world-renowned center of Baptist witness, established by the great Russell Conwell, will remain with North American Baptists for years to come.

The Eastern Baptist Theological Seminary is located in a lovely main-line suburb and housed in palatial quarters which are always open for

to the 1952 conclave of North American Baptists. It will offer the fellowship of the most spiritually alert Baptist minority in America today — our own denomination. Philadelphia will be host to a group of people united in spirit by a mutual loyalty to Jesus Christ who have manned the ramparts of spiritual warfare, shunned devious and deteriorating internal frictions, and given themselves without reservation to the great need of our time — a mighty corporate witness to the saving power of our glorious Lord.

Philadelphia will welcome a jubilant congregation of saints bringing to a triumphant conclusion an evangelistic effort to win 7,000 souls. Those glad moments will be a taste of heaven! Together we will give the "City of Brotherly Love" a demonstration of the brethren."



Ministers of the Atlantic Conference churches and several denominational workers at a Christian Workers' Conference held in the Pilgrim Church, Philadelphia, Pennsylvania, in March 1950.

Left to right: Rev. A. Husmann, Rev. W. C. Damrau, Rev. Robert S. Hess, Rev. John F. Crouthamel, Jr., Miss Myrtle Hein (Funnell), Rev. M. L. Leuschner, Rev. Richard K. Mercer, Jr., and Rev. Victor J. Hammond.

house of Thones Kunder, where the Friends issued the first anti-slavery declaration in 1688; the house of the ill-starred James Barron who killed the hero Decatur in a duel; the house of Christopher Saur, who printed the first book in German print in America — the Bible, in 1743; the country home of John Wisler, grandfather of the

great botanist whose gardens we can still visit.

Here you will see Market Square Presbyterian Church, formerly the first Dutch Reformed, where Zinzendorf preached his first and last sermons in America; Germantown Academy, whose early master, Pelatiah Webster, wrote the unique political dissertations which

greatly influenced the Constitutional Convention; Town Hall, with its great bell into which were melted a thousand Spanish dollars to give it the finest tone of any bell in the country; the quaint little Mennonite Meeting House dating from 1770; the house of Dirck Keyser, Mennonite preacher who could repeat any part of the Bible straight through without a slip; Chew Mansion, whose heavy walls defied the American attack on that famous day of October 4, 1777.

FLEISCHMANN MEMORIAL CHURCH

On the borders of Nicetown and Germantown stands a church which means much to our denomination. All of us know well the history of the Fleischmann Memorial Baptist Church, which stands at Ninth and Luzerne Streets, to the honor and glory of Christ, and in reverent memory of that great German Baptist pioneer, Konrad Anton Fleischmann, who came to America to minister to German immigrants at the behest of George Muller, England's mighty man of prayer. In 1843 he established the first organized congregation of German Baptists at Sixth and Poplar Streets in Philadelphia. In 1914 the First German Baptist Church relocated as the Fleischmann Memorial Baptist Church, at its present site. The edifice is in the process of complete renovation and it is expected that hundreds will visit here in 1952 to honor the "mother church" of our denomination.

Visitors to Philadelphia will also want to visit the splendid new building of the seventy-five year old Pilgrim Baptist Church, located at Rising Sun Ave. and Comley Streets. The vigorous congregation is ministering to a new community under the leadership of its pastor, the Rev. Walter C. Damrau. This church and the Fleischmann Memorial Church have given our denomination some of its influential leaders.

The 1952 General Conference will come to Philadelphia in response to the joint invitation of these historic churches.

By no means are all of Philadelphia's noteworthy landmarks confined to relics of olden days. In numerous sections, especially along the tree-lined Franklin Parkway, modern masterpieces of architecture and culture typify the present-day community, third largest and greatest manufacturing center in the country.

This world-famous Parkway offers the beautiful Free Library, one of the largest buildings in the world, with its facade patterned on that of the Ministry of Marine building in Paris. Here too you will find the Academy



The famous Baptist Temple of Philadelphia, Pa., founded by Dr. Russell H. Conwell in 1891 and seating more than 2000 persons, will be the meeting place for the 1952 General Conference of North American Baptist Churches.

the funds to support the patriot cause.

The early settlers of the city were predominantly English Friends or Quakers, though numbers of Pennsylvania Germans, Scotch-Irish, Welsh, and a sprinkling of virtually every other nationality in the world were attracted to Philadelphia by the tolerance and freedom it provided.

The State's oldest church, Gloria Dei or Old Swede's Church, was the first Christian church founded in Philadelphia. Friends meetings were established quickly with the coming of the Quakers and the First Presbyterian Church of Philadelphia was organized in 1689. The interest of the Friends in education led to the establishment of the first permanent school in 1689, the ancestor of the William Penn Charter schools.

PHILADELPHIA'S "FIRSTS"

The freedom of conscience and thought which was common in Philadelphia as founded by William Penn made it the great educational and cultural center of early America. The list of Philadelphia "firsts" is impressive and includes the Pennsylvania Hospital, the first hospital in America; the American Philosophical Society, first learned society; the Free Library; the first newspaper in middle colonies; the first music club; the first permanent theater; the first national music and the first American novel. Philadelphia was indeed the "Athens of America." Literature, art, music and the drama flourished here as nowhere else in the United States.

Alongside the cultural life of the city and making it possible was an active spirit of free business enterprise which made Philadelphia the leading commercial center of the nation in early America. Here was organized the first bank. Philadelphia was the financial capital of the new nation. It was a center also for its early industrial development. The first paper mill was built in Philadelphia by William Rittenhouse in 1690. Shipbuilding was another major industry of early days.

With the coming of the factory system of industry, textile manufactures became very important and Philadelphia became one of the leading textile centers of the nation. Today there are some two hundred business firms in Philadelphia which have over a century of history behind them, the oldest dating its beginnings in 1682.

But the romance of Old Philadelphia is not in a bookish, academic recitation of past historical and cultural glories, but rather in the unique opportunity to contact at first hand these fascinating bits of the past as they have been preserved in all their picturesque originality.

Not that all is picturesque in Philadelphia! As in most cities, areas which have passed their prime mark some of the older sections. Much of the city's charm, however, lies among some of those tiny streets, paved with cobblestones or Belgian blocks of a former age, which retreat timidly from today's bustling thoroughfares.

INDEPENDENCE SQUARE

For instance, nothing will better recreate the storied days of the American Revolution than a visit in the neighborhood of Independence Square. At the heart of the square is Independence Hall, originally the State House of Pennsylvania. Here may be viewed the Liberty Bell and the Declaration Chamber where the Continental Congress adopted the Declaration of Independence on July 4, 1776. In 1787 the Federal Constitutional Convention framed the Constitution of the United States in Independence Hall.

Congress Hall is directly adjacent, on the west side of Independence Hall. It was occupied by the Federal Congress from 1790 until 1800. Old City Hall is to the east of Independence Hall and here the first Supreme Court of the United States convened from 1791-1800. Directly in back of the Old City Hall is the building of the American Philosophic Society. This Society was the outgrowth of the "Junto," originated by Benjamin Franklin in 1727.

In the same neighborhood is to be found Carpenters' Hall, where in 1774 the First Continental Congress met; Christ's Church, built in 1727, where George and Martha Washington, John Adams, Benjamin Franklin, Robert Morris and Lafayette worshipped; the home of Betsy Ross, who is credited with having made the first American flag; Old Friend's Meeting House; Christ's Church Burial Ground, where may be seen the graves of Benjamin and Deborah Franklin; Curtis Publishing Company, home of the "Saturday Evening Post;" Washington Square, where hundreds of soldiers of the Revolutionary War were buried; Philadelphia Savings Fund Society, the oldest savings bank in America; the Atwater Kent Museum of Philadelphia History; the Walnut Street Theater, the oldest standing theater in the United States; the Pennsylvania Hospital, the first hospital in the United States; the burial ground of the congregation Mikve Israel, where lies buried Rebecca Gratz, the original upon whom Scott based the character Rebecca in his book "Ivanhoe."

GERMANTOWN

One interior quarter of Philadelphia originated as a distinct town coincident with it, and grew up quite independently, keeping for many years its



In this beautiful colonial building known as Independence Hall in Philadelphia, Pa., the most historic spot in the United States, the Declaration of Independence was signed July 4, 1776. Here is housed the famous old Liberty Bell, as well as the table on which the Declaration was signed.

own language and rhythm of life. This is Germantown, and anyone interested in the lore of the American Revolution cannot afford to miss a visit here. It rivals the old city in historical associations, probably better preserved by its proudly conscientious townsmen.

This town was founded in 1689, and became the first community established independent of governmental or commercial patronage. The people were linen weavers; industrious, frugal, hospitable, loving comfort and substance. Even after the Revolution the village remained thoroughly German. Consolidation with the greater city came only in 1854.

Space will not permit an elaborate description of the salient points of interest in Germantown. We may sketch but a few. Here one can visit Stenton Mansion, the manor house of Penn's friend John Logan, a great Quaker Scholar; Laudon Mansion, with its quaint southern architecture; the



Philadelphia, "the City of Brotherly Love," the exciting skyline of which is shown above, will be host to the 29th General Conference of North American Baptist Churches in August 1952.

Philadelphia Beckons to Baptists



With the 29th General Conference convening in Philadelphia, Pa., from August 20 to 26, 1952, North American Baptists will have a golden opportunity to view the historical shrines and places of scenic beauty of "the City of Brotherly Love"



By the REV. JOHN F. CROUTHAMEL, JR., of the Fleischmann Memorial Baptist Church, Philadelphia, Pa.

OUR 1952 PILGRIMAGE to the birthplace of the American Nation will inspire a great cross-section of the denomination to new heights of endeavor in the service of the Lord Jesus Christ, whose Gospel alone can keep our land "bright with freedom's holy light."

More than any other American city, Philadelphia, metropolis of the colonies, has retained the old-time flavor of its origins even while constant, expanding industrial growth has raised it to commercial leadership in the modern world. This coalescence of the romance of the historic past and the challenge of the history-making present renders Philadelphia an unusually significant site for our next General Conference.

In times when our American way of life is being challenged by hostile anti-democratic forces it will be a

spiritual tonic to contact some basic elements of colonial thought, culture and spirituality which constitute the central core of this Republic's ideological buttresses.

HISTORICAL SHRINES

We invite you to come with us on a verbal excursion through old and new Philadelphia. Perhaps we may help you to prepare for what may well be the greatest of our General Conferences.

When the patriots from all the thirteen colonies assembled at Philadelphia in Pennsylvania's State House to declare their independence from Great Britain in the immortal Declaration of Independence, it was the principal city of America. Not only was it the largest in number of people, but also it was the great financial,

commercial and cultural center of the colonial era. The wisdom of William Penn in providing for freedom of worship and political liberty combined with unusual opportunity for free economic enterprise had made Philadelphia a leader in matters of politics, business and industry, art and culture.

During the entire period of the American Revolution and the organization of the government, Philadelphia was the center of events. Both the First and Second Continental Congress met here, and, except for the period of British occupation, continued to use Philadelphia as the seat of government. The campaigns centering about the British occupation and their withdrawal under the pressure of Washington's armies were among the most important of the Revolution. Robert Morris and Haym Salomon of Philadelphia were those who raised

word "hath," not the future but the present tense, brought peace to my heart and I went to church with new joy.

Shortly after this, I felt the urge to dedicate my life to full-time Christian service. I was reared in a truly Christian home on the prairies near Emery, S. Dak. My father was a minister and a zealous soul winner. Though he never had an opportunity to attend a seminary, he knew the Scriptures and was instrumental in organizing five churches. Less than a year after my conversion, I went to our seminary in Rochester, N. Y.

AVON, SOUTH DAKOTA

After my graduation in 1901 I came back to my home state and accepted the call from the Baptist Church at Avon, S. Dak. It has been my privilege to serve four churches as pastor. As I look back over the past years I can truly say, "I have learned . . . to be content," on every field where it was my privilege to serve as a minister of the glorious Gospel. O what a marvelous grace to learn to be content in the service of our blessed Lord and Savior Jesus Christ!

The following poem by K. Cameron Ward has meant a great deal to me:

Lesson only God can teach, —
Hast thou learned it, oh, my soul?
Rebel hearts can never reach
Such a prize and such a goal;
Blessed staff to pilgrims lent —
"I have learned . . . to be content."

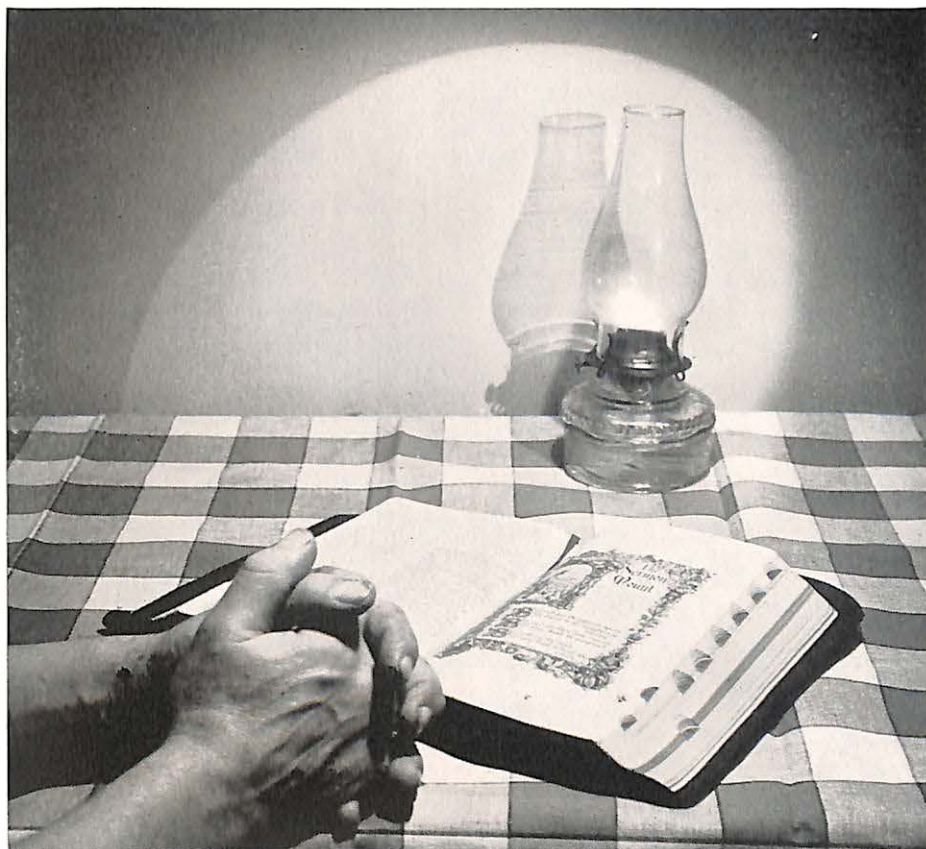
Paul the aged speaks to thee;
"Stripes and scourgings, weariness,
Demas hath forsaken me;
Shipwreck, perils numberless,
Bondage and imprisonment —
"I have learned . . . to be content."

Victims of the war today,
Christians, homeless, maimed, bereft,
By the grace of God can say,
"Loss is not if HE is left,"
'Tis the way the Master went —
"I have learned . . . to be content."

Humble souls, herein is rest:
Tread the path the worthies trod;
Learn of Christ this lesson blest —
Acceptance of the will of God —
By the Holy Spirit sent,
"I have learned . . . to be content."

A PRAYER

I will lift up mine eyes to the hills
far above me,
For my help cometh down from the
Father of light;
And in him there's no shadow of
turning or changing,
And he hears when I call, be it morn,
noon or night.



—Eva Luoma Photo

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

PURE RELIGION

Religion, in its purity, is not so much a pursuit as a temper; or rather it is a temper leading to the pursuit of all that is high and holy.

Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self and benevolence to men.

—Jonathan Edwards.

THERE ARE TWO SEAS IN PALESTINE

A Parable by BRUCE BARTON.

There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing water. Along its shores sheep graze and children play.

The Jordan River makes this sea with its sparkling water from the hills. So the sea laughs in the sunshine. And men build their houses near it, and birds their nests; and every kind of life is happier because it is there.

The Jordan River flows on south into another sea. Here is no splash of fish, no fluttering leaf, no song of birds, no laughter of little children. Travelers choose another route unless on urgent business. The air hangs heavy above its waters and neither man nor beast nor fowl will drink.

What makes this mighty difference? It is not the Jordan River. It empties the same good water into both seas. It is not the soil in which they lie, nor the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan River. For every drop of water that flows into it another drop of water flows out. The giving and receiving go on in equal measure. The other sea is shrewd and selfish, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop of water that it gets it keeps. The Sea of Galilee lives because it gives. The other sea gives nothing and it dies. It is named the Dead Sea.

There are two seas in Palestine. And there are two kinds of people in the world . . . Which kind are we?

—Reprinted by courtesy of The McCall Corporation

his own home, he realized his lack of appreciation. It is well for the dissatisfied that they "count their blessings" and that they "see what God has done" for them.

The apostle could be content, because he trusted in God's promises and power. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). When we are tempted to be discouraged, let us trust the promise of the Savior: "Lo, I am with you always, even unto the end of the world." This promise, however, was given after the disciples had received the great Commission to carry the Gospel to every creature.

The Christian can be content when he has the assurance that Christ has the preeminence in his life as Savior, Lord, Teacher and Leader. The thought of being content is expressed very beautifully in the third verse of the hymn by J. H. Gilmore: "He Leadeth Me."

"Lord, I would clasp thy hand
in mine,

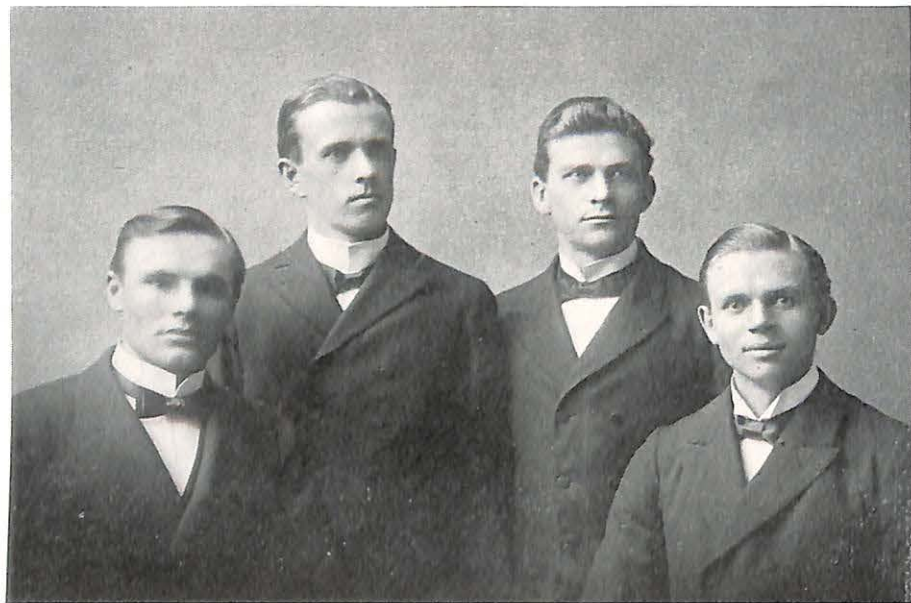
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth
me."

We need to learn the secret of being content in all the ways that our Savior leads us, content "in whatever state" we are and wherever we are.



Dr. J. F. Olthoff of Tacoma, Washington, a member of the Seminary class of 1901, and at present pastor of the Portland Ave. Baptist Chapel in Tacoma, a mission of the Calvary Baptist Church of that city.

indifference to which would be sinful." To be satisfied with our own imperfections is not real contentment.



The Seminary Quartet of 1898 in which John Olthoff sang.
Left to right: John Olthoff, Samuel Blum, Edward Wuerch, and Gustav Eichler.

When and where God guides us, he will also provide for us. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

A DIVINE DISCONTENTMENT

There is such a thing as divine discontentment. "Conditions may exist,

says, "Stretching forward to the things which are before, I press on toward the goal."

The teacher in the Sunday School needs this divine discontent to build up the class and to win her scholars for Christ. The superintendent with a passion for Christ will plan and do his utmost to make the school successful. How can the pastor and all the officers of the church be content with only a small percentage of the members in the prayer meeting, when there is a lack of real spiritual fervor, when the members are more interested in entertainments than spiritual attainments, and when souls are not added to the church?

There ought to be a divine discontentment when evils exist in the church by which the cause of Christ suffers. It was the love of Christ that constrained Paul to do his utmost in winning the unsaved, whether Jews or Gentiles. If there are things in our own lives or in the church that hinder the progress of the Gospel, they ought to be dealt with according to the Word of God. A divine discontentment in the church and in the lives of all the members will lead to a real revival.

SECRET OF CONTENTMENT

"I have learned the secret" (Phil. 4:12). What was the secret of Paul's contentment? He went through many hardships. However, the ability to rise above all circumstances, whether in poverty or abundance, was the great secret of his life. The secret of true contentment is Christ. "For me to live is Christ." "It is no longer I that live, but Christ liveth in me." And because of this fellowship he could confidently say, "I can do all things in him that strengtheneth me." His strength was of the Lord, not his own.

Paul learned the secret of divine power and therefore could be content even in whatever might befall him. Those of us who have reached the age of threescore years and ten and above and who have been redeemed by the blood of Christ can look back on the years with mingled emotions. What peace and contentment fill the heart as we see the guiding and protecting hand of God who has led us all the way!

I shall never forget the day, the 4th of November 1894, on a beautiful Sunday morning when I had an inexpressible longing to be able to confess: "I know that my Redeemer liveth." I went to my bedroom before going to church and there poured out my heart before God that I might have the assurance of my salvation. I rose from my knees and read John 3:36: "He that believeth on the Son hath everlasting life." That little

Paul was ceaselessly struggling for spiritual heights. With tears he prayed for the churches. He was not satisfied with his attainments. "Not that I have already obtained, or am already made perfect: but I press on . . . that I may lay hold on that for which also I was laid hold on by Christ Jesus" (Phil. 3:12). Again he

I Have Learned to Be Content

In the Seminary class of 1901, fifty years ago, only the author of this article is still serving in the active Christian ministry. During these years he has ministered to the following churches: Avon, S. Dak., 1901-1906, 1913-1927; Erin Ave. Church, Cleveland, Ohio, 1906-1913; Madison, S. Dak., 1927-1935; Salem, Ore., 1935-1946; Portland Avenue Chapel, Tacoma, Wash., 1946—

By DR. JOHN F. OLTHOFF of Tacoma, Washington

"I have learned . . . to be content"
(Philippians 4:11).

CONTENTMENT is one of the most blessed and greatest gifts of God. But how little of it do we find in our land! As the result of numerous modern inventions, we enjoy many conveniences in our homes which many of our grandparents never realized. By the marvelous means of communication, news is flashed from almost every part of the world in a few seconds. But in spite of all the advancements in material ways, there is more discontent, murmuring and grumbling than ever before.

A spirit of fear and dissatisfaction has gripped the minds and hearts of the masses. The increase of the num-

ber of disrupted homes during the last decades is truly alarming. What is the remedy for all this discontentment? In his letter to the Philippians Paul says: "I have learned, in whatsoever state I am, to be content" (Phil. 4:11).

GRACE OF CONTENTMENT

In considering these wonderful words: "I have learned . . . to be content," we behold the marvelous grace of contentment.

True Christian contentment does not depend upon outward comfort. It is a state of the mind and heart in relationship to our Savior. While writing this letter to the Philippians the apostle was chained to a soldier in prison at Rome. About ten years

before this, he and Silas had been thrown into prison after having been beaten brutally. But in spite of their bodily pains they "were praying and singing hymns unto God, and the prisoners were listening to them." God spoke through the earthquake and liberated his servants and granted them the joy to lead the jailor to the saving knowledge of Christ.

Many do not appreciate their present situation and possessions. They are like the man in the oft-old story who was dissatisfied with his home and offered it for sale. The agent wrote a description of the place and inserted it in a newspaper. The owner read it and said that it was the very kind of place he had always wanted, but when he discovered that it was



A beautiful glimpse of Thorvaldsen's portrayal of "The Christ" through the open gate to God's Garden at Forest Lawn Memorial Park, Glendale, California.

The Birth Song of Christ

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
O'er silver-mantled plains.

Celestial choirs from courts above
Shed sacred glories there;
And angels with their sparkling lyres
Make music in the air.

The answering hills of Palestine
Send back the glad reply;
And greet from all their holy heights
The Day Spring from on high.

O'er the blue depths of Galilee
There comes a holier calm;
The Sharon waves, in solemn praise,
Her silent groves of palm.

"Glory to God!" the sounding skies
Loud with their anthems ring;
"Peace to the earth, good will to men,
From heaven's eternal King."

Light on thy hills, Jerusalem:
The Savior now is born,
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

—E. H. Sears.



—Photo by Eva Luoma

"Today in Bethlehem hear I sweet angel voices singing,
All glory be to God on high who peace to earth is bringing."

NOVEMBER · 1951

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DECEMBER · 1951

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—Photo by Eva Luoma

My Psalm

"I will bless the Lord at all times; his praise shall continually be in my mouth" (Psalm 34:1).

Praise thou the Lord, my soul, for all
that he hath done for thee,

Praise him for the dawn of day, for
eyes that see the light;

Praise him for the joy of work in
what he hath begun for thee,

Praise him for the wisdom and the
strength to toil aright.

Praise thou the Lord for the good that
he has sent to thee,

Praise him for the sheltering roof
and hearts that hold thee dear,

Praise him for the pleasant things
that for a while were lent to thee;

Praise him for the gift withdrawn
that brings his comfort near.

Praise thou the Lord that he came to
earth and sought for thee,

Praise him for his boundless love and
for his living Word;

Praise him for the peace of heart the
cross of Christ hath bought for
thee;

Through earth and up to heaven, O my
soul, praise the Lord!

—Anne Johnson Flint (Copyrighted by Evangel. Publishers)

SEPTEMBER · 1951

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—Photograph by Harold M. Lambert

AUGUST • 1951

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Facing the West

By REV. THEO. W. LEGER of Portland, Oregon.

(The author is a retired Baptist minister, a member of the Trinity Baptist Church, Portland, Ore., and former teacher of the King's Sons Class, who recently observed his 89th birthday.)

I sing of the birth of the morning,
I sing of the coming of dawn,
When the first rays of light drives the darkness to flight,
As the drapes of the night are withdrawn.

Behold how the heads of the mountains
Suddenly don crowns of gold!
How each droplet of dew seems a bright diamond blue
As the sun-rays their glories unfold.

I sing of the birth of the morning
When with gladness we welcome the strife,
When with courage we greet ev'ry hardship we meet:
I sing of the morning of life.

With hope and with vigor abounding
Each struggle to us is a feast;
It is met with a laugh for life's vintage we quaff;
For then we are facing the EAST.

Later — as the earth in its orbit,
Of its rosary fingers each bead,
With surprise we discover half the circuit is over;
It's midday, the height of our speed.

Soon more slowly, perforce we are moving.
More often we pause for a rest;
For ambitions no more urge us on as before
For now we are facing the WEST.

The west with its boundless horizons,
Its haze, its mysterious sleep,
Soft caress of its breeze, rhythmic swaying of trees,
The monotonous boom of the deep.

Anon, gently appears the twilight,
Western glories that dazzle the sight!
Scenes no language of men, whether speech or with pen
Is able to portray aright.

Purple shades settle now on the hillsides;
The visions are fading from sight —
Silence now settles down, muffled are sights and sound,
And now we have entered the night.

The west, for us, need not be gloomy;
Night need not be viewed with dismay.
As in it we roam, beyond, there is a Home
Through him who said, "I am the way."



—Photo by Herman Siemund

The Abbey at the Northern Baptist Assembly, Green Lake, Wis., with the huge silos in front of the auditorium and the dining hall at the right. This is where both the Pastors' Retreat and Laymen's Retreat will be held in 1951.

THE LAYMEN'S RETREAT, GREEN LAKE, WISCONSIN

By IDA F. GLEWWE of St. Paul, Minn.

From North and South, from East and West,
From churches large and small,
From country homes and city squares
They came — a hundred fifty strong.
They came with family and friend,
And leaving care and fret behind,
Prepared themselves for play and pleasure
And rest for body and for mind,
To spend some time in fellowship,
To meditate and pray,
And seek a closer walk with God,
His leading to obey.

He gave us rest throughout the night,
Renewed our strength, our spirits lifted —
Gave daily food for body's need
Prepared by hands so ably gifted;
And as our hearts with joy were filled
With thanks and praise o'erflowing,
Our voices echoed forth in song
With happiness in faces glowing.
For he provided far above
All that we really needed,
And showed his watchcare and his love
With which his own he leadeth.

He blessed us daily through his Word
Which drew us ever nearer,
As with attentive hearts we shared

And found his Way made clearer.
Now as we homeward wend our way,
And by our words and deeds we show —
We'll not forget those blessed days
But daily in his service grow;
And tell to everyone we meet
Where'er we chance to wander —
Again and yet again repeat,
The story of his love and splendor.

JULY · 1951

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Blessings Near at Hand



We look too far for blessings;
We seek too far for joys;
We ought to be like children
Who find their chiefest toys

Ofttimes in nearest attic,
Or in some dingy lane —
Their aprons full of weeds or flowers
Gathered in sun or rain.

Within the plainest cottage
Unselfish love may grow;
The sweetest, the divinest gift,
Which mortals ever know.

We ought to count our joys, not woes;
Meet care with winsome grace;
For discontent plows furrows
Upon the loveliest face.

Hope, freedom, sunlight, knowledge,
Come not to wealth alone;
He who looks far for blessings
Will overlook his own.

—Sarah Knowles Bolton.



—Photograph by Harold M. Lambert

MAY · 1951

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JUNE · 1951

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A Hymn of Glory Let Us Sing



A hymn of glory let us sing;
New songs throughout the world shall ring;
By a new way none ever trod
Christ mounteth to the throne of God.

The apostles on the mountain stand,
The mystic mount, in Holy Land;
They, with the virgin mother, see
Jesus ascend in majesty.

The angels say to the eleven:
"Why stand ye gazing into heaven?
This is the Savior — this is he!
Jesus hath triumphed gloriously!"

They said the Lord should come again,
As these beheld him rising then,
Calm soaring through the radiant sky,
Mounting its dazzling summits high.

May our affections thither tend,
And thither constantly ascend,
Where, seated on the Father's throne,
Thee reigning in the heavens we own!

Be thou our present joy, O Lord!
Who wilt be ever our reward;
And, as the countless ages flee,
May all our glory be in thee!

—Beda.



—Photo by Malak
It's tulip time on the Parliament grounds at Ottawa, Ontario, Canada.

MARCH · 1951

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APRIL · 1951

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A LIVING VALENTINE

It's February and time again for St. Valentine's Day! Here is "a living Valentine" with lovely Anita Louise Brenner, daughter of Prof. and Mrs. Warren Brenner of Klamath Falls, Oregon, and lively Gailen Broadstreet, son of Mr. and Mrs. Leslie Broadstreet. By the way, Gailen's dad took this picture. And the dog? Why, the dog is Bobo! And a nicer dog you could hardly find! Gailen and his parents live in Marion, Kansas.

FEBRUARY • 1951

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Home

I read within a poet's book,
A word that starred the page,
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more;
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

—Henry Van Dyke.



The Dearest Home of All

The Prince rides up to the palace gate,
His eyes with tears are dim,
For he thinks of the beggar maiden sweet
Who may never wed with him.

For 'tis home where the heart is
In dwelling great or small —
And there's many a splendid palace
That is never a home at all.

The yeoman comes to his little cot,
With a song when the day is done
For his dearie is standing in the door
And his children to meet him run.

For 'tis home where the heart is
In dwelling great or small —
And there's many a stately mansion
That is never a home at all.

Could I but live with my own sweetheart
In a hut with a sanded floor
I'd be richer far than a loveless lad
With fame and a golden store.

For 'tis love where the heart is
In dwelling great or small —
And a cottage lit by love-light
Is the dearest home of all.

—Anonymous.



It's a scene of natural grandeur when storm clouds sweep low over the rugged peaks of the Canadian Rockies!

My Times Are in Thy Hands

— ❖ —

I'm glad my times are in thy hand:
It is so sweet to know
That everything by thee is planned
For me where'er I go;
The hand that holds the ocean's depths
Can hold my small affairs;
The hand that guides the universe
Can carry all my cares.

Thou seest all that's coming, Lord,
The pleasure and the pain;
And thou art shaping all for me
And my eternal gain.
Thy hand is one of love and power,
So gentle yet so strong,
It surely can control all things
Which unto me belong.

I'm glad I cannot shape my way,
I'd rather have thy will;
I'm glad the ordering is not mine,
I'd rather have thy will;
I do not know the future, and
I would not if I might,
For faith to me is better far
Than faulty human sight.

My times are in thy hand, O Lord!
'Tis restful it is so;
And as I tread an untried way,
'Tis quieting to know
That my dear Father up in heaven
Doth understand my case,
So I can safely trust to him
All till I see his face.

—The Evangelical Christian.

JANUARY · 1951

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THERE is no more thrilling sight in all the world than that of a flock of geese flying south in the early misty morning. How obedient they are to the mysterious powers within them! How gracefully they fly and demonstrate the handiwork of God in the natural world about us! As they wing their way through the skies above "southward bound," one can clearly hear their "honking" cries.

These geese on their colorful flights speak to us of the greatness of God. How fearfully and wonderfully we have been made! All of the gifts of Christian truth are implanted into the soul by the Spirit of God. This is God's touch upon us, the stamp of his image upon our lives, the transforming power of his grace that has redeemed us. This is the greatness of God revealed through his grace that makes everything possible with him who is our heavenly Father!

You cannot fathom all the mysteries of this power. You cannot explain why it is so. You will fail in trying to reproduce it by human means. But you can appropriate and use it by faith. You can know "what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he wrought in Christ" (Ephesians 1:19-29).

Whether the picture be that of geese in their southward flight or that of marsh hens in the marshes of Glynn, as Sidney Lanier has depicted it, the truth remains the same for every human soul to hear:

The Editor's First Word

Southward Bound

"As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen
flies
In the freedom that fills all space 'twixt the marsh
and the skies."

This southward bound flight of the geese also reminds us of the nearness of God. They seem to blend into the skies. They appear to be flying into the portals of the heavens above. There is an intimacy with the heavenly elements by these geese that makes us as earthly pilgrims who are "heaven bound" homesick.

There is a pull away from heavenly truths in many of the things of the world round about us. We need to set our affection on things above. We ought to heed the Psalmist's advice to lift up our eyes unto the hills and the heights above us. We must get close to God like the birds in their flight into the heavens if we could receive his richest blessings and know the sweetness of his abiding fellowship.

But these geese in their southward journeyings also symbolize the faithfulness of God. They come and go with clockwork precision. You can predict the coming of winter's storms by their flights. You know that the change of the year's seasons is at hand. God as Creator who made these birds of the air is certainly greater than his creation. His promises are verily true, demonstrated in human lives. His truths will abide forever. His faithfulness is the anchor of every soul that has received his grace and redeeming love by faith in the Lord Jesus Christ.

"The bird let loose in eastern skies,
When hastening fondly home,
Ne'er stoops to earth her wing; nor flies
Where idle warblers roam;
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

"So grant me, Lord, from every care
And stain of passion free,
Aloft, through Virtue's purer air,
To hold my course to thee!
No sin to cloud, no lure to stay
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom in her wings!"

God grant that spiritual lift to every one of us, like that of the geese in their flight southward bound, that shall wing our souls into the new year with the blessings of God like golden sunshine brightening our pilgrimage all the way!

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—Photo by Eva Luoma

Miracles

By CLARENCE EDWIN FLYNN

You never saw a miracle, you say,
Though you have watched and waited many a day?
You never saw a sunrise on the hills,
Nor glinting dew upon the daffodils?

You never saw the gate where Night unbars,
Nor looked upon the majesty of stars?
You never stood where tide-drift ebbs and flows,
Nor watched the building of a springtime rose?

You never contemplated consciousness,
Nor felt life's forces push and urge and press;
Nor felt the winning warmth of friendship's grace,
Nor watched the wonder on a baby's face?

You never saw the rain and sunlight give
Verdure to earth that beasts and men may live?
You never saw a miracle, you say?
Blindly indeed you must have gone your way!



—Photograph by Harold M. Lambert
 "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Denominational Calendar for 1951

January 1 (Monday) — New Year's Day.

January 7-12 — Week of Prayer. Devotional Material for the Week's Observance Prepared by the Rev. E. Wolff of Dallas, Ore., and the Rev. A. Husmann of New York, N. Y.

January 28-February 4 — "Youth Week" sponsored by the Commissioned Baptist Youth. Topic: "Christ Calls — In Faith We Serve."

February 9 (Friday) — Worldwide Day of Prayer. Program Material to be prepared by the National Woman's Missionary Union.

March 11 (Sunday) — Bible Day. Program Material prepared by the Bible Society. Offerings for Bible distribution and colportage work.

March 18 (Sunday) — Palm Sunday.

March 23 (Friday) — Good Friday.

March 25 (Sunday) — Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

April 1-4 — Commencement exercises of the Christian Training Institute, Edmonton, Alberta.

April 23-27 — Sessions of Denominational Committees, General Council and General Missionary Committee, Forest Park, Ill.

May 13 (Sunday) — Mother's Day.

May 13 (Sunday) — Commencement Sunday, North American Baptist Seminary, Sioux Falls, S. Dak.

May 13 (Sunday) — Pentecost Sunday.

June 10 (Sunday) — Children's Day. Offerings for the Chapel Building Fund.

July 21-27 — Pastors' Retreat at Baptist Assembly, Green Lake, Wis.

July 28-August 4 — Laymen's Retreat at Baptist Assembly, Green Lake, Wis.

September 23-30 — "Sunday School Week" sponsored by the National Sunday School Union.

October 14 (Sunday) — Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.

November 18-25 — Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 22 (Thursday) — Thanksgiving Day.

December 9 (Sunday) — Universal Bible Sunday.

December 25 (Tuesday) — Christmas Day.

Easter Dates for Ten Years

April 13, 1952
 April 5, 1953

April 18, 1954
 April 10, 1955

April 1, 1956
 April 21, 1957

April 6, 1958
 March 29, 1959

April 17, 1960
 April 12, 1961