

1958 ANNUAL

Printed in U.S.A.

PRICE, ONE DOLLAR



—Photo by Laura E. Reddig

Time seems to stand still for these leprosy patients in the Cameroons, Africa, and they forget all their cares and ills as they join the Christian women and the missionaries, Delores Henne and Eleanor Weisenburger, in an open air service under shady palms and banana trees.

Denominational Calendar for 1958

January 1 (Wednesday)—New Year's Day.

January 5-10—Week of Prayer. Devotional material for the week's observance prepared and sent to pastors.

January 26 - February 2—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship.

February 2—Baptist World Alliance Sunday (Communion Offering for the work of the Baptist World Alliance).

February 9—Race Relations Sunday.

February 21 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union.

March 9 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.

March 30 (Sunday)—Palm Sunday.

April 4 (Friday)—Good Friday.

April 6 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

April 13-16—Commencement Exercises of the Christian Training Institute, Edmonton, Alberta.

May 11 (Sunday)—Mother's Day.

May 15 (Thursday)—Ascension Day.

May 18 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.

May 25 (Sunday)—Pentecost Sunday.

June 8 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.

July 21-27—The 32nd General Conference of North American Baptist Churches meeting in the new Provincial Auditorium, Edmonton, Alberta, Canada.

September 9 (Tuesday)—Opening classes, North American Baptist Seminary, Sioux Falls, South Dakota.

Sept. 28 - October 5—"Sunday School Week" sponsored by the denominational Sunday School Union.

October 12 (Sunday)—Thanksgiving in Canada.

October 12 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.

October 16—Opening of the Bible Department, Christian Training Institute, Edmonton, Alberta.

October 19—Laymen's Sunday.

November 2 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.

November 23-30—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 27 (Thursday)—Thanksgiving Day in the United States.

December 5 (Friday)—Baptist Women's Day of Prayer.

December 14 (Sunday)—Universal Bible Sunday.

December 25 (Thursday)—Christmas Day.

EASTER SUNDAY NEXT EIGHT YEARS

March 29, 1959

April 2, 1961

April 14, 1963

April 18, 1965

April 17, 1960

April 22, 1962

March 29, 1964

April 10, 1966

1958 ANNUAL

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CONTENTS

Front Cover	Harold M. Lambert	
"Original Americans in Their Indian Glory"		
The Editor's First Word		
"Say It With Flowers"		2
The Year of Our Lord		
Calendar for 1958		3
"Seeing God's Glory in Africa"		
Miss Laura E. Reddig		11
"The Christian Athlete"		
Dr. Walter W. Wessel		16
"Kyoto, the Classic City of Japan"		
Rev. Edwin Klein		20
"The First Apostle to the Indians"		
Dr. M. L. Leuschner		24
"The Key to High Adventures"		
Dr. M. L. Leuschner		28
"Leave the Miracle to Him"		
Thomas H. Allen		32
"Seek Ye the Lord!"		
Dr. Vance Havner		33
"Called of God to Serve the Spanish People"		
Rev. Raymond Castro		34
"Switzerland's Pride and Joy"		
Mrs. M. Zurbriggen		38
"Rome, the Eternal City"		
Miss Wanda Stalcup		40
"The Chapel in the Trees"		
Rev. E. Arthur McAsh		43
"Centennial in North Freedom, Wis."		
Mrs. Walter Wilzewske		45
"Chicago's Foster Ave. Church Celebrates"		
Mr. Walter Pankratz		46
"Jubilee Year in St. Bonifacius, Minn."		
Rev. D. S. Wipf		48
Ministers of Our Churches		
Biographical Sketches		49



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Missionary Delores Henne, nurse at the Bansa Baptist Hospital, Africa, tenderly holds one of the babies at the Maternity Center.

MISSIONARIES

Who are these
That run along the highways of the world
And seek its meanest suburbs with their feet?
They are the troubadours of God.
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of the nations for their Prince,
They are the vivid tailors
Who push the thread of ages through their hands.
They are the white militia
Who take no blood to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs,
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-bearers
Who bear stern wooden gibbets on their backs,
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.

—Henry Barnett



—Photograph by Harold M. Lambert

How eagerly and lovingly little Susie wants to "say it with flowers" to someone who is very dear to her!

"SAY IT WITH FLOWERS!" This is more than an advertising blurb. This is the Christian's banner of life, by which he identifies himself in his witness and service with God's revelation in Christ. Flowers are always a revelation of God's handiwork. They become symbols of what the Christian life ought to be in the hands of Christ's follower. "Flowers are God's thoughts of beauty, taking form to gladden mortal gaze;—bright gems of earth, in which, perchance, we see what Eden was—what Paradise may be!"

Flowers are a sign of our appreciation to others. We convey to others our token of love and gratitude by the silent messengers of flowers. We encourage them in their undertakings by saying it with flowers. P. Benjamin has said that "flowers are love's truest language". In the accompanying picture, that which catches your eye is not a little bouquet of wild flowers in the hand of the girl, but the excitement in her smile and beaming face as she gets set to show her love to someone who is approaching her on the fence.

Recently "Presbyterian Life" published an editorial which told the story of Mrs. A. B. Wendt, a retired teacher, who received a letter from Dr. William L. Stidger, a noted minister who was one of her former pupils. It was a letter of appreciation, or as he called it, a "Thanksgiving Letter".

The Editor's First Word

"SAY IT WITH FLOWERS!"

Mrs. Wendt's reply in the feeble scrawl of an elderly woman began thus: "My dear Willie: I can't tell you how much your note meant to me. I am in my eighties living alone in a small room, cooking my own meals, lonely and like the last leaf of fall lingering behind. You will be interested to know that I taught school for fifty years, and yours is the first note of appreciation that I ever received. It came on a blue, cold morning, and it cheered me as nothing has in many years." Think of it—a teacher for fifty years—and no one bothered to say "Thank you".

Why don't we send flowers to people who are well instead of when they are ill or when they have passed on? Why is criticism seemingly so much easier to produce than appreciation? It doesn't cost much except a little time, a little thoughtfulness, to express your gratitude with flowers, to send a note of encouragement. Appreciation is a delicate and lovely flower that needs thoughtful and constant cultivation.

Flowers are also a symbol of love and beauty. Someone asked, "Are not flowers the stars of the earth?" They symbolize the beauty of heavenly things, the purity of God's thoughts, the wonders of truth. It was Henry Ward Beecher who said in one of his sermons that "flowers are the sweetest things that God ever made and forgot to put a soul into". To cultivate a garden and to love flowers is, to some extent, to walk with God. Those who understand something of the beauty of flowers are those who have a perception of spiritual things, of God's revelation of love, of God's sublime thoughts. They see the truth of the Kingdom of God as they consider the lilies of the field.

Flowers are likewise an effective sermon on life. How fleeting is time! How quickly the years of our lives pass away! How much is of a transitory nature in life! "As for man, . . . as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more" (Ps. 103:15-16). But the mercy of the Lord is from everlasting to everlasting upon them that fear him! God is behind the handiwork of his flowers.

"Your voiceless lips, O flowers, are living preachers—each cup a pulpit, and each leaf a book" (Horace Smith). They speak to us of the flight of time and also of the Creator and Redeemer who is the Source of beauty and the revelation of truth. As such, flowers are an autograph from the hand of God to us that enable us to say many important things in life with flowers!



—Ray Atkeson from A. Devaney, N. Y.

How swiftly the years fly by, even as the ocean waves roll against the sands of the seashore! But the wonder of wonders is God's marvelous provision for every day's needs, for the sufficiency of his grace, and for his love in Christ, "as deep as the ocean and as wide as the sea."

WHILE WE HAVE TIME

By ADELINA FERMI

While we have time! O how swiftly
Time from our grasp slips away,
Dawn has scarce heralded sunrise
Ere 'tis the close of the day,
Days pass in rapid succession,
Months quickly melt into years,
Swiftly is time disappearing,
Swiftly eternity nears.

While we have time, let us prize it,
Talent of infinite worth,
Coinage to spend for the future,
Here in the market of earth;
Season for sowing, for storing
Treasure unfading above;
Gems of the Father's bestowal,
Bright with ineffable love.

While we have time, let us spend it
Scattering sunshine around,
(Hearts overclouded by sorrow,
Pain, and bereavement abound),
Spend it in cheering the lonely,
Aiding the poor and oppressed,
Giving in joy and in sadness
Sympathy holy and blest.

While we have time, let us use it,
Use it with wisdom and care,
So that each day, ere it passeth,
God's benediction may bear;
So that each comfort and gladness,
Each disappointment and ill,
Work out within us and through us
God's all-beneficent will.

While we have time, let us yield it
Gladly to honor our King,
Spending our best in his service,
Striving some trophy to bring;
Joyfully lifting his banner
With its inscription of love,
Telling of welcome and pardon
Free from the Father above.

Time—how its sands are departing!
Soon will our life day be o'er,
Soon will the voice of the angel
Tell out that time is no more;
Then, in etern'ty's dawning,
Bright with unquenchable light,
Life shall attain its completion,
Faith be transformed into sight.

JANUARY

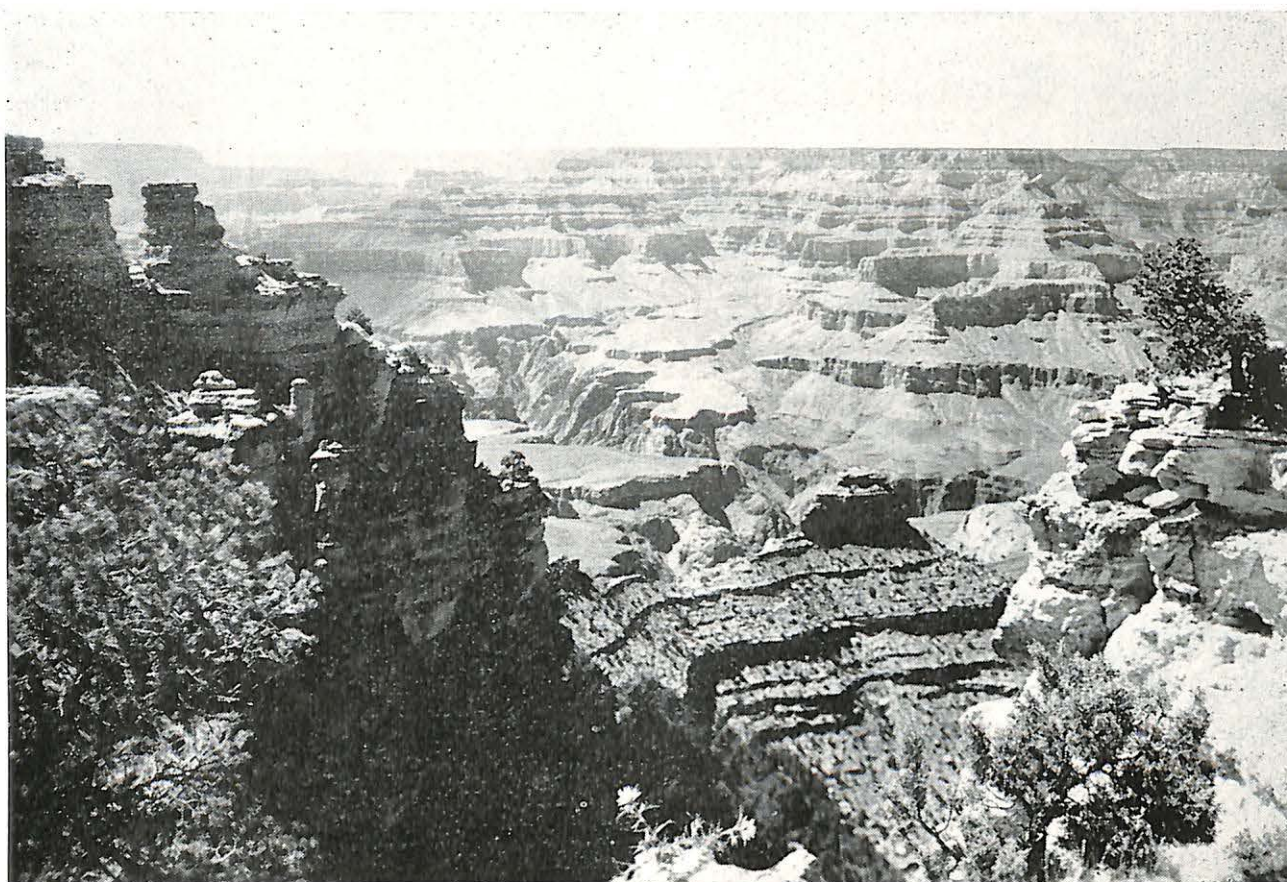
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SEVEN WONDERS OF GOD'S WORLD

1. The Grand Canyon, U.S.A.
2. The Rhine River.
3. The Alps of Europe.
4. Lake Louise and the Rockies.
5. Victoria Falls, Africa.
6. Mt. Fuji Yama, Japan
7. The Hawaiian Islands.

FEBRUARY

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This is the Grand Canyon of the Colorado, which is "sublimity for the human soul," "moulded and fashioned forever in durable ageless stone" where we can see that which is mysterious and divine!

CERTAINTIES

The future stretches far beyond our sight
 As here we dwell mid turbulence and strife
 With groping hands and minds that reach anew
 To treasure those firm certainties of life.
 We know that dawn will follow every night,
 We know the moon will rise and wane again.
 We know that stars abound in trackless space;
 And sunshine brings the rainbow after rain.
 The crocuses will herald early spring;
 The birds will brighten future summer hours;
 We know that reaping follows sowing time,
 And earth will wear its beauty and its flowers.
 All this we know because the Changeless One
 In patience and in love is on his throne,
 And never, while the silent ages run,
 Will cease to be concerned about his own.

—British Weekly

I. THE GRAND CANYON, USA.

The Grand Canyon of the Colorado is the most magnificent and soul-shaking sight on the North American continent. It is a scenic wonder that stands above comparison and beyond considerations of national pride. It belongs at the head of the list of the seven wonders of God's World. Set in the earth like a colossal, multicolored jewel, it stretches almost 300 miles and reaches 18 miles across from rim to rim. It has been described as the "titan of chasms" and "the glory of God's face."

Someone has said, "When the Creator made the Grand Canyon, he forgot to make any adjectives to go with it." This "miracle of the Creator" is scenic excitement beyond dreams; the Grand Canyon is, in its splendor, a grandeur unto itself!

MARCH

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GRAND CANYON

By Irene Welch Grissom

I came upon it suddenly,
 And I could only feel
 Immensity and mystery—
 Such splendor was unreal
 The little cares that fretted me
 Were lost in shining space—
 My heart exulted I might see
 The light of glory's face.

APRIL

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The imposing castle Stolzenfels overlooking the Rhine River near Koblenz, which a traveller on this river will always cherish as a golden, unforgettable memory.

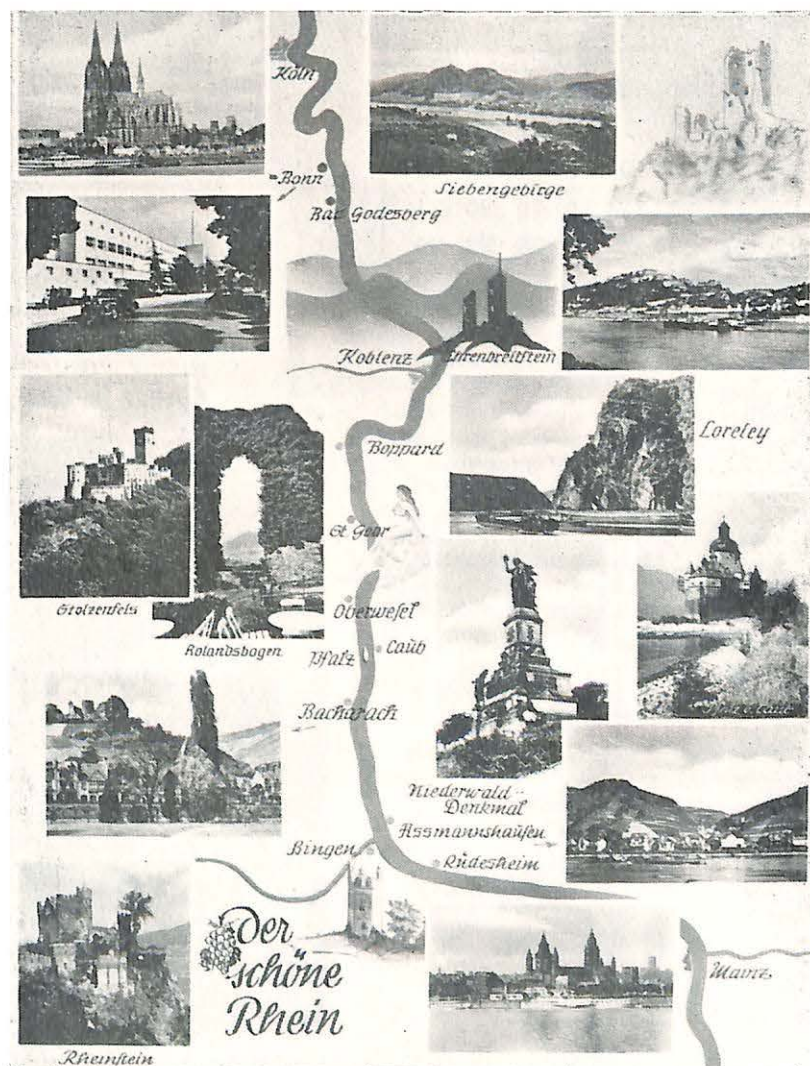
II. THE RHINE RIVER GERMANY

The Rhine River plunges from Protestantism—from Switzerland and then from Worms where Martin Luther so stuck to his beliefs—deep into the oddest and oldest recesses of the German romantic soul. Some of the most beautiful scenery of the world is to be found along its 800 miles, presenting a superb, wild, resolute panorama of God's handiwork.

It is freighted with historic and legendary traditions with phantom-like castles rising like witch hats on high pinnacles along the river. Their names are overgrown with fables and stories such as Drachenfels, Stolzenfels (see picture on page), Castle of Katz and Castle of Maus and the Rheinstein Castle. The river inspired Heine's poem, "Die Lorelei", and Turner's painting of the Ehrenbreitstein.

For the German the Rhine River is the proud symbol of his fatherland; for the world traveler it is a picture window upon some of the grandest scenery, the greatest cathedrals and the most grandiose castles in the world!

MAY						
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The rugged, sublime heights of the Alps near Mont Blanc

THE NEW CREATION

What is man that thou hast made him;
Why for him the stars to sing?
Hast thou lifted mountains skyward
Just for him, this lowly thing?

It must be there is some answer
Larger than his human pride,
Greater than his swelling ego,
Vaster than all else beside!

Higher than the stars and mountains,
Deeper than the ocean's blue;
It must be that thou wouldst make him
Something heavenly, like to You.

III. THE ALPS OF EUROPE

Once you have gazed with spellbound wonder on Mont Blanc in the Alps near Geneva, Switzerland, you will return to this enrapturing scene again and again in your album of memories. This snowy peak of 15,781 feet is the highest spot on the continent of Europe.

Even Mark Twain in "A Tramp Abroad" tried to learn the secret why people came back to these mountains again and again. He learned that all their frets and chafings "sank into sleep in the presence of the benign serenity of the Alps".

In this ethereal land of rare mountain beauty in Europe, in the little country of Switzerland as well as in the Tyrol land of Austria, you are especially impressed by the gentle hailing, "Gruess Gott!"—greet God! After all, HE is always in the heights!

JUNE

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It must be that thou wouldst lift him
Up above these things of earth;
It must be that thou wouldst give him
Something loftier, some new birth!

Some new life bestow upon him,
Linking him to the divine;
Make of him a New Creation,
In the image, Lord, of thine.

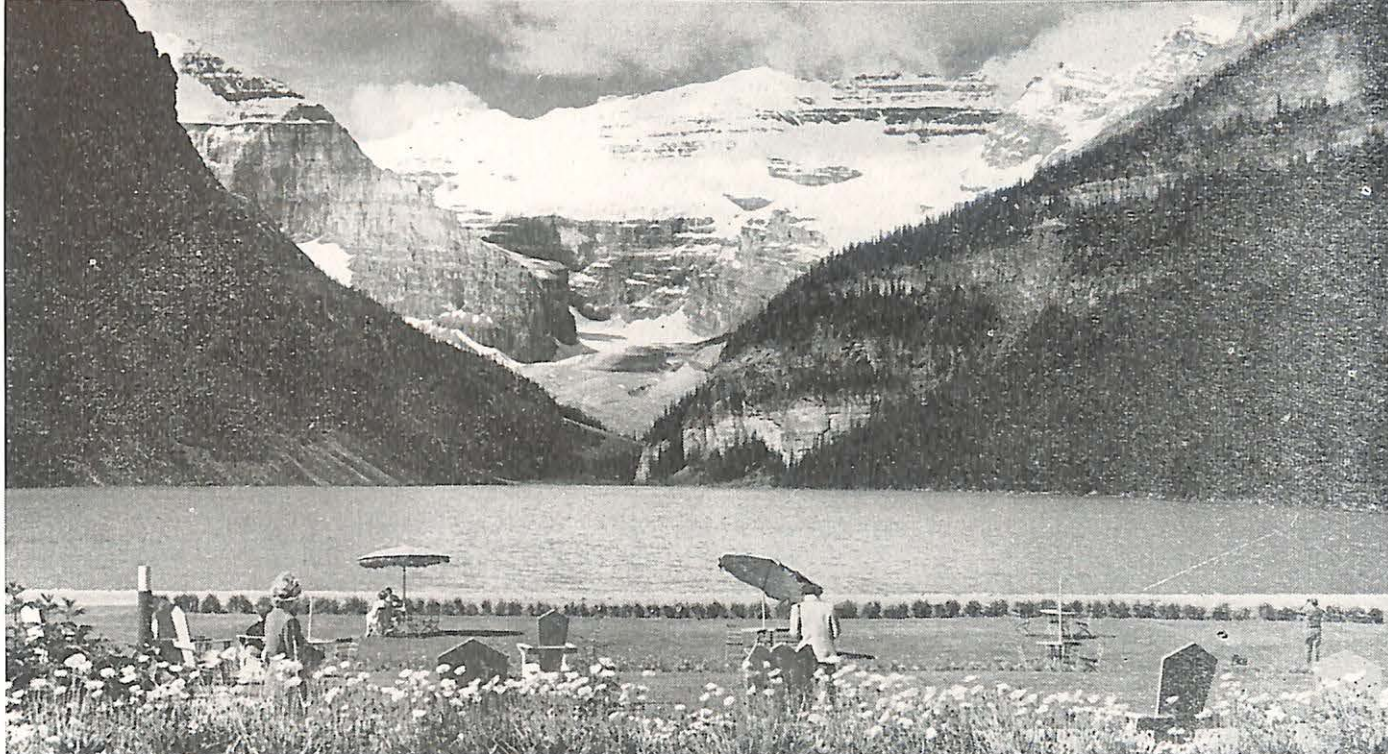
Yea, our days are vain frustration
If somewhere these hopes of mine
Find no bliss or consummation
In a life that is divine;

In a life that reaches outward,
Reaches upward, soars and sings;
Thanks be for thy gift, dear Father,
Of the everlasting things!

—Author Unknown



Mont Blanc in the French Alps, rising 15,781 feet, is the highest spot on the continent of Europe.



Beautiful Lake Louise with the glistening, towering wall of Victoria Glacier above it is one of the most thrilling sights on the North American Continent.

THE PLACE OF PRAYER

When day is done, and evening shadows fall,
And weary from the day of toil and care,
Down in our hearts we feel again the call
To meet the Lord in quiet secret prayer.

His presence hovers o'er that hallowed place,
And burdens we have carried through the day
Are all forgotten when we see his face;
They silently take wings and fly away.

He banishes the fears that would annoy us,
He soothes our weary hearts and gives us rest;
He conquers every foe that would destroy us,
And in his presence we are fully blest.

If we would have his presence more abiding,
And live above the world with all its sin,
We'll seek and find the place of secret hiding,
And close behind the door that shuts us in.

IV. LAKE LOUISE AND THE ROCKIES

Lake Louise, "the gem of the Rockies," with the glistening, towering wall of snow and ice of Victoria Glacier above it, is one of the most awe-inspiring sights on the North American continent. Here is the heart of the Canadian Rockies—a region of massive, rugged, ice-capped peaks described as "twenty Switzerlands in one".

General Conference visitors to Edmonton will want to explore this fabulous holidayland at Jasper Park where the regal peak of Mount Edith Cavell and the remarkable "Glacier of the Angels" can be seen, as well as at Banff, set amid the snow-crested crags that form the backbone of North America, commanding some of the world's finest scenic beauty. This is one of the natural wonders of the world!

JULY

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32nd GENERAL CONFERENCE Edmonton, Alberta

July 21 to 27, 1958

A Grand, All-expense
TOUR

into the Canadian Rockies
July 28 to 31, 1958

MAKE YOUR PLANS NOW
FOR THESE ADVENTURES!

AUGUST

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The swirling waters of the Zambesi River in Rhodesia, Africa, roar and tumble in the gorge just below the famous Victoria Falls, first discovered by the missionary, David Livingstone.

I DID NOT KNOW

I did not know the sky revealed
Such colors wondrous fair;
One day I gave an upward g'ance
And saw a rainbow there.

I did not know that man could be
So gentle and so kind;
I spent a peaceful afternoon
In company of the blind.

I did not know what flowers held
Within their cloistered cell;
A friend brought heliotrope to me,
And helped to make me well.

I did not know that common things
Were much approved of God!
I watched a man with saintly face
A-working in the sod.

I did not know a little child
Could show the way to live;
One taught me how to pray aright,
Another how to give.

I did not know that any book
Could mean so much to me;
I read: "And ye shall know the Truth,
And the Truth shall make you free."

—Grenville Kleiser

V. VICTORIA FALLS, RHODESIA, AFRICA

Deep in Rhodesia, Africa, is another wonder of God's world—Victoria Falls. A flat, even plateau has cracked open with the rocks cleft apart, leaving a canyon more than 400 feet deep, as narrow as 80 feet, and 40 miles long. Above, across the plateau, flows the Zambesi River, as described by Lowell Thomas, and the deep, narrow chasm cuts straight across its path. The river, on the flat tableland, is at its widest as it plunges over the edge of the canyon. This is Victoria Falls, more than five times the height of Niagara Falls.

Here at Victoria Falls, the Zambesi River tumbles over one cliff and against another, down one canyon wall only to strike against the opposite canyon wall. One hundred million gallons of water per minute cascade into the narrow gorge, where immense masses of water boil along under

great pressure. Because of the giant turbulence and pressure; masses of spray arise, the telltale sign of Victoria Falls, and in brilliant African sunshine there's always a fantasy of rainbows.

Victoria Falls brings back the memory of its discoverer, David Livingstone. It was in 1855 that Africa's most famous missionary and explorer first caught sight of the clouds of mist that signalize the mighty cataract of the Zambesi. This was during an early expedition in a long life of exploration. For thirty years, David Livingstone was indefatigable in the unveiling of the southern part of Africa, and he died in the wilderness, still pursuing that purpose as one of the greatest of African explorers and of evangelical missionaries.

SEPTEMBER

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OPEN MY EYES

Open my eyes, that I may see
This one and that one needing thee:
Hearts that are dumb, unsatisfied;
Lives that are dark, for whom Christ died.
Open my eyes in power, I pray
Give me the strength to speak today,
Someone to bring, dear Lord, to thee;
Use me, O Lord, use even me.

—Betty Scott Stam

OCTOBER

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—Photo by Ewing Galloway

Fuji Yama, sacred mountain of the Japanese, as seen from Long Trail Pass near Miyanoshita. In these Islands of Japan our nine missionaries are entering many open doors with the Gospel.

VI. MT. FUJI YAMA, JAPAN

Fuji Yama in Japan is the perfect mountain created by the cosmic Sculptor. He knew how to pick a site—flat land on the shore of a bay with no surrounding mountains to obscure the grandeur of a solitary peak. He was also versed in geometry. The ideal shape of a mountain is a cone with a flattened top. Every proper mountain should be snow-clad, and the summit of Fuji is draped beautifully with gleaming white.

Fuji Yama is so nearly perfect that it's no wonder the Japanese regard it as their sacred mountain. Long generations of artists, in Japanese prints, have delighted in picturing the geometrical cone with a flattened top, rising all alone from a level plane and crowned with eternal snow. This majestic mountain of Japan has etched

for itself a big place among the wonders of God's world.

Fuji Yama towers 12,395 feet above the sea. Japan is extremely mountainous. The mountains are not very high but they are thickly wooded and beautiful. Because of Japan's natural beauty, it has sometimes been called "a national park." But the highest mountain and the most famous spot in Japan is Fuji Yama which inspires every Japanese with a mystic urge to climb its lordly cone or just to come and to contemplate its beauty.

NOVEMBER

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I REST IN HIS LOVE

I rest in his love, as a ship in a storm
Takes rest on a restless sea;
Knowing the currents that bear it up
Are steady and strong and free.

I rest in his love, as a tree in the wind
Takes rest through the bitter blast;
Feeling the pull of the deep, deep roots
That anchor it sure and fast.

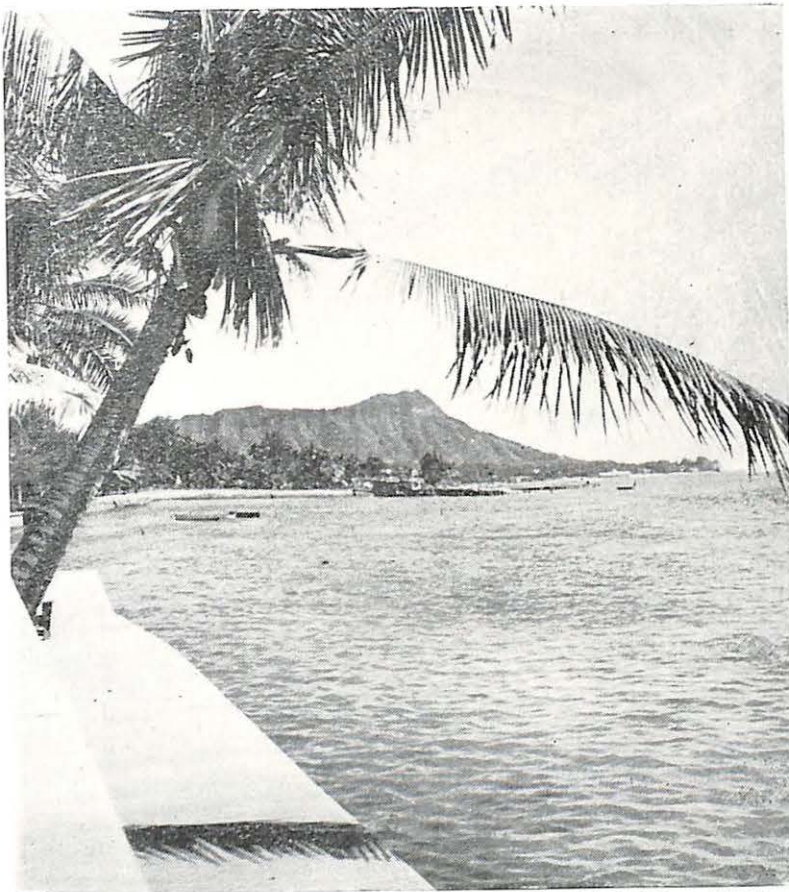
I rest in his love, as a babe on the
breast

Takes rest from the world's alarms:
Hearing the beat of the parent-heart,
Locked close in the parent-arms.

I rest in his love . He will bear me up
And anchored my soul shall be:
As a storm-swept ship, as a sleeping
child,

I rest—as a wind-tossed tree.

—Helen Frazee-Bower



—United Press Photo
Diamond Head, one of the best known travel landmarks in the world, its crater now green with luxuriant growth, looks down on the blue waters of Waikiki Beach in the Hawaiian Islands.

VII. THE HAWAIIAN ISLANDS

The Hawaiian Islands of today are rich in panoramas that refresh the soul! There are the green carpeted mountains. They rise behind Honolulu in great purple heights, clothed forever in forest, with waterfalls drifting down, and with clouds hanging above them. They are among the loveliest in the world. There are also many rare flowers and resplendent tropical blossoms. Wild orchids often line the red dirt road. In addition, there is a mysterious charm about the Hawaiian beaches with their clear blue-green waters and long splashing waves and

their inviting sand, shining like gold in the sunshine.

The islands were originally named Sandwich after the earl who invented the delicatessen staple. But they did not come to the attention of the rest of the world until 1788, when Captain James Cook, the British explorer, set foot on them. They remained an independent nation, first a monarchy, then a republic, until their own government ceded them to the United States in 1898. They have been a territory since 1900 and may soon become the 49th state of the Union.

The Territory of Hawaii consists of at least twenty islands, only eight of which appear on the ordinary map. Oahu, with most of the island's population of 465,000 people living on its 605 square miles, is regarded as the most important island with its city of Honolulu, Waikiki Beach and Pearl Harbor. Practically every race of the world is represented in its population. This is a kind of a colorful paradise, which has also become a laboratory of human relations and an important sentinel in the vastness of the Pacific.

DECEMBER

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7	8	9	10	11	12	13
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A CHILD'S SONG

The stars are loveliest of all
The lovely things on Christmas night,
For they are shining just the same
As when the dear Lord Jesus came,
And, Oh, it brings him close and near
To watch the golden stars shine clear—
The very stars that shone so bright
Upon him on his Birthday Night.

—Lucy A. K. Adea

BLESSED CHRISTMAS

Come to my home, O Lord, this night,
And bring me light.
My heart is lonely, nearing Christmas Day,
And from my eyes the tears are never far,
The while I hang the wreath and place the star;
Come to my heart and stay!

It is a humble heart to make thy dwelling;
Like stable, telling
The world how limitless thy love and might,
I seem to see the flickering lantern shed
A halo round thy fragrant, lowly bed.
I have but love to light!

My heart is restless, like those sleepers, Lord,
That crowded Bethlehem's inn;
Yet, like the shepherd's trysting with the star
I hear the music and I see the glow
That fell on Judah's plain so long ago,
And feel thee near—not far!

There is no tiny stocking hanging here
To bless and cheer my home;
O Christ Child, come and stay; abide with me.
It is not selfish thus to ask this boon,
For thou canst fill each vacant heart and room,
Then blessed, blessed Christmas shall it be!

—Gene H. Osborne

YOUR CHRISTMAS GUEST

Take time this Christmas Day to go
A little way apart,
And, with the hands of prayer, prepare
The house that is your heart.

Brush out the dusty fears, brush out
The cobwebs of your care
Till in the house that is your heart
It's Christmas everywhere.

Light every window up with love,
And let your love shine through,
That they who walk outside may share
The blessed light with you.

Then will the rooms with joy be
bright,

With peace the heart be blessed,
And Christ himself will enter in
To be your Christmas Guest.

—James D. Freeman



Missionary Laura E. Reddig has a basketful of "tears and trouble" as photographed by Rev. Paul E. Gebauer more than 15 years ago.

SEEING GOD'S GLORY IN AFRICA

An intimate insight into twenty wonderful years of
Missionary Service on the memorable occasion
of Miss Reddig's 20th anniversary as
Our Cameroons' Missionary



By Miss Laura E. Reddig of Mbingo, Africa

"Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1).

"We give thanks to thee, O God, we give thanks; we call upon thy name and recount thy wondrous deeds" (Psalm 75:1).

IN JANUARY 1937, Dr. William I. Kuhn, the General Mission Secretary, read a letter to me which he had just received from Rev. Paul Gebauer in the British Cameroons, West Africa. While visiting in that home, I heard that letter and God spoke to me that he wanted me to be the new missionary-nurse needed on that field. I have often questioned why God should have called me, but never has he let the certainty of my call become dimmed.

APPOINTED IN 1938

It was a year later that I was called to appear before the General Missionary Committee in Forest Park, Illinois. After hearing my testimony, some of the members thought it would be good if I got married before going to Africa. Another felt a uniform should be worn to show that I was a missionary. But they thought I looked healthy enough to cope with the insects and life in Africa, and sent me on my way with their blessings. They promised to pray faithfully for the missionaries. Not one of us realized that day what the next

20 years would bring for our little mission field in Africa!

The summer of 1938 was my introduction to deputation work and to the wonderful friends of our churches. The countless friends whom I met that summer and on my three furloughs have been God-given, and have been a constant source of encouragement and inspiration. The General Conferences of 1944, 1949 and 1955, which came during my furloughs, were filled with inspirations, friends, and blessings.

You just can't know what your prayers and letters have meant to me in Africa! You have had such a great

share in this work. What untold joy has been mine in these busy years as I've tried to let Christ live through my life! How adequate has been his love, grace, and resources! Christ's promise of "always" has certainly been "ALWAYS."

I want to give you a view into these wonderful years, and let you see God's glory every inch of the way. What mighty things he has brought about! To him and him alone be all the glory and praise! To Christ go my humblest thanks for letting me be a tool in his hands as his Kingdom moved into our little corner of this great Africa.

HISTORICAL MILESTONES

The year 1958 marks the 100th anniversary of the Baptist Mission work in the Cameroons, begun by the British Baptists. Victoria and the Victoria Baptist Church will hold a long and festive celebration in December 1958. After the Cameroons became a German colony, the Baptists of Great Britain turned this Cameroons mission field over to the Baptists of Germany.

The first missionaries to take over were not from Germany, but from our North American Baptist churches (then known as German Baptists). Outstanding, most loved and best remembered of these early missionaries is Rev. Carl J. Bender. Missionaries from Germany and America worked together under the mission headquar-



Laura Reddig and Margaret Kittlitz in their early days of missionary service in the Cameroons, Africa.



Missionary Laura Reddig proudly looks out of the window of her first home in the Cameroons at Mbem while her favorite black cat approaches the photographer.

ters in Germany all through the first World War and through 1934.

The year 1935 marked the beginning of what is now known as the Cameroons Baptist Mission, with Paul and Clara Gebauer as the first missionaries. Nurse Edith Koppin came in 1936, George and Louise Dunger in April of 1938, while Laura Reddig arrived in November of the same year to become the sixth missionary. To the work among the Kakas with Mbem station, there was added the work among the Mambilas with Warwar station. By March 1941, the Gebauers and Miss Koppin had returned to America for furlough.

This marked the end of the early beginning period, and brought to the remaining three missionaries and to our entire denomination one of the greatest challenges we have thus far received on our mission fields. The Cameroons Baptists and the British government requested that we take over, staff, support and supervise the orphaned German Baptist Mission fields of Soppo, Belo and Ndu. (German missionaries were interned in Sept. 1940).

The mission fields now reached from the coast into the grasslands, from Soppo to Warwar. Five mission stations, three missionaries, and not even a mission car or pick-up! The most immediate need, seen on the field, was for trained African leaders. The speed with which new schools were opened during 1942 and 1943 explains the awareness and urgency of this need for the churches, schools and medical work. Some day there would be schools for the training of leaders!

The next and equally great need was

for more missionaries! Every letter sent home to America contained a plea for workers and for prayers for more workers. Would our denomination accept this great challenge?

RECRUITING 30 MISSIONARIES

The period of Waiting, and Trusting. (1941-43!) The Gebauers could not return because of the war, but that was only one of the many discouragements and obstacles that came our way. Days were filled to overflowing with teaching, preaching, nursing, trekking, classes for church-teachers and school

teachers. Evenings were spent struggling over plans for more lectures, bookkeeping and accounts (there was never the money or staff for the new projects God presented one by one, but in his own way, he has brought most of them into realities!).

Countless letters were written and each mail brought "no news" of new missionaries coming. But these "waiting years" are remembered as choice experiences of God's grace being sufficient for every need! He kept us "afloat" in strength and faith. More missionaries would come! He showed his glory in the "conviction of things not seen."

That First Furlough! In August 1943, Dr. Kuhn cabled that I was to return to America for furlough, and "to recruit new missionaries." Missionary George Dunger made out a booklet of plans and needs for the future Cameroons Mission Fields. This included plans for placement of 30 missionaries! It was my privilege to present these plans and needs to the secretaries at Forest Park in December, 1943.

The first reactions were: "It is impossible! It is unrealistic!" "Where in our small denomination can we find 30 missionaries? And if they were found, where would the funds be found to support them?" The Milwaukee General Conference of 1944 proved that God had already chosen missionaries for the Cameroons, and that summer of "trekking through" our American and Canadian churches proved that young people still respond to God's call as did those Galileans long ago.



Cameroons' missionaries and nine new appointees, largely recruited through the efforts of Miss Laura Reddig, at the 1934 General Conference sessions in Milwaukee, Wis. Left to right: Rev. and Mrs. Edwin Michelson, Laura Reddig, Myrtle Hein, Margaret Kittlitz, Evangeline Wegner, Rev. and Mrs. Earl Ahrens, Rev. and Mrs. S. Donald Ganstrom and Rev. (Chaplain) Paul Gebauer.

WONDERFUL ADVANCES!

1945-52, Years of Great Advances!
More missionaries meant covering more territory for Christ's glory. What fun and joy to welcome and to initiate new missionaries. When the first six came out in 1945 with me, the Dungers completed their seventh busy year and began their furlough. Each new missionary brings along new ideas, faith and inspiration. The list of names is long. You know them all! You have become such a vital part of the missionaries' lives and have given endless encouragement and inspiration.

I want to give a special word of thanks to the Dakota Conference CBY Fellowship and to my two churches: Cathay North Dakota, and Daytons Bluff Church in St. Paul, Minn., for their support, encouragement, friendship, gifts and prayers. You have been such a vital part of me and this work out here!

Between 1946 und 1952, Bamenda, Bansa, Victoria, Kumba and Mbongo (the Settlement) were added to give us ten mission stations. Training schools for church-teachers and pastors, for school teachers, nurses and midwives were begun, and two hospitals were opened. The missionary staff of 1938, with six missionaries, has now become a great group of 41. The Annual Missionary Conference in Dec. 1957 had a record attendance of 35 missionaries present and 5 on furlough! And now, take a look into God's other glories in the Cameroons!

Since 1952! This is the period of the indigenous Baptists, and they are experiencing the thrill of greater responsibilities in God's work. Twelve native pastors were ordained during this period, our first four nurses graduated from coastal hospitals, our first two midwives graduated from Bansa, the Cameroons Baptist Convention was organized and is planned and operated entirely by the Africans. The Cameroons Baptist Convention gave the name to the Cameroons Protestant College and 12 young men have become trained Leprosy Inspectors.

CAMEROONS BAPTIST CONVENTION

Seeing His Glory in the Churches!
The month of December 1957 saw the fourth sessions of the Cameroons Baptist Convention meeting at Belo. The delegates were from 252 churches and represented a membership of over 16,000 Baptists! Do you recall what a thrill the 1938 statistics brought to the people in America? There were 25 churches and chapels, with 290 Christians. The group of Church-teachers has grown from 13 in 1938 to 201 in 1958, plus 9 Evangelists and 12 or-



In 1944 Laura E. Reddig, missionary, presented plans to Dr. Wm. Kuhn, missionary secretary, for 30 missionaries to be recruited for the Cameroons Mission Field in Africa.

daigned Baptist pastors.

Earliest church-teachers received four shillings a month while going to adult school each afternoon and working each morning at Mbem. Today very few church-teachers or school teachers or nurses are hired unless they've completed eight years of Elementary schooling and at least one or more years in the Bible School. The Baptist churches are completely indigenous and are pushing Christ's kingdom into every possible corner as fast as they can supply their own workers.

Our Baptist Bible Training Center at Ndu now plans to become a seminary, and will increase its influence and blessings on the entire Baptist work. With the training of the wives of Bible School students, a whole new and thrilling work has grown among the women and girls of our churches. The future and greater Africa depend so much on these Christian homes!

Scripture memory-work progresses in churches, schools and even in hospitals. Short-term Bible Schools have brought God's Word into greater understanding for countless Christians.



Mrs. Clara Gebauer (left), an African pickaninny and Miss Laura Reddig admire the seed cones of a raffia palm at Mbem, Africa, about 1940.

But to see God's glory in the changed lives of our Cameroons is a reward far greater than our time and efforts deserve!



Laura Reddig and African child.

CHRISTIAN SCHOOLS

Seeing God's Glory in the Schools! Though still not compulsory, education is now the accepted thing for most children of the Cameroons. Today many schools have "double-streamed" to accommodate the huge classes. Missionaries no longer go through the villages to beg parents to send their children to school. From one school, one teacher and 30 pupils in 1938, we now have 64 schools, 175 teachers and 5217 pupils. Teachers are trained in our own Baptist Teachers' Training Center at Soppo. Salaries of teachers are paid by government grants and Village Education Tax. A beginning teacher received 15 shillings (value: \$3.00) in 1938, but now the teacher begins at 90 shillings (value \$8.60).

Our Baptist men have served as visiting teachers, agriculturalists, and even as school managers. Some are teaching in our Teachers' Training Center, and two are in England this year preparing for greater responsibilities. Most of the children going through our Baptist schools make their confession of faith in Christ, and these make up the greatest single source of new Christians. These schools are the selection grounds for future Baptist leadership. Our students can now receive more training at our Cameroons Protestant College which is operated

by our mission and the Basel Mission. We see God's glory in the young lives which are being molded into his image and for his service.

MY FONDEST DREAMS

Seeing God's Glory in the Medical Work! Our first dispensary at Mbem was a bush hut with grass roof and dirt floor. Medicine men openly opposed "white-man's medicine" and kept many people from being helped. Miracles of healing were often seen, and how often did God's presence and help bring victory out of impossible situations! Each of the first two African babies I delivered now has her own baby. Because of Maternity Centers, women's meetings, health teachings in schools, today's babies are bigger, better and more bountiful.



—Photo by Herman Siemund
Laura Reddig (right), dressed in a Cameroons costume, and Margaret Kittlitz, missionary-nurses on the Cameroons field, at the 1955 General Conference in Waco, Texas.

One of my fondest dreams came true in 1949 when we began the Bansa Baptist Hospital and appointed a missionary doctor. This modern and colorful hospital is helping thousands who not too many years ago depended on sorcery and country-medicines. There are four Cameroons men qualified as nurses who received training in hospitals at the coast, and two midwives have passed their exams at our Bansa Hospital. Thousands of new Cameroonians have been ushered into the world by our doctors, nurses and midwives. Operations are very popular with our Africans, and for some, chronic illness is quite fashionable.

Even with faith's eye, my dreams of a work among the Cameroons leprosy sufferers fall far short of what God has brought about at the Bamenda New

Hope Settlement. Mbingo, where our Settlement is located, is our newest and fastest growing station. Since 1952 when the first precious little Dapsone pills were given "in Jesus' Name," over 1000 patients have been admitted for leprosy treatment. Most of these patients are being cared for now in the leprosy clinics which are operated by the 12 trained "leprosy inspectors." Over 100 patients have gone home, "symptom-free" with new physical health and a spiritual re-birth.

When the need was urgent, you folks back home joined us in praying for a doctor for this special work. Our 30-bed hospital is usually filled, and most of our medical helpers are patients themselves. We see God's glory when these much-feared, often wronged, and despised leprosy patients are re-made by God's grace and power. Medical science has also helped to make tropical Africa, formerly known as the "white man's grave," into a land where missionaries can enjoy busier, healthier and longer years of service.

CHANGES IN AFRICA

Some Cameroons Changes! The year 1954 saw the first complete census ever taken, the first elections ever held, and the creation of the Cameroons House of Assembly. Today dozens of Cameroonians have their own flourishing trades and transport businesses. Prices today are still sky-rocketing. The Cameroons people now live in better houses, eat better meals, dress attractively, own cameras, sewing machines,



A recent picture of Missionary Laura E. Reddig looking at the blossoming coffee bushes on the New Hope Settlement in Africa.



Laura Reddig lays the cornerstone of the first brick dispensary at Mbem in the Cameroons. This was an important milestone in our African Mission!

bicycles, radios, phonographs and even electric lights.

The mothers get a sewing machine, learn "tailoring" and set up business at home while the husbands work at assorted jobs, trades and professions. Children are sent to schools. Families attend church together. Motorable roads have increased ten-fold, and "buses" carry regular passenger trade between the many flourishing native markets. Once the Ndu to Bamenda trip took six days by horseback, but it can now be made in comfort in four hours. Twice monthly mail, which was often enroute six months, now arrives by air mail twice weekly. (A twice-monthly mail once brought me 132 pieces of mail!) Air-mail service at the coast brings a reply in two weeks!

CHRIST'S UNFOLDING GLORY

Looking Ahead! Nigeria and the Cameroons are looking toward the fast-approaching day when independence will be theirs. Strong Christian leaders are the greatest need. We look forward in faith to seeing our Cameroons Baptists take their places among the leaders in this new and challenging age in Africa! Christ's kingdom grows steadily and surprisingly. His way and his plan continue to bring purpose and fulfillment to every life he touches. He will show his glory and power in the lives of our African brethren, and present and future generations will take their right-

Laura Reddy's address is:
Bamenda New Hope Settlement,
Mbongo, P. O. Bamenda, South-
ern Cameroons, West Africa.

ful places as leaders who will help make Africa one of the great Christian nations of the world.

An Ordinary Member In An Extraordinary Way

Just an ordinary member
Of the church, I heard him say,
But you'd always find him present
Even on a rainy day.

He had a hearty handclasp
For the stranger in the aisle,
And a friend who was in trouble
Found sunshine in his smile.

When the sermon helped him
He told the preacher so,
And when he needed comfort
He let the pastor know.

He always paid up promptly
And tried to do his share
In all the ordinary tasks
For which some have no care.

An ordinary member?
I think that I would say
He was extraordinary
In a humble sort of way.

—Lillian M. Weeks

TODAY

Gift of thy love, untried, a golden day,
Here in the dawn it lies.
What treasure bides within it, who
shall say,
Of joy or sacrifice?

Perhaps within this breaking dawn
draws near

Some sweet surprise of good,
So that my heart shall mark it, year to
year,
A day of gratitude.

Perhaps today thy voice will call on
me

To suffer grief or loss.
This opening path may end on Calvary
Beneath the cross.

I know not; yet I say, "Thy will be
done,"

And lift my thanks to thee,
Since all this day from dawn till set of
sun,

Thy love will walk with me.

—The Guild



Miss Laura Reddig (left) and the 57 leprosy patients at the New Hope Settlement before the first doctor arrived. Miss Reddig as missionary-nurse was in charge of the settlement at that time. This was the first official photograph of the Settlement family.



—Photo by M. L. Leuschner

A famous statue to athletes on the University of California campus at Berkeley, Calif.

The Christian Athlete

Fall Convocation (1956) Address Given at the
North American Baptist Seminary, Sioux Falls,
South Dakota



By DR. WALTER W. WESSEL,

Seminary Professor of Bible and a Graduate of the University
of California at Los Angeles and of Edinburgh University,
Scotland

THE ANCIENT GREEKS, whose culture so greatly affected and to a large degree determined Western civilization, excelled in a great variety of things. They excelled, for example, in art. The Greeks created some of the greatest artistic masterpieces the world has ever seen. They excelled also in

science, Democritus and Heraclitus, were Greeks. In philosophy the Greeks had no peers. The names Socrates, Plato and Aristotle are household names even today. They excelled in political inventiveness, as is evidenced by the origination of constitutional government.

THE GREEK GAMES

And not least of all, the Greeks excelled in athletics. The ancient Greeks were so intensely interested in athletics that they created not one but four public athletic games: the Olympic, founded in 776 B. C. and best known to us because of the modern counterpart; the Pythian, Nemean and Isthmian games. All of Greece was enthusiastic about these athletic games—so much so that during one period of her history Pindar, her most celebrated poet, was hired to write odes to the victors.

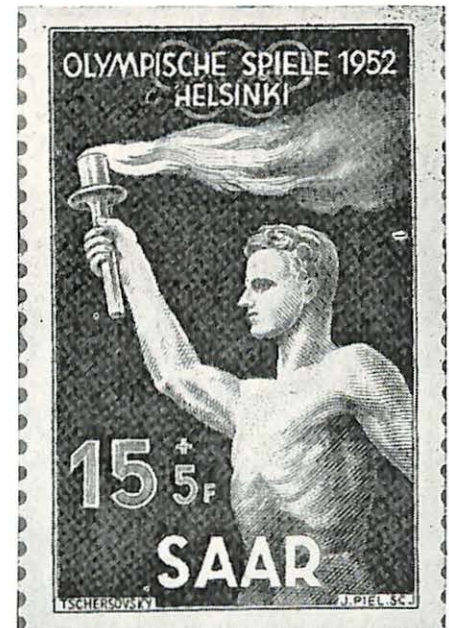
The ancient games, unlike those of modern times, had only five exercises or events: jumping, discus throwing, foot racing, boxing and wrestling. All of these events were well known to the people living in the Hellenistic cities and towns of the Apostle Paul's day. Paul himself may have witnessed the Isthmian games (they took place just a few miles from Corinth where Paul had founded a thriving church). Certainly he was familiar with the details of the game, for in our text (I Cor. 9:24-27) he uses two of the events, foot-racing and boxing, to illustrate several great principles of the Christian life. It is to these that we now turn.

First, the Christian life is like com-

peting in the games because it must be entered upon with all seriousness of purpose. Paul's phraseology is important here. "Do you remember how, on a racing-track every competitor runs, but only one wins the prize? Well, you ought to run with your minds fixed on winning the prize." (Phillips Translation).

A runner does not enter a race simply for the exercise. He's out there for one purpose—to win, and for him this is a serious matter.

I remember witnessing the American Olympic final trials in 1952 at the Los



A stamp issued by the Saar in 1952 showing an athlete with the burning torch heralding the opening of the Olympic Games.



Dr. Walter W. Wessel, Professor of Bible at the North American Baptist Seminary.

literature. One has only to read the Homeric poems or the dramas of their great tragedians, Aeschylus, Sophocles and Euripides, or the historical writings of Herodotus and Thucydides to be abundantly aware of this. They excelled in science. The first physical

Angeles Memorial Coliseum. These final trials were for the purpose of selecting the American track and field team for the 1952 Olympics which were to be held in Finland. One race particularly interested me. It was the 400 meter high hurdle race.

Everyone knew that the race was to be a close one between the former Olympic champion and a young athlete from the University of Kansas by the name of Bob DeVinney. From the sound of the gun, these two men ran side by side taking each hurdle almost in step. As they came around the final turn and into the home stretch, young Bob DeVinney, in a valiant effort to pull ahead of the Olympic champion got slightly out of step, hit the next to last hurdle and fell to the track. He picked himself up quickly, but to no avail. Three men had passed him and he crossed the finish line in fourth place.

Since the Olympic team takes only three men in each event, DeVinney had lost his chance to represent the United States at Helsinki. I watched as this splendid athlete walked over to the side of the track, sat down and cried like a baby. That race meant everything in the world to him. He had entered it to win, and that to him was serious business.

PRESENT YOUR BODIES

The Christian life is like this. For if what the Bible teaches is true, namely, that there is a God in heaven,



An attractive view of the Euclid Street entrance to the North American Baptist Seminary, Sioux Falls, S. Dak.

that he so loved the world that he gave his Son to suffer and die for sin, that there is no salvation in any other, that men who reject Jesus Christ are lost and without hope in the world, and that the message of reconciliation has been committed to us, then certainly the Christian life must be entered upon and lived with all seriousness of purpose. The late Mahatma Ghandi is reputed to have said, "If I believed what you Christians claim to believe, I'd be willing to crawl 'round the world on spikes to assure

the salvation of one soul."

The Apostle Paul was so dead in earnest in living the Christian life that he refused to allow anything to hinder him from being successful—in particular, he mentions his body. "I keep under my body and bring it into subjection."

Now this is not to say that Paul considered his body something intrinsically evil. Paul was a Hebrew, and the Hebrews believed that the body as well as the soul was the result of the creative activity of God. But Paul knew from experience that the body had to be conquered. It is a bad master or a good servant.

Thus Paul wrote to the Romans, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." And again, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies. . . ." How practical Paul was!

STRICT DISCIPLINE

Consecration takes place in our physical bodies. Thus all pious talk such as "I have consecrated my life to Jesus Christ," or, "I have dedicated myself to his service," is meaningless unless expressed through our physical bodies. The great apostle was so dead in earnest in competing in the spiritual race that he refused to allow anything—desire of glory, prestige, wealth, or his body, to prevent him from winning. The Christian life must be entered upon with all seriousness of purpose and nothing should be allowed to prevent us from being successful.

Secondly, the Christian life, lived well, is like participating in a foot race



The North American Baptist Seminary Faculty:
Left to right, seated: Hugo Lueck, Roy Seibel, Walter W. Wessel, George A. Lang, president; and Martha Leypoldt. Standing: Ralph E. Powell and George A. Dunger.



One of the Seminary students in the chapel meditates on Christ's commission: "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16).

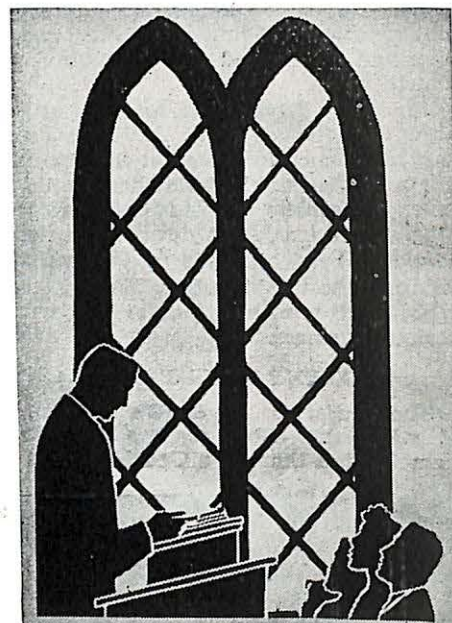
or a boxing match, in that it involves strict discipline. Notice Paul's words again. "Every man that striveth for the mastery is temperate in all things." Phillips renders this sentence: "Every competitor in athletic events goes into serious training."

Both the Greek runner and boxer went into strict training ten months before the actual competition took place. During this time they gladly subjected themselves to the most strict self-discipline.

Modern athletes also know something of the importance of training

and self-discipline. In 1932 when the Olympic Games were held in Los Angeles I was privileged to witness some of the events. The marathon, a race of over 26 miles in length, was run over the streets of Southern California and finally ended in the Olympic Stadium. How vividly I recall seeing the competitors pass by the 15-mile point, straining every muscle as they plodded wearily on. I couldn't help but exclaim, "What a grueling race this is!"

But the race itself was not half so exacting as the training and self-discipline necessary in preparation for it. All of the marathon runners had trained for weeks and months by running five, ten and even fifteen miles each day so that when the time came for the race, they were ready.



"The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25).

What is true of a runner is also true of the boxer. The boxer is helpless in a contest, especially in the last rounds, if he is out of condition. His hands fall down and he becomes an easy target for his opponent.

SPIRITUAL TRAINING

Now Paul is saying that the Christian life is like the athletic life—it is a life of strict self-discipline. The subject of discipline is not popular in our day. This is an age which can be characterized as an undisciplined age. This attitude of our age has seriously affected the Christian church. Surely the softness of much of the Christianity we see around us and of which we often are a part is directly traceable to a lack of discipline.

The disciplines of daily prayer and of the reading and studying of the Word of God are absolute essentials in



The Seminary Class in Visual Aids with Professor Martha Leypoldt (fourth from left) visits a television studio in Sioux Falls.

the Christian life. The Apostle Paul reminds us that "we wrestle not against flesh and blood but against principalities and powers . . ." How necessary these basic Christian disciplines are in order to meet the opposition of the world, the flesh and Satan himself!

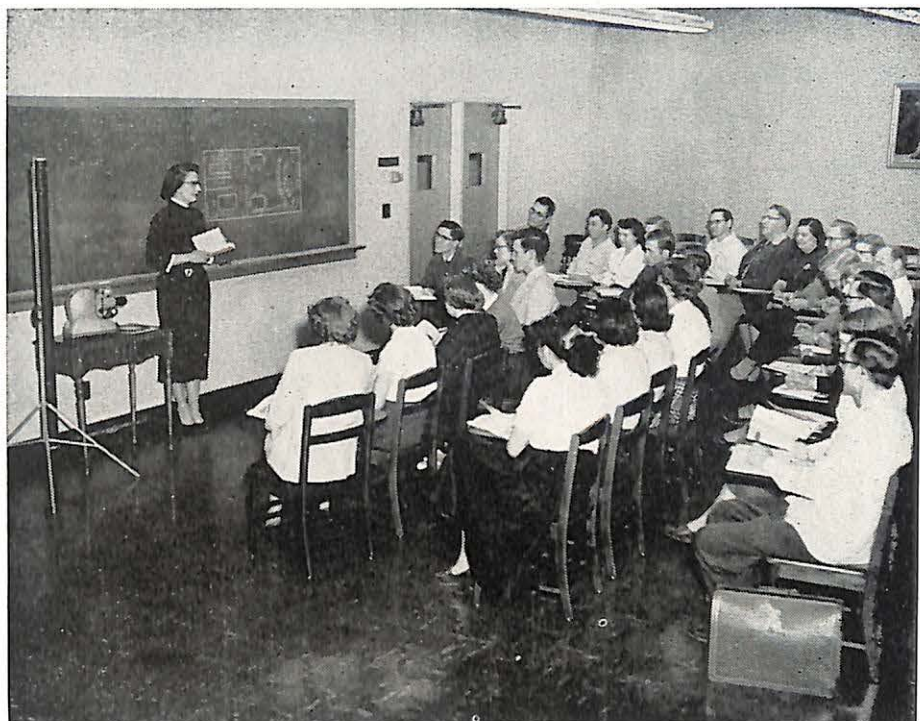
How this admonition of Paul relates to students in a theological seminary is obvious enough. Training and discipline are particularly important for the minister. He must lead his people in things spiritual and this he cannot do unless, by God's help, he has been trained and disciplined.

We are in a race! We are in a fight! It is not enough simply to run, or to fight, if we wish to win. We must run *well* and fight *hard*, and this means that our spiritual muscles must be hardened through training and self-discipline.

THE VICTOR'S PRIZE

Finally, the Christian life is like competing in the games because there is a prize awarded the victor. In the Olympic games the prize was an olive wreath. In the Isthmian games it was a pine wreath. In addition, there was the glory involved in being a victor, but this at best was short-lived. Even the poetic genius of Pindar did not succeed in immortalizing the victors. Their names have long since been forgotten. "Their reward," says Paul, "is perishable;" it soon passes away.

In contrast, the Christian competitor receives an imperishable reward which



Professor Martha Leyboldt teaching one of her classes in Christian Education at the North American Baptist Seminary

is two-fold. There is the victor's crown reserved apparently for those who win in the race. What this crown is we are not specifically told. The second reward relates to this life and is stated in the words, "I keep under my body, lest after preaching to others I myself should be disqualified."

At the Olympic and other Greek games there was a herald whose function it was to announce the various events and to call the athletes by name into the competition. Paul had performed this office spiritually. He too was a herald, a herald of the Gospel. He had travelled all around the Mediterranean world calling men and women into the spiritual competition. But he was not only a herald who called others into the Christian race; he was one of the competitors too!

CONTINUED USEFULNESS

What a tragedy for the one who had called others into the race to be disqualified himself for not having kept the rules! We've all known persons who started their Christian lives well and who have run and fought well for a time but who, in the thick of the fight, have been disqualified for failure to keep the rules of spiritual fitness and who today are of no value to the cause of Jesus Christ in the world.

Perhaps the greatest reward for maintaining the spiritual athletic life is to be found in this implied guarantee of continued usefulness for Christ and his Church. This fact in itself would be sufficient reason for maintaining the discipline of the Christian life.

There is a race to be run, a fight to be fought, and a prize to be won. God give us grace to run well, to fight hard and to be victorious for his glory.



A recording is made of a trio selection sung by three wives of Seminary students.



KYOTO, THE CLASSIC CITY OF JAPAN

The city of 1,200,000 people, which was the capital of Japan for 1,075 years, now represents the civilization of Old Japan in art, religion and literature. Kyoto is the strategic site of our second important mission field to the Japanese people.



By REV. EDWIN KERN,
Missionary to Japan



Kinkaku-ji Temple, the Golden Pavilion, of Kyoto, Japan. This Pavilion with its magnificent landscape garden portrays a rare originality in architecture and shows the unique taste of the Japanese noblemen in the 14th century. The Pavilion is a five minute walk away from our Baptist Mission house in Kyoto.

KYOTO CITY is known as the cultural nerve center of Japan. This city has cradled the old Japanese culture for almost twelve centuries, making it rich in historic research and legendary lore.

The cultural city is located about 320 miles west of Tokyo, from where it can be reached in about seven and a half hours by a limited express train. Kyoto is situated in the central-southern part of Honshu Island, the largest of Japan's four main islands. It is surrounded by mountain ranges on all sides except to the south.

OPEN HISTORY BOOK

It is also within one-half hour by tramcar from Lake Biwa, the largest lake in Japan. Many Kyotaites enjoy the beautiful beaches of Lake Biwa in the hot summers. The Kamo and Katsura Rivers begin their courses in the northern mountains and rush through the city on the east and west sides, respectively, to meet at the southern tip of the city and find a common course to the ocean.

Few cities in the world have been capitals for more than ten centuries, but Kyoto was Japan's capital city for 1,075 years (from 794 to 1869 A.D.). The imposing shrines, temples and palaces with elaborately designed gardens still remain as an open history book of the glory and powerful administrative possessions of the lords and emperors of Japan's by-gone days. In Kyoto there are over 200 Shinto shrines, some 1500 Buddhist temples, two palaces in the city-proper and two detached palaces on the outskirts of the city.

Not only is Kyoto a monument of the traditional and historical past, but it has also become one of the country's most important producing centers of fine silk fabrics, embroidery work, lacquer ware, doll-making, cloisonne and many other unique goods in which the skills of the Japanese people are put to use. Kyoto also has become the educational center of western Japan. There are over twenty universities and colleges in the Kyoto community to prepare young people for their life's

work. The education in most of these schools does not include the teaching of the Christian way of life.

Kyoto is likewise a city of many festivals. It sponsors one of the three largest festivals in Japan known as the "Gion Matsuri." This festival is celebrated during the month of July.

GION MATSURI FESTIVAL

Many centuries ago, that is in 869 A.D., practically the entire country was stricken with a plague. Kyoto was the capital at that time, and the emperor dispatched his special messenger to Yasaka Shrine to pray for the immediate end of this terrible plague, and also commanded to erect sixty-six halberds (long handled weapons), each representing the sixty-six provinces of the country.

Also, it was generally believed that the spirit of the brother of the Japanese Sun Goddess was enshrined at the Yasaka Shrine. The spirit of the Yasaka Shrine was transferred to several palanquines (boxes containing a spirit usually carried by several men). This

spirit, it was believed, had the power to combat the plague. Therefore, these palanquines were carried throughout Kyoto on the shoulders of the young men of the city and also from the neighboring farms.

It appeared, as a result of this effort, that the "plague gods" were appeased because the plague disappeared and the people were restored to good health. As an expression of gratitude to the "plague gods," the people of Kyoto instituted this festival in 970 A.D. It has been celebrated annually, except during the time of one civil war and World War II.

This is Kyoto's largest festival, including a procession lasting approximately two hours. Some of the twenty floats are comparatively small and are carried on shoulders of about 20 men each. But the other floats are very large, weighing several tons each and carrying musicians playing shrine music with drums, bells and flutes. Each has four wheels of about six feet in diameter and is pulled by about fifty men by means of a rope.

The floats are very colorfully decorated with ancient tapestry and other treasures, some of which have been imported from China, Holland, Persia, France and Old Korea. The imported tapestry was an added feature to increase the attractiveness of the floats. As the floats move slowly and clumsily down the street, some of the musicians riding the float throw "Chimaki" (rice dumplings wrapped in bamboo leaves) to the spectators who scramble for them. It is said that the Chimaki possess a magic power to drive out evil.



—United Press Photo

Following the custom of their forefathers, modern Japanese still celebrate the "Tango-No-Sekku" (Boy's Festival) during the month of May. Dolls representing popular Japanese heroes are displayed in homes, the purpose of which is to encourage a martial spirit in boys and to bring success and prosperity to males throughout the land.

JAPAN'S CULTURAL HERITAGE

This is only one of the many festivals celebrated annually. Each one of the 1500 temples and 200 shrines has its own annual festival. Then, too, there are other celebrations such as the "Bon" season in August when the spirits of the ancestors are supposed to revisit the household altars. Food and sacrifices are placed by the decorated graves for the spirits' use during this time. The graves and house doors are illuminated with colored lanterns to light the way for the coming

and going of the spirits of the ancestors. It is during these times of festivity that the forces of superstition and Satan can be seen at work in the hearts of the people. Many of these pagan religious festivals are a time of debauchery and revellings in sin.

Kyoto's beautiful scenery and deep cultural heritage have made it a city of interest to many who visit it. One of the most impressive Shinto shrines is the Heian Shrine. This shrine is marked by its large, red, arch-like entrance and its bright red buildings. It also has one of the most attractive Japanese gardens and is famous for its cherry blossoms in the spring. Among the many Buddhist temples one may visit is the Kinkakuji Temple (Gold Pavilion). This pavilion is located in the Kinugasa area. It may be of interest to the reader to know that we have begun a mission work in this area. Our mission house is about a five-minute walk from this Buddhist pavilion. The beautiful garden surrounding the pavilion still remains as a monument of the refined and artistic life of the nobles in the feudal days. The public parks are generally quite large and usually have some special feature such as cherry blossoms, chrysanthemums, bamboo forests and the like.

During the time when Kyoto was the capital city of Japan, an Imperial Palace was built to house the royal family. This palace is still intact and portrays the simplicity in which the emperor and empress lived. The buildings, though not brilliantly decorated, are very fascinating. These and many more numerous spots of interest can



One of the business streets in Kyoto, Japan, showing a bank building (right, foreground), and the Asahi Evening Newspaper building (tall building at center of picture).

be seen in the Kyoto community.

The Japanese people possess many attractive traits. Their courtesy is marked with consideration, tact and grace. They try not to be offensive or rude to the other person. They like the aesthetic qualities of life, and are quick-witted and eager to learn. Many of the Japanese customs have proven to be advantageous. For example, in relationship to cleanliness, before one enters a house he takes off his street shoes.

THE JAPANESE PEOPLE

The Japanese people possess many potentialities but, because of the present political, economic, social and religious condition, they are inclined to be quite unstable. The religious customs and practices which are over 2,000 years old have not been able to give the people the inner stability for which they are looking.

If you were to visit a Japanese home, that is not a Christian home, you would possibly become acquainted with the very simple furnishings.

Along with this you may be introduced to a "kamidana" (Shinto god-shelf) or a "butsudan" (Buddhist god-shelf). The god-shelf contains the tablets with the names of the deceased in that particular family. It also has a container for the food sacrifice, candle holders, incense burners, some good-luck symbols and decorations.

The home life of the non-Christian Japanese is centered around the family god-shelf. Before the god-shelf certain ceremonies must be carried out



A happy Japanese farmer on his rather primitive wagon drawn by an ox rolls down a Kyoto street.

daily. Prayers are said and offerings of food are laid before the tablets with the names of the deceased written on them. The women usually perform these simple rites, although in the case of some important family gatherings they must be performed by the head of the household.

These rites are characterized by their brevity and simplicity. The prayers are simple invocations for help in difficulty and trouble, and simple thanksgiving for benefits received are

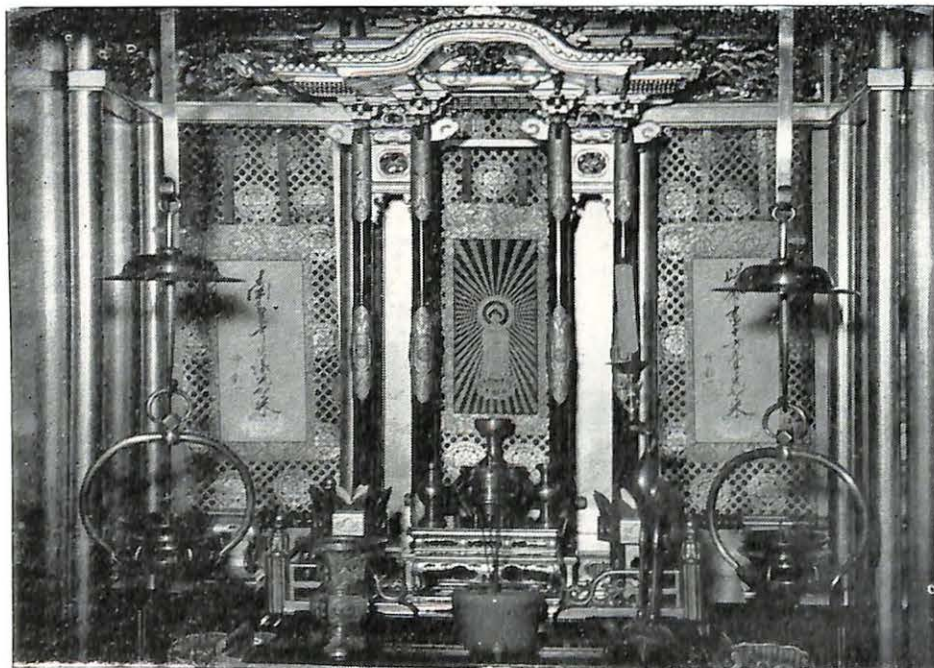
offered. In spite of the brevity and simplicity of the daily worship, it may never be omitted because this is the foundation on which the Japanese home life rests.

BONDAGE TO RELIGIOUS PRACTICES

In spite of the strong religious emphasis in the home, there appears to be an inconsistency in the practical every-day walk of life. The strong centralized system in the home takes away from the individual the desire for advance and creativeness. Therefore, the religious life of the non-Christian Japanese becomes only that of partaking in large festivals, paying tribute at the local shrine or temple, and taking care of the tomb of a departed loved one at the time when the ancestral spirits are thought to return.

During these various occasions, because of obligation to the spirits of the dead, the worshiper takes care of his religious duties, after which he then participates in much so-called merry-making. It seems as if the individual's religion does not have a great deal of meaning to him. But when a person is asked to leave his old religious practices to follow Christ, the impact of Shinto and Buddhism is revealed. It is then that the bondage of the old religious practices, such as ancestor-worship and idol worship, can be observed in the life of an individual.

A Japanese does not have to cling to only one religion. He may be a Shinto believer because of his love for his country; he may be a Buddhist because of his many ancestors who have be-



A Butsudan or Buddhist god-shelf, usually found in a Japanese home, with tablets on each side of the central Buddhist god containing the names of the deceased members of the family.

come Buddhas in the other Buddhist world; and he may be a Confucianist because of the strong moral teachings. This kind of religion is practiced by many Japanese people because it is supposed they may attain the highest good for themselves.

RESPONSE TO THE GOSPEL

Regardless of this kind of thinking, many Japanese people are very eager to learn about the Gospel message. In spite of the uniqueness of Christianity, with Christ at its center and his commands, "Ye must be born again" and



At the Gion Matsuri Festival a Japanese sells good luck fetishes which are supposed to bring good luck and fortune to the possessor.

"Follow me", some are willing to accept the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest," and by faith obey the commands of Christ.

On May 2, 1959 Protestantism in Japan will celebrate its first century of Christian witnessing. The city of Kyoto has had missionaries in its limits for this past century. There are approximately one hundred Protestant churches in the Kyoto community. These churches primarily are found among the intelligentsia of the city with an exceptionally small number of churches in the poorer areas of the city.

The majority of the members of these churches include people from the middle and upper classes who have had an opportunity to become educated. The lower class of people seemingly are very difficult to reach because of an old feudalistic class distinction which seems to make it almost impossible for the upper and lower class people to come together.

In spite of almost one century of

Christian witnessing to Kyoto's 1,200,000 people, there still is much room for continued work for the missionary in this highly cultured city. The Gospel message has not even touched the fringes of this city, which is so deeply rooted in its old traditional and cultural past.

OUR MISSION IN KYOTO

What, then, is our mission in the city of Kyoto? Our mission work in Kyoto includes work with the children from non-Christian families in our Kinugasa area. This work is carried on through the Sunday School. In this way we not only reach the children with the Gospel message but also the children carry the message home to their parents. Then, too, there are many educational institutions in Kyoto and many of the students want to learn English. Their interest in the English language gives us an opportunity to get the Word to them in the English Bible Class. This is one way of reaching the education-minded young people for Christ.

The parents and older people are not particularly interested in hearing the Gospel message, because most of them have found a good job and have a certain feeling of self-sufficiency. Occasionally some older person finds that his older religion is not able to satisfy the great spiritual dearth in his own soul.

Not too long ago a young Christian lady told about her grandfather's spiritual problem. This young lady's grandfather is of Buddhist faith, but in his old age he is becoming very dissatisfied with the practices of Buddhism. There are many more middle-aged and older people who are in the

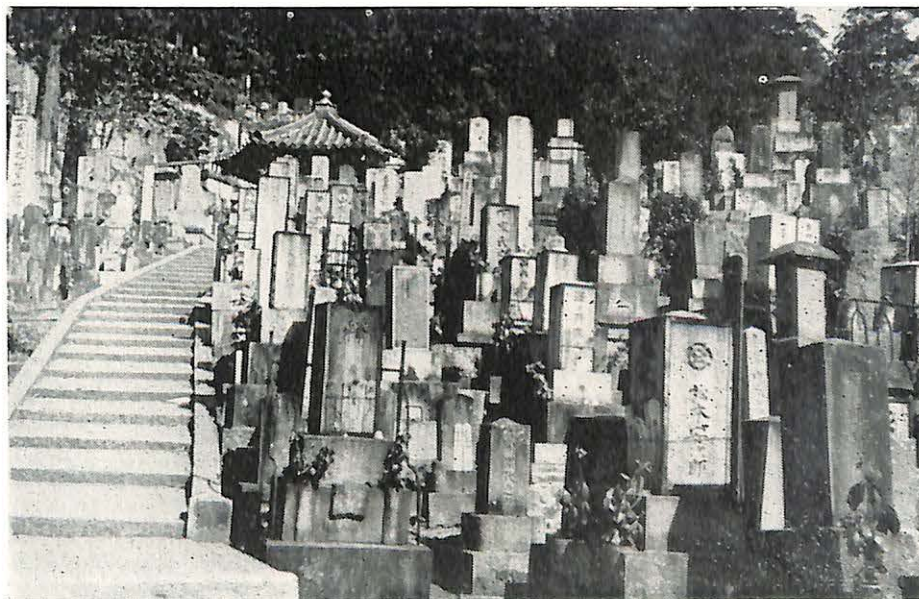


Two of the 1001 gods in the Sanjusangendo Temple. The many hands are Shinto symbols of mercy.

same condition but, because of their fright of eternal punishment, they grasp their pagan faith even more tightly. It is our God-given job to tell them about "the Liberator" Christ, who can liberate them from the bonds of superstition, frustration and sin.

It is important that the missionary live the Christian life so well that those in their bondage of sin will also come to us saying, "We wish to see Jesus." The way one eats, sleeps, commutes and conducts himself can be a

(Continued on Page 44)



A Japanese cemetery in Kyoto with the crowded tombstones almost touching one another.



John Eliot, the first Apostle to the Indians in North America who also translated the Bible for the Indians, completing the arduous task just 300 years ago!

THE FIRST APOSTLE TO THE INDIANS

John Eliot's Bible, translated into the Indian language 300 years ago (1658) was the first Bible printed in the Western World. The message of God's Word is still bringing joy to the hearts of Indians, as they can testify on this important anniversary in Christian Missions.

*

By Dr. M. L. Leuschner

As adapted from "Missionary Explorers Among the American Indians" by Mary Gay Humphries

THE FIRST BIBLE printed in the western world was a Bible translated by John Eliot for the Indians of the Massachusetts Colony. The difficult job of translating this Bible was completed in 1658, just 300 years ago. The title of that Bible is a "jaw breaker" for an American. It is called "Mamusse Wunneetupanatamwe Up—Biblum God." But it was a trail blazer in

the Word of God to the Indians still continues, even after 300 years. It is an unfinished task to which God has called many co-workers of his.

SEAL OF COLONY

In fact, the welfare of the Indians was one of the first concerns of the earliest colonists in North America. When the first royal charter was granted by Charles I to the Massachusetts Colony, it stated as "our royal intention and the principal end of the plantation to win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind." It should also be noted that the first seal of the Colony had for its design an Indian with the legend, "Come over and help us," proceeding from his mouth. (See accompanying picture.)

We can scarcely understand the curiosity, the interest and the theories which our forefathers brought to this task of winning the Indians for Christ. To some the Indian was a simple, innocent child of nature. To others he was a savage steeped in iniquity. An ingenious theory was that the Indians were the descendants of the Lost Tribes of Israel. This also seems to have been the first opinion of John Eliot, and to have inspired to a certain extent, his method of dealing with them.

John Eliot was a Puritan of Puritans. He was born at Nasing, in the county of Essex, England, and was educated at Cambridge. His biographer says of him that he was "an acute grammarian" and keen in tracing words to their original sources. After leaving

school, he became a school master in the school of Thomas Hooker, a non-conformist, at Little Braddow.

ELIOT, THE MINISTER

John Eliot shared his non-conformist views with Hooker and realized that there could be no real opportunity for him in England. So he determined to go to "the wilderness in the West," as our forefathers were accustomed to speak of the New World.

He set sail in the "Lyon" with the company of 60 persons, arriving amid



Seal of the Governor and Colony of Massachusetts Bay in New England, showing the Indian and his cry: "Come Over and Help Us."

Christian missions to the original settlers of the continent, the Indians.

It is a striking coincidence today that the 1100th translation of the Bible into various languages and dialects of the world by the American Bible Society should have been for the Navajo Indians of Southwestern United States. It shows how the ministry of taking



An Indian chief with his headdress and colorful beaded regalia is always an imposing sight to every American!

"great rejoicings" at the port of Boston, Massachusetts, on November 3, 1631. At that time John Eliot was 27 years of age.

The pastor of the Boston Church had gone to England, leaving Governor Winthrop and two laymen in charge "of the exercise of prophesy" as the pastor's duties were quaintly phrased. These were now turned over to John Eliot. Soon thereafter he was married to a young lady named "Anne, and gracious was her nature." When Pastor Wilson returned from England, John Eliot moved to Roxbury in the Massachusetts Colony. It was here that he first came into contact with the Indians.

This was in itself a rather incidental manner. For a Puritan and a preacher, John Eliot had a somewhat impulsive and fiery nature. Curiously enough, his first act was against the Indians. The Pequot Indians were at war with the Dutch and the Narragansett Indians and were anxious to secure the friendly favor of the English. The English governor agreed to a treaty with the Pequots on certain conditions, in addition to furnishing 400 fathoms of wampum and beaver and otter skins. All this proceeding displeased John Eliot and he preached a sermon at his Roxbury Church, attacking the governor and his advisors on the ground that the people of the Colony had not been consulted.

INDIAN POW-WOWS

For some time John Eliot had been studying the Indian language. He took an Indian into his own family and learned from him how to say the Ten Commandments, the Lord's Prayer, and various passages from the Bible in the



Flathead Indians prepare for a ceremonial dance in front of their wigwams.

Indian tongue. With this slender equipment and with his first interpreter, Eliot set out on his arduous work.

Like all other Indians, the New England tribes, when not at war, spent their time in hunting, fishing, idleness and sleep. Each manifestation of nature was the work of a god. There were the sun-god, the moon-god, the god of the thunder and the lightning. Over all these was a supreme Manitou, who lived in the far west. There was also a priesthood of both men and women, who were called powwows. There were also the doctors and the magicians. "If we pray to God, we shall have to give up our powwows; then who will cure us when we are wounded and sick?"

John Eliot began to visit the Indian wigwams and to talk with the women and the children. His first visit was made in October 28, 1646 to a village later called Nonantum. This has the distinction of being the first civilized

settlement of Indians in the country. Eliot and his three friends were met by Waban, who is described as "the chief minister of Justice among the Indians." Waban invited them to his wigwam and collected the Indians to hear the minister. A service was held and the Indians asked him many questions. Other meetings were conducted in the weeks that followed. As a result, the Indians with Waban founded a settlement (Nonantum) and made a number of laws, which chiefly related to cleanliness, industry and good order.

"A BETTER LIFE"

John Eliot gave the Indians spades, shovels, mattocks and hoes to work with, and a sixpence a rod for their work on ditches and walls. "So zealous were the Indians that they called for tools faster than I could supply them. The wigwams were now much better built. They used the bark of trees and divided them into different rooms. They fenced their grounds with ditches and stone walls and began to practice agriculture. The women were not far behind as we provided spinning wheels for them and they became very skillful spinners. In the winter they carried brooms, baskets, turkey and eel-pots to the nearest towns and sold them. In the summer they took berries, grapes and fish to the English. In the autumn and spring they sold venison, cranberries and strawberries. Thus in time the Indian, instead of roaming, worked with his hands for himself and his family."

The work among the Indians in the various tribes grew. Tahattawan, the sachem or chief at Concord, came personally to hear John Eliot. Summoning his men, the chief advised them that the English were doing a good work and that they should imitate it. "For what have you gained," he said, "while you have lived under the power of the higher sachems, Indian fash-



John Eliot preaching to the Indians of North America (as depicted in an old print).

ion? They only sought to get what they could from you, and took at their pleasure your kettles, your skins and your wampum. But the English, you see, do no such thing, instead of taking from you, they give to you."

INTO THE WOODS

John Eliot now carried his Christian mission farther and farther into the woods. On the Merrimac River was a famous "bashaba" or great sachem, extending his power over a wide extent of territory. His name was Passaconaway. Once before Eliot had tried to meet him, but the chief had fled, pretending that he thought they were trying to kill him. The next spring Eliot tried again and visited Pawtucket, where a great number of Indians had gathered for their fishing. Here he had a large congregation, including the old chief, who rose and spoke in the meeting and begged John Eliot to come and live among his people, offering him the best land for that purpose.

These journeys into the forest were also very wearisome. Since he could not live Indian fashion, Eliot not only had to take his own food and drink with him but to carry presents to the Indians. Going south to visit some tribes, he was exposed to violent storms and floods, without finding any shelter. From Tuesday to Saturday he was drenched with rain, making his way through the swollen rivers on his horse, which eventually became so exhausted that Eliot had to dismount and lead him. Meanwhile, there was a war raging between the Narragansetts and Mohegans, and Eliot was often exposed to great danger.



Mr. and Mrs. Leonard Maier of Wetaskiwin, Alberta, missionaries to the Indians on the Bull Reserve of Alberta, Canada.

It had long been John Eliot's desire to found a central town for the Indians which would be a little remote from the British towns. He now secured 6,000 acres near Natick from John Speene, a grant which was confirmed by the General Court.

CHRISTIAN INDIAN TOWN

For the town government John Eliot went back to Moses and divided the community into hundreds, and appointed rulers of hundreds, rulers of fifty, and rulers of ten. Every man chose his own ruler of ten, who was called the tithing man. The Indians were so pleased with their new town and form of government, that they asked John Eliot why they could not

have a fast day, as they observed the English had. This was arranged and "this blessed day of theirs was finished" says John Eliot, and it was considered the first formal act of civil polity among the North American Indians.

The fame of the Indian settlement went abroad. Where a war whoop once rang out and the wolves howled, there was now the home of the "praying Indians," practicing the peaceful acts of civilization. Governor Endicott and the leading men of Boston came out to visit them, heard the school master read a portion from the translation of John Eliot, listened to the men and women sing English hymns in their own tongue, admired the foot bridge which the Indians had made over the Charles River, and the ingenious manufactures of the Indians, and then went home greatly edified by this work in the wilderness.

TRANSLATING THE BIBLE

During all these crowded years of teaching, preaching and building a new civilization among these Indians, John Eliot was carrying on his translation of the Bible for the Indians. The length of the Indian words, the absence of the verbs, "to have" and "to be," and the peculiarities of gender made this task almost impossible.

The title for example, of the New Testament is "Wusku Wuttestamentum Nul-Lordumun Jesus Christ Nuppoquohwussuaoneumum." In endeavoring to state that Sisera had looked through a lattice, Eliot found that he had written that Sisera had looked through an eel-pot. In Indian, the genders refer to things as either animate or inanimate, and not as male or female. An Indian says "horse mine," "rifle good,"



Rev. and Mrs. Reinhard Neuman of Edenwold, Saskatchewan, missionaries to the Indians on the Muscowpetung Reserve of Saskatchewan, Canada. The Neumans' children are shown: front row (left to right): Timothy and Conrad; back row: Gail Rose and Gloria Beth

"I hungry," without the interposition of any auxiliary.

John Eliot's Bible translated into the Algonquin Indian language was the first Bible printed in the Western World. It was also the first translation made in this country for the purpose of converting the heathen. Today copies of this Bible are prized both by collectors and museums. A very fine copy of the John Eliot Bible can be seen in the Gutenberg Bible Exhibit Room of the Chicago Bible Society on North Michigan Blvd., Chicago, Ill.

DARK CLOUDS AHEAD

Just as John Eliot's work had reached its most prosperous stage, King Phillip's war broke out. Phillip was the chief of the Wampanoags. War broke out in all its fury over a number of issues, extending from tribe to tribe. The Christian Indians suffered terribly in this period. John Eliot, who counselled humane treatment, was assailed. Angry mobs threatened his life, and as a traitor he was warned to prepare for death. One Rie Scott called him "an Irish dog, never faithful to his king or country, the devil's interpreter."

Even though peace was established, the scars of the warfare remained. The Christian Indians could never again recover their friendly sympathies with and trust in the whites. Moreover, John Eliot was now an old man, and with the rest of the Colonies, fell into discouragement over the accession of James II to the throne in England.

"There is a cloud" he said, "a dark cloud upon the work of the Gospel among the poor Indians." The light he had kindled was destined to go out, but his biographer says: "Nonantum and Natick will always be names of beautiful moral meaning in New England." John Eliot died on May 20, 1690 at the age of 93. His last words were "Welcome joy!"



Mr. Joseph Hufnagel of Ponoka, Alberta, missionary to the Cree Indians on the Montana Reserve of Alberta, Canada.

THE WORK CONTINUES

Thus peacefully passed away after a stormy life the first and greatest apostle to the North American Indians. At the time of his death Cotton Mather wrote: "We had a tradition that the country would never perish so long as John Eliot lived." Since that day his memory has been steadily cherished. "Show me where John Eliot preached to the Indians" was Dean Stanley's first request on visiting this country.

But the work of preaching the Gospel to the Indians of Canada and the United States still continues by Christian people, as well as by us among the Cree Indians on Canadian reservations. The work of translating the Bible into Indian dialects has just begun. But John Eliot blazed the Gospel trail of placing the precious word of the Jesus' Way of life into the hands and souls of the American Indians.

AN EARLY MORNING PSALM

By Emily Adams
of the Hopi Tribe

I behold the beauty of thy early morning dawn, Heavenly Father.
Unto thee will I lift mine eyes with thanks for the dawn of another new day;
For all its beauty as the light of dawn breaks over the horizon.
We see in it thy handiwork of blending colors, so beautiful.
And we thank thee for the quietness of the early morning
That we may worship and meditate and call upon thee
For help and guidance throughout the day.
All the day long thou art watching over thy children.
Thou hast given us the beauty round about us
So that we might enjoy the wondrous works of the Almighty.

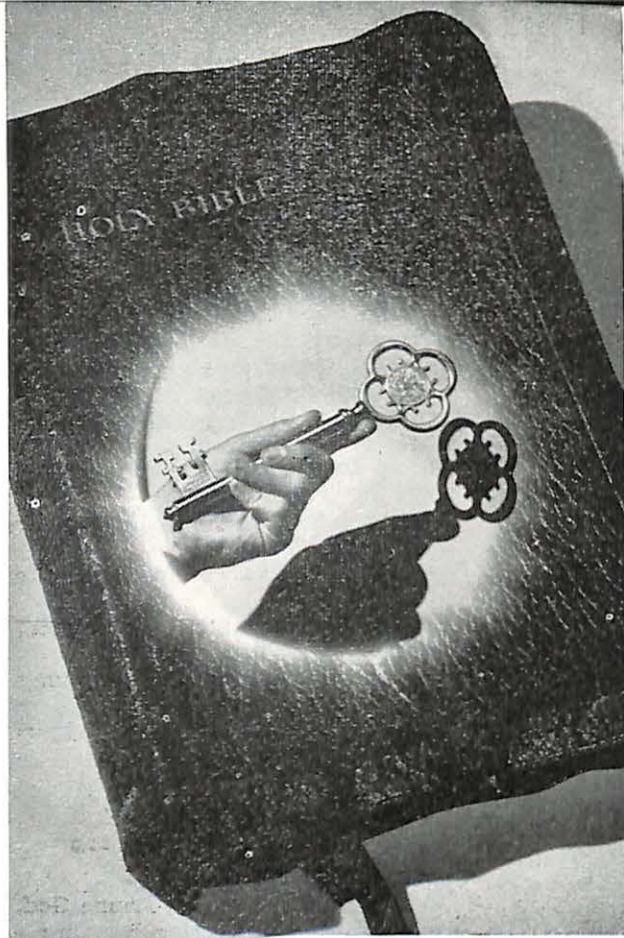
COME

By Margaret Bucillio
of the Pima Tribe

Oh come let us adore our True God,
Let us bow down and worship him;
Thank him for his loving kindness,
Sing praises unto him with the dawn.
Come, let us do service for the King.
Come young maidens and young braves.
Join hands with the youth of the world,
Answer our Savior's call.
Reach out with strong hands
And help the young and the aged.
Come from every tribe; fit yourself for service.
Come from plains, deserts, mountains and valleys.
Drink of the Word, that ye may not faint.
Adjust thy stride to that of the Master's and walk with him.



Stoney Indians of Alberta, Canada, at their annual festivities with one of their chiefs (right) dressed in his finest Indian regalia.



THE KEY TO HIGH ADVENTURES

This can be the story of your attendance at the Edmonton General Conference, July 21-27, 1958, and of your experiences on the Vacation Package

Tour into the Canadian Rockies.



By DR. M. L. LEUSCHNER,

Editor of English Publications

AT EDMONTON, Alberta, "Canada's Miracle City," from July 21 to 27, 1958, every North American Baptist attending the 32nd General Conference will receive a key to high spiritual adventures! Doors of new understanding will open to him concerning God's Word and the greatness of our denominational enterprise. Windows of new delight will open upon a sweet and inspiring fellowship with Christian people. Portals of awe-inspiring majesty will unfold upon the mighty, snow-crowned peaks of the Canadian Rockies. Yes, your trip to Edmonton in July 1958 will assure you of your key to high adventures!

UNIQUE CONFERENCE

The Edmonton General Conference promises to be a memorable occasion. It will be the first time since 1901 that the sessions will be held in Canada, and the very first time to meet in the Western Provinces. Everything points to the largest General Conference ever held with the record of 1575 registered delegates and visitors at Sioux Falls, S. Dak., in 1949 bound to be broken. The Conference will convene in the Edmonton Jubilee Auditorium—the most sumptuous and spacious setting that we have ever known at Conference sessions. But this is just the beginning of an exciting story!

The General Conference program is something "to crow about". It will lift the visitors to heights of spiritual blessing and also will mark an impor-

tant milestone in our history. This is the one conference, above all others, that you just cannot afford to miss!

The guest speakers at the General Conference sessions are stellar lights in the Baptist firmament. They will shine brightly in Edmonton! Dr. Herbert Gezork of Newton Centre, Massachusetts, will address the Conference

frequently but every message of his will open God's Word and truths to you in an amazing way. He electrified the great Baptist World Congress audience in London, England, in 1955 with his address on "Baptist Distinctives". He will bring a similar message at our Conference sessions. He is widely recognized as one of the great-



—Alberta Government Photograph
The spacious main lobby of the Alberta (Edmonton) Jubilee Auditorium with its scintillating lighting effects and sweeping architectural design.



—Alberta Government Photograph

The Alberta Jubilee Auditorium in Edmonton, Alta., where the 32nd General Conference of North American Baptist Churches will convene from July 21 to 27, 1958.

est Baptist preachers of our day.

Dr. Gezork is the scheduled speaker for the opening Monday evening and for the Educational Night on Wednesday. He will speak at one of the evening simultaneous meetings in German. On successive mornings he will conduct the "Meditation and Bible Study". Dr. Gezork has travelled widely, having written a book about his travel observations, having served in Germany for years as a Baptist Youth Secretary, and having gone into Russia as one of the first Baptists to be admitted from the outside world. He is one of the keys to open the portals to a most thrilling conference program.

MRS. EDGAR BATES

Mrs. Edgar Bates of Hamilton, Ontario, Dean of Women at McMaster University, will be the guest speaker on Thursday evening at the Men's and Women's Rally sponsored by the Woman's Missionary Union and Baptist Men. She is known as one of the most fluent and forceful women speakers of our day. At the Baptist Congress in London, England, speaking on "Christ and Justice" she held a vast audience spellbound to the very last word in her memorable address.

"It is not enough to be a Christian in name and belief only", Mrs. Bates said. "Christianity must be carried into the market place. Life is not just a hospital to succor the suffering; it is a place to set things straight. More and more we must feel the injustice of luxurious living in certain areas of the world as contrasted with the appalling need of much of the rest of mankind. For the Christian there is the Christ-like justice of providing for the harmonious development of every human personality, of compassion, and of selfless service".

One of the great Baptist statesmen of our day is the Honorable Ernest C. Manning, premier of Alberta. He is scheduled to bring greetings and a brief message to the Conference assembled in the capital city. His wife will also speak at one of the women's meetings.

MISSIONARY PROGRAMS

Inspiring missionary programs are being planned with several speakers from the Cameroons, headed by Dr. Paul Gebauer, and from Japan; with the appearance of a number of Indian Chiefs from nearby reservations who

have a Christian testimony to give; with an expository sermon by Dr. Donald G. Davis of Los Angeles, California, on Sunday morning. The Sunday School Union and the Woman's Missionary Union are making elaborate plans for their presentations. The banquet on Saturday evening will be held in the luxurious ballroom of the Macdonald Hotel under the leadership of the CBY Fellowship.

In addition, there will be simultaneous-German meetings every evening to be addressed by outstanding ministers. A sunrise service and special



—Alberta Government Photograph

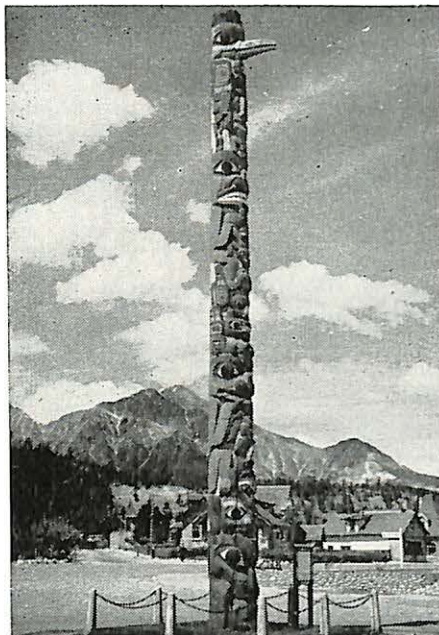
A magnificent view from the stage and orchestra pit upon the main auditorium where the sessions of the 32nd General Conference of North American Baptists will be held.

luncheons will be held. Plans are being made for a mass choir of several hundred Alberta singers who will open "the portals of heaven" with their wonderful singing. A band and an orchestra will render selections on several occasions. The special music under the direction of Rev. Edward Link will be an unforgettable feature of the conference sessions.

The business transactions of this conference, following the report of the Commission on Denominational Objectives and Organizations, are bound to be epoch-making. Changes in organization and improvements in denominational set-up are almost inevitable as a result of the decisions to be reached at Edmonton. This will affect every North American Baptist Church and member for many years to come. You ought to have a voice in these decisions at Edmonton!

JUBILEE AUDITORIUM

In the spring of 1956, as a part of Alberta's Golden Anniversary celebration, the magnificent Alberta Jubilee Auditorium in Edmonton was dedicated. Here is where our Conference will be held. Beauty of decor and grace of design are the characteristics of this auditorium that give it a unique position among the world's outstanding halls.



The totem pole at Jasper Park, Alberta, which many visitors to the General Conference will see when they visit Jasper National Park.

be used frequently during the Conference sessions. Under the comfortable seats are the air returns with domed brass covers. The air-conditioning system is designed to bring into the

magnificent main lobby. This is sweeping in dimension and yet so harmoniously conceived as to present an easy flow of audience traffic, whether bound for the auditorium proper or the various exhibit areas and meeting rooms. Lounge areas are provided generously in the main lobby. Ample parking space for hundreds of cars adjoins the building.

Every delegate and visitor to the conference will marvel at the thrilling setting for our sessions. The marble exterior, the wood panelling of French and American walnut, the scintillating lighting effects, the spaciousness of the lobbies, the comfortable facilities of the auditorium and the spacious exhibit areas will elicit many adjectives of delight from those seeing "this grand palace" with their own eyes!

CITY OF EDMONTON

But you will also receive the key to the city of Edmonton! The fine Macdonald Hotel will serve as headquarters for our conference. Prices for meals at restaurants are fairly reasonable. Motels and dormitory rooms will be available at prices fit for your pocketbook. Our five North American Baptist churches in Edmonton will serve as friendly, fervent hosts who will be eager to serve you with royal attention. You will have an opportunity to see the buildings and grounds of the Christian Training Institute, our Bible School, which has been able to do great things "For God and the Truth" in the 19 years of its ministry.

Edmonton is not only the starting-point for the famous, rugged and colorful Alaska Highway, but it is also a busy metropolitan center with a growing population of more than 250,000. It is likewise a gateway to some of the most marvelous mountain scenery in the world in the nearby Canadian Rockies and in Jasper and Banff National Parks.

TOUR TO THE ROCKIES

You can see a great deal of this beautiful handiwork of God by traveling in your own car or making your own plans to see these places. But more than a hundred North American Baptists will have the time of their lives going TOGETHER on a **Vacation Package Tour** of four days after the Conference to see this glory for themselves. The prices for this special tour are reasonable, as already announced in the "Baptist Herald". But it is imperative that you make your reservations SOON. Here is what you will see with this key to some very exciting adventures!

On Monday morning, July 28, this North American Baptist Tour begins by boarding the Canadian National



The luxurious surroundings of the main lounge in the Jasper Park lodge of Alberta.

The auditorium with balconies has a seating capacity for 2695 people. On each side, satin walnut panelling, 50 feet high and forming the acoustical inner wall, stretches back 152 feet to the rear of the balcony. The stage itself is one of the largest on the continent. It is 120 feet wide and 48 feet deep. The special lighting effects will

hall 70,000 cubic feet of air a minute.

The building covers one and a half acres of ground. Altogether, including the main floor, the lower level, the grand circle and balcony lobbies, the auditorium boasts of a total of 57,500 square feet of promenade area. When you arrive through one of the 17 fully glazed doors, you are ushered into the



Moraine Lake nestled deeply in the Valley of the Ten Peaks in the heart of the Canadian Rockies which will be seen by North American Baptists on the Vacation Package Tour following the conference sessions.

Continental Train for Jasper and arriving there shortly before noon. Almost a full exciting day will be spent at the palatial Jasper Lodge, enjoying meals within view of Mount Edith Cavell, taking a sightseeing tour to 18-mile-long Maligne Lake, one of the grandest Alpine spectacles in the world, and enjoying the Twilight Drive with its enchanting panoramic view of the mountains.

JASPER PARK

There is something uplifting about mountains! It's a time for body and soul to be merely among them. You are carried along on the rhythm of their rolling slopes, and lifted up with their soaring summits. The snow and ice and shining lakes are eternally refreshing. The rivers and cataracts driving impetuously to the sea quicken your pulse. The air is invigorating. In fellowship with more than 100 other Baptists, you will have four days of these adventures. The **Vacation Package Tour** is your key to this holiday trip!

On the morning of the second day (Tuesday), we shall go in our special buses to the Columbia Icefields on our way to Lake Louise. This is one of the scenic wonders of the world, without question. Covering more than 100 square miles, this is the largest body of ice outside the Arctic Circle. You will be taken to the foot of the great Athabaska Glacier where you will have lunch. Every one of the 75 miles on this trip brings new revelations of massive crags and ridges and rivers of ice, splendid waterfalls and tremendous panoramas over deep-cut valleys. Seeing the Icefields is believing, and seeing is remembering for a lifetime!

LAKE LOUISE AND BANFF

But the best is still to come! By afternoon on this second day, you will arrive at Lake Louise and for an entire day you will be the honored guest of the Chateau Lake Louise with its picture windows looking out upon the jade green waters of the lake and the resplendent towering walls of Victor's Glacier. We shall go to Moraine Lake on the next morning where the Valley of the Ten Peaks will make you catch your breath in excitement. This day on the trip and at Chateau Lake Louise will be forever etched into your memories.

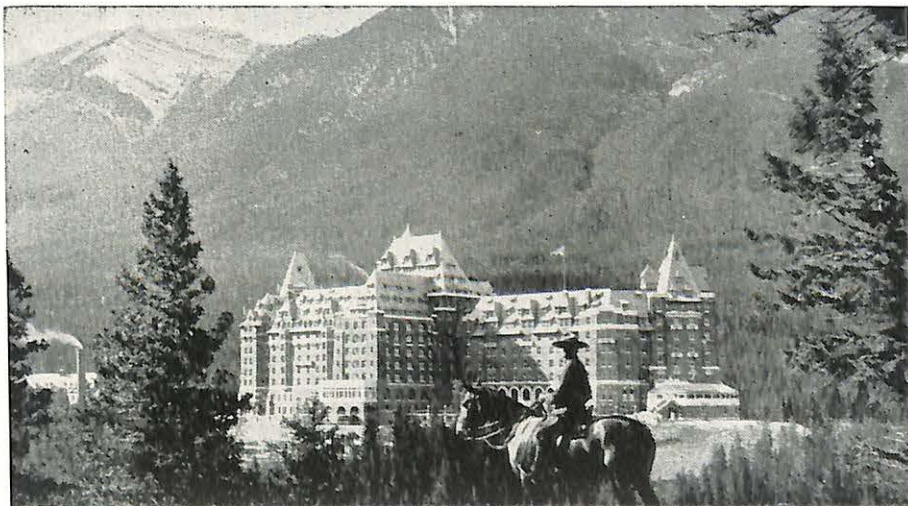
On the third day (afternoon), we shall be off for Banff, stopping on the way at Johnson's Canyon, traveling past spectacular Mount Eisenhower, and lifting our eyes to the majestic mountains all around us. At Banff we

shall feel like royalty at the Banff Springs Hotel. The luxurious accommodations, the great fireplaces, the baron-like lounge rooms, the flower-filled conservatory transform this \$16,000,000 building into a lavish hotel, twice as big as the Palace of Versailles near Paris. You'll spend a wonderful fourth day here, eating in the hotel's dining room, going on a tour of the town of Banff, enjoying the scenery along the Bow River, watching the beavers at work and an occasional elk or moose, and just **LIVING** with joy that bursts out all over!

CASCADE OF BLESSINGS

At Banff, the rushing Spray and Bow Rivers, towering Cascade Mountain, hurtling Mount Rundle, pine-clad Sulphur Mountain, the Vermilion Lakes, Mount Norquay and royal Tunnel Mountain will provide an exciting scenic panorama for your closing hours on this thrilling tour. Late that afternoon you will board the streamline "Mountaineer" of the Canadian Pacific and Soo Line Railroads, bound for Chicago where we shall arrive on Saturday afternoon, August 2, 1958.

What a cascade of blessings awaits every North American Baptist at the General Conference in Edmonton, Alberta, from July 21 to 27, 1958! Here is a key that unlocks the door to spiritual truths in the conference messages, to delightful fellowship with people of kindred minds, to conference thrills at the new Jubilee Auditorium, and to scenic delights on the **Vacation Package Tour** into the heart of the Canadian Rockies. Use the key! Come to Edmonton! Attend the conference! And these indescribably grand adventures will be yours!



The \$16,000,000 Banff Springs Hotel in the Canadian Rockies where North American Baptists will spend a thrilling day on the Vacation Package Tour to the mountains following the conference sessions.



LEAVE THE MIRACLE TO HIM

"Whatsoever he saith unto you, do it" (John 2:5).

By Thomas H. Allen

"Whatso'er he bids you—do it!"
Though you may not understand,
Yield to him complete obedience;
Then you'll see his mighty hand.
"Fill the water pots with water,"
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to him!

See them march around the city,
Scarce a sound from day to day;
Scoffers from the walls deride them—
"Jericho can stand such play!"
But the Lord's time cometh swiftly,
Then they shout out with a vim,
Look! the walls are tottering, falling—
Leave the miracle to him!

Face to face with hosts of Midian,
Gideon's men are sifted out;
Forth they go, these chosen heroes,
With no sword, the foe to rout.
Do you wonder if the vict'ry
Can be gained by band so slim?
See! Jehovah's sword is gleaming—
Leave the miracle to him!

Watch the scene on plains of Dura;
See that Hebrew martyr band
Firmly standing for Jehovah,
Trusting in his hidden hand.
"He is mighty to deliver"
From the power of death so grim;
Fiery furnace cannot harm them—
Leave the miracle to him!

Bring to Christ your loaves and fishes,
Though they be but few and small;
He will use the weaker vessels—
Give to him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to him!

Oh, ye Christians, learn the lesson!
Are you struggling all the way?
Cease your trying, change to trusting,
Then you'll triumph every day!
"Whatso'er he bids you—do it!"
Fill the water pots to brim;
But remember! 'tis his battle—
Leave the miracle to him!

SEEK YE THE LORD

By Dr. Vance Havner in
his book, "Rest for the Weary"

It is the rarest of experiences to find someone strolling in the woods or fields enjoying nature for her own sake. The birds and brooks and blossoms and butterflies are not enough to lure the average mortal. If he gets outdoors it must needs be to golf or hunt or fish. He must lug a pole or a gun or a bagful of sticks. A small youngster will enjoy a walk for its own sake, but a boy soon enters the baseball age and then the outdoors means a diamond, and his horizon extends no farther.

I grew up in the country and never found it necessary to add some other attraction to make the woods appealing. I have always enjoyed the writings of John Burroughs, because he found in the ever changing wonderland of the natural world around him sufficient charm to keep him outdoors. But, then, so few people meditate any more; they only amuse themselves. And even when they are in the open, their eyes see not and their ears hear not. The pageant of the seasons, the magic of dawn and the glory of sunset, the music of the bird choir, and all the perfumed beauty of unnumbered flowers—how much a man can pass through and never see!

Does not something like this come to pass in the world of the Spirit? How few of us love or seek the Lord for himself? We seek his gifts, his blessings, but how few of us long for the Lord himself. The Psalmist panted after God and said, "My soul thirsteth for thee".

"Once earthly joy I craved,
Sought peace and rest;
Now thee alone I seek,
Give what is best."

Then, too, are we not so often occupied with secondary things, even in the name of religion, while all the greater glories of the spirit unfold around us and we behold them not? In the things of God, there are good and desirable things that are worthy in their own right, but often while we are busy with them, the best things get away. Church work and religious activity are good and proper, but sometimes in the midst of them one becomes absorbed in the lesser and misses the greater.

Many a farmer spends all his years from morn till night in the midst of nature's wonder world and scarcely knows one bird from another, rarely sees dawn or sunset. Our Lord spoke of those who "hearing, hear not." What a tragedy to have access to all the far country of God's grace in Christ and live with only the shortest jaunts into all the unexplored promised land of prayer and the Word and life victorious!

Make God himself your portion. Seek him, love him, serve him, for himself, not for yourself. That makes all else incidental. Then, whatever you win or lose elsewhere, he will be your exceeding great reward. —Copyrighted by Fleming H. Revell Company





Rev. Raymond Castro, Spanish-American missionary, cuts the "First Anniversary Cake" at the celebration held in the Garcias Ranch Baptist Chapel, Rio Grande City, Texas.

CALLED OF GOD TO SERVE THE SPANISH PEOPLE

The Amazing Story of RAYMOND CASTRO
From the Boxing Ring to the Pulpit Told in His Own
"Down to Earth" Manner



Autobiography of Raymond Castro,
Spanish Missionary at Rio Grande City, Texas

I WAS ONLY a poor boy raised on an Oklahoma farm. I was the oldest of the boys in our family in which there were six girls and three other boys. With Mother and Dad, this made the number in our family twelve altogether.

I was born in Fort Cobb, Okla. Most of my "growing up days" were on the farm near Anadarko, Okla. My family still lives about six miles out of Anadarko near a little place called "Hog Creek."

SHARE-CROPPERS

We were share-cropper farmers. This meant that all who were old enough had to work. We had to work hard for such a large family. We never seemed to get anywhere. We older children didn't get to stay in school very much.

Our parents were Catholics. My Dad comes from Mexico. My Mother is from the States. Two of my sisters went to the Catholic convent school.

One day when I was about 11 or 12 years of age, we had a preacher and his wife come to our house. They asked my mother if my oldest sister could clean the house for them. My mother said "Yes." My sister went along with them to their home.

Before Virginia started her work in the house the preacher's wife told my sister about her Savior, the Lord Jesus, and how Jesus had died in her place for her sins. Wouldn't she like to receive him into her life for what he

had done for her? Seeing her need for the Lord, my sister took Christ as her Savior that very day.

When she came home, she tried to tell us about the Lord Jesus whom she had found that day, but we wouldn't listen to her. We were Catholics (didn't we belong to the true Church?). There was no need of this Lord of whom she spoke! My sister continued to go to the Baptist church and prayed that some day the rest of the family would find the true way of worship.

We moved about five miles from the church where my sister was now going. The family thought that Virginia would now stop going to church because she would have to walk five

miles if she went. However, this five-mile walk to the church did not stop Virginia from going. In fact, she made me walk with her, but I wouldn't enter the church. While she was there in church, I would play with some of the neighbors. When church was out, I would walk home with her. On the way home, she would tell me what she had learned about the Lord at church.

My family experienced hard times in these years. We had only a one room house in which to live. Dad and Mother and my sister slept in the one room. The boys and I slept in an old barn. I can remember the very cold winter when we slept in that barn. The roof wasn't very good. One end was open. Many mornings during the winter months we woke up and we would have two inches or more of snow on top of our quilts, and outside there would be a foot and a half of snow.

HARD TIMES

During this same year my Dad had a bad accident. A team of mules with a load of wood on the wagon started to run away. My Dad was on top of the load of wood, trying to hold the horses. The wagon hit a stump and Dad fell off and landed on a stump. He couldn't walk for six months. After that, and from then on, I had to support the entire family, including schooling for my brothers and sisters. I was now 14 years of age.

I worked for 75 cents a day. During



Juanna, one of the Christians at the Rio Grande City Mission, prepares Spanish tortillas in her home.

the winter when there was no work, we lived on rabbits. Some of the days we would hunt all day for one rabbit. Many a time my brother and I came home with our feet and our hands about frozen.

Two years later a Spanish preacher named Salvador Reverara, whom my sister had met at the Baptist Association, came to our home to tell us about Jesus. He came one Sunday at a time when we were all eating watermelon.

WONDERFUL CONVERSION

The first day he visited us, he only read out of the Bible and prayed. On the next Sunday, he came back and started preaching to us. On the following Sundays he held services in our home. During the second Sunday, my Dad and three of my sisters went forward to accept this Christ. I just stood still. I did not know what to do. I had heard the message and I was stunned. I could not grasp what my Dad and sisters were doing, accepting this new way of life. Then Dad said, "Come on, son, accept Jesus," so I did and the Lord saved my soul that day.

Since that time the Lord has blessed our home richly, and I can say richly because my folks and my brothers and sisters have never lacked a piece of bread on the table since that time. Mother had not yet given her heart to Christ, but through the rest of our prayers, she did one day. She was so eager to know about the Bible. She took a correspondence course in English and in Spanish.

Later, I volunteered for the Navy at the age of 17. After 4 months of training, I went into action. I thank God that I found Jesus before I joined the Navy. I did not know much about my Savior nor did I understand much of the Bible, but one thing I remembered.



Rev. and Mrs. Raymond Castro of Rio Grande, Texas, missionaries to the Latin-Americans, and their daughters, Cheree Joy (right) and Karlann Rae.

The preacher had told me to be sure to learn how to pray. It was wonderful to know I had found this Christ, the true Mediator between God and me. So I did my best. I still do not know how to pray, but I know how to approach the Throne of grace.

BATTLE SCARS

Many times I prayed while the machine gun was firing and the bombs were falling and the suicide planes were diving into our battleship, the USS Tennessee. I cannot explain many things, but this one thing I know that God has answered my prayers.

God answered my prayer the day when I made a vow with God during the invasion at Okinawa. When Japa-

nese suicide planes attacked on April 12 at 1:00 P.M., eight or nine planes attacked our ship and three bombs hit us.

There was one suicide plane overhead which we didn't see until he was heading straight down toward us in a dive, making about 345 miles per hour. My gunner was wounded in his foot by the shells. So I tried to turn the machine gun on the plane but I could not. It headed right toward our gun. You think of many things in a split second at such a time as this, when you know that death is staring you right in the face.

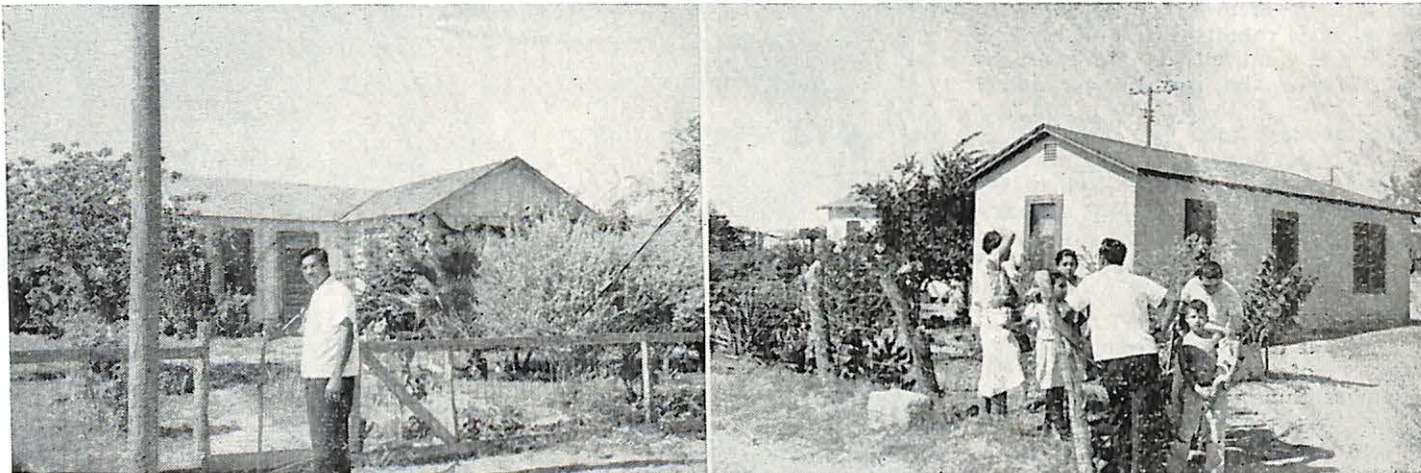
At this moment I found myself praying to God, "God save me!" He did so, and I made my vow: "Lord, if you bring me through this war alive, I'll serve you when I get out." God took me through 15 major battles. I have three silver stars and three bronze stars and different kinds of ribbons, but on top of this I have the Lord as my own and thank him for my life so that I can serve him.

BOXING RING

During my Navy days I took up boxing. I did a lot of boxing aboard ship. Each ship had a team. When we were on an island to rest, we would match up the boys from one ship with the other. We would go to one of the ships in a little motorwhale boat for a boxing match. I was boxing in the weight class of 170 pounds at that time. I fought some good boxers from the New Jersey and New York states. Some of these weights went up to 195 pounds.



The congregation of the Garcias Ranch Baptist Chapel, Rio Grande City, Texas, with some friends from Southern Conference churches in front of the beautiful chapel.



Missionary Raymond Castro visits some of the Latin-American homes on the mission field at Rio Grande City, Texas, and talks to the Spanish people about "the things of God" over the back fence.

At this time I broke my nose boxing. The night I broke my nose, I lost my fight by a decision because of one knockdown. During the fight the other fellow floored me 5 times; I floored him 4 times. While boxing in the Navy, I fought 90 fights and lost 9 of them.

After my discharge in 1945 after the war, I continued my boxing for four more years with my uncle as coaching manager. He had a team of boxers he called the "Vereron Boxing Team."

I worked hard to be a good boxer. In working so hard I brought my weight down to 147 pounds. I then fought welterweight. Our team fought in Topeka, Kansas, and all over Oklahoma. I won the Oklahoma district tournament and received a trophy. This was one of the quickest knockouts in any district tournament in the world. The final night's fight lasted only 28 seconds. I knocked out my man.

The first night I knocked out my adversary in two and one-half minutes in the first round. On the second night I knocked out my man in the third round. On the final night my boxing opponent was out in 28 seconds. They carried him out of the ring, limp as a rag. This was the big night. My name was now CHAMP! I had reached the goal for which I was working. Everywhere I went from that day on I was called the "CHAMP OF OKLAHOMA."

GOD'S VOICE

I quit boxing after this and went home to help my Dad work on the farm. I planted his cotton and corn and took care of the fields. Even though I worked on the farm when I was a small boy I liked farming and still do next to boxing.

While working on the fields, it made me feel near to God. My thoughts would be how I could serve the Lord. I felt there was an opening of some

small place where I could serve my Savior. I kept praying and waiting for God's answer to come to me.

Even though I wasn't boxing any more, I continued to train after working hours. I ran three miles a day to keep in good condition. I had all my own boxing equipment and gloves in order to spar with a punching bag. I jumped rope to keep my toes in strong shape.

Later I received a letter in the mail with a bus ticket to Oklahoma City, saying that all my expenses would be paid. "Your hotel room is waiting; so come and fight in the Golden Gloves Tournament." So I went, still having the boxing fever. I took time out while in my hotel room to read the Bible and to pray. So I went into my first fight for the Golden Gloves Tournament.

BIBLE SCHOOL

I won the first fight and also the second one. I didn't have a match for the third fight. In the fourth I met a

fellow named Eddie Lara. He beat me in the second round by a technical knockout (TKO). In the second fight, the fellow with whom I was boxing broke one of my ribs. I wanted to go through with the fight, but I couldn't since my side hurt me so much that I could hardly throw a punch. So Eddie Lara won the fight and the Golden Gloves Championship. He went to Chicago, where he lost in the quarter finals.

With my boxing days over, I decided to start my studies in the Rio Grande Bible Institute at Eddinburg, Texas. I studied for three and one-half years. In the afternoons we were able to put into practice the things we had learned in the classrooms. These were the best days of my life.

The year before I finished school, I was married. During the third year at school, our first baby was born, Cheree Joy. After graduation, we packed our little belongings and left for the San Luis Valley in Colorado.

CALL TO MISSION FIELD

After eight weeks of evangelistic meetings, we returned to Oklahoma, making our home for some time in Oklahoma City. I worked in order to care for my family, but I was also kept busy for the Lord. There were evangelistic meetings to be held in places and openings where I was asked to serve in supply preaching. I spoke in English and in Spanish. Before leaving Oklahoma City, our second girl was born, Karlann Rae.

In August 1952 I was called to Falfurra, Texas, to pastor a Brethren Church. This church had a mixed congregation of English and Spanish people. We were with this church only a year.

My heart kept going back to my own people, hoping that some day I might be able to reach them for Christ's sake.



Karlann Rae Castro is simply thrilled with her large Christmas doll!

Before leaving my Texas congregation and going into the evangelistic work, we had contacted the Southern Conference Secretary of the North American Baptist General Conference, asking whether there might be an opening for a missionary this side of San Antonio, Texas, where we could serve as missionaries to the Spanish people.

After evangelistic services in Lawton, Okla., we stopped off to see my sister at Anadarko, and she told us about a phone call from the Rev. M. C. Ehlerst who is president of the Rio Grande Bible Institute. He stated that some men, a Committee from the Southern Conference of the North American Baptist General Conference, had wanted to talk with me. This was beginning to look like it might be the answer to our prayers concerning the work among my people.

Cancelling the eleven weeks of meetings still to be held and believing that God had opened the door of service among my people, I was happy to be accepted by the Committee and to serve as your Spanish-American missionary. All the way since that time, the Lord has led me in the joy of his service and souls have made their confession to Christ as their Savior and Redeemer. We have stood anew on God's promises and he has seen my family and me through many experiences in a marvelous way.

RIO GRANDE CITY

In October 1954 we left Waco, Texas, for the Rio Grande Valley. We made our home in Edinburg, Texas, for three or four months. We prayed and drove up and down the Valley roads, and then we prayed some more until the Lord seemed to bring the place where he wanted us into prominence. Just outside of the town of Rio Grande City and approaching the fine Los Garcias Ranch, you will see the Gospel Lighthouse known as the Los Gar-



Some Southern Conference church pastors and friends visit one of the churches near Rio Grande City, Texas, where Missionary Raymond Castro preaches regularly to the Spanish people.

cias Ranch Baptist Chapel. We want to thank all of you who had a part in making possible this church of ours for the Spanish-American people.

We have had our trials and have even received a threat or two on my life, but God has given the victories and the answers according to his will. Our tears have turned into joys and many blessings. There have been several baptismal services with quite a number of people baptized. Besides having services here on the ranch at our Baptist Chapel, every Tuesday night we hold meetings on another ranch east of town in Santa Cruz. In this place we reach people who have come over from Mexico to work here in the Valley.

Since serving at this Rio Grande Mission, the Lord has given us more than 100 souls who have made a profession of faith in Christ as Savior. Many of these converts have come from the ranch to the west of us in El Raton, while some have come from our ranch here and others from nearby ranches where the Spanish-American

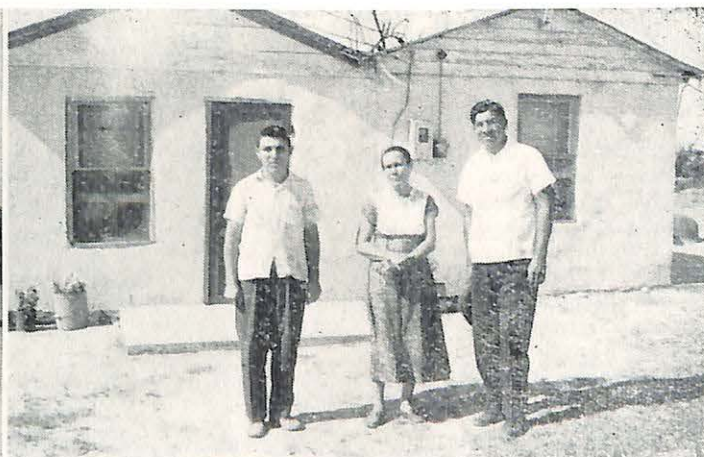
people find work.

Sometime ago a boy who was an altar boy for a Catholic priest was saved in our meeting. Since then he has visited in our home and I have sat with him for many hours trying to answer his questions concerning his new faith in the living Christ. His testimony would be sweet to your ears.

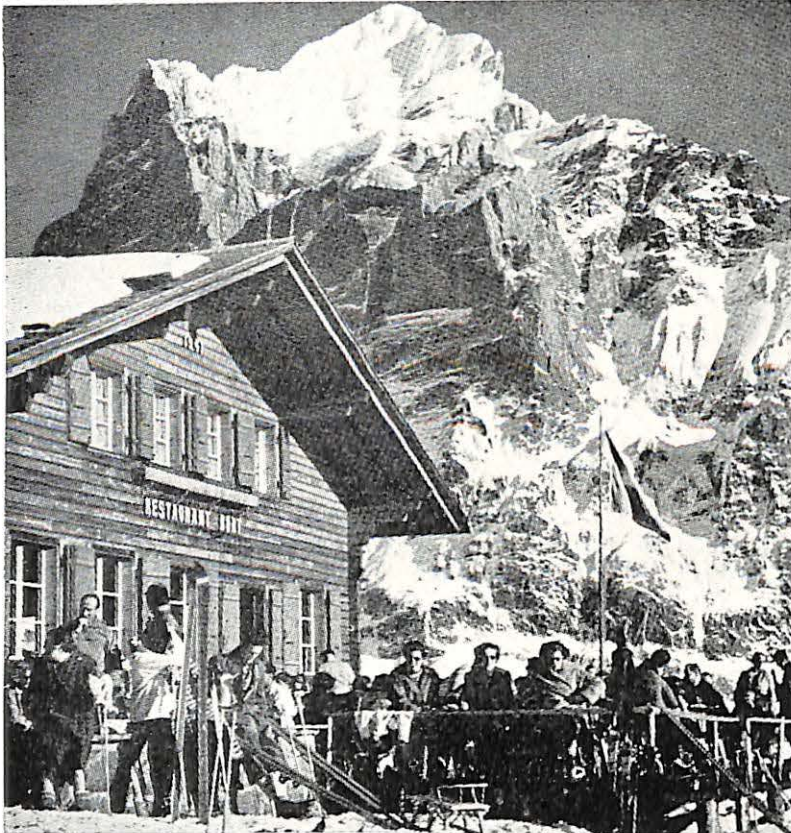
PROMISING CONVERTS

With our prayers and help, we believe this boy can become a vessel fit for God so that many more just like him can be saved. He has had a similar experience such as I had in my boyhood days. But my life has changed so completely since Christ has come into my heart, that I can well believe that the same glorious victory will come to Sammy Martinez. We are praying for him that God will use him in a great way.

"Ye also are helping together by prayer for us" ((II Cor. 1:11). Continue to pray for this mission field and these missionaries of yours in the Rio Grande Valley!



The Gospel of Jesus Christ has found entrance into hearts and homes of the Rio Grande City Latin-Americans! Here Missionary Raymond Castro is seen with some of the Christian converts of the mission field.



The "Wetterhorn," one of the lofty peaks overlooking Grindelwald, Switzerland, which has inspired many tourists to turn their eyes upward until they are lost in the mountain's vastness.

Switzerland's Pride and Joy

Majestic mountains are Switzerland's pride, her most ancient defense and her timeless adornment.



By Mrs. M. Zurbriggen

of Sumner, Iowa,

Following a Trip to "the Home of Her Childhood Days"

SWITZERLAND! Like a magic word that name at once suggests towering peaks, clad in eternal snows, with ice-blue glaciers glittering in the sun. It seems as though many of them must pierce the sky! And, of course, wherever there are high mountains, there must be deep valleys. These are valleys, luscious and fresh-green, fed by the waters which escape their high lair to carry their life-giving strength through the arid earth of many lands.

Ah, how I love to hear the thunder of a river as it comes tumbling down over huge boulders, fuming and roaring and hissing, only to quiet down after many miles, now content to take its life-giving waters across a vast continent. Switzerland has been rightly called "the heart of Europe," for one can easily think of its many mountain-born rivers as great pulsating arteries.

GOD'S HANDIWORK

Sometimes in the middle of a wild stream a large boulder, once carried by the waters and deposited there, boasts a single small tree. Where does that tree obtain the strength to oppose the ever onrushing waters? Where is the soil which it must have for its sustenance? Where? How? Only God has the right answer!

The Swiss, having no natural resources in their country except many rivers, know how to make the most of them by "harnessing" the wild waters. In many instances they lead them through immense pipes down steep

mountain sides. The great power plants in many strategic places generate more electricity than anywhere else in the world, furnishing power far beyond its national borders and turning the wheels of industry all over Europe.

As one travels through the fertile valleys and looks up, one sees small villages nestled high up on precarious sites, with a tiny chapel at the center, its steeple proudly lifted above the small cabins which are brown, and almost black, from the exposure of the wild elements. The worshippers know

no other way to church, except walking the steep narrow paths that are stony and rough. Those people live so high up in the mountain heights that it would take too long to descend to the valley churches and then to ascend back to their homes on the lofty mountainsides. The valley also harbors churches of many denominations, and the bell-play on a Sunday morning fills it as with a great anthem.

SHEPHERDS AND MOUNTAINEERS

On some special occasion, some of the shepherds from the very high altitudes descend into the valley, dressed in their Sunday best and their traditional costumes, to bring color into the valley's assembly. Their black shirts, fashioned somewhat like blouses, are embroidered with Edelweiss and colorful Alpine flowers. Perhaps, some of the shepherds have seen no one to whom to talk for many weeks. So they indulge in visiting and singing.

The ways of life in the "hoch Gebirge" and the cities are vastly different. What applies to one could not do so in the other. Although life is hard in the mountain world, the mountaineers would not like to exchange with the city dwellers and vice versa. They are part of the wild, untamed terrain, and the city dwellers, always in sight of the lofty heights, never miss a chance to seek strength amid the snow-clad peaks. They need strength and comfort to overcome the many problems of "progressive" living.



A lovely Swiss lass with arms filled with wild flowers and with a smile of childhood charm.

Reluctantly Switzerland is building "Hochhäuser" or high buildings, a poor replica of our skyscrapers. I said "reluctantly" because they are keenly aware that the widening of roads and the ever increasing auto travel "eat up" too much of the fertile land, of which the Swiss have always been short. I myself deeply regret this necessity. "High-houses" take something away from the character of the land. Somehow they do not belong to Switzerland. I wish I could hold them back. They fit poorly into the beauty of their snow-clad peaks.

I like to remember Switzerland as full of weatherbeaten, dark-brown chalets with large stones on the roofs to withstand the strength of mountain winds and the avalanches which sometimes roll over them. I like to think of the large, open fire-places where the family sits close by, the women knitting and the men smoking their pipes, feeling happy and content amidst their alpine world. I like to think of the cabins, the terraces alive with colorful flowers that are tumbling down, and the peace undisturbed by the hustle and bustle and cares of the city.

GRINDELWALD

The last Sunday we spent in our lovely homeland of Switzerland was a memorable one. The weather had hindered us from following our schedule. Passes across high ranges had been closed, and we had to be content to go into the lesser heights. But on this day we decided to risk it, rain or no rain, and so we started early for Grindelwald. Rain clouds chased each other as we drove through one village after another, still damp from the heavy dews. Hardly anyone was around at



A marvelous view of the "Jungfrau," the 13,672-foot peak near Interlaken, Switzerland, which has spoken to tens of thousands of tourists of God's unspeakable glory!

that early hour, and only now and then the barking of a dog broke the silence. And then the sun came out, routing the clouds, and turning the dew drops on the trees into dripping diamonds.

And then we reached Grindelwald! Ever since I was a small girl, I have wanted to see Grindelwald, the small town among the towering peaks, to which travelers from all the world have come to be uplifted and to find peace. And here it was! Most of the hotels were only partly open to the tourists. The season would open later.

I thought of the times when homesickness overwhelmed me and I would try with faltering voice to sing the Grindelwald song! Often I had to stop in the middle of it and bury my head

A THOUGHT FOR THE DAY

"The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which, the more they are shaken, the deeper root they take and the more fruit they bear".—Beaumont.

in the crook of my arms to weep away my sorrow!

And now here I was! Is it any wonder that words failed me and that my eyes turned upward until they were lost in the mountain's vastness?

But all that was not enough. Our nephew had a surprise in store for us. By rail he took us up high above Grindelwald into the very shadow of the snowy peaks which surround Grindelwald. Higher and higher the train pulled the three coaches. Very slowly we approached the great height. Trees turned into scrubs and finally the scrubs were no more.

A cold, almost icy, wind enveloped us as we stepped out of the train at the second highest railroad station in the world. As often before, we all marvelled at the engineering feat which brought a train to the very feet of mighty peaks thousands of feet high!

UNSPEAKABLE GLORY

In wonder we gazed about us, and then suddenly a roar of thunder filled the air. The warming sun had loosened a great mass of snow on the Jungfrau. An avalanche came tearing down. Woe unto anything that stood

(Continued on Page 42)



Grindelwald, Switzerland, with its quiet, picturesque valley and inspiring, snow-crowned peaks standing like sentinels over the town.



The Catacombs of Rome as a symbol of the unbroken continuity of the Christian faith through the darkest periods of history.

THE ETERNAL CITY OF ROME compasses within its walls the lives of centuries. The past Rome of Caesars is still vividly present through ancient ruins, majestic monuments, and the remains of the Forums as a reminder of what the greatest civilization in the world could do in the days of its power. Religious Rome opens the doors of its multitude of churches as a symbol of the everlasting meaning of the Spirit and the unbroken continuity of the Christian faith through the darkest periods of history.

Yes, behind the merry noise of its fountains, the cheerful, sympathetic character of its people, and the charming sunsets is a fascinating historical Rome, capital of the ancient empire and center of Christianity. In order to understand present Rome, and to see its religious significance, a knowledge of its history is essential.

FOUNDED IN 754 B. C.

Rome, according to legend, was founded in the year 754 B. C. The town was governed, following its foundation by legendary Romulus and Remus, by seven kings up to the year 534 B. C. This was followed by two Republican periods bringing it up to Augustus from 27 B. C. to 14 A. D.

Augustus adopted the name of Caesar Augustus and with him the golden period of ancient Rome had its beginnings. During this period Christ was

born in Palestine. Literature and art flourished.

After Augustus, twenty-six emperors ruled over Rome up to the year 476 A. D. Many important events took place during the Roman empire. Among these were the death of Christ under the rule of Tiberius, the arrival of St. Paul in Rome and his death under Nero, the destruction of Jerusalem, and the beginning of Christianity as a recognized religion under Constan-

tine, the Great, who recognized it as the religion of the empire. The destruction of Rome by the Goths and the final fall of the empire is a familiar story as is the account of the struggles and progress leading up to recent years and modern Rome.

THE CATACOMBS

Today, as you know, Rome is recognized as the center of Catholicism. Even so, Rome also has a peculiar at-

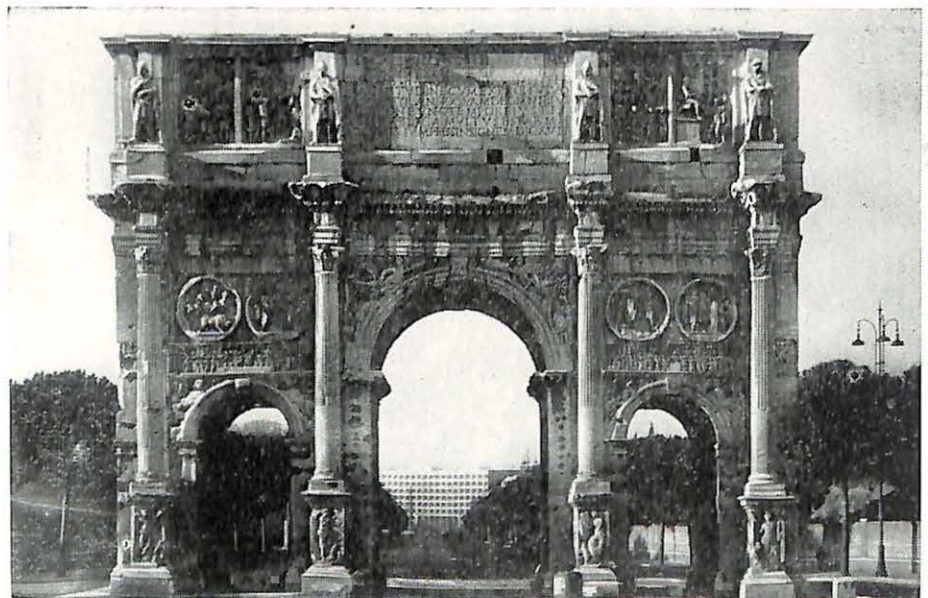
ROME, the Eternal City



Rome is a place where grandeur is tempered by simplicity, beauty by grace, mystery by reason, and history by legend!



By Miss Wanda Stalcup of Stafford, Kansas



The Arch of Constantine in Rome, commemorating the reign of Constantine the Great (273-337 A. D.)



A panoramic view of the Piazza at St. Peter's in Rome.

traction for Protestant onlookers, since from it we have reminders of our early religious beginnings, events and leaders. For, in spite of all her power, in spite of so many superb monuments, Rome, deserted by her emperors and ravaged by barbarians, would perhaps have vanished like Troy and Nineveh,

THE AUTHOR

Miss Wanda Stalcup of Stafford, Kansas, a member of the Calvary Baptist Church of Stafford, is a student at the Kansas University Medical Center, Kansas City, Kansas. Last year she was honored by being sent to the International Congress of Nurses held in Rome, Italy, and afterwards joined an educational study tour group for graduate credit under the auspices of the Columbia University of New York City. As a future Christian nurse, she wrote: "Through this trip to Europe, I have had closer fellowship with my Savior and am now praying to know his will for my service." Her address is Women's Residence, K. U., Medical Center, Kansas City, Kansas.

if a divine spark had not found its home there. The Christian faith, brought from Judea by the Apostles Peter and Paul, was kept alive here for a long time.

It was in the limestone quarries, which we see now as the catacombs, over 100,000 tombs in number, that the first followers of Christ buried their dead. Here also in these deep galleries, the early Christians carried on their worship, using them as a

hiding place during the persecutions. The dead rested in narrow niches, closed in front by a symbolical plaque. The inscriptions on these were accompanied by symbolical figures, full of hope in another life.

Thanks to Constantine, as mentioned previously, the Christian religion was able at last to blossom forth in the light of day. The primitive bare churches of the first Christians replaced pagan temples.

THE FORUM

Ruins of famous Roman buildings of the Forum can be seen today. Two thousand years ago it was a marketplace. Its importance grew with the expansion of Rome, and it gradually became the political, religious and

commercial center of the city.

Until the sixth century the Forum remained practically intact, and under the Republic and the Empire it was enriched with magnificent monuments. Then there followed, at the time of the fall of Rome, a period of invasion, earthquakes and vandalism during which the Forum became a ruin later excavated.

The Colosseum is the most grandiose of all monuments of ancient Rome. It well expresses the majesty of the Eternal City. In the interior of the Colosseum, huge foundations of bricks supported the flat area of the oval circus and the graduated auditorium. Here gladiatorial contests took place, battles between animals and mock naval battles. Today nothing can be seen but a maze of galleries and sub-silence where once echoed the roaring of the beasts and the delirious cheering of the people.

VATICAN CITY

The State of the Vatican City, covering an area of 108 acres, was created on February 11, 1929, when the Lateran Treaty, signed between the Holy See and the Italian Government restored the territorial sovereignty to the Pontiff. The city borders are limited by a high wall. The population is approximately 1,000. The Basilica of St. Peter and the square in front occupies a space which was known at one time as the Circus of Nero, where hundreds of Christians suffered martyrdom. In A. D. 67 Peter died there on a cross and was buried in a nearby cemetery.

The city includes the Vatican Palace where the Pope resides and from where he appears in an overlooking



The Arch of Tiberius and the ruins of the city of Pompei, whose glory belongs to past centuries.

window before the crowds that gather below in St. Peter's Square at noon each day. The Vatican Palace consists of various buildings of different periods. Some of these are the Vatican Museums, which include the collection of antiquities, the library, the Rooms of Raphael, and the Sistine Chapel, with Michelangelo's famous frescoes, "The Creation of the World" and "The Last Judgment."

"THE LAST JUDGMENT"

This "Last Judgment," as the others, is very interesting to study. There is no difference in the representation of divine and human, blessed or condemned figures, and the whole scene is a tangle of powerful moving bodies, a confusion of human masses. Christ



The bronze head of Caesar Augustus, Roman emperor (27 B.C.-14 A.D.), to be seen in the British Museum in London.

himself appears as a terrifying divine athlete. Nevertheless, the groups of figures taken separately show a disconcerting grandeur and the whole scene, showing mankind on the threshold of eternity before the divine judge, inspires awe by its turmoil of the forces of nature.

ROME'S ANCIENT CHARM

Here in Catholic Rome, where Protestant churches exist largely for the tourists, it was not difficult for me to worship and to find God in the natural surroundings of Rome's innumerable beauty spots, and in the kindness of people among whom one is jostled about. Just as one cannot see Rome in two or three days, so its story and its religious significance cannot be described in two or three paragraphs.

Rome has been described as a many sided city, and so it is—a place where



Wherever there are high mountains, there must be deep valleys, luscious and fresh-green with tumbling waterfalls in the distance and at the center of the village a chapel and steeple proudly lifted above the cabins.

A THOUGHT FOR THE DAY

"All the sin that has darkened human life and saddened human history began in believing a falsehood; all the power of Christianity to make men holy is associated with believing truth".

—J. A. Broadus.

grandeur is tempered by simplicity, beauty by grace, mystery by reason, history by legend, and majesty by goodwill. One grows to love the charm of this ancient, yet modern, city.

It is no wonder that visitors, caught by the magic of the Fountain of Trevi, throw in a coin in hopes of returning soon to the Eternal City!

SWITZERLAND'S PRIDE

(Continued from Page 39)

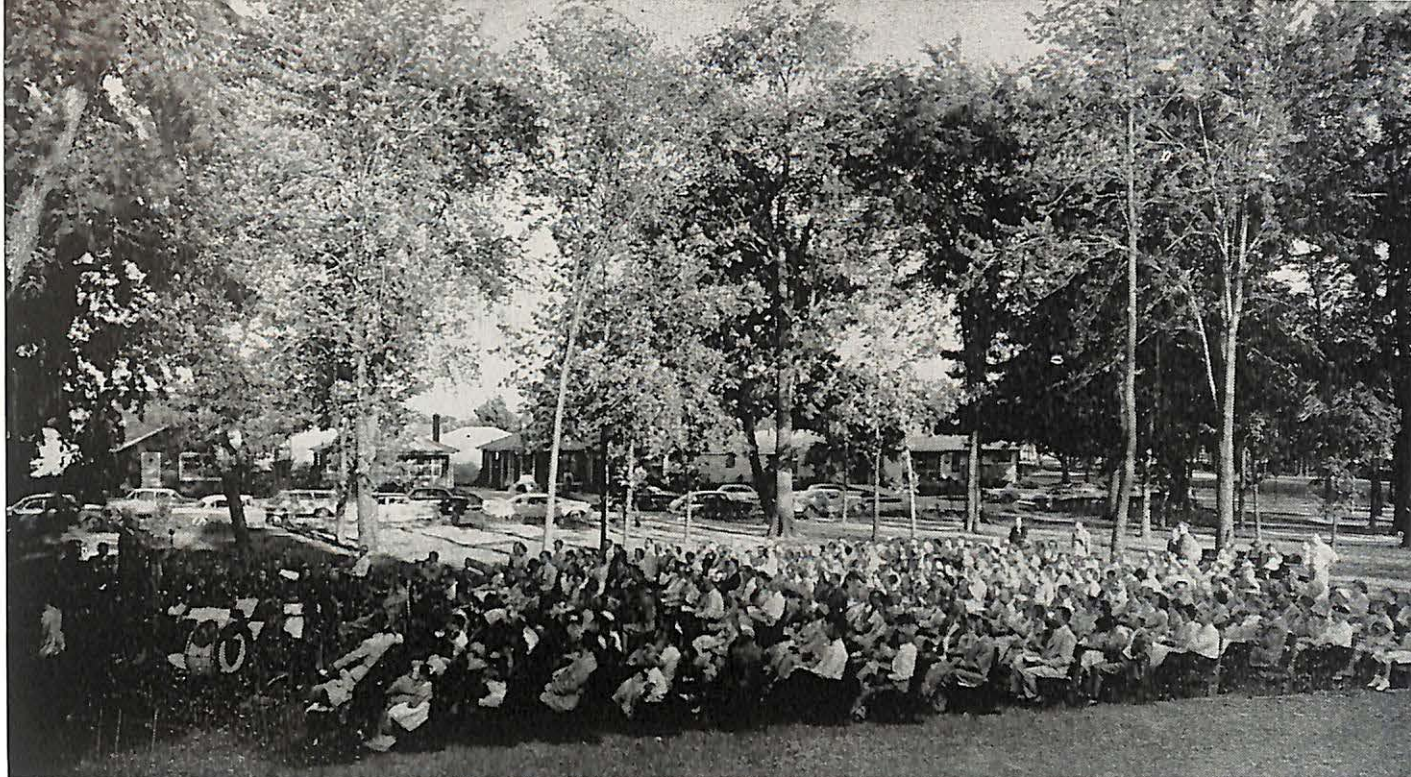
in its path!

We wandered higher up from the station in order to look down into the valleys. Now as we were carefully making our way towards the station, we discovered that flowers were blooming where only an hour before we had waded through a foot of snow! Rivulets of melted snow ran in all directions, singing the happy song of Spring!

All the way down to Grindelwald and the valley, the sound of breaking avalanches could be heard. Spring had come that day into the Alpine world in all its unspeakable glory!



A panoramic view from Mount Rigi of the towering Alps of Switzerland, clad in eternal snows with ice-blue glaciers glittering in the sun.



In a picturesque setting under the trees Rev. E. Arthur McAsh of the Ebenezer Baptist Church, Detroit, Mich., brings the Good News of salvation to several hundred listeners at an open-air service.

THE CHAPEL IN THE TREES

The Story of the Open Air Summer Services of the Ebenezer Baptist Church, Detroit, Michigan
By the Pastor, Rev. E. Arthur McAsh

DOWN THROUGH the years it has been the practice of the Ebenezer Baptist Church, Detroit, Michigan, like other evangelical Protestant churches, to hold evening preaching services on the Lord's Day. This was for the purpose of reaching the non-Christian and unchurched with the good news of salvation, and for further instruction of the Christians.

REACHING THE PEOPLE

In the summer time during the vacation period, there are definite problems in reaching the people by an evening service. Many are out of the city. The weather is hot, and especially inside a sanctuary after the sun has beat upon the roof all day. The evening meeting then becomes a holding effort, and it does not fulfill its intended purpose.

Going out into the open air helps overcome these difficulties and provides an excellent opportunity to reach the people. This endeavor gives added incentive to preaching in the summer-time. The non-Christian and unchurched are more easily induced to attend the unusual, cool, and summery setting of a service under the open sky. The trees lift their branches to the heavens in a naturally formed sanctuary. The outdoors speak of God.

People like to go outdoors in the summer for their concerts, their sports, and their educational pursuits. Religious services in the open air meet a human desire in the warm months.

The Lord Jesus Christ often sought the freedom of the outdoors to preach to the people, making his pulpit the bow of a ship, the stump of a tree, or the gentle slope of a hillside.

PREACHING OUT-OF-DOORS

Open-air preaching is also in the stream of evangelical Protestant history. George Whitefield and John Wesley are examples of great preachers of the past who used the open-air platform to reach many who would not be found in a formal church service, but upon being converted became church members and supporters of the Christian witness.

John Wesley became an ardent field preacher, but he says of his first venture, "I could scarce reconcile myself at first to this strange way of preaching in the fields; having been all my life until very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church."

We have held summer services dur-

ing the months of July and August in the Chapel in the Trees adjacent to our church for some six years. The service begins at 6:30 p.m., an hour earlier than the usual indoor meetings. It continues about an hour and a quarter in length. In the event of inclement weather, the service is held in the church building, but we have been forced inside only on the average of once each year.

OUR GOSPEL WITNESS

Comfortable benches to seat four hundred persons were made by our own men. Sometimes the ushers must carry out chairs for an overflow. A platform and piano are provided for the speaker and pianist. Loud speakers enable the congregation to hear plainly. We have wondered how George Whitefield was heard by twenty thousand persons in the open air without an amplifying system. Benjamin Franklin is our authority that such was true.

The open-air services double our evening congregation from what it would be inside on a warm Sunday evening. They serve as a striking Gospel witness to all who drive by in their cars on the busy boulevard. Some are won to Christ as their Savior and

Lord, who otherwise would not have made their way into a church building. I think of one of our fine teachers of an adult class who just a few years ago was attracted first by the open-air service. He accepted Christ and is now a faithful worker in our church.

The Chapel in the Trees helps make



Rev. E. Arthur McAsh, pastor of the Ebenezer Baptist Church, Detroit, Michigan.

the summer work more interesting and spiritually rewarding in the big industrial city both for the pastor and the congregation. Perhaps more of our churches could make effective use of the open-air Gospel service in the warm summer months.



A Sunday evening service in "The Chapel in the Trees" conducted by the Ebenezer Baptist Church, Detroit, Michigan.

KYOTO OF JAPAN (Continued from Page 23)

means of shutting Christ out of the lives of these people. Many do not understand the Christian life except in the way they see it portrayed in the missionary's life.

Pray that your missionaries in Japan may daily be guided by the Spirit of God in living clearly and correctly the Christian life to the glory of God and to the salvation of precious souls in Japan.

IF I HAD THE TIME

By Richard Burton

If I had the time to find a place
And sit me down full face to face
With my better self, that stands no
show
In my daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shin-
ing goal—
I might be nerved by the thought
sublime,
If I had the time!
If I had the time to learn from you
How much for comfort my word would
do;
And I told you then of my sudden
will
To kiss your feet when I did you
ill—
If the tears aback of the bravado
Could force their way and let you
know—
Brothers, the souls of us all would
chime,
If we had the time!

—Watchman-Examiner



Christian Service Brigade boys and leaders conduct an impressive ceremony of lowering the flag at the first summer service of the Ebenezer Church, Detroit, Mich.

A THOUGHT FOR THE DAY

"If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to him. If you roll your burden anywhere else, it will roll back again, like the stone of Sisyphus".—Charles H. Spurgeon.



The Centennial Committee for the 100th Jubilee festivities of the Baptist Church of North Freedom, Wisconsin.
Left to right: Front Row: Walter Wilzewske, Mrs. Wilzewske, Mrs. John Graetzke, Mrs. Reuben Black and Rev. Richard Lawrenz, Pastor.
Back Row: Harvey Sells, Ben Pawlisch, Lawrence Ulrich, Reuben Black and Sam Borek.

Centennial in North Freedom, Wis.

By Mrs. Walter Wilzewske of North Freedom, Wisconsin

*"Hitherto the Lord hath led us,
Yes, we praise his holy name;
For, yesterday, today, forever.
He alone remains the same."*

APRIL 25, 1958 marks a century of God's faithful guidance in the life of the North Freedom Baptist Church of North Freedom, Wisconsin. In 1858 a group of 14 Christians braved the dangers of the unknown and carried the light of the Gospel into the wilderness of this community.

About 630 persons have joined the ranks of this fellowship during the past century. Many of these have been called to their heavenly reward, some have moved to new localities, and a few have dropped by the wayside, so that today we number about 135. Who but God can measure the influence that this church has had upon the countless lives which have come in contact with its ministry throughout the past century?

CHARTER MEMBERS

The founder of the church was the Rev. J. G. Werthner who led this small but valiant group of believers from 1858-1859 after they had met to organize under the name of "The Church of Baptized Christians, Baraboo, Sauk County, Wisconsin." Besides the founder, Mr. Werthner, and Mrs. Friederike Werthner, there were Charles Hengstler, John Doppler, Henry and Justine Janke, Frederick and Barbara Koch, Ludwig and Christina Ristau, Mrs. Augusta Ristau, Gustav Griesse and Ferdinand and Augusta Zahl.

When Rev. J. G. Werthner left to move to Dayton, Ohio, Mr. August Tilgner, who had previously done much

mission work in Germany, led the group until 1862 when Mr. Werthner returned for a year. When he left the second time, Mr. Tilgner again helped out until 1865. Mr. Carl Manthey shepherded the flock from 1867-1875.

Meetings were held in a schoolhouse located near the present Diamond Hill School west of North Freedom. The Mormons also held meetings in this building and sometimes the Baptists had to wait for the Mormons to bring their meetings to a close. For this reason they felt a need to erect a building of their own.

They decided to build on the present location in the village of North Freedom, at that time known as Bloom's Station. The church was dedicated November 14, 1875. It served its purpose well until it became too small and was moved to the back of the church property to make room for the erection of the present church building, which was dedicated in October, 1903.

During 1875-1877 Rev. Otto Zeckser was pastor of the church. A parsonage was built and mission work was begun at Mauston, Wisconsin. In 1878 Rev. H. F. Mueller became minister of the church. The Woman's Missionary Society was organized during this time.

CENTENNIAL JUBILEES IN 1958

- 1) North Freedom, Wisconsin
- 2) Foster Ave. Church, Chicago, Illinois
- 3) Minnetrista Church, St. Bonifacius, Minnesota

Rev. W. Kroesch followed in 1883. His fervent missionary endeavor resulted in 81 persons being baptized.

In 1885 forty-six members were given their church letters to organize the German Baptist Church in Ableman. Rev. H. G. Griep's ministry in the church followed from 1889-1893. During the summer of 1893 Mr. Herman Kaaz, then a student at the Rochester Baptist Seminary, served as pastor. He was followed by Rev. G. Engelman whose fruitful ministry lasted from 1893 to 1900.

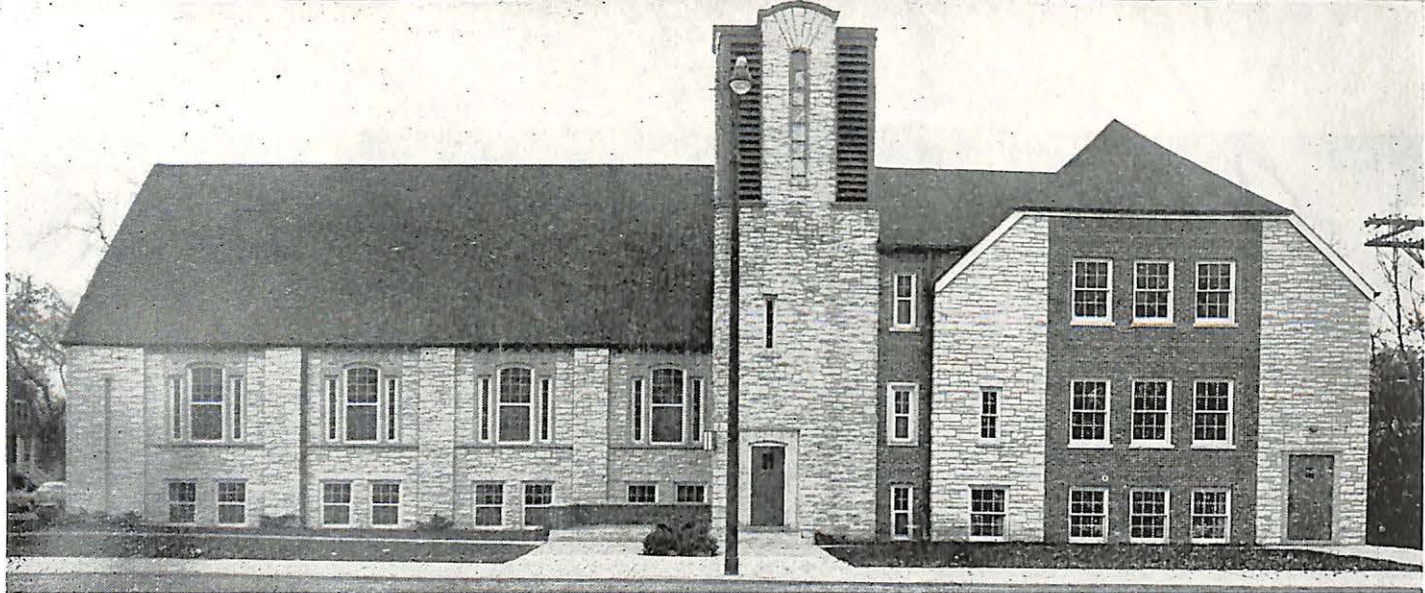
WONDERFUL MINISTERS

It was at the time of Rev. J. Kaaz's ministry from 1901 to 1905, that the present church edifice was built. During 1905-1912, when Rev. W. S. Argow was our pastor, the church celebrated its Golden Anniversary at which time there were also 135 members. The present parsonage was also built.

Rev. C. Dippel ably led our church through the chaotic war years of 1912-1920. From 1921-1924 Rev. E. Bibelheimer ministered to us in word and song. Rev. H. Hirsch rendered a fruitful ministry from 1924-1930. It was our privilege to have Rev. H. Palfenier's evangelistic ministry from 1930-1936, during which time our Tabitha Society was also organized.

With Rev. Thomas Stoeri's ministry from 1937-1942, our services began to be conducted entirely in the English language. Rev. R. Rott was our pastor from 1943-1944, after which he answered our country's call to enter the U. S. Chaplaincy. In 1945 Rev. Thomas

Continued on Page 47)



The new sanctuary and educational unit of the Foster Ave. Baptist Church, Chicago, Ill., dedicated in 1950 and representing a total cost of \$174,000.

Chicago's Foster Ave. Church Celebrates

By Mr. Walter Pankratz of Chicago, Illinois

ON OCTOBER 28, 1858, when the city of Chicago was 25 years old with a population of 90,000, the First German Baptist Church of Chicago was organized with 16 members. Meetings were held in a rented room in a Presbyterian church and in homes until 1866, when a frame church, 32 x 50 feet, was built at Bickerdike and Huron Streets at a cost of \$3,100. In 1867, the young people of the English Second Baptist Church built an addition to accommodate a growing Sunday School which they conducted.

TEN MISSION CHURCHES

The membership rose to 160 by 1871 and to 220 by 1873. This rapid growth was due to Chicago's remarkable increase in population, which reached 436,000 in 1878, and to the heavy German immigration. The church's period of greatest advance was during the 28-year ministry of Rev. Jacob Meier (1873-1906).

As Chicago became an industrial giant, new churches were needed to minister to the spiritual needs of its citizens, and the First Church made notable contributions to that end. Her remarkable vitality and missionary zeal were demonstrated by the organizing of ten mission churches, with transfers of a considerable number of members to those churches.

In each case, the mother church either donated the building to the daughter church or assumed part of the debt. Some of these churches no longer exist, but their Christian witness was continued in other churches which they later joined.

Although many members transferred to mission churches, the First

Church so prospered that it outgrew the original frame building. In 1887 a glorious revival resulted in the conversion and baptism of 84 persons. In 1888 a large new brick church, with parsonage, was erected at Paulina and Superior Streets at a cost of \$42,000. It had three immense beautiful stained glass windows and many smaller ones, for which the glass was imported from Europe. The sanctuary, with balcony and choir loft, could seat 700, and in the church's heyday was often filled.

FIFTEEN PASTORS

Since its organization, the church has been served by the following pastors:

1858-1861, Rev. A. Becker
 1861-1864, Rev. Becker and Bro. P. Bielenberg in interim
 1864-1867, Rev. E. Austermuehl
 1868-1871, Rev. J. F. Hoefflin
 1871-1873, Rev. C. Bodenbender
 1874-1878, Rev. J. C. Haselhuhn
 1878-1906, Rev. Jacob Meier
 1906-1908, Rev. G. C. Schaible
 1908-1909, Rev. S. W. Haemel
 1909-1911, Rev. O. R. Schroeder
 1912-1922, Rev. F. Friedrich
 1923-1928, Rev. H. C. Baum
 1929-1938, Rev. J. A. Pankratz
 1939-1947, Rev. John Schmidt
 1947-1952, Rev. Robert Schreiber
 1953—, Rev. Joe Sonnenberg

For many years, the majority of members were German immigrants and their children, heaviest gains being from 1860-1900. After the turn of the century, a reverse trend set in. Many members, especially the native-born, transferred to churches using English. From 1912 to 1922 the church had a net loss of 158 members. Immi-

gration in the 20's brought a net gain of 71 in six years, with a membership of 361 in 1928. Increased German emphasis, however, contained within itself the seeds of ultimate decline.

In 1929 all services were still held in German, and even young people's meetings were mostly in German. The youth group was reorganized in 1930, with meetings in English, and soon this work prospered and grew. These difficult depression years were not without blessings. A young men's fellowship, organized in 1930, grew into a strong men's group which helped to keep young men in the church and prepare them for future leadership. The women's organizations and choir, too, loyally undergirded the work of the church.

Beginning in October, 1935, evening services were held in English and, later, English sermonettes for children and young people were added. Though the membership declined gradually, there was developed in many members a deepened sense of loyalty and devotion which was later to pave the way for a new period of advance.

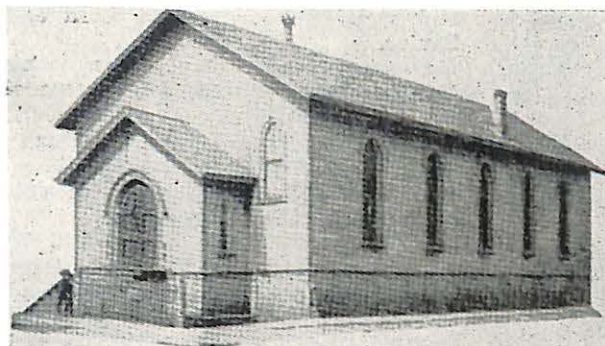
NEW \$175,000 BUILDING

Despite the problems, anxieties and heartaches of World War II, the Gospel was proclaimed faithfully and with conviction. The church's future in a solidly Polish-Catholic community became increasingly hopeless and the need for relocating more apparent. Previous efforts to sell the church were renewed, though the prospects were dim. However, a "New Church Building Fund" was started in 1942 and funds were set aside each year for a new church.

In 1948 lots (132x125 feet) with a dwelling suitable for a parsonage, at the corner of Foster and Meade, five and one-half miles north and five and one-half miles west of the old location, were purchased for \$16,000. The Lord now began to open previously closed doors. On July 1, 1948, the First Church property was sold to a Polish Pentecostal group for \$22,000.

Soon thereafter, the congregation of the Gross Park Immanuel Church, numbering about 35, felt that their separate work should be terminated, and offered to unite with the First Church. On February 16, 1949, a merger was effected under the new name of the Foster Avenue Baptist Church. During 1949-1950, the Immanuel Church building served as a meeting place midway between the old and new locations, and was later sold to an evangelical group for \$26,000. Our members were most happy to see a Gospel ministry continued in both former church locations.

Groundbreaking for the new Foster Avenue Baptist Church took place July 31, 1949. Sacrificing and hard work now began in earnest! Missionary giving was not reduced but was actually increased during and after this period of construction. Under the able leadership of Rev. R. Schreiber, the members responded nobly in sacrificial gifts and in sacrificial labors where such help could be used.



The first building of the First German Baptist Church of Chicago, Ill., built in 1866 at a cost of \$3,100 where Rev. J. Meier began his illustrious ministry of 28 years in 1878.

The main building and tower were completed in 1950, the first service being held on July 9. Construction of the educational unit was begun in 1952, and completed in 1955. The total cost of the entire church, including parsonage and organ, was \$174,000, a figure which is low in comparison to present-day building costs.

MEMBERSHIP OF 400

Although German was still used on a limited scale in the new church, the main work was now conducted in English. Then came the unexpected wave of German immigration from 1951 through 1955. In a spirit of Christian brotherhood, every effort was made to provide a spiritual home for



The First German Baptist Church of Chicago, Ill., as it appeared about 1900.

these brethren in Christ through expanded German services, separate prayer and youth meetings and a bi-lingual choir.

In this period of adjustment the church's plans for aggressive action in the community were naturally delayed. Still, a sizeable number of fine peo-

ple from the community were won, and they, with those gained through immigration, have brought our membership to nearly 400. Many of the new Americans are well adjusted and doing an effective work.

We now have a promising work among the boys and girls of our community, carried on through the Boys Brigade and Pioneer Girls. The Sunday School has grown slowly but steadily, and is about to embark upon a new membership campaign. Under the effective ministry of Rev. Joe Sonnenberg, a similar program of visitation evangelism has been undertaken by the church as a whole. The men's and women's groups continue to work effectively, while the youth group an-

ticipates a period of expansion and increased activity. The musical program of the church continues to be excellent, with senior, youth and children's choirs, as well as a male chorus.

The bi-lingual situation here, as elsewhere, has presented problems, but the church leaders have wisely decided that ours must be a united church with a single overall program. Our future lies in the surrounding community, and any effective and lasting work must be carried on in the language of our land. Years ago, foreign groups in our city settled in colonies, maintaining their language and customs. Now, the various nationalities are thoroughly intermixed throughout the city, and foreign languages generally are no longer being learned by new generations. The old First Church was used marvelously in bygone years "for such a time as that," but the day of the foreign language church seems definitely to have passed.

"GO" SPIRIT

Our 50th Anniversary historian in 1908 mentioned that the name Chicago ends with "go," and that this little word has characterized the spirit of our great city with its constant movement, change and growth. During our church's 100-year history, Chicago has grown from 90,000 to nearly 4,000,000. Our church has not grown in like proportion, but we believe that all the persons who have at one time been members must number into the many thousands; Those lost to English-speaking churches must also be counted in the thousands!

As we face the future, we hope and pray that we may recapture the missionary zeal that characterized our church in former years, and that in the typical "go" spirit of Chicago, all members, regardless of age or language background, may unitedly "go" forth in Christ's Name and forward with him.

NORTH FREEDOM, WIS.

(Continued from Page 45)

D. Lutz came to us. His helpful and encouraging ministry lasted until 1954 after which our present pastor, Rev. Richard Lawrenz came to us. His messages are rich in God's Word and its practical application to Christian living.

Two missionaries, Misses Augusta and Hanna Seils, and four pastors: Rev. A. Marquardt, Rev. A. Tilgner, Rev. J. Gasser and Rev. E. Kopf, have gone out from us to teach and preach the Word.

Our earnest prayer is that the Lord will keep us witnessing for him, and serving him faithfully until he comes again.

JUBILEE YEAR IN St. BONIFACIUS, MINN.

By D. S. Wipf of St. Bonifacius, Minnesota

IT WAS IN the year 1856 that several German families came to St. Bonifacius, Minnesota, from Dayton, Ohio. With a faith in God and a hope to succeed, they at once set out to build their new homes, the lumber for which had to be hewn from the trees of the forest.

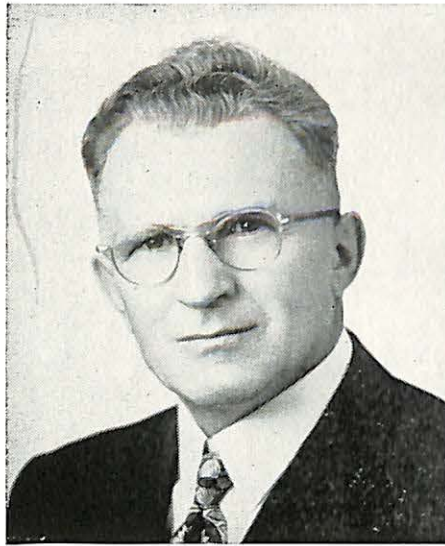
Even before their crude log cabins were completed, they arranged for religious services. The first service was held in September 1857, in the home of John Wendt, with seven people present. Regular meetings were held from then on.

Then came the year 1858 when, encouraged by visiting brethren, the small band of eight Baptists decided to organize themselves as a German Baptist Church.

CHURCH COVENANT

They chose the 20th of November 1858, as the date for organization. They stated their purpose for organization as follows: "We recognize it as our duty for the upbuilding of our spiritual life and our eternal salvation and for the salvation of our fellowmen to enter into the covenant of a Christian Church in accordance with the teachings of the New Testament and the directions given by our Lord Jesus Christ. This day we therefore enter into such a covenant in the fear of God.

"We covenant together as members of the body of Jesus Christ, he being the Head, and faithfully promise to admonish, to strengthen, and to comfort one another on the way to the blessed heavenly home. May the Lord help us to fulfill this our pledge."



Rev. D. S. Wipf, pastor of the Minnetrista Baptist Church, St. Bonifacius, Minnesota.

The organized church received the name: THE GERMAN CONGREGATION OF BAPTIZED CHRISTIANS IN MINNETRISTA, MINNESOTA.

For the first nine years the group met in the home of Rev. John Wendt, who was the first pastor of the church.

The erection of the first church building was begun in the spring of 1868. The entire work from the felling of the trees to the final completion of the building was all done by the group.

During the ministry of the first pastor, which lasted for 18 years, 52 believers were baptized and added to the church.

During these one hundred years, the church has had eight pastors who served the group. They are the following: Rev. John Wendt 1858-1876; Rev. F. Berndt 1876-1878; Rev. John Wendt 1880-1883; Rev. Langlotz 1883-1895; Rev. H. Bens 1895-1901; Rev. F. H. Heinemann 1901-1937; Rev. August Lutz 1938-1947; Rev. Ralph Lutter 1948-1952; and Rev. D. S. Wipf 1953-.

451 BAPTISMS

As evidence that the Lord has been with our church and allowed us to have many special blessings is the fact that throughout the 100 years there have been 451 baptisms with many others joining the group by letter. The membership of the group never exceeded 130. The present membership is 123.

It was also necessary that a number of building programs for both the church and the parsonage be carried out. The church was remodeled and rebuilt four times and relocated once. Two pastor's homes were built (one having been lost by fire), and remodeled several times. We are very happy that at present we have a very lovely sanctuary, with all the necessary modern conveniences, in which to worship and to praise our blessed Lord and Savior.

Plans are under way for an active centennial year including a centennial week of fellowship which is to be climaxed by a centennial and missionary rally with the churches of the Minnesota Association as our guests as well as other churches of the area.

We praise the Lord for the faith of our fathers and for the blessed heritage left us. May we in our day be found faithful stewards of these manifold blessings. May the God of all ages, who is the same yesterday, today and forever, guide us in the future!

SHADOWS

Across the lawn the shadows fall
From lovely trees that stand so near;
Shadows cast by the trees so tall
While their strength repels our fear.
Like guardian angels, firm they stand
Through dark of night, though storms
may roar;
Morning light breaks over the land
And brings the shadows back once
more.

For God has made the lovely trees
For shelter, shade and cool repose;
Our need of all he plainly sees
This beauty then for us he chose.



Some of the pioneers of the Minnetrista Baptist Church, St. Bonifacius, Minn., which will be celebrating its 100th anniversary in 1958.



—Photo by Roy Seibel,

North American Baptist ministers and their wives, denominational workers, missionaries and guests at the Pastors' Conference held at the Seminary, Sioux Falls, S. Dak., from July 31 to August 4.

MINISTERS OF OUR CHURCHES

Biographical Sketches of North American Baptist Ministers in Active Service as of November 1, 1957

William S. Acton, born Scottsbluff, Neb., March 28, 1921; Biola Bible College, 1950-1953; Talbot Theological Seminary, 1954; California Baptist Seminary, 1955-1956; ordained October 25, 1956, Harbor Trinity Baptist Church, Costa Mesa, Calif.; pastor, Harbor Trinity Church, Costa Mesa, Calif., 1956—.

367 Hamilton St., Costa Mesa, California.

Leslie P. Albus, born Carrington, N. Dak., June 1, 1915; No. Amer. Baptist Seminary, 1937-1942; McKendree College, Lebanon, Ill., 1947-1949; Eden Theological Seminary, Webster Groves, Mo., 1949-1950; ordained May 25, 1942, Carrington, N. Dak.; pastor, Arnprior, Ont., Canada, 1942-1943; chaplain, U. S. Army, 1943-1946; pastor, Trenton, Ill., 1947-1951; chaplain, U. S. Army, 1951—.

56th AAA Missile Battalion,
Fort Monroe, Virginia.

Frank Armbruster, born Ligonier, Pa., Aug. 29, 1910; No. Amer. Seminary, 1931-1938; Blinn College, Texas, 1950-1951 and 1952-1953; pastor, Gotebo, Okla., 1938; interim pastor, Round Lake Church, Gladwin, Mich., 1938-1939; Benedict and Sawyer, N. Dak., 1939; ordained Linden Church, Detroit, Mich., Sept. 26, 1940; pastor, Linden Church, Detroit, Mich., 1940-1945; Edenwold, Sask., Canada, 1945-1947; Shattuck, Okla., 1947-1950; Greenvine Church, Burton, Texas, 1950—.

Burton, Texas.

Purl Atkinson, born Columbus, Ohio, June 30; Bible School training, 1916 and 1932; ordained, Dec. 1941, Hazel Park Baptist Church, Hazel Park, Mich.; pastor, John R. Baptist Church, 1934-1937; Maranatha Baptist Church, Mt. Clements, Mich., 1938-1945; Bible Baptist Church, Detroit, Mich., 1945—.

19435 Danbury, Detroit 3, Michigan.

Everett Alfred Barker, born Union City, N. J., June 7, 1924; United States Merchant Marine Academy, 1943-1944; Providence Bible Institute, 1946; The Biblical Seminary in New York, 1950-1956; ordained Union City, N. J., Nov. 16, 1951; pastor, Grace Church, Union City, New Jersey, 1950-1952; associate pastor, Clinton Hill Church, Newark, N. J., 1952-1956; pastor, Bethel Church, Salem, Oregon, 1956—.

720 Orchard Heights Rd., Salem, Oregon.

Henry Wilbur Barnet, born Oct. 12, 1919., Yakima, Wash.; Multnomah Bible School, 1939-1942 and 1945-1946; Lewis and Clark College, 1948-1951; Western Conservative Baptist Seminary, Portland, Ore., 1951-1952; ordained, Portland, Ore., August 31, 1948; pastor, Hayesville Baptist Church, Salem, Ore., 1946-1948; Villa Ridge Baptist Church, Portland, Ore., 1948-1951; Immanuel Church, Portland, Ore., 1951—.

2916 N.E. Schuyler, Portland 12, Oregon.

Emil Becker, born Kassel, South Russia, Oct. 28, 1896; No. Amer. Seminary, 1920-1926; State Normal, La Crosse, Wis., 1926-1927; Colgate-Rochester Divinity School, 1927-1928; ordained, July 24, 1928, Ableman, Wis.; pastor, Ableman, Wis., 1928-1929; Hutchinson, Minn., 1929-1935; Washburn, N. Dak., 1935-1938; Herreid, S. Dak., 1938-1944; Bethany Church, Vancouver, B. C., Canada, 1944-1947; Buena, Wash., 1947-1951; New Leipzig, N. Dak., 1951—.

P. O. Box 66, New Leipzig, North Dakota.

Jothan G. Benke, born May 6, 1916, Leduc, Alberta; No. Amer. Baptist Seminary, 1938-1943; Northwestern College, Watertown, Wis., 1949-1951; ordained, Leduc, Alberta, Canada, June 14, 1943; pastor, Hebron, N. Dak., 1943-1949; First Church, Watertown, Wis., 1949-1957; West Center Baptist Church, Madison, S. Dak., 1957—.

105 Josephine Ave., Madison, S. Dak.

David Berg, born Russia, June 2, 1912; Herbert Bible School, Herbert, Sask., 1940-1943; Briarcrest Bible Institute, Caronport, Sask., 1945-1946; Prairie Bible Institute, Three Hills, Alta., 1948-1949; American Divinity School, Chicago, Ill., 1953-1954; ordained, Turnhill Mennonite Brethren Church, Beaver Flat, Sask., Dec. 17, 1944; pastor, Beaver Flat, Sask., 1944-1946; Washburn, N. Dak., 1947-1948; Trochu, Alberta, 1951-1956; Emmanuel Church, Morris, Man., 1956—.

Morris, Manitoba, Canada.

William Robert Berger, born Elkhart, Kans., June 22, 1925; Northern Bible Institute, Minot, N. Dak., 1948-1951; not ordained; pastor, First Baptist Church, Dighton, Kansas, 1952—.

Box 561, Dighton, Kansas.

Norman Arthur Berkan, born Southey, Sask., May 18, 1925; Moose Jaw Normal,

Moose Jaw, Sask., 1944-1945; No. Amer. Baptist Seminary, 1946-1951; ordained, Oct. 18, 1951, Ebenezer Church, Elmo, Kans.; pastor, Ebenezer Church, Elmo, Kans., 1951-1957; First and Calvary Churches, Killaloe, Ontario, 1957—.

Killaloe, Ontario, Canada.

Walter Berkan, born Southey, Sask., Sept. 27, 1926; No. Amer. Seminary, 1946-1951; ordained Nov. 19, 1951, Spokane, Wash.; pastor, Arthur Street Baptist Church, Spokane, Wash., 1951—.

E. 3320—20th Street, Spokane, Wash.

Lewis Benjamin Berndt, born Herreid, S. Dak., Feb. 25, 1902; No. Amer. Seminary, 1927-1933; ordained Sheboygan, Wis., April 4, 1934; pastor, Bethel Church, Sheboygan, Wis., 1933-1942; Faith Church, Minneapolis, Minn., 1942-1951; Central Church, Portland, Ore., 1951-1954; superintendent, Baptist Home for the Aged, Portland, Ore., 1955—.

828 N.E. 82nd Ave., Portland 16, Oregon.

August Bertsch, born, Eureka, S. Dak., Nov. 26, 1913; No. Amer. Seminary, 1945-1949; 26; No. Amer. Baptist Seminary, 1945-1949; St. Paul Bible Institute, St. Paul, Minn., 1949-1951; ordained, Vida, Mont.; pastor, Zion Church, Vida, Mont., 1954—.

Vida, Montana.

Gottfried Beutler, born Topceza, Poland, Dec. 17, 1905; No. Amer. Seminary, 1929-1936; ordained Olds, Alta., Canada, Aug. 16, 1936; pastor, Olds, Alta., Canada, 1936-1941; Rosenfield, Sask., Canada, 1941-1943; Ebenezer East Church at Ebenezer, Sask., and Yorkton, Sask., 1943-1949; Plevna, Mont., 1949-1954; Victoria Avenue Church, Chilliwack, B.C., Canada, 1954—.

205 W. Victoria Ave., Chilliwack, B. C., Canada.

A. W. Bibelheimer, born July 11, 1906; No. American Seminary, 1926-1933; ordained Southey, Sask., Oct. 24, 1933; pastor, Southey, Sask., 1933-1936; Rosenfield, N. Dak., 1936-1939; Anamoose, N. Dak., 1939-1945; Drake, N. Dak., 1945-1951; Turtle Lake, N. Dak., 1951-1954; Ashley, N. Dak., 1954—.

Ashley, North, Dakota.

Lawrence G. Bienert, born Feb. 21, 1924, Leduc, Alta.; Christian Tr. Institute, Edmonton, Alta., 1945-1946; No. Amer. Baptist Seminary, 1946-1951; ordained Sept. 16, 1951, Cathay, N. Dak.; pastor, Cathay, N. Dak., 1951-1953; Youth Director CBY and SS Union, 1953-1955; general secretary, CBY Fellowship, 1955—.
7308 Madison St., Forest Park, Illinois.

Leon Bill, born Stafford, Kans., April 15, 1929; Christian Training Institute, Edmonton, Alta., 1947-1948; No. Amer. Baptist Seminary, 1949-1953; Fort Hays Kansas State College, 1953-1954; ordained, Sept. 18, 1956, Okeene, Okla.; interim pastor, Calvary Church, Stafford, Kans., 1953; Bethel Church, Ingersoll, Okla., 1954-1956; Zion Church, Okeene, Okla., 1956—.
Box 357, Okeene, Oklahoma.

George Wesley Blackburn, born Honey Creek, Wis., Feb. 25, 1916; Moody Institute, 1938-1939; Northern Baptist Seminary, Chicago, Ill., 1940-1946; ordained East Troy, Wis., May 10, 1945; pastor, Bible Church, East Troy, Wis., 1944-1946; First Church of Dickinson County, Kans., 1946-1947; Immanuel Church near Loyal, Okla., 1947-1955; Pioneer Church, Pound, Wis., 1955—.

Pound, Wisconsin.

Elton O. Bleeker, born Chancellor, S. Dak., Feb. 19, 1924; Northwestern Bible School, Minneapolis, Minn., 1945-1949; graduate work, Northwestern College and University of Minnesota; ordained, Tabernacle Baptist Church, George, Iowa, April 14, 1950; assistant pastor, Aldrich Avenue Presbyterian Church, Minneapolis, Minn., 1950-1954; pastor, Jeffers Baptist Church, Jeffers, Minn., 1954—.

Jeffers, Minnesota

Jacob H. Block, born Lushton, Nebraska, Nov. 11, 1918; Tabor College, Hillsboro, Kansas, 1949-1951; pastor Bison, Kansas, 1951-1953; ordained at Bison, Kans., March 6, 1952; pastor, Hester Creek Community Church, Los Gatos, Calif., 1955-56; Calvary Baptist Church, Corn, Oklahoma, 1956—.
Corn, Oklahoma.

Adolph Braun, born Oct. 20, 1925; North Amer. Baptist Seminary, 1946-1951; ordained Beaver Church, Midland, Mich., July 2, 1951; pastor, Plum Creek Church, Every, S. Dak., 1951-1954; Center Line Church, Center Line, Michigan.
24850 Wyland Ave., Center Line, Mich.

George W. Breikreuz, born Springside, Sask., May 8, 1927; Normal School, Moose Jaw, Sask., 1945-1946; Christian Training Institute, Edmonton, 1947-1948; No. Amer. Baptist Seminary, 1948-1949; Sioux Falls College, Sioux Falls, S. Dak., 1949-1950; Augustana College, Sioux Falls, S. Dak., 1950-1951; No. Amer. Baptist Seminary, 1951-1954; ordained, Springside Baptist Church, Springside, Sask., August 15, 1954; pastor, Ebenezer Church, Lehr, N. Dak., 1954-1957; Minister of Christian Education, Trinity Church, Portland, Oregon, 1957—.

31918 S.S. 49th Ave., Portland 6, Ore.

Merle Brenner, born Woodbine, Kans., April 5, 1921; Ottawa University, Kansas, 1946-1950; Fuller Theological Seminary, Pasadena, Calif., 1950-1953; ordained, Mt. Zion Baptist Church, Junction City, Kans., June 12, 1953; student pastor, Ruhamah Church, Rantoul, Kans., 1948-1950; pastor, South Canyon Baptist Church, Rapid City, S. Dak., 1953—.
4042 West Chicago, Rapid City, S. Dak.

John E. Broeder, born Heaton, N. Dak., March 29, 1901; No. Amer. Seminary, 1926-1933; ordained Rochester, N. Y., Oct. 18, 1933; pastor, Trochu, Alta., Canada, 1933-1936; Ebenezer Church, Elmo, Kans., 1936-1943; Holloway, Minn., 1943-1945; Victor, Iowa, 1945-1948; Creston, Neb., 1948-1952; Paul, Idaho, 1953—.

Paul, Idaho.

Arthur J. Browatzke, born Kisbey, Sask., July 25, 1925; Briarcrest Bible Institute, Sask., 1948-1951; American Seminary of the Bible, Brooklyn, N. Y., 1951-1952; not ordained; pastor, Grace Church Dav'n, Sask., 1955-1957; assistant pastor, Southey, Serath and Raymore, Sask., 1957—.
(Address) Raymore, Sask., Canada.

James A. Brygger, born Tyler, Minn., Nov. 16, 1917; Northwestern Bible-Missionary Training School, Minneapolis, Minn., 1936-1941; ordained, April 21, 1942, Walworth Baptist Church, Ulen, Minn.; pastor, Walworth Baptist Church, Ulen, Minn., 1941-1943; Blooming Prairie, Minn., 1943-1948; Central Church, George, Iowa, 1948-1953; First Baptist Church, Silver Hill, Ala., 1953; First Baptist Church, Pipestone, Minn., 1953-1955; and Central Baptist Church, George, Iowa, 1955—.

George, Iowa.

Elmer Arvil Buening, born Hope, Kans., Aug. 15, 1912; Kansas Teachers' College, Emporia, Kans., 1933-1934; No. Amer. Baptist Seminary, 1937-1941; ordained Ebenezer Church, Elmo, Kans., June 9, 1941; pastor, Bethel Church, Ingersoll, Okla., 1941-1944; interim pastor, Baptist Church, East Rochester, N. Y., 1945; Holloway Baptist Church, Holloway, Minn., 1945-1952; Germantown Church, Cathay, N. Dak., 1952—.

Cathay, North Dakota.

Aaron Buhler, born Plum Coulee, Man., March 19, 1920; Bible Institute, Winnipeg, Man., 1938-1942; Mennonite Brethren Bible College, Winnipeg, Man., 1945-1946; Michigan State College, Lansing, Mich., 1953—; ordained, Leduc, Alta., June 21, 1947; pastor, Onoway and Glory Hill Churches, Alta., Canada, 1946-1948; Harvey, N. Dak., 1948-1952; Colonial Village Church, Lansing Mich., 1952—.

2701 Patteng'll Ave., Lansing 10, Mich.

Herbert Bushkowsky, born Sorochin, Russia, Oct. 4, 1924; Mennonite Brethren Bible College, Winnipeg, Man., 1947-1950; Manitoba Commercial College, 1950-1951; United College, Winnipeg, Man., 1951-1953; not ordained, summer pastorate, Victoria Ave. Baptist Church, Regina, Sask., Canada, 1952; assistant pastor, McDermot Ave. Baptist Church, Winnipeg, Man., Canada, 1956—.

675 McDermot Avenue, Winnipeg, Man., Canada.

Raymond R. Castro, born Fort Cobb, Okla., July 13, 1925; Rio Grande Bible Institute, Edinburg, Texas, 1949-1952; ordained Oct. 11, 1956, Donna, Texas; pastor, Falfurrias, Texas, 1953; evangelistic services for several years; missionary among Spanish-Americans, Rio Grande City, Texas, 1954—.
Box 782, Rio Grande City, Texas.

R. Dale Chaddock, born Casper, Wyo., Sept. 24, 1921; Moody Institute, 1944; No. Amer. Baptist Seminary, 1944-1948; Kletzing College, University Park, Iowa, 1951; ordained St. Joseph, Mich., June 5, 1948; pastor, Community Church, East Chili, N. Y., 1945-1947; Clifton Baptist Church, Clifton, N. Y., 1947-1948; Victor, Iowa, 1948-1951; Union Church, Arnold, Pa., 1951—.

1532 Kenneth Ave., Arnold, Pa.

Monroe D. Chalfant, born Williamstown, Kentucky, Feb. 9, 1900; Asbury Academy, Wilmore, Ky., 1923-1924; Cincinnati Bible Seminary, Cincinnati, O., 1948; ordained Cincinnati, Ohio, April 10, 1949; pastor, Walnut Street Church, Cincinnati, Ohio, 1949—.

241 Emming Street, Cincinnati 19, Ohio.

Robert W. Cook, born July 25, 1920, Newark, N. J.; Dartmouth College, 1938-1942; Eastern Seminary, Philadelphia, Pa., 1943-1945; ordained, Newark, N. J., Dec. 5, 1945; pastor, Pennypack Woods Project (Interdenom.), 1944-1948; Theological In-



At the Pastors' Conference there is a marvelous fellowship of the brethren! Left to right: Everett Barker, Salem, Ore.; Henry Pfeifer, Sioux Falls, S. Dak.; Roy Seibel, Seminary professor; Richard Grabke, Regina, Sask.; Rudolph Woyke, Milwaukee, Wis.; and T. D. Lutz, Aberdeen, S. Dak.



Friends get together at the Pastors' Conference in Sioux Falls, South Dakota.

Left to right: Rev. Roger Schmidt of Jamesburg, N. J., and Rev. L. Bienert of Forest Park, Ill.; Rev. Harold W. Gieseke of Lorraine, Kansas, and Rev. R. Mikolon of Erie, Pa.; Chaplain Leslie Albus and Rev. Thomas D. Lutz of Aberdeen, S. Dak.

ternship, Philadelphia State (Mental) Hospital, 1948; Pilgrim Church, Jersey City, N. J., 1948-1951; Calvary Church, Bethlehem, Pa., 1951—.

621 Dellwood St., Bethlehem, Pa.

Walter Carl Damrau, born Dortmund-Kley, August 3, 1907; Evangel University, New York, N. Y., 1928-1929; Northern Baptist Seminary, Chicago, Ill., 1929-1934; Pacific Lutheran College, 1944-1945; College of Puget Sound, Tacoma, Wash., 1946-1948; Eastern Baptist Seminary, Philadelphia, Pa., 1953-1955; ordained, Chicago, Ill., Oct. 16, 1934; pastor, Fourth Ave. Church, Alpena, Mich., 1934-1938; Calvary Church, Tacoma, Wash., 1938-1948; Pilgrim Church, Philadelphia, Pa., 1948—.

7408 Dungan Rd., Philadelphia, Pa.

Philip Daum, born Rottenhan, Poland, Nov. 3, 1891; No. Amer. Seminary, 1912-1918; ordained, Whitemouth, Man., Canada, Feb. 13, 1919; pastor, Whitemouth, Man., Canada, 1918-1921; Morris, Man., Canada, 1922-1923; Second Church and Rabbit Hill Church, Leduc, Alta., Canada, 1924-1928; Wiesental, Alberta, 1925-1928; Northern Conference missionary, 1929-1932; First Church, Leduc, Alta., Canada, 1933-1936; Northern Conference district missionary and colonization secretary, 1937-1945; pastor, Chilliwack, B. C., 1945-1950; Prince George, B. C., 1950-1957; Northern Conference Worker, 1957—.

Leduc, Alberta, Canada.

Fred A. David, born Germany, March 31, 1916; Bob Jones College, 1946-1947; Eastern Baptist Theological Seminary, Philadelphia, Pa., 1947-1950; No. Amer. Baptist Seminary, 1952-1955; ordained, Grosse Pointe Baptist Church, Detroit, Mich., May 22, 1955; Church Extension pastor, Santa Ana Heights, Calif., 1955—.

2372 S.E. Palisades Rd., Santa Ana, Calif.

Donald Gordon Davis, born Chicago, Ill., Feb. 27, 1904; Moody Institute, 1922-1924; University of Southern California, 1928-1932, 1949-1952; Northwestern University, 1932-1933; Northern Baptist Theological Seminary, 1932-1933; University of Edinburgh, 1948-1949; ordained, Des Moines, Iowa, Galilee Baptist Church, May 14, 1928; pastor, The Little Church on the Corner (Baptist), Chicago, Ill., 1932-1939; Bible Instructor, San Marcos Baptist

Academy, San Marcos, Texas, 1939-1942; pastor, Westover Baptist, San Marcos, Texas, 1940-1942; Wasco, Calif., 1942-1947; interim pastor, Gorgie Baptist Church, Edinburgh, Scotland, 1948-1949; Professor of Church History, The Bible Institute of Los Angeles and (since 1952) Talbot Theological Seminary, Los Angeles, Calif., 1950—; pastor, Berean Baptist Church, Los Angeles, Calif., 1952—.

170 S. Virgil Ave., Los Angeles 4, Calif.

Martin De Boer, born Little Rock, Iowa, Dec. 17, 1898; North American Seminary, 1922-1929; ordained, Chancellor, S. Dak., Sept. 4, 1929; pastor, Chancellor, S. Dak., 1929-1936; Shell Creek Church, Columbus, Neb., 1936-1942; Ebenezer Church, Lehr, N. Dak., 1942-1944; First Church Buffalo Center, Iowa, 1945-1950; Springside and Ebenezer West Churches, Sask., 1950-1955; Fessenden, N. Dak., 1955—.

Box 426, Fessenden, North Dakota.

Roland F. De Renzo, born Detroit, Mich., Jan. 10, 1928; Wayne University, Detroit, Mich., 1946-1950; Detroit Bible Institute, 1950-1953; ordained John R. Baptist Church 1951; pastor, Trinity Baptist Church (formerly Ambassador Church, Warren, Mich., 1951—.

23085 Battalle Street, Hazel Park, Mich.

Charles D. Dibert, born Bedford, Pa., Feb. 25, 1921; Dallas Bible Institute, Dallas, Texas, 1951-1954; Dallas Theological Seminary, Dallas, Texas, 1954-1955; ordained May 16, 1954, Farmers Branch, Texas; pastor, Grace Chapel, Farmers Branch, Texas, 1953-1955; Canaan Baptist Church, Crawford, Texas, 1957—.

—Route 2, Crawford, Texas.

Raymond F. Dickau, born Wetaskiwin, Alta., March 15, 1917; Christian Training Institute, Edmonton, Alta., 1943; No. Amer. Seminary, 1949; ordained, Wetaskiwin, Alta., Canada, June 27, 1949; pastor, First Church, Ventura, N. Dak., 1949-1957; Calvary Church, Parkersburg, Iowa, 1957—.

Box 451, Parkersburg, Iowa.

Walter Dingfield, born Tacoma, Wash., Feb. 23, 1922; Pacific Lutheran College, Parkland, Wash., 1946-1950; Dallas Theological Seminary, Dallas, Texas, 1950-1954; summer pastor at Portland Ave. Chapel, Calvary Church, Tacoma, Wash., 1952; in-

terim pastor, Lake City Community Church, Lake City, Wash., summer, 1954; ordained, Calvary Church, Tacoma, Wash., Nov. 3, 1954; pastor, Startup, Washington, 1955—.

Startup, Washington.

David J. Draewell, born Detroit, Mich., April 22, 1929; Wayne University, Detroit, Mich., 1947-1952; Northern Baptist Seminary, Chicago, Ill., 1952-1955; ordained, July 22, 1955, Ebenezer Church, Detroit, Mich.; student pastor, Sebastopol, Ont., summer 1954; director of youth and activities, Ebenezer Church, Detroit, Mich., 1955-1957; First Baptist Church, Auburn, Mich., 1957—.

Route 1, Box 285B, Auburn, Mich.

George Albert Dunger, born Saxony, Germany, April 24, 1908; No. Amer. Seminary, 1931; Union Missionary Training Institute, New York, N. Y., 1932-1935; Librarian of National Bible Institute, 1936-1938; Hartford Seminary Foundation, Hartford, Conn., 1945-1946, 1949-1950; ordained Immanuel Church, New York, N. Y., Feb. 18, 1938; missionary, British Cameroons of Africa, 1938-1949; instructor in missions and asst. to dean, Providence Bible Institute, Providence, R. I., 1950-1951; chairman and professor, dept. of missions, librarian, North American Baptist Seminary, 1951—; acting registrar, North American Baptist Seminary, 1952-1955.

1605 S. Euclid Ave., Sioux Falls, S. Dak.

Bernard Edinger, born Carrington, N. Dak., June 10, 1920; Northwestern School and Seminary, Minneapolis, Minn., 1940-1944; Gustavus Adolphus College, St. Peter, Minn., 1949; ordained, Community Baptist Church, New Prague, Minn., March 12, 1950; pastor, Hager Community Church, Hager City, Wis., 1944-1949; and 1951-1954; Community Baptist Church, New Prague, Minn., 1949-1951; First Church, Selfridge, N. Dak., 1954—.

Box 524, Selfridge, North Dakota.

William Effa, born Dec. 27, 1922, Lipowka, Poland; Christian Training Institute, 1945-1948; No. Amer. Baptist Seminary, 1948-1949, 1950-1953; Sioux Falls College, 1949-1950; ordained, Yorkton, Sask., July 5, 1953; pastor, Zion Church, Drumheller, Alberta, 1953—.

551 Third Ave., West Drumheller, Alberta, Canada.



Dr. Walter O. Lewis (seated) of Washington, D. C., former general secretary of the Baptist World Alliance, enjoys a cup of coffee following one of his addresses at the 1957 Spring Convocation at the Seminary.

Jacob Ehman, born Sept. 14, 1923, Lehr, N. Dak.; No. Amer. Sem'nary, 1946-1951; ordained, Lehr, N. Dak., June 10, 1951; pastor, Bessie, Okla., 1951-1955; Sidney, Montana, 1955—.
104 Fourth Ave., S.E., Sidney, Montana.

A. Theodore Ekholm, born Concord, N. H., April 18, 1927; Gordon College of Theology and Missions, Boston, Mass., 1945-1949; Gordon Divinity School, Beverly Farms, Mass., 1949-1952; ordained, Niantic Baptist Church, Niantic, Conn., Oct. 21, 1952; pastor, Niantic, Conn., 1952-1954; Rock Hill Church, Jamaica Plain, Boston, Mass., 1955—.
7 Oakview Terrace, Boston 30, Mass.

Otto A. Ertis, born Nov. 20, 1911, St. Petersburg, Russia; Bible Institute, Wiedenes, Germany, 1934-1936; missionary, "Licht im Osten," Wernigerode, Germany, and mission secretary, General Russian-Slavonic Union of Evangelical Christians, 1936-1937; pastor, Narva, Estonia, 1937-1941; assistant pastor, Posen, Germany, 1941-1945; pastor, Evangelical Baptist Union of Slavic Churches in Germany, 1946-1951; ordained, Oct. 16, 1949, Hannover, Germany; interim pastor, Emmanuel Church, Morris, Man., 1951-1952; Menonite Brethren Bible College, Winnipeg, Man., 1951-1952; pastor, Bethany Church, Lethbridge, Alta., 1952—.
634—17th Street N., Lethbridge, Alberta, Canada.

Waldemar Ertis, born July 7, 1917, Helsinki, Finland; Baptist Seminary, Hamburg-Horn, Germany, 1949-1952; ordained, Oct. 25, 1953, Emmanuel Church Jansen and Esk Church, Sask.; pastor, Emmanuel Church, Jansen and Esk, Sask., later called Temple Church of Jansen, 1952-1955; German Baptist Church, Calgary, Alta., 1955—.
448—27th Avenue, N. W., Calgary, Alta., Canada

Albert H. Fadenrecht, born Munich, N. Dak., June 11, 1913; Northwestern School, 1937-1940; Northwestern Seminary, 1942-1943; Willamette University, 1946-1949; Wheaton College, Graduate School of Theology, 1950-1952; ordained, Salem, Ore., Nov. 2, 1947; pastor, First Federated Church, Lisbon, Iowa, 1942-1946; Kingwood Bible Church, Salem, Ore., 1946-1950; Director of Santa Clara County Evangelical Religious Education, San Jose, Calif., 1952-1954; Round Lake Baptist Church, Gladwin, Mich., 1954-1956; Bethel Church, Buffalo, New York, 1956—.
67 Farragut Ave., Tonawanda, N. Y.

Isador Faszer, born Lehr, N. Dak., April 6, 1920; Christian Training Institute, Edmonton, Alta., 1940-1944; No. Amer. Baptist Seminary, 1944-1949; ordained, Edmonton, Alta., June 19, 1949; pastor, Golden Prairie, Rosenfeld, Sask., 1949-1952; Minionas, Man., 1952-1957; Bethany Church, Vancouver, B. C., 1957—.
460 E. 48th Ave., Vancouver, B.C., Can.

Ervin John Faul, born Germantown, N. Dak., Jan. 10, 1914; Northwestern Bible-Missionary Training School, 1933-1936; Northwestern Evangelical Seminary, 1935-1937; University of Minnesota, 1938-1941; No. Amer. Baptist Seminary, 1943-1944; ordained, Germantown, N. Dak., June 20, 1944; pastor, Nokomis, Sask., Canada, 1944-1947; Grace Church, Medicine Hat, Alta., Canada, 1947-1949; Wishek, N. Dak., 1949-1951; Bridgeland Church, Calgary, Alta., 1951—.
229—8th St. N.E. Calgary, Alta., Canada.

Albert Samuel Frederick Felberg, born Jan. 8, 1904; Preussisch Bahnau Seminary,

The next listing of the ministers' biographical sketches will appear in the 1960 ANNUAL.

1923-1924; Koenigsberg University, 1925-1927; Berkeley Baptist Divinity School, Berkeley, Calif., 1938-1947; ordained, Nokomis, Sask., Canada, Nov. 2, 1930; pastor, Schwaegerau Baptist Church, East Prussia, Germany, 1926-1930; Nokomis, Sask., Canada, 1930-1934; McDermot Ave. Church, Winnipeg, Man., Canada, 1934-1937; First Church, Lodi, Calif., 1937-1948; professor, No. Amer. Baptist Seminary, 1948-1950; denominational evangelist, 1950-1951; pastor, Ebenezer Church, Vancouver, B. C., 1951—.

725 E. 53rd Ave., Vancouver 15, B. C., Canada.

Edward Samuel Fenske, born Ebenezer, Sask., Nov. 21, 1903; North Amer. Baptist Seminary, 1921-1926; ordained, Edenwold, Sask., Canada, June 19, 1927; pastor, Edenwold, Sask., 1926-1929; Fenwood, Sask., 1929-1931; Eureka, S. Dak., 1931-1934; Herreid, S. Dak., 1934-1938; Ebenezer Church, Vancouver, B. C., 1938-1941; Freudental Church at Carbon, Alta., 1942-1944; Herreid, S. Dak., 1944-1957; Ebenezer Church, Lehr, N. Dak., 1957—.

Lehr, North Dakota.

Otto Fiesel, born Tabor, N. Dak., Jan. 26; 1906; No. Amer. Seminary, 1925-1930; Kansas City Seminary, 1930-1932; ordained, Martin, N. Dak., Nov. 22, 1932; pastor, Fessenden, N. Dak., 1932-1934; Hilda, Alta., 1934-1937; Trochu, Alta., 1937-1941; Lambert, Mont., 1941-1942; Sidney, Mont., 1942-1955; Washburn, N. Dak., 1955—.

Washburn, North Dakota.

Arthur J. Fischer, born Artas, S. Dak., Sept. 14, 1909; North Amer. Seminary, 1927-1934; Sioux Falls College, 1935 and 1944; ordained, Herreid, S. Dak., Oct. 11, 1935; pastor, Beulah, N. Dak., 1935-1937; Westington Springs, S. Dak., 1938-1945; McClusky, N. Dak., 1945-1952; Linton, N. Dak., 1952—.

Linton, North Dakota.

Kenneth L. Fischer, born Olivia, Minnesota, Oct. 6, 1930; The Bible College of Los Angeles, 1948-1952; California Baptist Theological Seminary, 1952-1956; ordained Oct. 7, 1956, Bethel Baptist Church, Anaheim, Calif.; assistant pastor, Florance Baptist Church, Los Angeles, Calif., 1950-1954; assistant pastor, Bethel Baptist Church, Anaheim, Calif., 1954-1956; pastor, Magnolia Baptist Church, Anaheim, Calif., 1956—.

319 E. North St., Anaheim, Calif.

Alfred Frank, born Neu-Rokitsche near Lodz, Poland, Oct. 28, 1901; Baptist Seminary, Lodz, Poland, 1925-1929; ordained March, 1929, Baptist Church, Graudenz, Poland; pastor, Graudenz, Poland, 1929-1934; Schildberg-Bornheim, Poland, 1934-1940; soldier in German Army and preacher of the Gospel, 1941-1944; pastor, Baptist Church, Magdeburg, Germany, 1944-1947; Zerbst, Germany, 1947-1950; Greiz, Germany, 1950-1953; Plauen, Germany, 1953-1956; Emmanuel Church, Edmonton, Alta., Canada, 1957—.

11545—93rd Street, Edmonton, Alberta, Canada.

Herbert John Freeman, born March 24, 1917, Newark, N. J.; Blue Ridge College, 1937-1938; National Bible Institute, 1939-1942; New York University, 1942-1945; ordained, West New York, N. J., Oct. 31, 1944; pastor, Faith Church, West New York, N. J., 1941-1945; Baptist Tabernacle, Kenosha, Wis., 1945-1948; Faith Church, West New York, N. J., 1948-1957; Central Church, Hamden, Conn., (formerly New Haven Church), 1957—.

52 Morris St., Hamden, Conn.

Gustav Edward Friedenbergs, born Jan. 17, 1898; No. American Semnary, 1919-1922 and 1923-1926; ordained, Liberty Street Church, Meriden, Conn., July 28, 1926; Wesleyan University, 1933-1936; Yale Divinity School, 1936-1939; pastor, Liberty Street Church, Meriden, Conn., 1926-1929; Meriden Y.M.C.A., 1929-1930; Montowese Church, North Haven, Conn., 1930-1938; Memorial Church, New Britain, Conn., 1933-1949; Temple Church, Buffalo, N. Y., 1949—.

6 Norway Park, Buffalo 8, New York.

Frank Friesen, born Dallas, Ore., May 24, 1893; Oregon Normal School (two years); Tabor College, Hillsboro, Kans. (three years); Los Angeles Bible Institute (1921); ordained, Dallas, Ore., Mennonite Brethren Church, May 20, 1934; pastor, Mennonite Brethren Church, Dallas, Ore.; Bethany Baptist Church, Portland, Ore., 1943-1952; Villa Ridge Church, Portland, Ore., 1952-1957; denominational interim and supply pastor, 1957—.

7623 Monroe St., Forest Park, Ill.

Leland H. Friesen, born Bakersfield, Calif., Feb. 18, 1915; Los Angeles College, 1937-1939; University of Oregon, 1941; Lewis and Clark College, 1942-1944; Bible Institute of Los Angeles, 1934-1937; Western Baptist Theological Seminary, 1939-1941, 1944-1947, and 1950-1951 (Part Time); ordained, Hood River, Ore., March 9, 1943; pastor, Bandon, Ore., 1941; Hood River, Ore., 1941-1943; Stafford Baptist Church, Sherwood, Ore., 1943-1952; Okeene, Okla., 1952-1955; Emery, S. Dak., 1955—.

Emery, South Dakota.

Bernard A. Fritzke, born Feb. 16, 1927, Orcadia, Sask.; No. Amer. Baptist Seminary, 1946-1951; ordained, McLaughlin, S. Dak., pastor, McLaughlin, S. Dak., 1951-1955; Grace Church, West Fargo, North Dakota, 1955—.

West Fargo, North Dakota.

H. Oscar Fritzke, born Orcadia, Sask., Oct. 30, 1924; Christian Training Institute, 1945-1948; Sioux Falls College, 1949-1951; No. Amer. Baptist Seminary, 1951-1954; summer pastorate, Mound Prairie, Minn., 1952; ordained, June 30, 1954, Nokomis, Sask.; pastor, Nokomis, Sask., 1954—.

Nokomis, Sask., Canada.

Dwight M. Fry, born Dresden, Ont., Canada, Sept. 13, 1902; Bible Seminary, Fort Worth, Texas, 1943-1947; ordained, Bible



Some of the young people and pastors at the Iowa Young People's Camp held during the summer of 1957.

Baptist Church, Fort Worth, Texas; pastor, Grace Baptist Church, Detroit, Mich., 1947-1951; First Church, Utica, Mich., 1951—.

44360 Ryan Road, Utica, Michigan.

Daniel Fuchs, born Baltimore, Md., Nov. 14, 1910; No. Amer. Sem'nary, 1934-1939; ordained, Rochester, N. Y., Oct. 29, 1939; student pastor, Bursall, Sask., Canada, summer 1948; pastor, Andrews St. Church, Rochester, N. Y., 1939-1947; McDermot Ave. Church, Winnipeg, Man., Canada, 1947-1952; denominational evangelist, 1952—.

305 Forest Ave., Oak Park, Illinois.

Frederick Harold Fuchs, born March 26, 1925, Plevna, Mont.; North Amer. Seminary, 1945-1950; University of Rochester, 1947-1948; ordained, Plevna, Mont., July 6, 1950; pastor, Anamoose and Lincoln Valley Baptist Churches, N. Dak., 1950-1954; La Salle, Colo., 1954—.

P.O. Box 267, La Salle, Colorado.

Robert E. Fuchs, born No. 12, 1928; North Amer. Baptist Seminary, 1953-1955; ordained Evergreen Baptist Church, Brooklyn, N. Y., July 22, 1955; assistant pastor, Ridgemont Baptist Church, Detroit, Michigan, 1955—.

14110 Collingham, Detroit 5, Mich.

Paul Galambos, born Gyoerkoeny, Hungary, April 12, 1905; No. American Seminary, 1949; ordained, Gyoerkoeny, Hungary, May 9, 1937; pastor, Gyoerkoeny—Gyoenk, Hungary, 1934-1944; Pleinting, Germany, 1944-1948; Washburn, N. Dak., 1949-1951; Streeter and Medina, N. Dak., 1951-1956; Central Church, Yorkton, Sask., 1956—.

283 Bettis Ave., Yorkton, Saskatchewan, Canada.

Douglas H. Gallagher, born St. Thomas, Ont., Canada, March 27; London Bible Institute, 1943-1946; Houghton College, 1946-1949; Dallas Theological Seminary, 1951-1955; ordained, Hiawatha Street Baptist Church, St. Thomas, Ont., August 27, 1948; assistant pastor, Hiawatha Street Baptist Church, St. Thomas, Ont., Canada, 1943-1944; pastor, Humphrey Baptist Church, Great Valley, N. Y., 1948-1951; Carroll Ave. Church, Dallas, Texas, 1955—.

1118 N. Carroll Ave., Dallas 4, Texas.

S. Donald Ganstrom, born Concordia, Kans., July 3, 1916; Bethel College, 1938-1939; Ottawa University, 1939-1942 Bethel Seminary, St. Paul, Minn., 1942-1945; student, University of London, London, England, 1951; ordained, Emery Baptist Church, Emery, S. Dak., June 29, 1945; pastor, Waverly and Lyndon, Kans., 1939-1941; Mound City, Kans., 1941-1942; Eastern Heights Church, St. Paul, Minn., 1942-1944; Missionary to the Cameroons, West Africa, 1945-1955; pastor, Riverview Church, St. Paul, Minn., 1955—.

528 Stryker Ave., St. Paul 7, Minn.

Gerhard, P. Gebauer, born Sept. 15, 1899, Wursteigsdorf, Germany; Baptist Seminary, Hamburg, Germany, 1946-1947; ordained, March 11, 1951, Lueneburg, Germany; pastor, Lueneburg, Germany, 1947-1953; Bethany Church, Vancouver, British Columbia, 1953-1955; Immanuel Church, Vancouver, B. C., 1953—.

50 East 40th Ave., Vancouver, B. C., Canada.

Stanley Frederick Geis, born Sept. 4, 1906, Kansas; Tabor College, 1928; Northern Seminary, 1930-1932; Central Baptist Seminary, 1933-1934; Northern Baptist Seminary, 1941-1943; ordained, Durham, Kans., Aug. 20, 1934; pastor, Fairview Church, Ballard, Mo., 1933-1934; First Church of Dickinson Co., Elmo, Kans., 1934-1940; Ogden Park Church, Chicago, Ill., 1940-1946; Linden Church, Detroit, Mich., 1946—.

8001 Pinehurst, Detroit, Michigan.



Young people from the Iowa churches in attendance at their Camp last summer with one of the pastors, Rev. Fred Schmidt, in the back row (2nd from right).

Arthur Gellert, born Feb. 5, 1927, Poland; Christian Training Institute, Edmonton, Alta., 1950-1951; 1952-1955; not ordained; student pastor, Rabbit Hill Church, Alta., 1954; pastor, Hilda, Alta., 1955—.
Hilda, Alberta, Canada.

Lawrence W. George, born Detroit, Mich., March 29, 1922; Detroit Bible Institute, 1947-1950; ordained, Killaloe, Ont., June 20, 1952; asst. pastor, Ebenezer Church, Detroit, Mich., 1947-1948; pastor, First Baptist and Calvary Churches, Killaloe, Ont., 1952-1956; Bethel Church, Indianapolis, Ind., 1956—.
607 E. Iowa, Indianapolis, Ind.

Wesley Arthur Gerber, born Aug. 21, 1929; Camrose, Alta.; Sioux Falls College, 1950-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, Bethany Baptist Church, Camrose, Alta., Aug. 19, 1955; pastor, Calvary Church, Billings, Mont., 1955—.
2303 Broadwater Ave., Billings, Montana.

Ervin Gerlitz, born March 26, 1927, Goodrich, N. Dak.; No. Amer. Baptist Seminary, 1945-1948; Bethel College and Seminary, St. Paul, Minn., 1948-1949; Multnomah School of the Bible, Portland, Ore., 1954; Western Conservative Baptist Seminary, Portland, Ore., 1954-1955; Cascade College, Portland, Ore., 1957; ordained, Goodrich, N. Dak., Sept. 21, 1949; pastor, McIntosh, S. Dak., 1949-1952; Stafford Church, Sherwood, Ore., 1952—.
Rt. 1, Box 156, Sherwood, Oregon.

W. G. Gerthe, born Oct. 16, 1922, Germany; Southern Baptist Acadia Academy, Churchpoint, La., 1938-1940; No. Amer. Baptist Seminary, 1940-1945; ordained, Jan. 28, 1945, Andrews St. Church, Rochester, N. Y.; pastor, Germantown Baptist Church, Cathay, N. Dak., and Bethel Church, Harvey, N. Dak., 1945-1948; Northside Church, Hutchinson, Minn., 1948-1951; Buffalo Center, Iowa, 1951—.
Buffalo Center, Iowa.

Harold W. Gieseke, born Trenton, Ill., Jan. 30, 1914; McKendree College, Illinois, 1931-1935; Washington University, St. Louis, Mo., 1937-1941; Northern Baptist Seminary, Chicago, Ill., 1947-1950; ordained, Dallas, Texas, March 12, 1951; pastor, Carroll Ave. Church, Dallas, Texas, 1950-1954; Lorraine, Kans., 1954—.
Lorraine, Kansas.

Johannes Goetze, born Iwanowitsche, Russia, December 9, 1914; Seminary at Warsaw, Poland, 1934-1939; ordained, Braunschweig, Germany, April 13, 1947; translator and teacher at seminary, Hamburg, Germany, 1940-1941; pastor in Germany, Litzmannstadt-Erzhausen, 1941-1945; Braunschweig, 1946-1953; Munich, 1953-1954; pastor, Central Church, Kitchener, Ontario, 1954—.
48 Alma Street, Kitchener, Ont., Canada.

Richard Grabke, born Feb. 11, 1929, Detroit, Mich.; Briarcrest Bible Institute, Caronport, Sask., 1947; Winnipeg Bible Institute and College of Theology, 1948-1951; University of Manitoba (part time); London University, 1949-1951; ordained, Davin, Sask., May 31, 1953; student pastor, Telfordville, Alta.; pastor, Grace Church, Davin, Sask., 1951-1954; Faith Church, Regina, Sask., 1954—.
2376 Broder St., Regina, Sask., Canada.

Richard Albert Grenz, born Napoleon, N. Dak., Sept. 15, 1915; No. American Seminary, 1935-1940; ordained, Napoleon, N.

Dak., Sept. 15, 1940; pastor, Baptist Church, Neustadt, Ont., Canada, 1940-1943; Baptist Church, Cathay, N. Dak., 1943-1947; Fourth Ave. Church, Alpena, Mich., 1947-1952; Trinity Church, Sioux Falls, S. Dak., 1952-1955; Underwood, N. Dak., 1955—.
Underwood, North Dakota.

John Edward Grygo, born Allenstein, Germany, May 5, 1903; Berlin-Charlottenburg Bible School, 1922-1923; No. Amer. Baptist Seminary, 1925-1932; New York University, 1944-1945; ordained, Lansing, Mich., Oct. 27, 1932; pastor, Holmes St. Church, Lansing, Mich., 1932-1936; Immanuel Church, New York, N. Y., 1936-1947; Pioneer Church, Pound, Wis., 1947-1950; Ogden Park Church, Chicago, Ill., 1950-1954; Bismarck, N. Dak., 1954—.
1505 Avenue E, Bismarck, North Dakota.

Walter G. Gummelt, born Lorena, Texas, March 30, 1931; Baylor University, Waco, Texas, 1948-1952; Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1953-1957; ordained, Cottonwood Baptist Church, Lorena, Texas, August 16, 1950; pastor, Elm Creek Church, La Vernia, Texas, 1949-1953; Hurnville Church, Henrietta, Texas, 1955—.
3740 Stanley, Fort Worth, Texas.

Jacob C. Gunst, born Medina, N. Dak., Dec. 13, 1906; No. Amer. Baptist Seminary, 1930-1937; University of North Dakota, 1940-1942; Wesley College, Grand Forks, N. Dak., 1948; No. Amer. Baptist Seminary, 1956-1957; ordained, Grand Forks, N. Dak., July 22, 1937; pastor, Grace Church, Grand Forks, N. Dak., 1937-1942; Wishek, N. Dak., 1942-1944; general secretary, Commissioned Baptist Youth and Sunday School Union, 1944-1955; promotional secretary, 1955—.
7308 Madison St., Forest Park, Illinois.

Harry Haas, born Venturia, N. Dak., Sept. 3, 1930; Sioux Falls College, 1948-1949, and 1951-1952; Augustana College, S'oux Falls, S. Dak., 1952-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, May 31, 1957, First Baptist Church, Venturia, N. Dak.; pastor, Ebenezer Church near Elmo, Kansas, 1957—.
Elmo, Kansas.

Ernest E. Hahn, born Detroit, Mich., June 15, 1935; General Motors Institute of Technology, Flint, Mich., 1952-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, Oct. 10, 1957, Conner Baptist Church, Detroit, Mich.; pastor, Glidden, Sask., Canada, 1957—.
Glidden, Sask., Canada.

Thomas J. Haire, born June 14, 1899, County Down, Ireland; Winnipeg Institute, Winnipeg, Man., 1927-1930; ordained, Nov. 15, 1934, Slate River, Ont., Canada; pastor, Slate River, Cobourg, Chesley and Harrow, Ont., 1932-1946; Baptist Churches in Ireland, 1947-1948; Ebenezer Church, Alta., Canada, 1949-1950; Killam, Alta., 1951-1955; Temple Church, Leduc, Alta., 1955—.
P.O. Box 715, Leduc, Alta., Canada.

Alexander Hart, born April 4, 1899, Russia; Baptist Seminary, Lodz, Poland, 1925-1929; ordained, Radawczyk, Poland, June 12, 1930; pastor, Radawczyk, Poland, 1929-1940; Baptist Church, Reinbeck-Hamburg, Germany, 1946-1950; Swan River, Man., Canada, 1950-1951; asst. pastor, McDermot Ave. Church, Winnipeg, Man., Canada, 1951-1953; Prince Rupert, B. C., 1953-1957; St. Catharines, Ontario, 1957—.
160 York St., St. Catharines, Ont., Canada.

Henry F. K. Hengstler, born San Antonio, Texas, Dec. 22, 1907; Otis Art Institute, 1934; Los Angeles Bible Seminary, Calif., 1947; ordained, Ebenezer Church, Los Angeles, Calif., Dec. 28, 1945; pastor, Bunker Hill Mission, Los Angeles, Calif., 1941-1945; Milo Terrace Church (formerly Ebenezer Church), Los Angeles, Calif., 1945—.
2039 N. Ave. 52, Los Angeles 42, Calif.

Heinrich Adolf Herrmann, born Göppinger, Germany, Feb. 17, 1901; Seminary, "Licht im Osten", Wernigerode, Germany, 1924-1926; Baptist Seminary, Hamburg, Germany, 1939; ordained, March 22, 1932, Baptist Church, Cruenka, Yugoslavia; pastor of Baptist churches, Gruenberg, Silesia, 1927-1930; Cruenka, Yugoslavia, 1930-1935; Magdeburg, Germany, 1935-1938; Wilhelmshaven, 1938-1942; Derschlag-Hunshelm, 1942-1948; Nuernberg, 1948-1952; Third Church, Winnipeg, Manitoba, 1953-1956; Temple Church, Jansen, Sask., 1956—.
Box 73, Jansen, Sask., Canada.

Rubin Herrmann, born Schuler, Alta., April 27, 1927; Christian Tr. Institute, Edmonton, Alta., 1943-1948; No. Amer. Baptist Seminary, 1948-1949, 1950-1951, 1953-1955; University of Rochester, summer 1949; Sioux Falls College, 1949-1950; Augustana College, 1951-1953; ordained, Tyndall, S. Dak., May 31, 1955; pastor, Tyndall Baptist Church, Tyndall, S. Dak., 1955—.
Tyndall, South Dakota.

Robert Samuel Hess, born Smithville, Lancaster Co., Pa., Nov. 27, 1916; Nyack Missionary College, 1936-1939; Gordon College of Theology, 1943-1945; Boston University, 1947-1948; ordained, Emmanuel Church, Foxboro, Mass., Sept. 25, 1941; pastor, Milford, Conn., 1940-1942; Boston, Mass., 1942-1948; U. S. Army Chaplain on leave of absence, 1945-1946; pastor, Bethlehem, Pa., 1948-1951; Clinton Hill Church, Newark, N. J., 1951-1954; Calvary Church, Tacoma, Wash., 1954—.
202 South 65th St., Tacoma 4, Wash.

G. Harold Hill, Feb. 17, 1899, Philadelphia, Pa.; graduated from Philadelphia School of the Bible, 1925, and from Eastern Baptist Theological Seminary, Philadelphia, Pa., 1932; ordained, March 25, 1929, Marcus Hook, Pa.; pastor, Marcus Hook Baptist Church, 1929-1948; Evangel Church, Newark, N. J., 1948—.
675 South 20th Street, Newark 3, N. J.

Herbert Hiller, born Erywangrod (near Lodz, April 22, 1909; North Amer. Baptist Seminary, 1930-1934; ordained, Milwaukee, Wis., July 11, 1935; Marquette University, 1934-1940; pastor, Bethany Church, Milwaukee, Wis., 1934-1941; Temple Church, Buffalo, N. Y., 1941-1949; West Center St. Church, Madison, S. Dak., 1949-1950; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950-1956; Central Church, Edmonton, Alta., 1956—.
10860-95th St., Edmonton, Alta., Canada.

Leonard B. Hinz, born Weatherford, Okla., March 19, 1916; Corn Bible School, Okla., 1932-1933; Tabor College, Hillsboro, Kans., 1946-1948; Tulsa University, Tulsa, Okla., 1949-1951; Tabor College Seminary, Hillsboro, Kans., 1952-1953; Central Baptist Seminary, Kansas City, Kans., 1954-1955; ordained, Collinsville, Okla., Dec. 5, 1948; pastor, Grace Chapel, Romana, Kans., 1947; Mennonite Brethren Church, Collinsville, Okla., 1948-1951; Strassburg Baptist Church, Marion, Kans., 1951-1957; Central Church, Waco, Texas, 1957—.
2925 Connor Ave., Waco, Texas.

Robert R. Hoffman, born May 3, 1929, Hilda, Alta., Canada; Christian Training Institute, Edmonton, Alta., 1941-1945; Sioux Falls College, Sioux Falls, S. Dak., 1952-1953; No. Amer. Baptist Seminary, 1954-1957; ordained, July 18, 1957, Trochu, Alta.; pastor, Trochu Baptist Church, Trochu, Alta., 1957—.
Trochu, Alberta, Canada.

Walter Hoffman, born Oct. 28, 1923, Hilda, Alta.; Christian Training Institute, 1945-1947; No. Amer. Baptist Seminary, 1948-1949 and 1950-1953; Sioux Falls College, 1949-1950; ordained, July 5, 1953, Ebenezer East Church at Yorkton, Sask.; pastor, Ebenezer East Church, Ebenezer, Sask., 1953-1957; Temple Church, Medicine Hat, Alta., 1957—.
330—11th Street, S.W.,
Medicine Hat, Alta., Canada.

Ernest A. Hoffmann, born Springside, Sask., May 20, 1919; No. Amer. Baptist Seminary, 1945-1950; University of Rochester, 1947-1949; ordained, West Ebenezer Church, Springside, Sask., July 19, 1950; pastor, Wiesenthal Church, Millet, Alta., 1950-1957; Second German Baptist Church, New York, N. Y., 1957—.
53-16A 66th St., Maspeth, L. I., N. Y.

Adam Huber, born Dec. 25, 1910, Serath, Sask.; North Amer. Baptist Seminary, 1935-1941; Bethel College, St. Paul, Minn., 1952—; ordained, Leduc, Alta., Canada, July 12, 1941, pastor, Temple Church and Rabbit Hill Church, Leduc, Alta., Canada, 1941-1948; Linton, N. Dak., 1948-1952; Faith Church, Minneapolis, Minn., 1952—.
3415 James Ave. N., Minneapolis, Minn.

Joseph Hufnagel, born July 27, 1929, Edmonton, Alta.; Christian Training Institute, Edmonton, Alta., 1948-1952; not ordained; pastor, Immanuel Church, Valleyview, Alta., 1953; asst. pastor, Raymore, Serath and Southey, Sask., 1954-1955; missionary to the Indians, Montana Reserve, Hobbema, Alta., 1956—.
Box 1133, Ponoka, Alta., Canada

Gordon C. Huisinga, born July 16, 1929, Aplington, Ia.; Sioux Falls College, 1946-1950; No. Amer. Seminary, 1951-1954; ordained, Sept. 24, 1954, Aplington, Iowa; pastor, Spring Valley Baptist Church, Canistota, S. Dak., 1954—.
Canistota, South Dakota.

Paul Theodor Hunsicker, born Oberauerbach, Germany, December 5, 1915; No. Amer. Baptist Seminary, 1935-1940; ordained, Cathay, N. Dak., Oct. 17, 1940; pastor, Cathay, N. Dak., 1940-1943; Berlin Church, Fredonia, N. Dak., 1943-1950; Shell Creek Church, Columbus, Neb., 1950—.
Rt. 3, Columbus, Nebraska.

Assaf Husmann, born Ust Kulalinka, Russia, Nov. 15, 1893; No. American Seminary, 1922-1925; University of Rochester, 1925-1928; College of Puget Sound, 1933-1934; Eastern Baptist Seminary, 1936-1937; University of Rochester, 1946-1947; New York University, 1947-1951; ordained, Rochester, N. Y., May 3, 1928; pastor, Tacoma, Wash., 1928-1934; Pilgrim Church, Philadelphia, Pa., 1934-1941; promotional secretary, 1941-1943; professor, No. Amer. Baptist Seminary, 1943-1947; pastor, Immanuel Church, New York, N. Y., 1947—.
3247—61st St., Woodside 77, New York.

Arthur Dale Ihrie, born Detroit, Mich., March 25, 1917; Wayne Univ., 1936-1940; Northern Baptist Seminary, 1941-1945; ordained, Detroit, Mich., June 1942; pastor, Livernois Church, Detroit, Mich., 1940-1943; graduate instructor, Northern Baptist

Seminary and pastor, Bellwood, Ill., 1943-1949; Grosse Pointe Church, Detroit, Mich., 1949—.
1032 N. Brys Drive, Grosse Pointe Woods, Michigan.

George W. Inman, born Louisville, Neb., Feb. 22; Grace Bible Institute, 1951-1952; itinerate evangelistic work, 1952-1953; pastor, Congregational Church, Exeter, Neb., 1953-1954; Baptist Church, Geneva, Neb., 1954—.
330 N. 14th St., Geneva, Nebraska.

Bert A. Itterman, born Germany, Oct. 30, 1925; Christian Training Institute, Edmonton, Alta., 1946-1951; Sioux Falls College, 1951-1953; No. Amer. Baptist Seminary, 1953-1956; ordained Aug. 2, 1956, Randolph, Minn.; pastor, Randolph, Minnesota, 1956—.
Randolph, Minnesota.

Edward Kary, born Oct. 17, 1908, Harvey, N. Dak.; No. Amer. Seminary, 1929-1936; ordained, Durham, Kans., Oct. 22, 1936; pastor, Durham, Kans., 1936-1941; Napoleon, N. Dak., 1942-1945; Bismarck, N. Dak., 1945-1954; White Avenue Church, Cleveland, Ohio, 1954—.
3010 Overlook Rd., Cleveland 18, Ohio.

John C. Kastelein, born Dirsland, Netherlands, Aug. 5, 1907; Moody Institute, Chicago, Ill., 1936-1937; pastor, Portage Park Gospel Church, Chicago, Ill., 1936-1937; ordained, Bloomington, Ill., 1937; pastor, First Baptist Church, Yarmouth, Iowa, 1938-1942; First Church, Sioux Center, Iowa, 1942-1946; evangelistic ministry, 1946-1955; pastor, Bethel Church, Harvey, N. Dak., 1955—.
Harvey, North Dakota.



Three Texans at the Pastors' Conference!

Left to right: Rev. L. B. Hinz of Waco, Texas; Rev. Eldon G. Schroeder of Kyle, Texas; and Rev. Charles D. Dibert of Crawford, Texas.

Eldon L. Janzen, born Morden, Man., June 24, 1920; Christian Training Institute, Edmonton, Alta., 1942-1946; No. Amer. Baptist Seminary, 1946-1951; ordained, June 3, 1951, Morris, Man.; pastor, Valleyview, Alta., Canada, 1951-1954; Fenwood, Sask., 1954—.
Fenwood, Sask., Canada.

William Harold Jeschke, born June 21, 1922, Nokomis, Sask.; Christian Training Institute, Edmonton, Alta., 1940-1941; No. Amer. Baptist Seminary, 1941-1945; Northern Baptist Seminary, Summer 1944; Loyola University, 1946-1947; Wartburg College, 1949-1950; ordained, Oct. 9, 1945, Chicago, Ill.; pastor, East Chili Community Church, Scottsville, N. Y., 1942-1945; Grace Church, Chicago, Ill.; 1945-1948; Sumner, Iowa, 1948-1951; Dayton's Bluff Church, St. Paul, Minn., 1952—.
448 Griffith, St. Paul 6, Minnesota.

Reinhold Kanwischer, born Pulin, Russia, Sept. 12, 1909; Western Bible College, 1933; No. Amer. Baptist Seminary, 1942-1945; ordained Calgary, Alta., Canada, Sept. 6, 1945; pastor, Springside and Ebenezer West Baptist Churches, Sask., Canada, 1945-1950; Victoria Ave. Church, Regina, Sask., Canada, 1950-1952; Morris, Man., 1952-1955; Grace Church, Medicine Hat, Alta., 1955—.
1012 Yuill St., Medicine Hat, Alta., Canada.

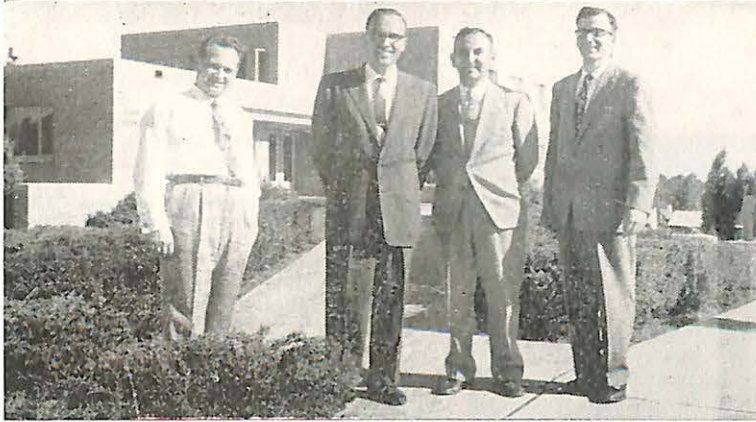
David C. Keiry, born Monte Vista, Colorado, June 12, 1932; Northwestern Schools, 1950-1951; Rockmont College, 1951-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, May 25, 1956, Ventura, N. Dak.; pastor, Unityville, S. Dak.; supply pastor, Sun Prairie Baptist Church, Canova, S. Dak., 1954-1956; First Baptist Church, Bessie, Okla., 1956-1957; Spanish-American Mission in Colorado, 1957—.
512 Adams St., Monte Vista, Colorado.

Rubin Kern, born Leduc, Alta., Canada, June 11, 1910, No. American Seminary, 1935-1941; ordained, Leduc, Alta., July 12, 1941; pastor, Bethany Church, Camrose, Alta., 1941-1942; Bridgeland Church, Calgary, Alta., 1942-1946; Ebenezer Church, Vancouver, B. C., Canada, 1946-1951; Forest Park, Ill., 1951—.
700 S. Taylor Ave., Oak Park, Illinois.

Elton Kirstein, born Madison, S. Dak., Sept. 23, 1921; Sioux Falls College, 1947-1949; Augustana College, 1949-1951; No. Amer. Baptist Seminary, 1951-1954; ordained, First Baptist Church, Windom, Minn., Aug. 2, 1954; pastor, Ebenezer and Immanuel Churches, Wessington Springs, S. Dak., 1954—.
Wessington Springs, South Dakota.

Norman H. Klann, born Rogers City, Mich., May 13, 1919; Grand Rapids College, 1937-1939; Michigan College of Technology, 1939; U.S. Army, 1941-1946; National

- Bible Institute, 1946-1950; Shelton College, 1950-1951, graduate study, New York University, 1951-1953; ordained, Union City, N. J., 1950; pastor, Swedish Church, Danbury, Conn., 1946-1948; Second Church, Union City, N. J., 1948-1957; Fleischmann Memorial Church, Philadelphia, Pa., 1957—
4017 N. 7th Street,
Philadelphia 40, Pa.
- Edgar Walter Klatt, born Wetaskiwin, Alta., Dec. 13, 1908, No. Amer. Baptist Seminary, 1932-1937; Wesley College, 1942-1947; University of North Dakota, 1942-1944; Bethel Seminary, St. Paul, Minn., 1949-1950; ordained, Forestburg, Alta., Canada, June 30, 1937; pastor, Calvary and First Churches, Killaloe, Ont., Canada, 1937-1942; Grace Church, Grand Forks, N. Dak., 1942-1947; Riverview Church, St. Paul, Minn., 1947-1954; teacher, Christian Training Institute, Edmonton, Alta., 1954-1955; pastor, Immanuel Church, Kenosha, Wis., 1955—
4417-67th St., Kenosha, Wisconsin.
- Frederick Edward Klein, born Hoffnustal, Odessa, Russia, Nov. 1, 1899; North Amer. Baptist Seminary, 1920-1926; ordained Bismarck, N. Dak., Oct. 13, 1926; pastor, Bismarck, N. Dak., 1926-1929; Washburn, N. Dak., 1929-1934; Wasco, Calif., 1934-1942; Stafford, Kans., 1942-1946; Colfax, Wash., 1947—
200 N. Mill St., Colfax, Wash.
- Walter Hugo Klempel, born Fessenden, No. Dak., June 17, 1913; Northwestern Bible School, 1935-1938; Northwestern Evangelical Seminary, 1938-1940; No. Amer. Baptist Seminary, 1944-1946; University of Nebraska, 1947-1948; ordained, Sidney, Mont., Nov. 26, 1946; pastor, Creston, Nebraska, 1946-1947; West Side Church, Beatrice, Neb., 1947-1950; Hilcrest Community Church, Sidney, Montana, 1951-1952; McIntosh Church, McIntosh, S. Dak., 1953—
McIntosh, South Dakota.
- R. L. Kluttig, born Zdunska Wola, Poland, March 3, 1905; Baptist Seminary, Lodz, Poland, 1927-1931; ordained, Sept. 28, 1932, Porozow, Poland; youth missionary, German-speaking Baptist Union of Poland, 1931-1932; pastor, Porozow, Wolhynia, Poland, 1932-1940; Kolmar, Posen, Germany, 1940-1943; soldier in German Army, 1943-1945; pastor, Luechow, Germany, 1945-1956; German Zion Church, Edmonton, Alta., Canada, 1956—
9811-74th Ave., Edmonton, Alta., Canada.
- Fred Julius Knalson, born Jan. 25, 1916, Martin, N. Dak.; Northwestern Seminary and Bible School, Minneapolis, Minn., 1940-1942; No. Amer. Baptist Seminary, 1942-1943; University of Rochester, 1944-1945; University of Wisconsin, 1947; ordained, Oct. 7, 1945, Martin, N. Dak.; pastor, Bethel Church, Sheboygan, Wis., 1945-1948; First Baptist Church, Underwood, N. Dak., 1948-1954; Emmanuel Church, Marion, Kans., 1954-1957; First Church, Leduc, Alta., 1957—
Leduc, Alta., Canada.
- Willy Werner Knauf, born Schmalkalden, Germany, May 15, 1907; Moody Bible Institute, 1929-1930; Northern Baptist Theological Seminary, Chicago, 1930-1932, 1933-1935; Sacramento State College, 1949-1951, graduate studies, 1955, 1956; ordained, Anamoose, N. Dak., June 1, 1936; pastor, Anamoose, N. Dak., 1936-1939; Fourth Avenue Church, Alpena, Mich., 1939-1945; Bethany Church, Vesper, Kans., 1945-1946; First Baptist Church, Elk Grove, Calif., 1946—
P. O. Box 52, Elk Grove, Calif.
- Edward A. Kopf, born North Freedom, W's., April 5, 1928; No. Amer. Baptist Seminary, 1947-1952; ordained, North Freedom, Wis., June 3, 1952; summer pastorate, Mound Prairie, Minn., 1950-1951; pastor, First Baptist Church, Appleton, Minn., (formerly Holloway, Minn.), 1952-1955; Odessa, Wash., 1956—
Odessa, Washington.
- Karl Korella, born Ukraine, Russia, Jan. 15, 1912; No. Amer. Baptist Seminary, 1931-1938; University of Alberta, 1945-1947, 1949-1951; ordained, Southey, Sask., Canada, June 23, 1940; pastor, Southey, Sask., Canada, 1940-1943; Hilda, Alta., Canada, 1943-1945; and Bethany Church, Camrose, Alta., Canada, 1945-1949; Rabbit Hill Church, Alta., and teacher at the Edmonton CTI, 1949-1952; CTI teacher and Northern Conference worker, 1952-1954; Christian Training Institute teacher, 1954-1957; acting president, Christian Training Institute, Edmonton, Alberta, 1957—
11123-75th Ave., Edmonton, Alta., Canada.
- Jacob C. Kraenzler, born Russia, May 3, 1901; No. Amer. Seminary, 1923-1930; Northern Baptist Seminary, 1930-1931; ordained, Manitowoc, Wis., Sept. 28, 1931; pastor, Kossuth Church, Manitowoc, Wis., 1931-1937; Plum Creek Church, Emery, S. Dak., 1937-1943; Goodrich, N. Dak., 1943-1947; Bethel Church, Missoula, Mont., 1947-1950; Berlin and Fredonia Churches, N. Dak., 1950-1952; First Church, Leduc, Alta., 1952-1957; Sumner, Iowa, 1957—
303 E. Second St., Sumner, Iowa.
- Berthold W. Krentz, born April 15, 1900, Russia; North Amer. Baptist Seminary, 1921-1926; Western Baptist Seminary, Portland, Ore., 1927-1928; University of Southern California, Los Angeles, 1938-1939; ordained, Portland, Ore., 1926; pastor, Third Church, Portland, Ore., 1926-1929; Streeter, N. Dak., 1929-1931; Grace Church, Gackle, N. Dak., 1929-1934; Wishek, N. Dak., 1934-1937; 15th St. Church, Los Angeles, Calif., 1937-1942; Chaplain U.S. Army, 1942-1946; interim pastor, 1946-1949; representative, Home for the Aged Dakota Conference, 1949-1950; Field Director, United Temperance Movement, North Dakota, 1950-1952; superintendent, Baptist Home for the Aged, Bismarck, N. Dak., 1952—
1100 Boulevard Ave., Bismarck, N. Dak.
- John J. Kroeker, born Russia, April 22, 1917; ordained May 14, 1947, Herington, Kans.; Tabor College, Hillsboro, Kans., 1946-1949; pastor, Mennonite Brethren Church, Gladwin, Mich., 1944-1946; First Baptist Church, Herington, Kans., 1947-1949; Emmanuel Church, Marion, Kans., 1949-1951; Baileyville, Ill., 1951-1956; Zion German Church, Milwaukee, W's., 1956—
3615 W. Rohr Ave., Milwaukee, Wis.
- Albert Krombein, born Oct. 27, 1894, Winnipeg, Man.; No. Amer. Baptist Seminary, 1921-1927; ordained, July 8, 1927, Winnipeg, Man., Canada, pastor, Pleasant Valley, N. Dak., 1927-1930; Berlin, N. Dak., 1930-1933; Kenosha, B. C., Canada, 1938-1941; Bismarck, N. Dak., 1941-1943; Eureka, S. Dak., 1943-1955; Anamoose and Lincoln Valley, N. Dak., 1955—
Anamoose, North Dakota.
- Jack Rudolph Kruegel, born Minneapolis, Minn., May 24, 1916; Northwestern School, 1935-1938; Northwestern Theological Seminary, 1938-1939, 1942-1943; Iowa State Teachers' College, 1943-1944; University of Minnesota, 1944; ordained, Lorimer, Iowa, Oct. 26, 1939; pastor, Baptist Church, Lorimer, Iowa, 1939-1942; assistant pastor,
- Twelfth Street Christian Church, Cedar Falls, Iowa, 1943-1944; Mt. Zion Baptist Church, Junction City, Kans., 1945-1957; Community Church, Skiddy, Kans., 1954-1957; First Church, Trenton, Ill., 1957—
Trenton, Illinois.
- John Kuehn, born Germany, Jan. 27, 1902; Lutheran College, Camrose, Alta., Canada, 1932-1933; No. Amer. Baptist Seminary, 1933-1937; ordained, Northern Conference Ebenezer East Church, Sask., July 10, 1937; pastor, Ebenezer West and Spring-side, Sask., Canada, 1937-1940; Hilda, Burstall, Gadenfeld, Friedensfeld, and Neuburg of Alberta and Saskatchewan, 1940-1943; Lyndock and Sebastopol Churches, Cormac, Ont., Canada, 1943-1951; Whitemouth, Man., Canada, 1951—
River Hills, Man., Canada.
- Herman Otto George Kuhl, born Philadelphia, Pa., Oct. 29, 1892; Phila. School of the Bible, 1921-1925; Eastern Baptist Seminary, 1926; Eastern University, 1927; American Theological Seminary, 1931-1939; ordained, Wilmington, Del., Jan. 24, 1929; pastor, East Church, Wilmington, Del., 1928-1939; instructor, American Theological Seminary, 1932-1939; Grace Church, Union City, N. J., 1939-1949; Wil-low Ave. Church, Hoboken, N. J., 1947—
177-20th St. Union City, New Jersey.
- Eric Kuhn, born Russia, July 20, 1923; Philadelphia Bible Institute, 1945-1947; The Bible Institute of Los Angeles, 1947-1948; Alpena Community College, Alpena, Mich., 1952-1953; ordained, Holmes St. Church, Lansing, Mich., January 14, 1952; missionary, Ozark Mts., Ark. (St. Paul, Ark.) 1949-1952; pastor, Ripley Blvd. Church, Alpena, Mich., 1952—
217 Fourth Avenue, Alpena, Michigan.
- Alphonz Lamprecht, born Russia, March 19, 1924; Christian Tr. Institute, Edmonton, Alta., 1945-1946; Northwestern Schools and University of Minnesota, 1946-1947; No. Amer. Baptist Seminary, 1947-1950; University of Minnesota, 1950-1952; ordained, First Baptist Church, Golden Prairie, Sask., Nov. 9, 1952; pastor, First Baptist Church, Golden Prairie, Sask., 1952-1955; McKernan Church, Edmonton, Alta., 1955—
6423-98 A St., Edmonton, Alta., Canada.
- George Adam Lang, born Detroit, Mich., Jan. 1, 1901; Sioux Falls College, 1919-1920; University of Rochester, 1920-1923; Southern Baptist Seminary, 1923-1924; Northern Baptist Seminary, 1924-1926; University of Washington, 1937-1938; ordained, Lorraine, Kans., July 20, 1926; pastor, Lorraine, Kans., 1926-1934; Calvary Church, Tacoma, Wash., 1934-1938; Ebenezer Church, Detroit, Mich., 1938-1944; president and professor, No. Amer. Baptist Seminary, 1944—
1605 S. Euclid Ave., Sioux Falls, S. Dak.
- Harold Frederick Lang, born Lorraine, Kansas, Aug. 21, 1932; Sioux Falls College, 1950-1952; University of Minnesota, Minneapolis, Minn., 1952-1954; No. Amer. Baptist Seminary, 1954-1957; exchange student at Baptist Seminary, Hamburg, Germany, 1955-1956; ordained Sept. 6, 1957, Trinity Baptist Church, Sioux Falls, S. Dak.; asst. pastor, summer of 1957, Temple Church, Pittsburgh, Pa.; asst. pastor, Parma Heights Church, Cleveland, Ohio, 1957—
8971 W. Ridgewood Drive,
Parma Heights, Ohio.
- Henry Lang, born Crow Rock, Mont., July 11, 1917; No. Amer. Seminary, 1939-1944; Sioux Falls College, 1944-1945; ordained, Plevna, Mont., May 29, 1944; summer pas-



The North American Baptist Seminary in Sioux Falls, S. Dak., provided a wonderful setting for the 1957 Pastors' Conference. Left to right: Reverends Adam Huber, Minneapolis, Minn.; Fred Sonnenberg of Chicago, Ill.; Richard Lawrenz of North Freedom, Wis.; Henry Ramus, Neustadt, Ontario; R. Millbrandt, Medicine Hat, Alta.; and Rudolph Woyke, Milwaukee, Wis.



tor, Harvey, N. Dak., 1942-1943; pastor, Presserville Baptist Church near Vida, Mont., 1945-1952; Napoleon, N. Dak., 1952—.

Napoleon, North Dakota.

Sidney Larson, born Chicago, Ill., March 27, 1914; Moody Bible Institute (Evening School) 1936-1941; Loyola University, Chicago, Ill., 1942-1945; Northern Baptist Seminary, 1941-1945 and 1949-1950; Southern Baptist Seminary, Louisville, Ky., 1947-1948; ordained, May 1945, East Benton Baptist Church, Benton, Ill.; pastor, Benton, Ill., 1944-1946; Acton, Ill., 1947-1949; Rushville, Ill., 1950-1953; Clinton Hill Church, Newark, N. J., 1954—.

18 Madison Ave., Maplewood, N. J.

Waldemar Laser, born Oct. 5, 1912, West-Prussia; University, Thorn, West-Prussia, 1928-1933; Theological Seminary, Lodz, Poland, 1933-1935; University, Warsaw, Poland, 1935-1936; ordained, April 15, 1940, Briesen West-Prussia, (Poland) Pomorze; pastor, Briesen, Poland, 1936-1945; Goslar, Harz, Germany, 1945-1946; Korbach, Waldeck, Bad Wildungen, Germany, 1946-1954; German Baptist Mission Church, Winnipeg, Man., Canada, 1954—.

767 Sargent Ave., Winnipeg, Manitoba, Canada.

Henry G. Laube, born Bethlehem, Pa., April 12, 1925; Moravian College, Bethlehem, 1943-1947; Southern Baptist Seminary, Louisville, Ky., 1947-1950; ordained, Calvary Church, Bethlehem, Pa., 1928; mission pastor of 23rd and Broadway Baptist Church, Louisville, Ky., 1948-1949; pastor, Hopewell Church, Holton, Ind., and Union Flatrock Church, Osgood, Ind., 1949-1950; Malvern, Pa., 1950-1953; West Baltimore Church, Baltimore, Md., 1953—.

1827 Frederick Ave., Baltimore 23, Md.

Ben Lauth, born June 1, 1916, Harvey, N.D.; Winnipeg Bible Institute, Winnipeg, Man., 1950-1951; St. Paul Bible Institute, 1951-1954; ordained, Mercer, N. Dak., March 17, 1955; pastor, Mercer, N. Dak., 1954—.

Mercer, North Dakota.

Ernest Alvin Lauth, born Jan. 10, 1921; Tabor College, Kansas, 1946-1947; St. Paul Bible Institute, 1947-1948; Bethel College, St. Paul, Minn., 1948-1949; 1952; Bethel Seminary, St. Paul, Minn., 1949-1951; University of Minnesota, 1951-1952; ordained, Mennonite Brethren Church, Harvey, N. Dak., in cooperation with the Immanuel Baptist Church, Beulah, N. Dak., 1952; pastor, Immanuel Church, Beulah, N. Dak., 1952-1957; Round Lake Church, Gladwin, Mich., 1957—.

Gladwin, Michigan.

Richard Lawrenz, born Munich, Germany, March 24, 1923; Bethel College, St. Paul, 1947-1948; Wheaton College, Wheaton, Ill., 1948-1951; Fuller Theological Seminary, Pasadena, Calif., 1951-1954; ordained, Nov. 2, 1954, North Freedom, Wis.; pastor, North Freedom, Wis., 1954—.

North Freedom, Wisconsin.

Martin Luther Leuschner, born Waco, Texas, June 4, 1904; Univ. of California, Berkeley, Calif., 1921-1925; Colgate-Rochester Divinity School, 1925-1928; ordained, Pittsford, N. Y., April 22, 1928; pastor, Pittsford, N. Y., 1926-1928; Fleischmann Memorial Church, Philadelphia, Pa., 1928-1934; general secretary, National Y. P. and S.S. Workers' Union, 1935-1944; editor of the "Baptist Herald," 1935— and promotional secretary, General Conference, 1944-1953; editor of English literature, 1955—.

7308 Madison St., Forest Park, Illinois.

John Leyboldt, born Allentown, Pa., March 10, 1884; No. Amer. Seminary, 1904-1910; ordained, Philadelphia, Pa., June 1, 1910; pastor, Third Church, Philadelphia, Pa., 1910-1913; Hanover, Ont., Canada, 1913-1920; McDermot Ave. Church, Winnipeg, Man., Canada, 1920-1925; Ebenezer Church, Detroit, Mich., 1926-1935; Erin Ave. Church, Cleveland, Ohio, 1935-1937; general evangelist, Sept.-Dec. 1937; Trin-

ity Church, Portland, Ore., 1938-1945; Bethany Church, Milwaukee, Wis., 1946-1951; interim pastor, 1951-1953; interim promotional secretary, 1953-1955; interim and supply pastor, 1955—.

7651 Monroe St., Forest Park, Illinois.

Edward B. Link, born Camrose, Alta., Nov. 21, 1925; No. American Seminary, 1945-1948; 1951-1952; Roberts Wesleyan College, Chili, N. Y., 1949-1951; ordained Victoria Ave., Baptist Church, Regina, Sask., Oct. 19, 1952; pastor, Victoria Ave. Church, Regina, Sask., 1952-1953; teacher at the Christian Training Institute, Edmonton, Alta., 1953—.

10810—78th Ave., Edmonton, Alta., Can.

Vernon Rudolph Link, born June 7, 1918, Camrose, Alta.; Christian Training Institute, 1939-1940; No. Amer. Baptist Seminary, 1941-1942; Army Service, 1942-1945; No. Amer. Baptist Seminary, 1945-1949; Drake University, Des Moines, Iowa, 1956-1957; ordained, July 28, 1949, Fessenden, N. Dak.; pastor, Fessenden, N. Dak., 1949-1955; Sheffield, Iowa, 1955—.

P. O. Box 333, Sheffield, Iowa.

Charles Littman, born Wetaskiwin, Alta., Canada, June 14, 1932; Sioux Falls College, 1952-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, Oct. 11, 1957, Strassburg Baptist Church, Marion, Kansas; pastor, Strassburg Church, Marion, Kansas, 1957—.

R. R. No. 4, Marion, Kansas.

Herman Lohr, born Weihnolsheim, Hessen-Darmstadt, Germany, Oct. 26, 1886; Moody Bible Institute and Northern Baptist Seminary, Chicago, Ill., four years; ordained, Unityville, S. Dak., May 24, 1922; pastor, Spring Valley and Unityville Churches, S. Dak., 1922-1926; Cathay, N. Dak., 1926-1928; Aplington, Iowa, 1928-1935; Corona, S. Dak., 1935-1936; Minnesota State missionary, 1936-1937; Parkersburg, Iowa, 1937-1952; Corona, S. Dak., 1952—.

Corona, South Dakota.

John F. Lubeck, born Winnipeg, Manitoba, Sept. 13, 1927; Baylor University, Waco, Texas, 1953-1958; not ordained; pastor, Elm Creek Church, Seguin, Texas, 1954-1955; Bethel Heights Church, Gatesville, Texas, 1955—.

P. O. Box 126, B. U. Station, Waco, Texas.



Rev. Richard Lawrenz, pastor of the North Freedom Baptist Church, North Freedom, Wisconsin.

A THOUGHT FOR THE DAY

"The firefly only shines when on the wing; so it is with mind; when we rest we darken."

—Bailey.

Alfred Adolf Luck, born Lodz, Poland, June 25, 1900; Baptist Seminary, Lodz, 1923-1926; ordained, Baptist Church, Zgierz, Poland, Feb. 26, 1923; pastor, Zgierz, Poland, 1923-1928; Pabjanice, Poland, 1928-1932; Kondrajec, Poland, 1932-1935; Thorn-Graudenz, Poland, 1935-1945; Dillenburger, Germany, 1945-1947; Bamberg, Germany, 1947-1949; Yorkton, Sask., Canada, 1950-1955; Windsor, Ont., 1955—.
1238 Pierre Ave., Windsor, Ont., Canada.

Willy J. Luebeck, born Berlin, Germany, March 8, 1891; Lodz College, 1909; Odessa College, Russia, 1910; Baptist Seminary, Hamburg, Germany, 1911-1913 and 1920-1922; ordained, Cologne, Germany, Nov. 4, 1923; pastor, Cologne, Germany, 1922-1924; Leer, East Frisia, Germany, 1924-1927; Southey, Sask., Canada, 1927-1932; Ashley, N. Dak., 1932-1945; Alpena, Mich., 1945-1947; editor of "Der Sendbote," 1947—.
3734 Payne Ave., Cleveland 14, Ohio.

Hugo Lueck, born Lodz, Poland, Sept. 19, 1902; Seminary, Prague, Czechoslovakia, 1921-1922; Rawdon College, Leeds, England, 1922-1925; University of Leeds, 1925-1928; University of London, 1928-1930; Baptist Seminary, Hamburg, Germany, 1930-1931; University of Chicago, 1941-1942; ordained, Cullingworth, Yorkshire, England, April 1928; professor, Baptist Seminary, Lodz, Poland, 1931-1933; dean, Lodz Seminary, 1933-1939; pastor, Manitowoc, Wis., 1940-1942; Spokane, Wash., 1942-1944; teacher, Christian Training Institute, Edmonton, Alta., and pastor, Onoway, Alta., Canada, 1945; interim pastor, Bethany Church, Milwaukee, Wis., 1945; Manitowoc, Wis., 1946; Victoria Ave. Church, Regina, Sask., 1947-1949; interim pastor, Onoway and Glory Hill, Alta., 1949-1950; teacher, Christian Training Institute, Edmonton, Alta., and missionary worker for the Northern Conference, 1950-1952; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1952—.
1605 S. Euclid Ave., Sioux Falls S. Dak.

August Lutz, born Carrington, N. Dak., April 13, 1906; No. Amer. Seminary, 1926-1932; University of Rochester, 1933-1934; ordained, Rochester, N. Y., July 1938; pastor, Minnetrista Church, St. Bonifacius, Minn., 1938-1947; Meriden, Conn., 1947—.
54 Liberty St., Meriden, Connecticut.

Thomas Daniel Lutz, born Carrington, N. Dak., July 29, 1901; No. American Seminary, 1928-1933; Colgate-Rochester Divinity School, 1933; ordained, Mt. Zion Church, Kans., Dec. 27, 1934; pastor, Mt. Zion Church, Junction City, Kans., 1934-1942; Bethel Church, Sheboygan, Wis., 1942-1945; North Freedom, Wis., 1945-1954; Calvary Church, Aberdeen, S. Dak., 1954—.
516 N. Second St., Aberdeen, S. Dak.

Leonard V. Maier, born Feb. 14, 1925, Medicine Hat, Alta.; Christian Training Institute, Edmonton, Alta., 1945-1949; not ordained; pastor, Forestburg Baptist Church, Forestburg, Alta., 1950-1952; missionary to the Indians, Bull Reserve, Alberta, 1956—.
Box 520, Wetaskiwin, Alta., Canada.

Kurt W. Marquardt, born Koenigsberg, Germany, April 3, 1921; Lakeshore Bible Institute, Racine, Wis., (night school); Institute, Bible Institute, Correspondence Moody Bible Institute, Arkansas, Oct. Course; ordained, pastor and evangelist, 5, 1951; missionary, 1946-1956; pastor, St. in Ozark Mountains, 1946-1956; pastor, St. Paul Bible Church, St. Paul, Ark., First

Baptist Church, Steamboat Rock, Iowa, 1956—.

Steamboat Rock, Iowa.

Fred William Mashner, born Cass Lake, Minn., May 31, 1916; No. American Seminary, 1937-1943; Central Michigan College of Education, Mt. Pleasant, Mich., 1948-1951; ordained, Rabbit Hill Church, Ledue, Alta., Canada, Aug. 18, 1943; student pastorate, Valley View, Alta., Canada, summer 1942; Pioneer Church, Pound, Wis., and Baptist Church, Gillett, Wis., 1943-1947; Beaver Church, Midland, Mich., 1947-1952; First Church, Sumner, Iowa, 1952-1956; Bethel Church, Sheboygan, Wis., 1956—.
1109 N. Tenth St., Sheboygan, Wis.

Edward Arthur McAsh, born Saskatoon, Sask., Dec. 6, 1913; Toronto Baptist Seminary, 1935-1939; ordained, Queensville, Ont., Canada, July 30, 1941; pastor, Maple Hill Church, Queensville, Ont., Canada, 1937-1942; Chatham, Ont., Canada, 1942-1944; Ebenezer Church, Detroit, Mich., 1944—.
21001 Moross Road, Detroit 24, Michigan.

Orville H. Meth, born Cathay, N. Dak., Sept. 23, 1924; No. Amer. Baptist Seminary, 1947-1952; ordained, 1952; pastor, Odessa, Wash., 1952-1956; Lincoln Village Church Extension Project, 1956-1957; First Baptist Church, Venturia, N. Dak., 1957—.
Venturia, North Dakota.

Edwin Michelson, born Martin, N. Dak., March 31, 1920; No. Amer. Baptist Seminary, 1939-1944; Wesley College, Grand Forks, N. Dak., 1948; ordained, May 24, 1944, Martin, N. Dak.; missionary, Cameroons Baptist Mission, Cameroons, West Africa, June 1944 to February 1956; pastor, McLaughlin, S. Dak., 1956—.
Box 424, McLaughlin, South Dakota.

Richard A. Mikolon, born Scranton, Pa., Dec. 30, 1893; International Seminary, East Orange, N. J., 1920-1925; ordained, Newark, N. J., Dec. 17, 1925; pastor, Polish Baptist, Newark, N. J., 1923-1930; Plainfield, N. J., 1925-1942; Polish Baptist, Buffalo, N. Y., 1942-1951; Open Bible Tabernacle Church, Erie, Pa., 1951—.
501 E. 5th St., Erie, Pennsylvania.

Rudolf Milbrandt, born April 26, 1906, Poland; No. Amer. Baptist Seminary, 1934-1949, ordained June 22, 1939, Ebenezer, Sask.; pastor, Bridgeland Baptist Church, Calgary, Alta., and Bethel and Craigmyle Churches, 1939-1942; Victoria Ave. Church, Regina, Sask., 1943-1945; Conference Missionary and pastor, Grace Church, Medicine Hat, Alta., 1945-1946; conference missionary, 1946-1953, immigration representative in Bremen, Germany, 1953-1954; superintendent of Haven of Rest, Medicine Hat, Alta., 1955—.
Haven of Rest, Medicine Hat, Alta., Can.

Edwin Miller, born July 3, 1922, Benton Harbor, Mich.; No. American Baptist Seminary and University of Rochester, 1941-1944; Wheaton College, 1944-1945; Wheaton Graduate School, 1945-1947; Northern Baptist Seminary, Chicago, Ill., 1947-1948; Western Reserve University, 1948—; ordained, Erin Ave. Church, Cleveland, Ohio, Oct. 17, 1948; pastor, Elim Chapel, Racine, Wis., 1944-1945; Cass Community Church, Hinsdale, Ill., 1945-1948; Erin Ave. Church, Cleveland, Ohio, 1948-1955; Parma Heights Church, Parma Heights, Ohio, 1956—.
6148 Stanbury Rd., Parma 29, Ohio.

Norman G. Miller, born April 29, 1927, Venturia, N. Dak.; No. Amer. Baptist Seminary, 1944-1949; University of Rochester; Tabor College, Hillsboro, Kansas, 1956-1957; ordained, Venturia, N. Dak., June 5, 1949; student pastor, First Congregational Church, Rushville, N. Y., 1949-1949; pastor, Grace Baptist Church, Hettinger, N. Dak., 1949-1951; Selfridge, N. Dak., 1951-1954; Durham, Kansas, 1954—.
Box 146, Durham, Kansas.

Berthold Edgar Milner, born Aug. 8, 1922, Edenwold, Sask., Can.; Christian Training Institute, 1945-1946; United College, branch of University of Manitoba, 1946-1950; Northern Baptist Theological Seminary, 1950-1953; ordained, McDermot Avenue Church, Winnipeg, Man., Sept. 30, 1953; pastor, Moosehorn, Man., 1953-1955; Spring-side and Ebenezer West Churches, Sask., 1955-1956; Springside, Sask., 1957—.
Springside, Sask., Canada.

Edmund Mittelstedt, born Zgierz, Poland, Oct. 4, 1901; No. Amer. Seminary, 1929-1933; Colgate-Rochester Divinity School, 1933-1934; ordained, Andrews St. Church, Rochester, N. Y., 1933; pastor, Morris, Man., Canada, 1934-1940; Hebron, N. Dak., 1940-1943; Inglewood Knolls Baptist Church, Los Angeles, Calif., 1943—.
8313 Third Ave., Inglewood, California.

Donald Gordon Mostrom, born Northampton, Mass., July 30, 1922; Wheaton College, 1940-1944; Wheaton Graduate School, 1944-1945; Northern Baptist Seminary, 1945-1946 and 1950-1951; ordained, Feb. 20, 1950, First Baptist Church, Union, N. J.; pastor, First Church, Union, N. J., 1949-1950; now pastor, Grace Church, Union City, N. J., and Pilgrim Baptist Church, Jersey City, N. J., 1954—.
103 Paterson St., Jersey City 7, N. J.

Willy R. Muller, born Keltern, Sask., July 11, 1925; Christian Training Institute, Edmonton, Alta., 1942-1946; No. Amer. Baptist Seminary, 1946-1951; ordained, Lauderdale Church, Edmonton, Alta., Nov. 2, 1951; pastor, Lauderdale Baptist Church, Edmonton, Alta., Canada, 1951-1953; Carbon, Alta., Canada.

George Walter Neubert, born Warsaw, Minn., July 18, 1911; Northwestern Bible-Missionary Training School and Seminary, 1932-1936; Augsburg College and Seminary, 1940-1944; ordained, Oct. 26, 1944; pastor, Bessie, Okla., 1944-1951; West Side Church, Beatrice, Neb., 1951—.
676 Court St., Beatrice, Nebraska.

Julius Gerald Neugebauer, born June 3, 1931, Indianola, Okla.; Dallas Bible Institute, Dallas, Texas, 1950-1957 (schooling interrupted by military service); ordained, March 13, 1957, Salem Baptist Church, Gotebo, Okla.; pastor, Salem Church, Gotebo, Okla., 1957—.
Gotebo, Oklahoma.

Reinhard Neuman, born Nov. 17, 1918, Jan-sen, Sask.; Christian Training Institute, Edmonton, Alta. (3 years); Central Baptist Seminary, Kansas City, Kans., 1950; ordained, April 20, 1951, Camrose, Alta.; appointed missionary, Oct. 1, 1948; missionary to the Indians on the Montana Reserve, Alta., Canada, 1948-1953; missionary on the Bull Reserve, 1953-1956; missionary on the Muscowpetung Reserve, 1956—.
Edenwold, Sask., Canada.

Paul Gerhard Neumann, born Koenigsberg, Germany, March 13, 1901; Western Theological Seminary, Portland, Ore., 1928-1933; ordained, First Church, Portland,

Ore., Nov. 13, 1932; associate pastor, First Church, Portland, Ore., 1931-1933; pastor, Salt Creek Church near Dallas, Ore., 1933-1937; Burns Ave. Church, Detroit, Mich., 1937-1944; Bethel Church, Anaheim, Calif., 1944-1949; Costa Mesa, Calif., 1949—
251 1/2 Orange Ave., Costa Mesa, California.

Erdman H. Nikkel, born Oct. 13, 1897, Man.; Public S. Laird, Sask., H. S. Rosethren, Sask.; Moody Bible Institute, 1913-1914, 1916-1917; St. Johns College, 1927-1930; ordained, 1918, Langham, Sask.; pastor, Laird, Sask., 1918-1920; Winnipeg Mission, 1921-1923; Laird, Sask., 1927-1946; 1947-1949; Southey, Sask., 1949-1951; Swan River Man., 1951-1957; Grace Church, Kelowna, B. C., 1957—.

Fred Ohlmann, born Russia, Jan. 19, 1913; Herbert Bible School, 1933-1939, 1940-1941; Christian Training Institute, Edmonton, Alta., 1941-1942, 1944-1945; Mennonite Brethren Bible College Winnipeg, Man., 1946-1949; ordained, Whitemouth, Man., June 28, 1949; student pastor, Lashburn, Sask., 1945-1946; pastor, Whitemouth, Man., 1946-1951; Edenwold, Sask., 1951-1956; Vernon, British Columbia, 1956—
4307—25th St., Vernon, B. C., Canada.

Wallace A. Olson, born Sept. 23, 1906; Northwestern Schools, Minneapolis; Kearney State Teachers College, Kearney, Neb.; Augsburg College, Minneapolis, Minn.; Southern Baptist Theological Seminary, Louisville, Ky.; ordained April 20, 1936, First Baptist Church, Long Prairie, Minn.; pastor, Long Prairie, Minn., 1936-1939; Powderhorn Park Church, Minneapolis, Minn., 1939-1951; Immanuel Church, Wausau, Wis., 1951—
903 Fulton St., Wausau, Wisconsin.

Edward R. Oster, born April 17, 1924, Greeley, Colo.; No. Amer. Seminary, 1948-1949 and 1950-1953; Sioux Falls College, 1949-1950; ordained Hettinger, N. Dak., June 17, 1953; pastor, Grace Baptist Church, Hettinger, N. Dak., 1953-1956; McClusky, North Dakota, 1956—
McClusky, North Dakota.

Frederick William Pahl, born Calechoska, Rumania, Sept. 13, 1921; Prairie Institute, Three Hills, Alta., 1946-1948; Christian Training Institute, Edmonton, Alta., 1948-1949; ordained, June 10, 1951, First Baptist Church, Hilda, Alta., pastor, Hilda, Alta., Canada, 1949-1952; East Olds Church, Olds, Alta., 1952-1956; Rabbit Hill Baptist Church, Edmonton, Alta., Canada, 1956—
9312—63rd Ave., Edmonton, Alta., Canada.

Herman Palfenier, born Schuettdorf, Hannover, Aug. 24, 1892; No. Amer. Baptist Seminary, 1919-1925; ordained, Kossuth Church, Manitowoc, Wis., Sept. 7, 1925; pastor, Kossuth Church, Manitowoc, Wis., 1925-1930; North Freedom, Wis., 1930-1936; Steamboat Rock, Iowa, 1936-1941; Pilgrim Church, Philadelphia, Pa., 1941-1948; general evangelist, 1948—
3616 Waldo Boulevard, Manitowoc, Wis.

Lenox G. Palin, born Feb. 24, 1929, Kearney, New Jersey; Princeton University, 1946-1950; Fuller Theological Seminary, 1950-1953; ordained January, 1954, First Baptist Church, Asbury Park, N. J.; instructor at Northeastern Bible Institute, 1955—; pastor, Walnut Street Baptist Church, Newark, N. J., 1954—
373 Walnut Street, Newark, N. J.

D. Raymond Parry, born Chicago, Ill., June 10, 1920; Sioux Falls College, 1947-1948; Northern Seminary, 1940-1945, 1949-



North American Baptist preachers at the Trinity Baptist Church, Sioux Falls, S. Dak. Left to right: Rev. Herbert Schauer, Turtle Lake, N. Dak.; Rev. Harry Haas, Elmo, Kansas; Rev. L. B. Hinz, Waco, Texas; Rev. D. S. Wipf, St. Bonifacius, Minn.; and Rev. Ervin B. Strauss, Cleveland, Ohio.

1951; ordained, June 17, 1945, North Shore Baptist Church, Chicago, Ill.; Minister of Education, North Shore Baptist Church, Chicago, Ill., 1945-1947; Minister of Education, Woodward Ave. Baptist Church, Detroit, Mich., 1948-1949; pastor, Humboldt Park Union Church, Chicago, Ill., 1949-1951; Grace Church, Racine, Wis., 1951—
2417 Hansen Ave., Racine, Wisconsin.

Donald P. Patet, born St. Paul, Minn., March 23, 1926; Bethel College-Seminary, St. Paul, 1944-1951; ordained, July 29, 1951, Dayton's Bluff Baptist Church, St. Paul, Minn.; pastor, Randolph, Minn., 1952-1956; Aplington, Iowa, 1956—
Aplington, Iowa.

Otto Patzia, born Germany, Oct. 11, 1906; North Amer. Seminary, 1930-1937; ordained, McDermot Ave. Church, Winnipeg, Man., Sept. 19, 1937; pastor, McDermot Ave. Church, Winnipeg, Man., 1937-1947, Connor Church, Detroit, Mich., 1947—
13094 Rosemary, Detroit 5, Michigan.

Robert F. Penner, born Portland, Ore., Aug. 7, 1924; Minnesota Teachers College, 1943; Multnomah College, 1946, Cascade College, summer session 1947; Western Conservative Baptist Theological Seminary, 1946-1948; Lewis and Clark College, 1948-1949; Western Seminary, 1949-1953; ordained, July 27, 1950, Trinity Church, Portland, Ore.; Youth Director, Sandy Community Church, Sandy, Ore., 1946-1947; assistant pastor, Trinity Church, Portland, Ore., 1947-1952; pastor, Glencullen, Portland, Ore., 1952-1954; Salt Creek Church, Dallas, Ore., 1954—
Rt. 1, Box 259, Dallas, Oregon.

Christian Peters, born Lennox, S. Dak., Aug. 2, 1890; Sioux Falls College, 1910; No. Amer. Seminary, 1911-1917; Colgate-Rochester Divinity School, 1917-1918; ordained, Gotebo, Okla., Sept. 15, 1918; pastor, Salem Church, Gotebo, Okla., 1918-1922; Killaloe, Ont., Canada, 1922-1927; Jamesburg, N. J., 1927-1940; Baptist Church, Elsmere, Del., 1940—
9 Beech Ave., Elsmere, Wilmington 5, Del.

Henry Pfeifer, born Ennigerloh, Westfalen, Germany, July 10, 1904; No. Amer. Baptist Seminary, 1927-1934; student pastor, New-castle and Ellwood City, Pa., 1929-1936; ordained Beaver Church, Auburn, Mich., Sept. 27, 1934; pastor, Beaver Church, Mich., 1934-1937; Central Church, Erie, Pa., 1937-1940; Zion Church, Okeene, Okla., 1940-1946; general evangelist, 1947-1950; pastor, Central Church, Edmonton, Alta., Canada, 1950-1956; Trinity Church, Sioux Falls, S. Dak., 1956—
816 S. Garfield Ave., Sioux Falls, S. Dak.

Herman A. Pohl, born Berlin, Germany, May 8, 1924; University of Goettingen, Germany, 1947-1952; assistant pastor, Baptist Church, Duesseldorf, Germany, 1950; ordained, Camrose, Alta., Canada, Oct. 27, 1955; pastor, Burstall, Sask., and Gnadenfeld, Alta., 1954-1955; Faith Church, Camrose, Alta., 1955-1956; East Olds Church, Olds, Alta., and Torrington, Alta., 1956—
R. R. No. 1, Olds, Alta., Canada.

Lorimer D. Potratz, born Sumner, Iowa, July 18, 1922; Moody Institute, Chicago, Ill., 1947-1950; Taylor University, 1950-1952; Wheaton College, Graduate School, 1952-1954; Northern Baptist Theological Seminary, 1954-1955; ordained, Sumner, Iowa, June 10, 1952; pastor, Kokomo, Ind., 1950-1952; Joliet, Ill., 1952-1954; Martin, N. Dak., 1955—
Box 216, Martin, North Dakota.

Willis Potratz, born Sumner, Ia., Nov. 16, 1923; Sioux Falls College, 1948-1951; No. American Seminary, 1951-1954; ordained June 7, 1954, First Baptist Church, Sumner, Iowa; pastor, Plum Creek Church, Emery, S. Dak., 1954—
Emery, South Dakota.

A THOUGHT FOR THE DAY

"The world looks at ministers out of the pulpit to know what they mean when in it".—Cecil.

- Ralph E. Powell, born New Britain, Conn., April 30, 1916; N. Y. Philharmonic Symphony Society Scholarship, 1935-1936; Ernest Williams School of Music, Brooklyn, N. Y., 1935-1936; Moody Bible Institute, Chicago, Ill., 1936-1939; Loyola University, Chicago, Ill., 1941-1944; Northern Baptist Seminary, Chicago, 1944-1946, 1948-1950; Garrett Biblical Institute, Evanston, Ill., 1949; ordained, May 20, 1945, Mt. Clare Baptist Church, Chicago, Ill.; pastor, Mt. Clare Baptist Church, Chicago, Ill.; 1943-1946; assoc. pastor, Lorimer Memorial Baptist Church, Ill.; 1946-1948; interim pastor, First Baptist Church, Bellwood, Ill., 1949; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950—. 1605 S. Euclid Ave., Sioux Falls, S. Dak.
- Victor Herman Prendering, born Austria, Dec. 19, 1893; No. Amer. Seminary, 1921-1924; Evangelical Theological Seminary, 1928-1932; ordained, Jersey City, N. J., Aug. 4, 1924; pastor, Pilgrim Church, Jersey City, N. J., 1924-1945; Round Lake Church, Gladwin, Mich., 1945-1953; Berlin Baptist Church, Fredonia, N. Dak., 1953—. Fredonia, North Dakota.
- Victor, Priebe, born Millet, Alta., Sept. 17, 1929; Sioux Falls College, 1940-1951; Augustana College, 1951-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, July 28, 1955, First Baptist Church, Leduc, Alta.; pastor, West Side Evangelical Free Church, Sioux Falls, S. Dak., 1953-1955; assistant to the pastor and youth director, Grosse Pointe Baptist Church, Detroit, Michigan, 1955—. 1805 E. Eight Mile Road, Grosse Pointe Woods 36, Michigan.
- Wilmer Quiring, born Bingham Lake, Minn., June 21, 1921; Bethel College, Bethel Seminary, No. Amer. Baptist Seminary, 1943-1945; Kansas Wesleyan University, 1946-1947; ordained, Sept. 4, 1945, Minneapolis, Minn.; pastor, Ebenezer Church, Elmo, Kans., 1945-1948; Carrington, N. Dak., 1948-1951; Bethany Church, Milwaukee, Wis., 1951—. 4165 N. 42nd St., Milwaukee, Wisconsin.
- Ernest Radke, born Akkerman, Simenu, Rumania, May 9, 1928; Prairie Bible Institute, graduate of class of 1950; not ordained; pastor, First Baptist Church, Golden Prairie, Sask., Canada, 1956—. P. O. Box 81, Golden Prairie, Saskatchewan, Canada.
- Harvey A. Rakow, born Oct. 4, 1920, Sheboygan, Wis.; Northwestern Bible School and Northwestern Evangelical Seminary, 1940-1944; Bethel College, St. Paul, Minn., 1944-1945; Arizona State College, Tempe, Ariz., 1951; ordained, June 24, 1952, Manitowoc, Wis.; pastor, First Baptist Church, Oakland, Minn., 1943-1945; Morenci, Ariz., 1945-1950; First Baptist Church, Manitowoc, Wis., 1952—. 919 A. North 11th St., Manitowoc, Wis.
- Henry G. Ramus, born Arnprior, Ontario, June 4, 1929; Sioux Falls College, 1949-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, Oct. 26, 1956, Arnprior, Ontario; pastor, Neustadt Baptist Church, Neustadt, Ontario, 1956—. Neustadt, Ontario, Canada.
- Arnold Rapske, born Berestowitz, Wolyn, Poland, Jan. 17, 1928; Christian Training Institute, 1946-1948; No. Amer. Baptist Seminary, 1948-1950; University of Alberta, 1950-1952; Northern Baptist Theological Seminary, 1952-1956; ordained, Oct. 30, 1955, Foster Ave. Baptist Church, Chicago, Ill.; pastor, Fellowship Church, Camrose, Alta., 1956—. 5604—51st Ave., Camrose, Alta., Canada.
- Rudolph Rapske, born July 8, 1920, Poland; No. Amer. Baptist Seminary, 1945-1949; ordained, Medicine Hat, Alta., July 3, 1949; pastor, Grace Church, Medicine Hat, Alta., 1949-1952; Hutchinson, Minn., 1952-1954; No. Amer. Baptist Immigration, Calgary, Alta., and Terrace, B. C., 1954—. Box 424, Terrace, B. C., Canada.
- Gustav G. Rauser, born Mercer, N. Dak., July 25, 1907; No. Amer. Seminary, 1924-1926; Moody Bible Institute, 1927-1931; Sacramento College, 1944-1945; ordained, Rosenfeld, N. Dak., July 7, 1931; pastor, Rosenfeld Baptist Church near Anamoose, N. Dak., 1931-1935; Martin, N. Dak., 1935-1937; Franklin, Calif., 1937-1946; Salem, Ore., 1946-1948; First Church, Lodi, Calif., 1948—. 19 So. Central Ave., Lodi 5, California.
- A. E. Reeh, born Feb. 4, 1902, Germany; No. Amer. Baptist Seminary, 1929-1934; James Millikin University, Decatur, Ill., 1949-1951; ordained, Oct. 6, 1935, Yorkton, Sask., Canada; assistant pastor, McDermot Avenue Church, Winnipeg, Man., 1934-1935; pastor, Betz Ave. Church, Yorkton, Sask., Canada, 1935-1937; Goodrich, N. Dak., 1937-1942; La Salle, Colo., 1942-1949; Stonington, Ill., (American Baptist Convention Church), 1949-1955; Eureka and Leola, S. Dak., 1955—. Eureka, South Dakota.
- John Reimer, born Nov. 29, 1906, Sask.; Saskatoon Bible College, Saskatoon, Sask., 1933-1936; ordained, Oct. 5, 1941, Trossach, Sask., Canada; evangelist, 1935-1947; teacher of English Bible, Briarcrest Bible Institute, Sask. (5 years); pastor, Grace Church of Gackle and Alfred, N. Dak., 1947-1950; First Baptist Church, George, Iowa, 1951—. George, Iowa.
- Cornelius Thomas Remple, born Nov. 3, 1911; Winkler College, 1932-1934; Winnipeg Bible Institute, 1935-1937; No. Amer. Baptist Seminary, 1938-1940; ordained, Whitemouth, Man., Nov. 3, 1940; pastor, Fenwood, Sask., Canada, 1937-1938, Whitemouth, Man., Canada, 1940-1942; Trochu, Alta., Canada, 1942-1946; Venturia, N. Dak., 1946-1949; Hebron, N. Dak., 1949-1954; Bethel Church, Missoula, Montana, 1954—. 1600 S. 7th St. West, Missoula, Montana.
- Donald W. Rich, born McMinnville, Oregon, Feb. 23, 1931; Linfield College, McMinnville, Ore., 1949-1950; Western Baptist Theological Seminary, Portland, Oregon, 1951-1952; 1954-1955; Lewis and Clark College, Portland, Oregon, 1952-1954; North Amer. Baptist Seminary, 1955-1957; ordained, July 26, 1957, Bethany Baptist Church, Portland, Oregon; Director of Religious Education, Oak Street Baptist Church, Burlington, Iowa, Oct. 1, 1957—. 1700½ Osborn St., Burlington, Iowa.
- Helmut Herbert Riemer, born Stallupenen, Germany, Dec. 1, 1924; No. Amer. Baptist Seminary, 1946-1949; University of Rochester, 1948-1951; Colgate-Rochester Divinity School, 1951-1954; University of Chicago Divinity School, 1954-1956; ordained, Andrews St. Baptist Church, Rochester, N. Y., March 8, 1954; pastor, Shroyer Rd. Baptist Church, Dayton, Ohio, 1956—. 517 Shadowlawn Ave., Dayton 9, Ohio.
- Herman Harold Riffel, born July 25, 1916, Rush Lake, Sask., Canada; Chico, California State College, 1934-1936; Multnomah School of the Bible, Portland, Ore., 1937-1940; Wheaton College, Ill., 1944-1945; Michigan State College, 1946; ordained, Wenatchee, Wash., Sept., 1942; pastor, Elgin Community Church, Elgin, Ore., 1940-1941; missionary, Columbia Basin Mission, Holden, Wash., 1942-1943; pastor, Holmes St., Church, Lansing, Mich., 1944-1952; Immanuel Church, Kankakee, Ill., 1952-1957; Bethel Church, Detroit, Mich., 1957—. Bethel Church, 3544 Iroquois, Detroit, Michigan.
- Oliver K. Ringering, born East Alton, Ill., Feb. 22, 1906; Hays State College, Kans. (2 years); Northwestern Bible School and Seminary, Minneapolis, Minn. (4 years); public school teacher (18 years); president and teacher, Northern Bible Institute, Minot, N. Dak. (4 years), also serving the Sawyer German Baptist Church; ordained, Sept. 3, 1947, Ellinwood, Kans., pastor, Shattuck, Okla., 1950-1955; Bison, Kans., 1956—. Bison, Kansas.
- Gunter Rochow, born Berlin, Germany, Sept. 16, 1934; Christian Training Institute, 1953-1955; University of Alberta, Edmonton, 1955-1957; University of Saskatchewan, Saskatoon, 1957—; not ordained; student pastor, First German Church, Saskatoon, Sask., 1957—. 124 Cumberland Ave., North, Saskatoon, Sask., Canada.
- Constantino Salios, born August 13, 1926; Bob Jones Univ., 1946-1949; Southwestern Baptist Seminary, Ft. Worth, Texas, 1949-1950; Northern Baptist Seminary, 1950—; ordained, Dec. 1948, Greensboro, North Carolina; pastor, Ida Baptist Church, Sherman, Texas, 1949-1950; First Southern Baptist Church, Chicago, Ill., 1950-1952; Bellwood, Ill., 1953—. 35 S. 20th Ave., Maywood, Illinois.
- Eleonore Lawrence Sandau, born Orland, California, Aug. 14, 1924; Sioux Falls College, 1947-1948, 1949-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, Nov. 25, 1955, Immanuel Church, Loyal, Oklahoma; pastor, Immanuel Church, Loyal, Okla., 1955—. Loyal, Oklahoma.
- Harold A. Sanders, Sr., born June 8, 1919, Iowa Falls, Iowa; Northwestern Schools, Minneapolis, Minn., 1937-1941; ordained, First Baptist Church, Waverly, Iowa, June 2, 1941; pastor, Congregational Church, New York Mills, Minn., 1941-1942; Temple Baptist Church, Omaha, Neb., 1942-1945; First Baptist Church, Loup City, Neb., 1945-1948; Rowan and Galt Congregational Churches, Rowan, Iowa, 1949-1956; Baptist Church, Baileyville, Ill., 1956—. Box 36, Baileyville, Illinois.
- H. Schatz, born Neyfreudental, South Russia, April 6, 1899; No. Amer. Seminary, 1919-1926; ordained, Freudental, Alta., Canada, July 10, 1926; pastor, Rosenfeld, Sask., 1926-1934; Camrose, Alta., 1934-1935; Temple Church, Leduc and Rabbit Hill, 1935-1939; Morris, Man., 1939-1945; Regina, Sask., 1945-1946; Bridgeland Church, Calgary, Alta., 1946-1951; Temple Church, Leduc, Alta., 1951-1954; Northern Conference worker, 1954-1957; pastor, Minitonas, Man., 1957—. Minitonas, Man., Canada.
- Herbert Schauer, born Ashley, N. Dak., Oct. 26, 1920; Normal-Industrial College, Ellendale, N. Dak., 1937-1939; Sioux Falls College, 1950; No. Amer. Baptist Seminary, 1945-1950; ordained, Ashley, N. Dak., July 2, 1950; pastor, Dickinson County Church, Elmo, Kans., 1950-1954; Turtle Lake, N. Dak., 1954—. Turtle Lake, North Dakota.

Le Roy Schauer, born Eureka, S. D., July 26, 1929; Sioux Falls College, 1946-1950; No. Amer. Baptist Seminary, 1950-1953; ordained, Calvary Baptist Church, Aberdeen, S. Dak., 1953; pastor, First Church, Mott, N. Dakota, 1953-1956; Ebenezer Church, Shattuck, Okla., 1957—
Shattuck, Oklahoma.

Howard C. Schenk, born Union, Mo., Dec. 18, 1929; Kansas City College, 1947-1949; Baylor University, 1949-1951; Central Baptist Theological Seminary of Kansas City, Kans., 1951-1952; Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1952-1955; ordained, Aug. 1951, Waldo Ave. Baptist Church, Independence, Mo.; pastor, East Lynn Church, East Lynne, Mo. (interim); three months period; then educational director of Waldo Ave. Church, Independence, Mo., **Turner St. Church, Waco, Texas**, Inwood Church, Dallas, Texas, and Central Church, Itasca, Texas; pastor, Cottonwood Church, Lorena, Texas, 1955—
Route 2, Lorena, Texas.

Philipp Scherer, born Kucura, Yugoslavia, August 7, 1911; Baptist Seminary, Hamburg, Germany, 1931-1935; ordained, May 30, 1937, Cruenka-Torza, Yugoslavia; assistant pastor and No. Amer. Baptist missionary, Petrou Polje, Bosnia, 1929-1931; pastor, Baptist churches at Cruenka, Sekitch and Torza, Yugoslavia, 1935-1943; First Baptist Church, Budapest, Hungary, 1943-1944; Baptist Church, Freiburg, Silesia, Germany, 1944-1945; Goettingen, Germany, 1945-1949; evangelist, German Baptist Conference, Brazil, S. Amer., 1949-1951; pastor, First Baptist Church, Porto Alegre, Brazil, S. Amer., 1951-1955; German Baptist Church, Toronto, Ont., Canada, 1955—
257 Euclid Ave., Toronto, Ont., Canada.

Richard Schilke, born Poland, April 25, 1912; Pniel Bible School, Winkler, Man., Canada, 1933-1934; No. Amer. Baptist Seminary, 1934-1939; University of Alberta, Edmonton, Alta., 1945-1948; ordained, Ebenezer, Sask., Canada, June 10, 1939; pastor, Minitonas, Man., Canada, 1939-1943; Central Church, Edmonton, Alta., Canada, 1943-1950; Bethel Church, Anaheim, Calif., 1950-1951; general missionary secretary, 1951—
7308 Madison St., Forest Park, Illinois.

Fred Schmidt, born Leduc, Alta., Canada, May 10, 1917; No. Amer. Seminary, 1937-1942; ordained, Whitemouth, Man., Canada, Aug. 11, 1942; pastor, Whitemouth, Man., Canada, 1942-1946; Turtle Lake, N. Dak., 1946-1951; West Center St. Church, Madison, S. Dak., 1951-1957; Victor, Iowa, 1957—
Box 544, Victor, Iowa

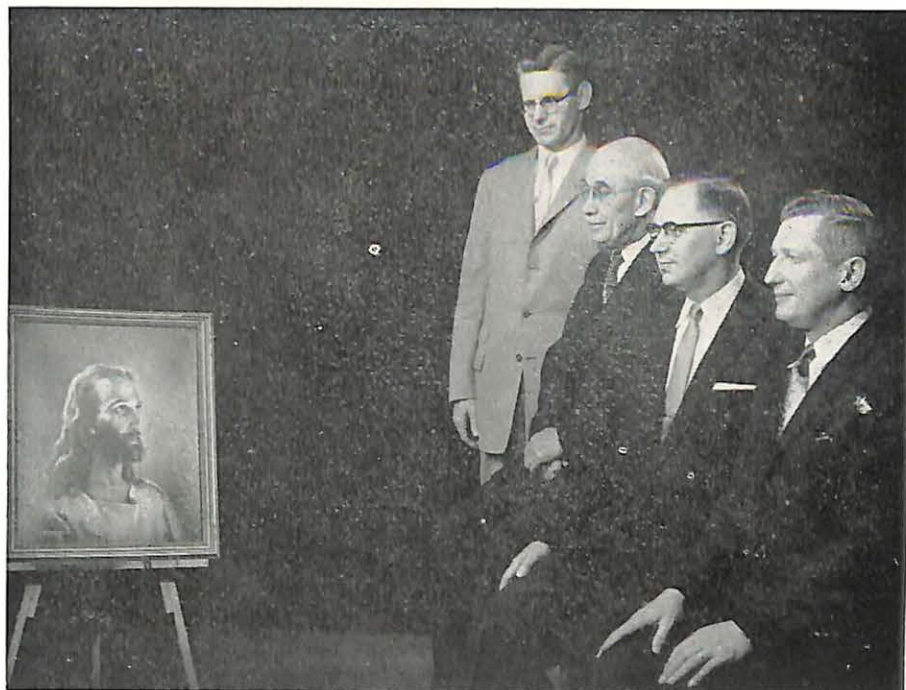
Otto R. Schmidt, born Leduc, Alta., Canada, Dec. 31, 1913; Christian Training Institute, Edmonton, Alta., 1939-1941; No. American Baptist Seminary, 1941-1945; University of Rochester, 1945-1947; Colgate-Rochester Divinity School, 1949; Berkeley Baptist Divinity School, 1949-1950; University of California, Berkeley, Cal., 1950-1951; University of Alberta, 1954-1957; ordained, Sept. 9, 1945, Wiesenthal Baptist Church, Alta., Canada; pastor, Fessenden, N. Dak., 1947-1949; Vista Community Baptist Church, Kennewick, Wash., 1950; McKernan Baptist Church, Edmonton, Alta., 1951-1954; faculty member of the Christian Training Institute, 1951—
10810-78th Avenue,
Edmonton, Alta., Canada.

Roger W. Schmidt, born Buffalo, N. Y., March 6, 1927; No. Amer. Seminary, 1943-1948; Eastman School of Music, Rochester, N. Y., 1949-1952; ordained, June 13, 1948, Temple Church, Buffalo, N. Y.; pastor, Emmanuel Church, Batavia, N. Y., 1951-1952; Jamesburg, N. J., 1952—
141 Stevens Ave., Jamesburg, New Jersey.

Walter Schmidt, born Sept. 12, 1920, Buffalo, N. Y.; No. Amer. Seminary, 1941-1946; University of Rochester, 1946-1948; ordained, Buffalo, N. Y., June 7, 1946; interim pastor, First United Presbyterian Church, Rochester, N. Y., 1945-1946; pastor, Cathay, N. Dak., 1948-1951; Arnprior, Ont., Canada, 1951—
Arnprior, Ont., Canada.

Arthur Kenneth Schulz, born Washburn, N. D., Sept. 3, 1911; Moorhead Teachers' College, 1936-1937; No. Amer. Baptist Seminary, 1938-1941; University of Rochester, 1941; Tabor College and Seminary, Kans., 1944-1947; Western Theological Seminary, Portland, 1953-1955; ordained, Washburn, N. Dak., Dec. 1, 1941; pastor, Unityville and Spring Valley Churches, Unityville, S. Dak., 1942-1944; Strassburg Church, Marion, Kans., 1944-1948; Canaan Church, Crawford, Texas, 1948-1952; Bethany Church, Portland, Ore., 1952—
4545 N.W. Kaiser Rd., Portland 1, Oregon.

Henry Schumacher, born Young, Sask., Canada, July 28, 1920; Briarcrest Bible Institute Caronport, Sask.; ordained, Nov.



Schleier Studio Photo
Pastors at the 25th anniversary program of the Bethany Baptist Church, Milwaukee, Wis., focus their attention on a picture of Christ.
Left to right: Rev. Wilmer Quiring, Dr. John Leypoldt, Rev. Frank Veninga and Rev. Herbert Hiller.

Irvin H. Schmuland, born Fenwood, Sask., Dec. 27, 1918; No. Amer. Seminary, 1946-1949; 1951-1952; Robert Wesleyan College, 1949-1951; ordained, Goodrich, N. Dak., Sept. 19, 1952; interim pastor, Trent, S. Dak., 1951-1952; pastor, Goodrich, N. Dak., 1952—
Goodrich, North Dakota.

Robert Schreiber, born Bethlehem, Pa., April 1, 1918; No. Amer. Seminary, 1937-1942; ordained, Wetaskiwin, Alta., Canada, July 18, 1942; pastor, Wetaskiwin and Wiesenthal, Alta., Canada, 1942-1945; Canaan Church, Crawford, Texas, 1945-1947; Foster Ave., Church, Chicago, Ill., 1947-1952; Temple Church, Lodi, Calif., 1952—
5 N. Crescent Ave., Lodi, California.

Eldon G. Schroeder, born Sept. 29, 1926, Lorraine, Kansas; Kansas State College, Manhattan, Kansas, 1944; Wheaton College, Wheaton, Ill., 1947-1950; Northern Baptist Theological Seminary, 1950-1953; Austin Presbyterian Theological Seminary, Austin, Texas, (part time), 1955-1957; ordained, June 28, 1953, Lorraine, Kansas; pastor, Immanuel Church, Kyle, Texas, 1953—
Kyle, Texas.

2, 1947, Fenwood, Sask.; missionary and evangelist, several years; pastor, Fenwood, Sask., 1947-1950; Pleasant Prairie and West Side Churches, now combined as the Calvary Church, Wetaskiwin, Alta., 1950—
Wetaskiwin, Alta., Canada.

Carsten Herman Seecamp, born Leer, Ostfriesland, September 30, 1903; Vancouver Bible School, 1932-1934; Western Theological Seminary, 1934-1938; Webster University, Ga., 1939-1941; Baylor University, 1945-1946; ordained, Stafford, Ore., June 11, 1938; pastor, Stafford, Ore., 1935-1939; La Salle, Colo., 1939-1942; Cottonwood Church, Lorena, Texas, 1942-1946; First Church, Leduc, Alta., Canada, 1946-1952; McDermot Ave. Church, Winnipeg, Man., 1952-1954; Hebron, N. Dak., 1954—
Hebron, North Dakota.

Roy William Seibel, born Fairview, Okla., Sept. 27, 1917; Los Angeles Bible Institute, 1936-1937; Tabor College, 1937-1943; Baylor University, 1945-1947; No. Amer. Baptist Seminary, 1952-1955; ordained, Marion, Kansas, Oct. 18, 1943; pastor, Strassburg Church, Marion, Kans., 1937-1943; Central

62

Ill., 1955-1956; Superintendent, Central Baptist Home for the Aged, Chicago, Ill., 1956—.

7901 W. Lawrence Ave., Chicago 31, Ill.

Frank Veninga, born June 8, 1913, Germany; Sinclair Refining Company in New York City, 1929-1936; No. Amer. Baptist Seminary, 1936-1941; Milwaukee State Teachers College, 1943-1944; Bradley University, Peoria, Ill., 1946-1947, 1949-1950; No. Amer. Baptist Seminary, 1950-1951; graduate work, Bradley University, 1950; ordained, Evergreen Baptist Church, Brooklyn, N. Y., May 27, 1941; pastor, Bethany Church, Milwaukee, Wis., 1941-1945; State Park Church, Peoria, Ill., 1945-1951; Aplington, Iowa, 1952-1956; Temple Church, Pittsburgh, Pa., 1956—.

1024 Prospect Rd., Pittsburgh 27, Pa.

Herbert Vetter, born Onida, S. Dak., Aug. 6, 1923; Prairie Bible Institute, Alberta, 1946-1947; Los Angeles Bible Seminary, 1948-1951; Los Angeles Bible College, 1951-1952; ordained, April 23, 1953, Isabel, S. Dak.; pastor, Isabel and Bison, S. Dak., 1952-1955; Isabel, S. Dak., 1952—.

Isabel, South Dakota.

Milton Vietz, born Glen Ullin, N. Dak., July 21, 1922; Dickinson State Teachers' College, North Dakota; Jamestown College, Jamestown, N. Dak., 1950-1952; No. Amer. Baptist Seminary, 1953-1955; not ordained; pastor, First Baptist Church, Mott, N. Dakota, 1957—.

Box 365, Mott, North Dakota.

John Wahl, born March 26, 1898, Yugoslavia; Baptist Seminary, Hamburg, Germany, 1923-1927; No. Amer. Baptist Seminary, 1947; ordained, Vel. Kikinda, Yugoslavia, 1929; pastor, Vel. Kikinda, Yugoslavia, 1927-1935; Zemun, Yugoslavia, 1935-1944; Esk and Emmanuel Church of Janzen, Sask., Canada, 1947-1950; Onoway, Alta., Canada, 1950-1954; Hamilton, Ont., 1954—.

160 Parkview Drive, Hamilton, Ontario, Canada.

Loren O. Wahl, born June 15, 1919; Western Baptist Seminary, Portland, Ore., 1939-1942; Lewis and Clark College, Portland, Ore., 1942-1946; 1947-1949; Western Baptist Seminary, Portland, Ore., 1949-1951; ordained, McClusky, N. Dak., July 6, 1950; pastor, Dixie Mt. Baptist Church, Scappoose, Ore., 1942-1946; Cherry Grove, Ore., 1946-1952; Wishek, N. Dak., 1952—.

Wishek, North Dakota.

Iver Walker, born Eureka, S. Dak., March 18, 1928; Sioux Falls College, 1950-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, July 10, 1956, Grace Baptist Church, Hettinger, N. Dak.; student pastor, Methodist Church, Ellis, S. Dak., 1953-1956; pastor, Grace Baptist Church, Hettinger, N. Dak., 1956—.

Box 64, Hettinger, North Dakota.

Helmut John Waltereit, born Berlin, Germany, June 5, 1913; No. Amer. Seminary, 1934-1939; Wesley College, Grand Forks, N. Dak., 1951-1953; University of North Dakota, Grand Forks, N. Dak., 1951-1954; ordained, Camrose, Alta., Canada, July 1, 1939; pastor, Bethany Church, Camrose, Alta., Canada, 1939-1941; Fenwood, Sask., Canada, 1942-1945; Lehr, N. Dak., 1945-1951; Grace Church, Grand Forks, N. Dak., 1951-1954; McDermot Ave. Church, Winnipeg, Man., 1954—.

829 McDermot Ave., Winnipeg 3, Man., Canada.

Clarence H. Walth, born Hebron, N. Dak., Dec. 11, 1925; Teachers' College, Dickinson, N. Dak.; State College of Education, Greeley, Colo.; No. Amer. Baptist Seminary, 1951-1955—ordained, May 25, 1955, Hebron, N. Dak.; student pastor, Lashburn, Sask., summer 1952; West Sioux Baptist Church, Sioux Falls, S. Dak., 1954-1955; Church Extension pastor, Willow Rancho Church, Sacramento, Calif., 1955—.

7240 Cromwell Way, Sacramento 22, Calif.

Walter L. Weber, born Oct. 29, 1920, Marion, Kansas; Tabor College, Hillsboro, 1940-1942; Kansas State Teachers' College, Manhattan, Kansas, 1946-1948; Northwestern Schools Seminary, Minneapolis, Minn., 1948-1951; Tabor College, 1954-1955; ordained, Nov. 15, 1951, Strassburg Baptist Church, Marion, Kans.; pastor, Bethel Church Ingersoll, Okla., 1952-1954; First Church, Dickinson County, Elmo, Kans., 1954—.

Rt. 1, Elmo, Kansas.

Harold E. Weiss, born Hilda, Alta., Aug. 23, 1924; Alberta College, Edmonton, Alta., 1943-1944; Christian Training Institute, Edmonton, 1944-1947; No. Amer. Baptist Seminary, 1947-1952; Augustana College, Sioux Falls, S. Dak., 1952-1953; ordained, Northside Church, Sioux Falls, S. Dak., May 20, 1952; pastor, Northside Church, Sioux Falls, S. Dak., 1951—.

1032 N. Spring, Sioux Falls, South Dakota.

Kans., Oct. 19, 1933; pastor, Calvary Church, Stafford, Kans., 1933-1941; Calvary Church, Carrington, N. Dak., 1941-1946; Central Church, New Haven, Conn., 1946-1949; Parkston and Tripp, S. Dak., 1949—.

Parkston, South Dakota.

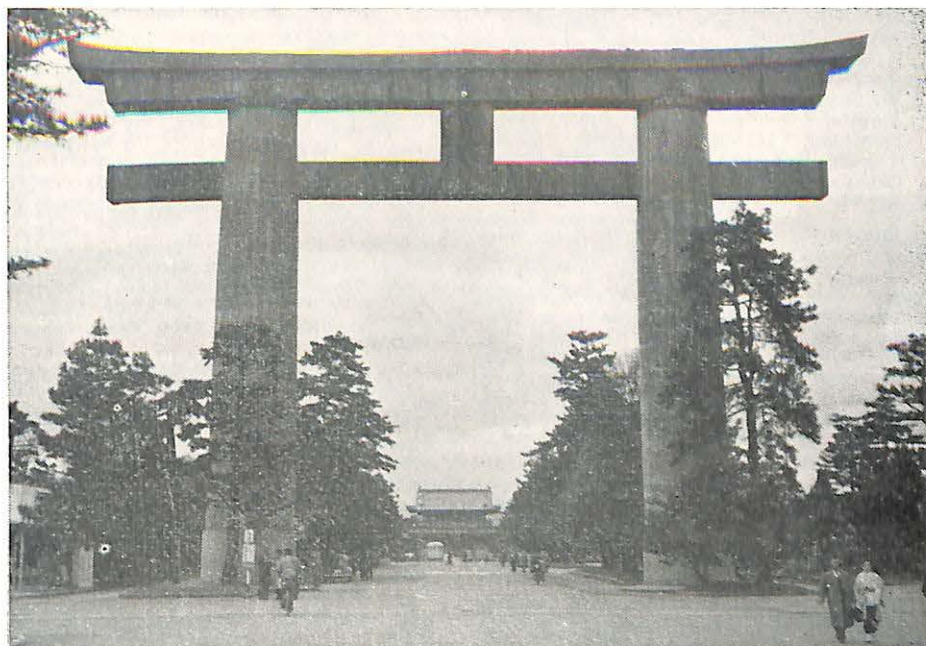
Arthur Richard Weisser, born Camrose, Alta., June 23, 1904; No. American Baptist Seminary, 1934-1939; ordained, Bethany Church, Camrose, Alta., Canada, July 1, 1939; pastor, Edenwold, Sask., Canada, 1939-1944; Wishek, N. Dak., 1944-1948; Temple Church, Lodi, Calif., 1948-1952; Andrews St. Church, Rochester, N. Y., 1952—.

375 Winona Bld., Rochester, New York.

Carl Reuben Weisser, born Camrose, Alta., Oct. 24, 1911; No. Amer. Baptist Seminary, 1937-1942; ordained, Arnprior, Ont., Canada, at convention, July 5, 1942; pastor, First Baptist and Calvary Baptist Churches, Killaloe, Ont., Canada, 1942-1951; Carrington, N. Dak., 1951—.

775 N. First St., Carrington, North Dakota.

Paul Wengel, born Sept. 28, 1892, East Prussia, Germany; No. Amer. Seminary, 1912-1917; ordained, Milwaukee, Wis., June 1918; Business, 1917-1920; Kansas City Law School, 1920; Ridgewood Baptist Church, Brooklyn, N. Y., 1920-1929; Bethel Baptist Church, Detroit, Mich., 1929-1943; Adrian College, 1946; instructor, Adrian



This large, bright red "torii," symbolic entrance to a Shinto shrine, leads into the famous Heian Shrine in Kyoto.

Alfred Weisser, born Camrose, Alta., Canada, March 29, 1906; No. Amer. Seminary, 1926-1933; Dakota Wesleyan University, 1949-1950; ordained, Stafford.

College, 1946-1948; University of Zurich, Switzerland, 1948; University of Michigan, 1949; pastor, First Baptist Church, Adrian, Mich., 1943--1950; Ridgewood Baptist Church, Brooklyn, N. Y., 1950—.

6409 Catalpa Ave., Brooklyn 27, New York.

Edgar B. Wesner, born St. Joseph, Mich., Aug. 25, 1920; Toccoa Falls Institute, Georgia, 1946-1947; Northern Baptist Seminary, Chicago, Ill., 1947-1952; Bradley University, Peoria, Ill., 1956-1957; ordained, Clay St. Church, Benton Harbor, Mich., April 18, 1952; pastor, East Arlington Church, Lawrence, Mich., 1948-1949; State Park Church, Peoria, Ill., 1952—.

1310 W. Gilbert Ave., Peoria 5, Illinois.

A THOUGHT FOR THE DAY

"Nothing ever happens but once in this world. What I do now I do once for all. It is over and gone, with all its eternity of solemn meaning."—Carlyle.

1605 S. Euclid Ave., Sioux Falls, S. Dak.

Peter J. Wiens, born Main Centre, Sask., Canada, March 30, 1914; Northwestern Bible School, Minneapolis, Minn., 1934-1935; Northwestern Seminary, 1941-1942; ordained, First Baptist Church, Minneapolis, Minn., Aug. 20, 1942; pastor, Bush Lake Community Church, Minneapolis, Minn., 1935-1942; First Baptist Church, Webb, Iowa, 1942-1945; First Baptist Church, Chancellor, S. Dak., 1945-1949; First Baptist Church, Sibley, Iowa, 1949-1957; First Baptist Church, Avon, S. Dak., 1957—. Box 246, Avon, South Dakota.

Wilhelm Wieschollek, born Lontzeg, East Prussia, Germany, Oct. 14, 1916; Baptist Seminary, Hamburg, Germany, 1947-1949; ordained, Sept. 28, 1952, Jennelt, East Friesland, Germany; pastor, Baptist church, Jennelt, East Friesland, 1949-1952; Wilhelmshaven, Germany, 1952-1957; Victoria Ave. Church, Regina, Sask., 1957—. 2224 Quebec Street, Regina, Saskatchewan, Canada.

Hans J. Wilcke, born Berlin, Germany, May 19, 1917; Ouachita College, 1935-1937; Cleveland College, 1937; No. Amer. Baptist Seminary, 1937-1942; Sterling College, Kansas, 1955-1957; ordained, Olds, Alta., Canada, June 21, 1942; pastor, Olds, Alta., Canada, 1942-1944; Linton, N. Dak., 1944-1948; Calvary Church, Tacoma, Wash., 1948-1953; Calvary Church, Stafford, Kansas, 1953-.

David Wipf, born Feb. 23, 1897, Bridgewater, South Dakota, Freeman Academy, 1923; Freeman Junior College, 1924-1926; Ta-
bor College, Hillsboro, Kans., 1926-1927;
Dakota Wesleyan University, Mitchell,
S. Dak., 1927-1928; High School Principal,
Vilas, S. Dak., 1928-1930; Instructor, Free-
man Jr. College, 1930-1939; Head of Bible
Department, Freeman Jr. College, 1937-
1938; Private Business, Freeman, S. Dak.,
1940-1942; supt., High School, Delton, S.
Dak., 1943-1944; Principal, High School,
Bridgewater, S. Dak., 1944-1945; supt.,
High School, Emery, S. Dak., 1945-1947;
ordained, Krimmer Mennonite Brethren
Conference, Bridgewater, S. Dak., Oct. 9,
1932; accepted into Baptist Fellowship,
April, 1947; pastor, Emery Baptist Church,
S. Dak., 1947-1951; interim pastor, Dayton's
Bluff Church, St. Paul, Minn., 1951; in-
terim pastor, Northside Church, Hutch-
inson, Minn., 1952; pastor, Minnetrista
Church, St. Bonifacius, Minn., 1953—;
member of faculty of Northwestern
Schools, Minneapolis, Minn., 1951—.
St. Bonifacius, Minnesota.

Chalmers R. Wirth, born Sept. 11, 1931,
Edenwold, Sask., Canada; Christian
Training Institute, 1952-1953; Winnipeg
Bible Institute, 1953-1956; presently tak-
ing correspondence, Northern Baptist
Seminary, Chicago; not ordained; student
pastor, Davin, Sask., summers 1954 and
1955; pastor, Edenwold Baptist Church,
Edenwold, Sask., 1956—
Box 24, Edenwold, Sask., Canada.

John Wobig, born McCook Co., S. Dak., Sept. 5, 1901; No. Amer. Seminary, 1924-1931; ordained, Wausau, Wis., Aug. 19, 1931; pastor, Immanuel Church, Wausau, Wis., 1931-1935; Riverview Church, St. Paul, Minn., 1935-1946; Trinity Church, Portland, Ore., 1946—.

1847 S. E. 56th Ave., Portland 15, Ore.

Emanuel Wolff, born Java, S. Dak., June 30, 1905; No. American Seminary, 1925-1933; ordained, Bethlehem, Pa., Aug. 9. 1933; pastor, Calvary Church, Bethlehem, Pa., 1933-1938; Dayton's Bluff Church, St. Paul, Minn., 1938-1943; White Avenue Church, Cleveland, Ohio, 1943-1947; Salt Creek Church near Dallas, Ore., 1947-1954; Oak Street Church, Burlington, Iowa, 1954-
1415 Osborn St., Burlington, Iowa.

Manuel Wolff, born Grand Forks, N. Dak., Aug. 6, 1924; Univ. of Rochester, 1946-1948; University of North Dakota, 1948-1950; Wesley College, Grand Forks, N. Dak., 1948-1950; No. Amer. Baptist Seminary, 1946-1948; 1950-1953; ordained, May 27, 1953, Grace Church, Grand Forks, N. Dak.; pastor, Grace Church, Gackle and Alfred, N. Dak., 1953—
Gackle, North Dakota.

John Wollenberg, born Maunders, Alberta, March 26, 1930; Sioux Falls College, 1952-1953; No. Amer. Baptist Seminary, 1953-1957; ordained, August 16, 1957, Ebenezer Baptist Church, Ebenezer, Sask.; pastor, Ebenezer, Sask., 1957—.

Ebenezer, Saskatchewan, Canada.

John Wood, born Oct. 23, 1921, Haigler, Neb.; Denver Bible Institute, 1940-1943; Rockmont College, 1946-1949; ordained, Cedaredge, Colo., March 20, 1945; pastor, Cedaredge, Colo., 1944-1946; Bethany Church, Vesper, Kansas, 1949—
Vesper, Kansas.

Frank H. Woyke, born Grieshenow, Russia, Jan. 13, 1905; Univ. of Minnesota, 1927-1928; No. Amer. Baptist Seminary, 1928-1932; Wesleyan University (Conn.), 1932-1933; Hartford Seminary, 1933-1934; Marburg University, Germany, 1934-1935; Yale University, New Haven, Conn., 1935-1936, 1939-1940, 1951-1952; ordained, Meriden, Conn., Sept. 30, 1932; pastor, Liberty St. Church, Meriden, Conn., 1932-1936; professor at the No. Amer. Baptist Seminary, 1936-1943; chaplain U.S. Army, 1943-1946; executive secretary, General Conference, 1946—.

Rudolph Woyke, born Windom, Minn., March 8, 1910; Northwestern School, 1933-1936; No. Amer. Baptist Seminary, 1936-1939; Northwestern College, Watertown, Wis., 1942-1945; ordained, Washburn, N. Dak., July 18, 1939; pastor, Washburn, N. Dak., 1939-1942; First Baptist, Watertown, Wis., 1942-1948; Bethel Church.

Salem, Ore., 1948-1955; Temple Church,
Milwaukee, Wis., 1955—.

Raymond Paul Yahn, born Philadelphia, Pa., Jan. 7, 1927; Bob Jones University, 1946-1950; Eastern Theological Seminary, Philadelphia, Pa., 1951-1954; ordained, Pilgrim Baptist Church, Philadelphia, Pa., March 30, 1954; pastor, King's Highway Church, Bridgeport, Connecticut, 1954—.

30 Monroe St., Stratford, Connecticut.

Robert Hugo Zepik, born Nokomis, Sask., Sept. 29, 1909; No. Amer. Baptist Seminary, 1936-1941; ordained, Startup, Wash., Oct. 1, 1941; pastor, Startup, Wash., 1941-1945; Rosenfeld and Golden Prairie Churches, Golden Prairie, Sask., Canada, 1945-1946; Trochu, Alta., Canada, 1946-1951; Grace Church, Ochre River, 1951-1955; Plevna, Mont., 1955-.

Plevna. Montana.

John Ziegler, born Madison, Sask., Canada, Dec. 12, 1929; Briercrest Bible Institute, 1948-1949; Sioux Falls College, 1950-1952; Augustana College, Sioux Falls, 1952-1953; No. American Baptist Seminary, 1953-1956, ordained, First Baptist Church, Appleton, Minn., Oct. 18, 1956; pastor, First Baptist Church, Appleton, Minn., 1956-.

Box 154, (237 East Sorenson),
Appleton, Minnesota.

Carl Zimmerman, born Freeport, Ill., April 14, 1925; Bob Jones University, 1946-1950; ordained, Baileyville Church, Baileyville, Ill., Aug. 20, 1950; pastor, Seventh St. Church, La Crosse, Wis., 1954—
1731 Madison St., La Crosse, Wisconsin.

David Zimmerman, born Friedenstal, Russia, Jan. 5, 1903; No. Amer. Seminary, 1923-1930; ordained, Lyndock Church, Wolfe, Ont., Canada, June 15, 1930; pastor, First Church, Arnprior, Ont., 1930-1933; Union Church, Arnold, Pa., 1933-1936; First Church, Saltsburg, Pa., 1942-1944; Imanuel Church, Kyle, Texas, 1944-1949; La Salle, Colo., 1949-1954; Cathay, N. Dak., 1954-.

Cathay. North Dakota.

Gideon K. Zimmerman, born Lehr, N. Dak., Aug. 13, 1920; No. American Seminary, 1938-1943; Wesley College and University of North Dakota, 1947-1951; ordained, Wishek, N. Dak., May 23, 1943; student assistant pastor, Bethel Church, Detroit, Mich., summer 1941; Beaver Church, Mich., 1943-1947; Grace Church, Grand Forks, N. Dak., 1947-1951; Temple Church, Milwaukee, Wis., 1951-1955; general secretary, Sunday School Union, 1955—.
7308 Madison St., Forest Park, Illinois.

George W. Zinz, Sr., born Transylvania, Hungary, Aug. 15, 1888; No. Amer. Seminary, 1913-1917; ordained, New Castle, Pa., May 24, 1917; pastor, Munson, Pa., 1917-1920; New Castle, Pa., 1921-1928; Akron, Ohio, 1928-1931; Neustadt, Ont., Canada, 1931-1940; Forest Church, Winburne, Pa., 1940—.

Paul Ferdinand Zoschke, born Benton Harbor, Mich., Nov. 25, 1900; No. American Seminary, 1920-1925; ordained, Dayton, Ohio, Dec. 9, 1926; pastor, Fourth St. Church, Dayton, Ohio, 1926-1929; Grace Church, Racine, Wis., 1929-1935; Elgin, Iowa, 1935-1948; White Ave. Church, Cleveland, Ohio, 1948-1954; Evergreen Church, Brooklyn, N. Y., 1954—
455 Evergreen Ave., Brooklyn 21, N. Y.

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9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:

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891X NOW there were in the was at An-ti-och certs and teachers: as Bar:
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the word of God was of Paul at Bē-rē-ā, tī thither also, and stirre

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THEN the word of the came to Jehu the s Hā-nā-ni against Bā-āsh-ā

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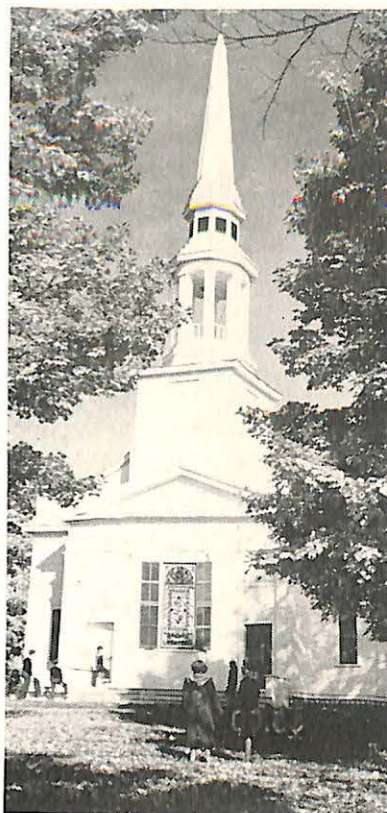
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