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1960 **ANNUAL**

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—Photo by Don Knight

The Lower Falls of the Yellowstone River show forth the glory of God. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God," (Ps. 90:2)

Denominational Calendar for 1960

January 1 (Friday)—New Year's Day.
 January 3-8—Week of Prayer. Denominational material for the week's observance on "New Light for You" has been prepared and sent to pastors.
 January 24-31—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship. Theme: "Word of Life."
 February 7—Baptist World Alliance Sunday. Communion Offering for the work of the Baptist World Alliance.
 March 4 (Friday)—World Day of Prayer. Theme: "Laborers Together With God." Program material prepared by the Woman's Missionary Union.
 April 10-12—Commencement Exercises of the Christian Training Institute, Edmonton, Alberta.
 April 10 (Sunday)—Palm Sunday.
 April 15 (Friday)—Good Friday.
 April 17 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.
 May 8—Mother's Day.
 May 22 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.
 May 26 (Thursday)—Ascension Day.
 June 5 (Sunday)—Pentecost Sunday.
 June 12 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
 June 26-July 3—Baptist World Congress in Rio de Janeiro, Brazil. Theme: "Jesus Christ Is Lord" (Phil. 2:10-11).
 August 3-7—Pastors' Conference at North American Baptist Seminary, Sioux Falls, South Dakota.
 August 8-12—Christian Leaders' Conference at North American Baptist Seminary, Sioux Falls, South Dakota.
 September 6 (Tuesday)—Opening classes, North American Baptist Seminary, Sioux Falls, South Dakota.

September 25-October 2—"Sunday School Week" sponsored by the denominational Sunday School Union.
 October 2 (Sunday)—Worldwide Communion Sunday.
 October 9 (Sunday)—Thanksgiving Day in Canada.
 October 9 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
 October 16 (Sunday)—Laymen's Sunday.
 October 17—Opening of the Bible School Department, Christian Training Institute, Edmonton, Alberta.
 November 6 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.
 November 13 (Sunday)—Publication Sunday.
 November 20-27—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.
 November 24 (Thursday)—Thanksgiving Day in the United States.
 December 2 (Friday)—Baptist Women's Day of Prayer.
 December 11 (Sunday)—Bible Day. Program material prepared by the Committee on Publications. Offerings for Bible distribution.
 December 25 (Sunday)—Christmas Day.
 December 31 (Saturday)—Watchnight Services in North American Baptist churches.

EASTER SUNDAY (Next Six Years)

April 2, 1961	March 29, 1964
April 22, 1962	April 18, 1965
April 14, 1963	April 10, 1966

1961 GENERAL CONFERENCE

July 31-August 6, 1961
 First Baptist Church, Minneapolis, Minnesota

1960 ANNUAL

VOLUME FIFTEEN

Published annually
by the

NORTH AMERICAN BAPTIST GENERAL
CONFERENCE

MARTIN L. LEUSCHNER, D. D., Editor

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Forest Park, Illinois



—Luoma Photo

"It is the heaven-drawn picture of Christ, the Living Word"

The Word of God

*O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky.
We praise thee for the radiance
That from the sacred page,
A lantern to our footsteps,
Shines on from age to age.*

*It floateth like a banner
Before God's hosts unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That, o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to thee.*

*O make thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old;
O teach thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face.*

—W. W. How.



—Harold M. Lambert Photo

The editor deals with an old proverb on this page to the effect that "a bird in the hand is worth two in the bush."

A Bird in the Hand!

Experience is the best teacher. The present moment is a gift to you that is both priceless and unique. It is the only thing of which you can be absolutely certain, for yesterday is gone forever and tomorrow's experiences are still in the offing. For that reason, the wise proverb has often been quoted: "A bird in the hand is worth two in the bush!"

This experience NOW that you can take into your hands and squeeze for all that it is worth is a first hand adventure for you. It cannot be taken from you. It is for you to enjoy and to use for good or ill as you deem best. It is your autobiography in unfolding experiences!

Take each present moment and live it to its maximum usefulness. That is life at its best and richest. It is going one step at a time; living from day to day under the guiding hand of God. Such a person will never wish for better times or brighter days. He transforms the present moment into the best possible victorious experience in the strength and by the grace of God.

The Apostle Paul's entire life reflected this truth. "For to me to live is Christ." "Redeem the time." "I have learned, in whatsoever state I am, therewith to be content." The apostle saw God's glory in every present moment and strove to make

the best use of every experience to glorify Christ and to advance his Kingdom.

Our lives are so arranged and divinely ordained that there are always some opportunities at hand. God has given each child of his some talents, even though this person may only have one or two talents and another may have ten. But the opportunity with greatest promise for you is the open door that NOW stands ajar. The successful person and the Christian with the greatest victories is the person who by the grace of God has taken advantage of every God-given opportunity.

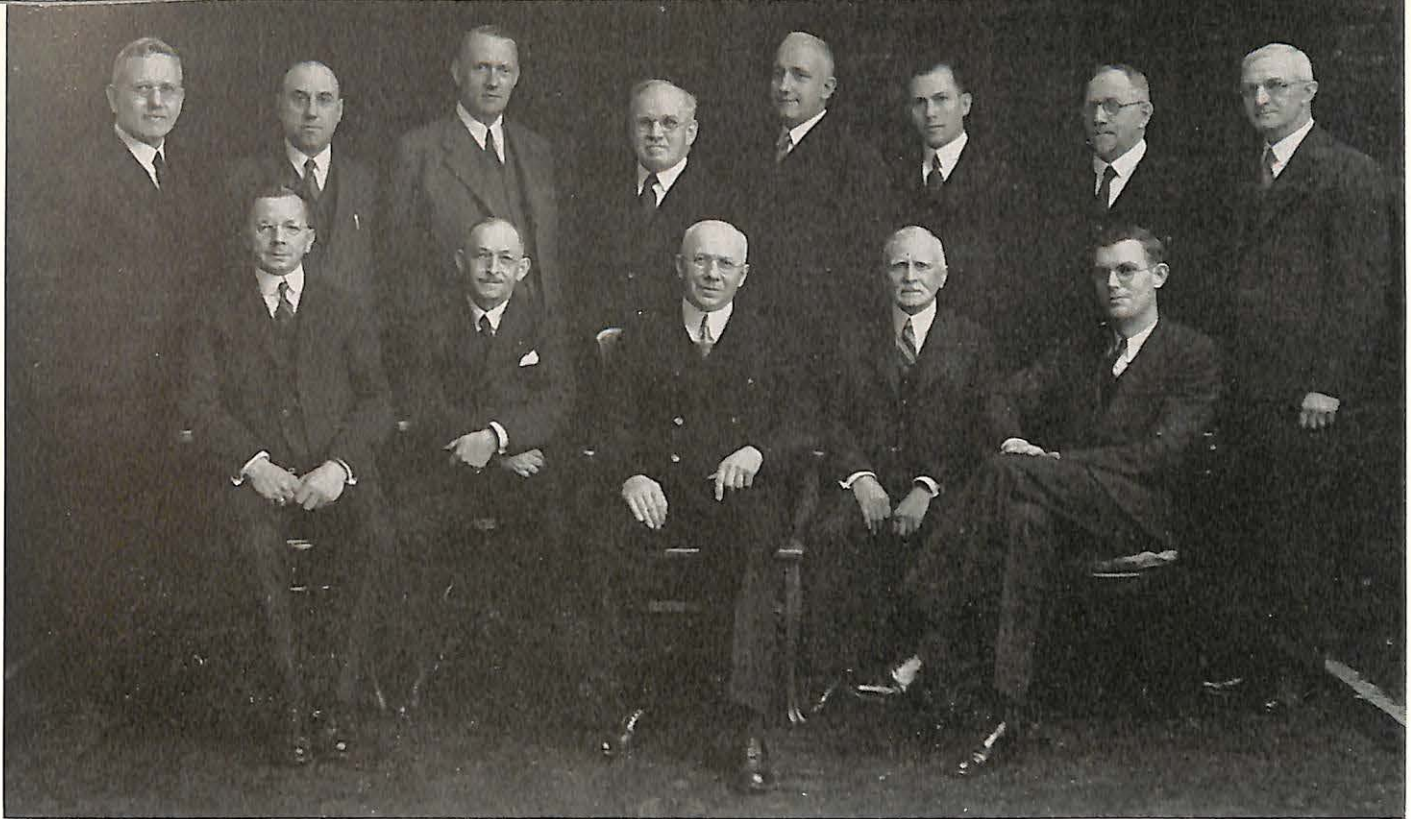
To be sure, the time may not seem to be just right for some. Like a dreamer, you may imagine better opportunities to be somewhere far off in the future. The difficulties in the way may frighten you. A timidity of faith may counsel with you to wait for another day and a more opportune chance.

But the Christian's true working philosophy is quite different. He has to work hard and energetically NOW for his Savior, for it is still day; "the night cometh when no man can work." Opportunities are like a bird in the hand. Your success depends on what you do with that which God has given to you in the face of the present opportunity. NOW as you hear God's call to service, respond with all your joy and strength and God will be with you to win your battles and to enable you to be more than a conqueror through his grace.

All of our religious experiences have meaning and blessing only as we enter into a vital, personal relationship with Christ Jesus. We must learn of God's blessings in a first hand experience. There are no "hand-me-downs" in our Christian pilgrimage. We must receive the gifts of God individually and personally, having become reconciled with him through the first hand experience of Christ's forgiving grace. This is not something ephemeral that involves wishful thinking, like hoping for a flock of birds to come into your hands. It is taking hold of that "bird" in the hand, and experiencing the power of God in being apprehended by him and touched by his transforming grace.

Christian history is the thrilling story of men and women of God "who through faith subdued kingdoms, wrought righteousness, and obtained promises" (Hebrews 11:33). Like Moses, they "endured, as seeing him who is invisible." The pages of this 1960 ANNUAL will open windows upon heroes and events of Christian history that will make every present moment for you a gift of God's grace, a golden opportunity, an experience to be lived at its best and fullest for Christ the Lord!

"I would not turn aside from destiny;
Thy gentle hand has been placed over mine,
Has covered up my faults, and made them naught;
Whatever I have dreamed, whatever wrought,
I owe to thee, O Lord. So ill equipped
To do my task, I place my life in thine,
And only ask that I may always find
Some place, however humble, to serve thee."



THE FIRST GENERAL COUNCIL IN 1935

GOLDEN HOURS AT OUR GENERAL CONFERENCES

As we turn the pages of history of our denominational fellowship, we are bound to take a second look at the story and pictures of our General Conferences. They are highlights in our history and precious memories in our reminiscences, not only because of the epoch making decisions that were made, but especially because of the marvelous fellowship enjoyed in these sessions. This bond of our fellowship in Christ's Name gives strength and purpose to every Christian endeavor of ours!

The General Council is the tie that unites us as the North American Baptist General Conference. It was organized in 1934 at the General Conference sessions in Milwaukee, Wisconsin. The historical picture of the first General Council in session is shown above. Since then, the Council has grown in influence and action, launching programs of greater missionary and evangelistic outreach, undertaking tremendous tasks in the service of Christ, and leading our Conference to a more effi-

cient stewardship for Christ. All of this has happened in twenty-five years with Dr. William Kuhn and Dr. Frank H. Woyke as the first and only two executive secretaries of the Council.

Our General Conferences are pleasant and wonderful interludes in every triennium for our people. Many of our best friendships have had their beginning at these meetings. Some of our people look back to a General Conference when they first met the person who now is their wife or husband. Our most colorful memories of life are often bound up with the things that happened at General Conferences. Our Christian lives have received a touch of divine inspiration by the messages heard at these sessions. We are different men and women because of the Conference stamp upon us.

As a result, our album of General Conferences is bound to be fascinating. Turn the pages and review some of the golden memories of more than twenty-five years of General Conference highlights!

1960 JANUARY 1960							1960 FEBRUARY 1960						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
	3 F. Q. 5	4 F. M. 13	5 L. Q. 21	6 N. M. 28	1	2		1	2	3	4	5	6
3	4	5	6	7	8	9	7	8	9	10	11	12	13
10	11	12	13	14	15	16	14	15	16	17	18	19	20
17	18	19	20	21	22	23	21	22	23	24	25	26	27
24 31	25	26	27	28	29	30	28	29	3 F. Q. 4	4 F. M. 12	5 L. Q. 19	6 N. M. 26	

THE SILVER JUBILEE of the GENERAL CONFERENCE
 "Ein' Feste Burg ist Unser Gott."
 WE DARE NOT FAIL !

OUR MISSIONARY ENTERPRISE
 NEW MISSION STATIONS 12,500
 NEW MISSIONS 4,000
 NEW MISSIONS 2,000
 NEW MISSIONS 1,500
 NEW MISSIONS 1,000
 NEW MISSIONS 500
 NEW MISSIONS 200
 NEW MISSIONS 100



1937 GENERAL CONFERENCE IN PORTLAND, OREGON

The 1937 General Conference in "the City of Roses," Portland, Oregon, was our first gathering held in the Far West. We've been going to far away places for our conference sessions ever since, and the crowds are still growing larger! A total of 858 paid registrations was recorded in Portland with many hundreds of others in attendance.

What thrills this Conference provided! A Conference train with six tourist cars and standard sleeping cars filled to capacity with North American Baptists transported a crowd from Chicago to Portland. On the Sunday afternoon preceding the Conference, a vesper service was held for these Conference travelers on the snow covered slopes of Mt. Rainier near Tacoma, Washington.

For the first time in General Conference history, simultaneous meetings in English and German were held in Portland. Young people in thrilling

numbers took part in the sessions. Sunrise services were held in enchanting places in "the City of Roses." The sightseeing trip over the famous Columbia River Highway on Saturday dramatized the refrain, "Blest be the tie that binds our hearts in Christian love." That same evening an impressive banquet was held in the Masonic Temple with 786 persons present.

The communion service on Sunday evening brought the General Conference to a worshipful close. Led by Rev. O. R. Schroeder of Anaheim, California, and assisted by the Reverends J. A. H. Wuttke and R. M. Klingbeil, and forty deacons, the service was observed with quiet serenity, fervent prayer and forward looking faith. This Conference sent its streams of blessings into our churches to revitalize them and to transform the desert places into gardens of spiritual glory.

At this Silver Jubilee of the General Conference the theme, "We Dare Not Fail," was prophetic of the greater outreach and continued forward march in which we as North American Baptists have engaged ever since. The Portland Conference was packed with memorable thrills and delightful opportunities for fellowship in Christ's Name!



The Masonic Temple, Portland, Oregon, site of the 1937 General Conference sessions.

1960		MARCH					1960	
SUN	MON	TUE	WED	THU	FRI	SAT		
3 F. Q. 8	4 F. M. 13	1	2	3	4	5		
6	7	8	9	10	11	12		
13	14	15	16	17	18	19		
20	21	22	23	24	25	26		
27	28	29	30	31	L. Q. 20	N. M. 27		



1940 GENERAL CONFERENCE AT BURLINGTON, IOWA

The 1940 General Conference held in the Memorial Auditorium of Burlington, Iowa, was described as "a Conference that touched the fringes of perfection." Even now, as we look back upon those thrilling events and marvelous fellowship of twenty years ago, we must affirm that this was no exaggeration.

For seven marvelous days Burlington was "air conditioned" with cool breezes transforming Iowa into a veritable mountain resort. The new civic auditorium provided an ideal setting for our great conference. Record breaking crowds contributed much to the success of those days. A total of 1,154 persons registered for the conference. The young people's banquet on Saturday evening with 832 persons at the tables was the largest ever held by our denomination. Almost 1,700 people, most of them conference delegates and friends, enjoyed the Mississippi River excursion on Wednesday afternoon.

Especially noteworthy was the spirit of harmony that pervaded the conference sessions. "The Unity of the Spirit in the Bond of Peace" as announced in the conference theme found practical expression in its deliberations. There was the enthusiastic

launching of the Centenary Jubilee Offering of \$100,000. The missionary play, "Better Than Gold," made an inspiring hit with the people. The scene of the large conference choir on the stage platform with an array of colored spotlights focused on them will never be forgotten.

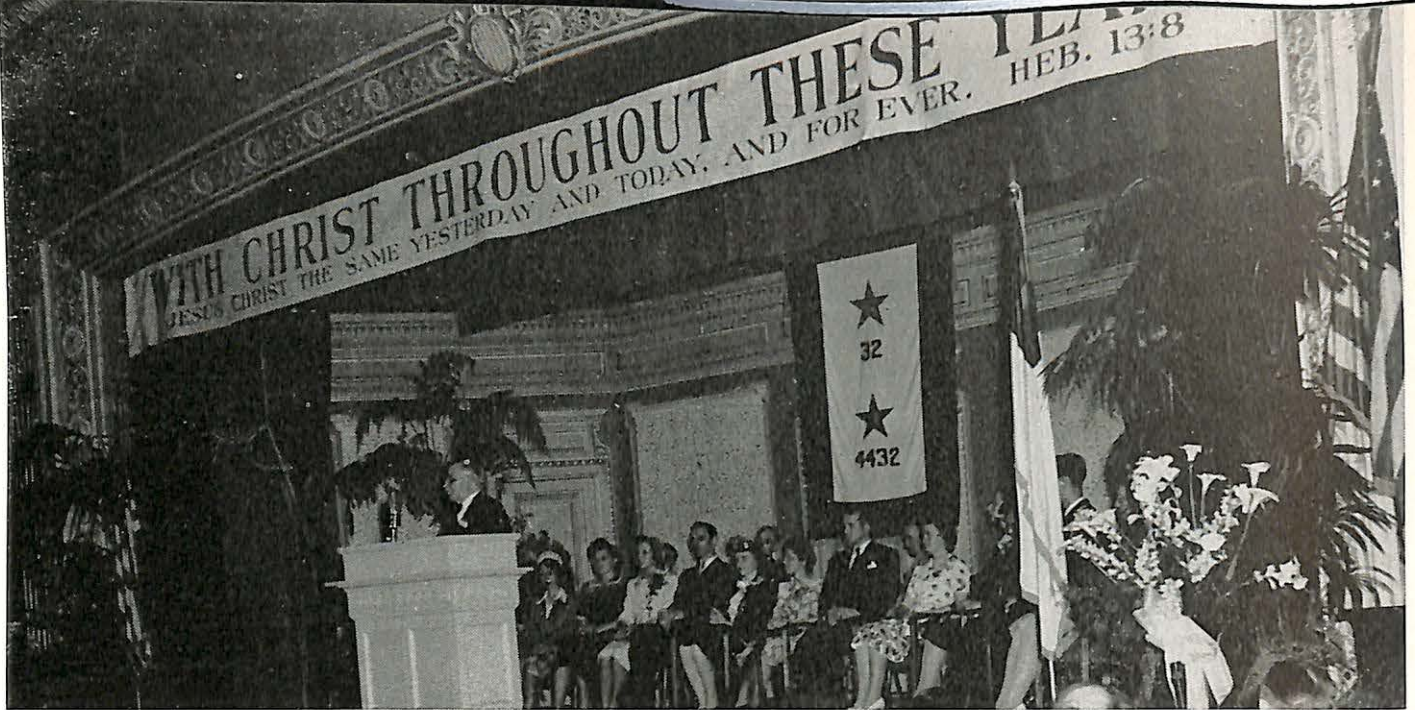
It was in Burlington that we as North American Baptists held our last communion service at a conference session. This was conducted by Dr. Herman von Berge with 1,600 people in attendance. The anthem "In Remembrance of Thee," was especially composed for this occasion. Burlington was a mountain-top event in our array of General Conference sessions!

Our fellowship was intimate and personal in the town of Burlington, and the enjoyment of the sessions, with all that they offered in blessings, left an indelible spiritual impact upon those attending.

1960		APRIL					1960	
SUN	MON	TUE	WED	THU	FRI	SAT		
	3 F. Q. 4	4 F. M. 11	5 L. Q. 18	6 N. M. 26	7	8	1	2
3	4	5	6	7	8	9		
10	11	12	13	14	15	16		
17	18	19	20	21	22	23		
24	25	26	27	28	29	30		



"The S. S. President" taking North American Baptists on a Mississippi River excursion trip during the 1940 General Conference.



1944 GENERAL CONFERENCE AT MILWAUKEE, WISCONSIN

Dark and ominous clouds hung over the opening sessions of the 1944 General Conference held in the city auditorium, Milwaukee, Wisconsin. These were the tragic days of the second World War, and our North American Baptist churches had already recorded thirty-two deaths of young men who had died in action and 4,432 young men who were in the service of their country. (See the service flag on the picture above). As a result of the war, the Conference had been postponed for one year and changed from its original site in Philadelphia.

In spite of discordant notes and unpleasant tensions at the beginning of the Conference, the outcome was a wonderful spirit of harmony which abundantly pervaded the closing sessions. In fact, the Sunday afternoon missionary rally was probably the most thrilling ever held in General Conference history. Nine new missionaries for the Cameroons field were presented to the large audience. Then in response to the call for volunteers, given by Chaplain Paul Gebauer, five young people came forward and were included in the prayer of

consecration. At the Sunday afternoon service Rev. and Mrs. J. J. Reimer of Junction City, Kansas, were also presented as the new missionaries for the work among the Spanish-American people of the San Luis Valley. This was the beginning of this mission field in Colorado.

In the midst of insurmountable difficulties during the General Conference sessions, we came face to face with God's marvelous guidance at every turn of the road. The Seminary Board had effected a new set up of the faculty with Dr. George A. Lang appointed to the administrative leadership. An endowment fund of \$150,000 for the Seminary was launched at this Conference. Dr. William Kuhn was relieved of some of his heavy and arduous burdens by the appointment of a home mission secretary with Rev. H. G. Dymmel receiving the appointment. A new youth secretary was elected to head the National Young People's and Sunday School Worker's Union with Rev. J. C. Gunst becoming the new secretary. The editor of the "Baptist Herald," Dr. M. L. Leuschner, also assumed the responsibilities of promotional secretary.

1960 MAY 1960							1960 JUNE 1960						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7		3	⊕	1	2	3	4
8	9	10	11	12	13	14	5	F.Q. 2	F.M. 9	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31	☾ F.Q. 4	☼ F.M. 11	☾ L.Q. 17	☼ N.M. 25	26	27	28	29	30	☾ L.Q. 16	☼ N.M. 24



1946 GENERAL CONFERENCE AT TACOMA, WASH.

Our General Conferences provide spiritual visions to those attending. To see such a vision at a Conference is to lift up one's eyes to high peaks of challenge. But it is the vision of Christ especially, as he is transformed before us at these sessions, that makes the fellowship so sweet, the deliberations so harmonious and the blessings so exceeding abundant above all that we can ask or think. This was richly evident at the 1946 General Conference sessions at Tacoma, Washington.

The official paid registrations for the General Conference week totalled 1,164, making this the largest held in our history up to that time. A total of 1,037 tickets for the Saturday evening young people's banquet were sold, topping all previous banquet attendance marks by almost two hundred. On Saturday about 850 people were transported in 165 cars a distance of 74 miles to Paradise Valley, an elevation of 5,500 feet, in full view of "The Mountain" (Mt. Rainier). An amazing total of 793

box lunches were sold to these hungry pilgrims. Two thousand copies of the daily "General Conference News" were printed and distributed. In statistics, it was a great conference with spectacular attainments.

The threatened storm over the reorganization of the General Conference turned out to be a love feast of fellowship, in which unitedly and unanimously we made changes for a more effective denominational ministry. A new General Conference Constitution was adopted. The position of executive secretary of the General Conference was created with Dr. Frank H. Woyke as the new executive secretary. Rev. H. G. Dymmel was elected as the new general missionary secretary. Dr. William Kuhn was appointed as the assistant secretary to the executive secretary to assist with the Fellowship Fund and relief program.

Equally pleasant are the memories of Tacoma's flowers and mountain vistas, of the delightful fellowship with the genial people of the Calvary Baptist Church and with other Conference friends, and the inspiration of going forward with Christ and with people of similar faith in our witness to the Gospel!



Some of the 1946 General Conference visitors sitting on a hillside of wild flowers with Mt. Rainier in the background.

1960		JULY					1960
SUN	MON	TUE	WED	THU	FRI	SAT	
	3 P.O. 2-31	4 F.M. 8	5 L.O. 15	6 N.M. 23	7	8	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24 31	25	26	27	28	29	30	



1949 GENERAL CONFERENCE EXHIBIT



SIGNING OF THE SEMINARY CONTRACT

1949 GENERAL CONFERENCE AT SIOUX FALLS, S. DAK.

One of the most important decisions ever reached by a General Conference was recorded in 1949 at Sioux Falls, South Dakota, at the 29th triennial sessions. This was the decision to relocate our Seminary from Rochester, New York, to Sioux Falls, South Dakota. It was another evidence how marvelously God has led our conference through the years, sometimes in spite of our timidity of faith and personal objections. As we look back over the years, we can see how God has richly blessed this decision with the wonderful new Seminary building in Sioux Falls and how this forward step has united and enriched our churches beyond all expectations.

This was a thrilling General Conference which convened at the heart of the Dakotas in the midst of one of our strongest conferences. Attendance records were again broken with 1,575 paid registrations, with 2,200 people at the largest attendance in the Coliseum, and with 1,200 people at the youth banquet. The Coliseum with its spacious Annex for the exhibits gave us the largest and best meeting place for our sessions. Opportunities for de-

lightful, old fashioned fellowship were numerous.

Every General Conference focuses the spotlight upon our cooperating societies. The Woman's Missionary Union is seen in action with its uplifting programs, gracious teas and missionary receptions and its busy business meetings. The young people and Sunday School leaders hold luncheons and workshops and challenge their members with the great tasks ahead of them. The Baptist Men and Ministers' Fellowship provide opportunities for self expression at the sessions.

The city of Sioux Falls reserved its most golden key of welcome for our General Conference in 1949. This was done in the face of stiff competition from the Sioux Empire Fair and the big top circus. In return, North American Baptists at that time and since then have opened their hearts of appreciation and wonder to the beauty and civic advantages of the city, so that now Sioux Falls is enshrined in our hearts as the home of our Seminary and a place of unusual opportunities for denominational fellowship. Sioux Falls was an important turning point in our history!

1960 AUGUST 1960						
SUN	MON	TUE	WED	THU	FRI	SAT
☉ F. M. 7	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	☾ L. Q. 14	☀ N. M. 22	☾ F. Q. 29

1960 SEPTEMBER 1960						
SUN	MON	TUE	WED	THU	FRI	SAT
☉ F. M. 5	☾ L. Q. 12	☀ N. M. 20	☾ F. Q. 28	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	



1952 GENERAL CONFERENCE AT PHILADELPHIA, PA.

Our oldest church historically is in Philadelphia, "the City of Brotherly Love." We had intended to celebrate the Centennial Jubilee with the Fleischmann Memorial Baptist Church in 1943, but the World War changed our plans. We finally held our General Conference there in 1952.

It was a warm "brotherly" conference centered around the theme, "Love Divine, All Loves Excelling." With 967 registrations, the conference did not break attendance records. But the conference theme, music, addresses, deliberations and decisions all contributed to make this a really great General Conference for fervent fellowship that will be remembered by those who were in Philadelphia for many years to come.

The sanctuary of the historical Baptist Temple, where Dr. Russell H. Conwell preached for many years, gave the sessions a worshipful atmosphere. Our Church Extension program was launched at this conference in 1952. The devotional messages by Dr. Norman W. Paullin, pastor of the Baptist Temple, were highlights of those days.

Our advance in mission fields was depicted in the well planned Exhibit Hall, where the people also had a good opportunity to meet one another. The buses and subways going up and down Broad Street echoed with the talk and laughter of Baptist visitors. Even the Harvey House near the

hotels served as a Baptist rendezvous after the evening service to continue this pleasant fellowship. Twenty-four pulpits in Philadelphia and vicinity were filled by our pastors on the Conference Sunday.

This was the only conference in our history that experimented with a new schedule, opening on a Wednesday evening and continuing through the following Tuesday. It did not prove to be popular with our people, and therefore has not been repeated. For the first time in its history, the General Conference elected a layman as its moderator, Mr. Walter W. Grosser of Oak Park, Illinois, who served for two full terms through 1958. The Conference was brought to a grand climax as God's people in a large congregation stood to their feet in the closing session and listened reverently to the strains of Handel's "Hallelujah Chorus" sung by the Conference choir.

1960		OCTOBER						1960	
SUN	MON	TUE	WED	THU	FRI	SAT			
	☉	☾	☉	☾		1			
	F.M. 4	L.Q. 12	N.M. 20	F.Q. 27					
2	3	4	5	6	7	8			
9	10	11	12	13	14	15			
16	17	18	19	20	21	22			
23 ₃₀	24 ₃₁	25	26	27	28	29			



The Baptist Temple of Philadelphia, Pa., the meeting place of the 30th General Conference.



1955 GENERAL CONFERENCE AT WACO, TEXAS

The thirty-first General Conference at Waco, Texas, was bathed in the glory of God. It was a Spirit-guided conference, firmly in the controlling grip of the Lord Jesus Christ. The theme, "What the Spirit Saith to the Churches," illuminated the messages and strengthened the fellowship of God's people.

We had a boundless measure of Christian fellowship in Waco, Texas. The Southland and our Southern Baptist friends with their deeply spiritual atmosphere provided the setting for this fellowship. The facilities of picturesque Baylor University, the greatest Baptist University in the world, and the warm welcome and messages of Dr. W. R. White, president, and those associated with him on the faculty, as well as the use of the new auditorium of the Seventh and James Baptist Church at the invitation of its pastor, Dr. Charles Wellborn, kept our conference together and knitted us into one grand family for this week.

The registrations reached a high of 1,160. More

than 700 conference delegates and visitors were housed in dormitories on Baylor University campus. The University cafeteria with its air conditioned dining room was used by so many of our people that it reminded one of the old time sessions with their "common tables" and intimate fellowship together.

This was the greatest General Conference ever held for newspaper coverage and city-wide publicity. Featured articles and pictures in the newspapers amounted to 461 inches of total space or the equivalent of about three full pages of newspaper space. Conference leaders appeared on Waco's television program, "Better Living" (KWTX-TV).

This Conference provided thrilling hours of Christian inspiration such as the sunrise service at Cameron Park in the clear, crisp morning air, the Woman's Missionary Tea in a beautiful setting in the Student Union Lounge, the great Conference banquet with the young people in charge and with 860 people in attendance, and the singing of spirituals by the great Negro choir on Sunday evening. The new North American Hymnal songs were used at Waco, Texas, and the hymnal venture with its blessings to our denomination was launched.



1960		NOVEMBER						1960	
SUN	MON	TUE	WED	THU	FRI	SAT			
	☉ F.M. 3	1	2	3	4	5			
6	7	8	9	10	11	12			
13	14	15	16	17	18	19			
20	21	22	23	24	25	26			
27	28	29	30	☾ L.Q. 11	☉ N.M. 18	☾ F.Q. 25			



1958 GENERAL CONFERENCE AT EDMONTON, ALTA.

The 1958 General Conference at Edmonton, Alberta, was the greatest ever held in our history! Records were established that are bound to stand for some time and memories were etched in our lives that will linger with us for decades to come. Almost one-tenth of our entire denomination were eye witnesses to the marvelous glory of God in our North American Baptist fellowship at this Edmonton Conference.

The official registrations reached the high mark of 2,400 on Thursday morning of the Conference week, but we ran out of packets and registration blanks. Otherwise, the number might have soared to the 3,000 mark. At the opening service, the Jubilee Auditorium was crowded full with 3,000 people. The Sunday afternoon attendance at our closing missionary rally was estimated by the "Edmonton Journal" to have been about 6,000. Almost 2,200 cars were parked around the Jubilee Auditorium. Residents of the city said that they had never seen anything like this before, especially for a religious convention.

The Conference program was outstanding with the inspirational addresses, the colorful array of pageants and dramatic presentations, the inspiring number of musical groups and renditions, the luxurious facilities of the auditorium, the thrill of

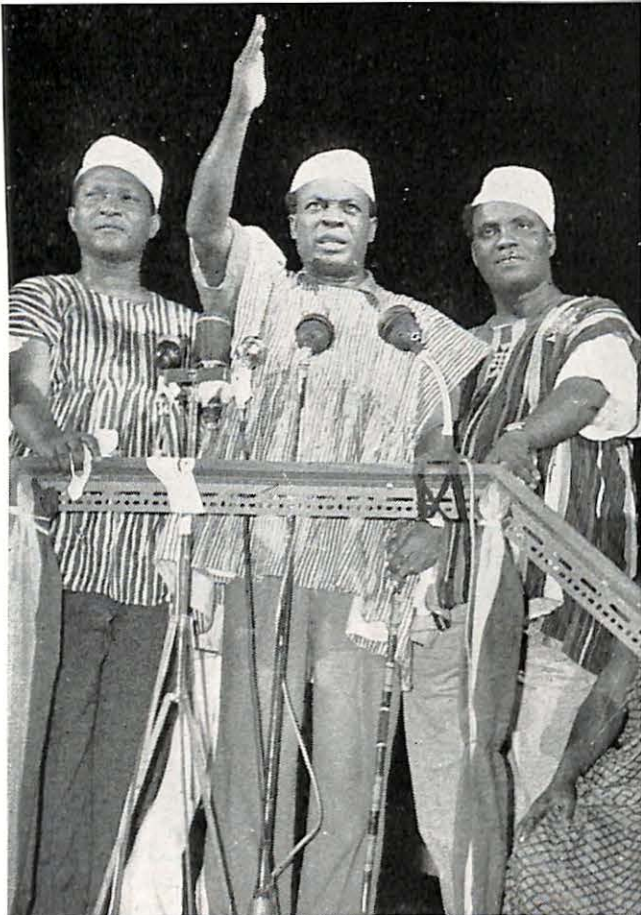
simultaneous meetings in English and German with large crowds at both gatherings, the thrilling Saturday afternoon picnic and the record breaking exodus of North American Baptists into the snow-capped Rockies and to Jasper and Banff National Parks after the conference. The blessings of our Baptist fellowship in Edmonton continued for days afterwards in these magnificent parks and on the Columbia Ice Fields, viewing the majestic grandeur of the mountains.

The important reorganization of our denomination was debated and adopted with amazing unanimity. That decision by the conference is already bearing fruit with more effective promotional work through the district secretaries, with the relocation of our Publication House to Forest Park, Illinois, and with the streamlining of work by our cooperating societies.

This was God's miracle, accomplished in our midst, by his grace exceedingly beyond our fondest dreams and man-made plans. As we continue in God's Word and fellowship with him, we are empowered to go forward hand in hand with others in the sweetest and most inspiring Christian fellowship!

1960		DECEMBER						1960	
SUN	MON	TUE	WED	THU	FRI	SAT			
☉	☾	☉	☾	1	2	3			
F.M. 3	L.Q. 11	N.M. 18	F.Q. 25						
4	5	6	7	8	9	10			
11	12	13	14	15	16	17			
18	19	20	21	22	23	24			
25	26	27	28	29	30	31			





United Press Photo

Prime Minister Kwame Nkrumah (center) waves to celebrating crowd after the British colony known as the Gold Coast ceased to exist and the sovereign state of Ghana came into being on March 6, 1957.

The World's Spotlight on Ghana

Ghana, the new republic of Africa, is making tremendous strides forward in every phase of its economic, social and political life. The basis of this program is to be found in the deep and broad stream of Christian culture, channeled into this land one and a half centuries ago.

By Dr. George A. Dunger, 1958-1959 Visiting Professor in Ghana and Seminary Teacher.

SEVERAL CENTURIES before the Pilgrim Fathers set foot on American soil, Portuguese navigators became familiar with the people of the African West Coast, among them the ancestors of the people of Ghana. Since that time, the people of Ghana have made history. They are making history now.

HISTORICAL CASTLES AND FORTS

History is very real in the "castles" and "forts" that dot the coast of Ghana. Portuguese, Danish, Dutch and English soldiers of fortune, enterprising business men and far-sighted government officers erected them during the times of expanding European trade and colonial ambitions. They served as strongholds against surprise attacks by Africans, as warehouses, as business centers, as government posts.

There is Elmina! This fort was built by the Portuguese in the early days of trade in the precious yellow metal—gold! Farther on there is Fort Amsterdam, overlooking the rocky coasts and surviving pounding surf and howling gale. At Accra stand Fort Usher and Fort James. And only a few miles along the coast lies Christianborg Castle, one of the later Danish forts, now recon-ditioned and re-equipped to be the resi-

dence of the Prime Minister of Ghana.

Aside from traders and government officers, many consecrated missionaries left lasting imprints upon the people and the land of Ghana. European and American Christians, aroused and challenged by the emancipation of slaves, sent men and women from their churches to witness in word and deed of God's love and salvation in Christ. They came alone and at times with freed slaves. They preached, taught, built and planted and—made the supreme sacrifice. Many of them survived only a few months, a few years at the most. Ghana's towns resound with the names and the deeds of these early missionaries, both black and white. Ghana has made history! Ghana is making history now!

GHANA'S PRIME MINISTER

In front of the Ghana Government House—at one of the cultural and political centers of Ghana where stand the Supreme Court, the Bank of Ghana, the City Library of Accra—the imposing statue of Prime Minister Dr. Kwame Nkrumah reminds everybody of advancing events. He is portrayed neither standing still nor sitting in a contemplative mood. He seems to be walking toward you, firmly, with

measured step. His head is held high, yet he seems to be gazing at the people he loves and guides.

Chiseled into the marble base are his words that burn themselves into the soul of every thinking and sensitive person: "THE LIBERATION OF GHANA IS MEANINGLESS TO ME EXCEPT IT MEANS THE LIBERATION OF AFRICA."

Here is a man who came from a humble family and from an out-of-the-way place, whose metamorphosis toward moral maturity and international stature took place on English and American university campuses as well as in the homes and party halls of simple folk—a man who now gently bestrides his nation and whose assuring shadow lies over all of Africa.

MODERN CHIEFTAINSHIP

It was at the Grand Durbar at Dodowa! Many, many chiefs had come to this historic battlefield to hear what their Prime Minister would have to say. They had come in the splendor of their dignity and power, and the symbols of their office accompanied them: umbrellas of state and the gold-covered staffs and insignia. Everybody was dressed in rich and costly Kente gowns. What a spectacle to behold!

Then Dr. Nkrumah and his associates arrived in their cars. Heart-stirring ovations rang out! He stepped out of his car, went over to the chiefs and greeted every one personally. Then he spoke. His theme was "The Dissolution of the Joint Provincial Council of the Chiefs." Here was no mere politician! Here was a statesman! Here was more than a statesman! Here was a great soul who spoke to the soul of his people.

Chieftainship must transcend tribal and provincial issues. The time for greater things was at hand. Patriarchal hegemony must give way to chieftainship representing Ghana to the world. Let modern and advancing chieftainship be expressed in and through the democratic ideals of his party, their party! Let the chiefs and the people work and pray and sacrifice for the young nation of Ghana, to honor the past, to redeem the present, confidently to anticipate the future.

The Prime Minister finished his address. Waves of applause filled the air. The chiefs stepped forward and thanked him. Dr. Nkrumah grasped their hands, slightly stooped over and visibly touched by the response of his chiefs. Only a man who had eaten of the bread of bitterness and tasted the cup of the joy of service could give himself to his people with such utter devotion and deep humility.

And now the spotlight shifts from the central personage and his associates to some of the cultural services and features which have achieved prominence in the life of the young nation of Ghana.

EMPHASIS ON EDUCATION

One of the more fascinating developments has taken place in the field of education. Schools established and operated by private and voluntary agencies—such as missions—became the concern and the institutions of the state. Thus education was placed under the over-all supervision of the nation.

More than that! Immense sums of money were channeled into the re-shaping of programs and facilities. Where missionary educators were qualified and in case they wished to continue in their responsibilities, they became government paid guest teachers and principals under the broadly advancing educational system.

Great and beautiful new buildings were erected. New libraries and laboratories were established. Additional staff members—faculty members from England, France, America, South Africa, for example—were appointed. At the Secondary Schools, equivalent to the last years of high school and the first years of college, cosmopolitan faculties teach and counsel the students.

At the annual festivities of Speech



MAIN ENTRANCE, COMMONWEALTH HALL

Education in Ghana has been placed under the over-all supervision of the nation, and immense sums of money have been channeled into the re-shaping of programs and facilities.

Day of Mfantsipim, a secondary school located in the city of Cape Coast, students rivaled one another in demonstrating their knowledge and ability by showing in a thousand different ways the wonders of nature in botany, zoology, chemistry, physics, electronics, optics. The noise, the odors, the sights, the sweat and the enthusiasm were of prodigious proportions! And here and there among the students moved the teachers, a gleam in their eyes, proud of their work and happiness written all over their faces.

When it came to the climax of the day—the evening address delivered by the Minister of Education, Dr. Ny-

lander, dignity, orderliness, even the sense of awe lay over the great auditorium and its throng of honored guests. All the faculty members and dignitaries wore their academic gowns. The meeting was presided over by an "Old Boy" (alumnus) who was dressed in a magnificent national gown, the traditional Kente.

Dr. Nylander spoke simply and directly on the three cardinal qualities of a college graduate: Command of Knowledge, Moral Idealism and Spiritual Depth. Here was a Ghanaian who threw the challenge of supreme performance to the students—and also to me who was to speak the following morning, Founders' Day, to the assembled guests when they would meet at the worship service in the Wesleyan Methodist Church.

That morning, seeing more than 1,200 people in the sanctuary, I thought of Dr. Nylander, the early missionary pioneers to these shores, and I took courage in the sacred memory of countless witnesses whose lives had been a demonstration of supreme performance and had given all, all, to their Master, even our Lord Jesus Christ . . .

UNIVERSITY COLLEGE OF GHANA

The University College of Ghana is an inspiration to everyone who sets foot on its campus. The magnitude of its concept is overpowering. The administrative buildings, the lecture halls, the libraries, chapels, common rooms, dining halls and residential halls are breath-taking in scope; yet designed and executed with a simplicity that is admirable. The University College occupies a site comprising five square miles. These are the departments: Geography, Geology, Zoology, Chemistry,



COMMONWEALTH HALL CHAPEL

The spirit of Christ-likeness on the university campus permeates both faculty meetings as well as the lecture rooms.

Education, Mathematics, Archaeology, Agriculture, Physics, Economics, English, Botany, Divinity, History, French Studies, Sociology, Phonetics; the departments of Engineering, Medicine and Jurisprudence are in the planning stage.

Many buildings and roads, residential halls, lecture rooms, laboratories and faculty houses are still under construction. The campus lies on the slopes of Legon Hill which for many generations was the land occupied by the Labadi people, simple folk making their livelihood by deep-sea fishing and farming. Now they have given this land to the nation—Legon Hill upon which their university stands as a testimony to everyone of the peoples' devotion, high educational standards and national greatness.

As in many other educational institutions, the faculty has a cosmopolitan complexion. The faculty of the Department of Divinity consisted of an English professor, the dean; English, Scottish, Yugoslavian, Swiss and American lecturers. And they represented quite a variety of Christian faiths and convictions: Anglicanism, the Presbyterian Church, the Greek Orthodox Church, the Baptist belief and way of life. Here was demonstrated God's grace. The spirit of Christ-likeness permeated both faculty meetings as well as the lecture rooms.

Broad and sweeping efforts are being made at adult education. Likewise Radio Ghana continues to make a great contribution in educating the people of Ghana by programs designed to provide information combined with advancing and responsible citizenship. Not so long ago Radio Ghana discontinued the regular 7 A.M. British Broadcasting Corporation programs and put on the air its own programs, emphasizing Ghanaian and West African news.

WELFARE PROGRAMS FOR PEOPLE

As far as social advancement is concerned, the people of Ghana, through their government, have initiated community improvement and welfare programs. Sanitation, disease prevention, better living conditions through citizen participation are some of the objectives. Of course, these programs also mean economic improvement and better relationships between the people of different locations and tribal groups. This, quite often, cuts across religious customs and issues.

A few months ago, when the heavy rains began, Accra, at first suffering from water shortage in the dry season, was now flooded in certain areas. This was due to the fact that the water accumulated without being able to run off freely into the sea. The shallow,



Kwame Nkrumah, prime minister of Ghana, Africa.

sluggish Korle Lagoon to the west of the city had overflowed! Old people still believe that this lagoon is inhabited by a fetish god who should not be offended. At the night of the flood Dr. Nkrumah appeared on the scene, wearing rubber hip-boots, carrying a hurricane lantern, investigating the situation himself.

The following day he and his government pleaded with the fetish priests of Korle Lagoon to permit city engineers to begin dredging in order to avoid health hazards for the people of Accra. Although the fetish priests had resisted similar attempts for years, they now consulted their oracle. The answer was: Yes—let the Korle Lagoon be dredged; the god of the lagoon would not be offended!

NEW LAWS AND SOCIAL CUSTOMS

A law passed only recently aims to make the family heads more responsible. Now a husband and father can no longer leave his family without providing adequate support, whether he lives with his family or works as a farm hand in one of the cocoa plantations on the central areas of Ghana, his family having remained in the Northern Territories. This man is required to care for his family, regardless of his location.

Again, there is a law which aims at

the abolishment of nudity, a condition still adhered to by many people, especially in the out-of-the-way places. This law encourages decent African or Western dress. Quite naturally, it involves many aspects of life: making, buying and use of cloth, tailoring, mending, washing and ironing, dress design and many other features.

In the August issue of the "Ghanaian," Women's Section, an example is given: "DRESS VITAMINS. Blouses are truly the vitamins of a woman's wardrobe. Like those food factors which maintain life in the human organism, blouses and skirts maintain the life of a budget conscious wardrobe. Even if your higher math is inept, it isn't difficult to figure out the simple addition of skirt plus blouse, plus blouse equals two entirely different outfits for work or fancy." This is illustrated by a set of four drawings showing a blouse and a skirt, the blouse variation being as follows: (a) with a belted Kente stole, (b) with Chanel beads, (c) with a Kente neck scarf, (d) with a Kente cummerbund belt and (e) for extra measure, flowers or roses under the collar.

Returning to legislation about family support and nudity, it seems at first glance that such laws are a bit drastic. However, the fact is that they have a definite educational value. Within two generations these laws will no longer be necessary. And how do older people regard these innovations? A community worker who is a graduate of the University College gave me this answer: "Whenever I go to a village, I try to win the chief and the old people first; the youth will easily follow. We cannot accomplish our work smoothly without the support of the old people!"

INDUSTRY AND AGRICULTURE

Regarding the industrial and agricultural development, a few facts must suffice, though page upon page could be filled with exceedingly interesting and worthwhile information. Agricultural advancement is rapid. This is expressed in the very numerous cooperative enterprises, chief among which is the Cocoa Marketing Board. This cooperative society—entirely Ghanaian—is erecting a skyscraper-like office structure in Accra, outshining such imposing buildings as the Ghana House and even the Bank of Ghana.

Gold is being mined by modern methods. Extensive manganese deposits are being worked, and soon large bauxite mines will feed their ore into aluminum producing plants at the banks of the Volta River. There is promise of greater diamond yields.

The enthusiasm and devotion observed in the schools is evident also in the agricultural stations, serving many localities. When visiting one of these

stations in the Trans-Volta Region, the manager said: "So-and-so will show you around." Expecting a boy to show me the way, I was happily surprised when after a few moments a "Miss Ghana Farmer" type of young lady appeared. She was dressed in a neat uniform, spoke excellent English and immediately began to explain to me in professional jargon the nature, purpose and accomplishments of her station.

Among many other things she showed me the "Poultry Processing" section. From clearly marked and classified eggs to the pure-bred Plymouth Rock! Incubation. Stages of raising the chicks. Charts. Diagrams. Records of illnesses. Countermeasures. Net results. The same was done regarding geese and turkeys, goats and sheep and cattle, the harvesting and processing of cocoa, groundnuts and bananas. Specimen animals are sold for a very reasonable price. The buyer has to give his name and address because, you see, these agricultural people have to know how their precious animals are faring!

GHANA, A HAPPY LAND

What about the network of communications? More and better roads are being built. Several weeks ago I drove in my coughing old "Zephr"—an English Ford—from Takoradi to Legon in about five hours. I believe one can go by air in just about forty-five minutes, and the cost is only around twelve dollars—certainly a feat of accomplishment in the West Coast of Africa! Railways are being extended. Soon spacious and most modern Tema Harbor will accommodate dozens of ocean vessels. And the roads teem with cars and trucks of every description.

How is all this possible? Aside from the hard-working and happy Ghanaians



COMMONWEALTH HALL, EAST COURT

The buildings of the University College of Ghana are breath-taking in scope, yet designed and executed with a simplicity that is admirable.

and their leaders, and beyond the contributions of the western nations in terms of loans, investments, technical and professional personnel, the basis of this progress is to be found in the deep and broad stream of Christian culture, channeled into this land one and a half centuries ago. It has taken much more than the missionary evangelistic method. It meant not only

evangelizing, but Christianizing. It meant the development of African Christian institutions!

This has made Ghana a happy land. This has made the Ghanaians a happy people. There is no consciousness of race or color! This is a delight for the Christian. Compared with many of the other areas of the African West Coast, Ghana is well-advanced. The Ghana Wesleyan Methodist Church is entirely self-supporting and self-directing. Likewise, the Presbyterian Church is an indigenous church. There is closest harmony between its members and officers and the relatively few American and European missionaries. The Anglican Church commands the attention and respect of the people, and the Roman Catholic Church spreads its influence here and there. Sects and cults have sprung up, but they are not excessive in number and influence, due to the common sense and hard working attitude of the people.

AT GOD'S COMMAND
A Study Course Book of Missions
and Missionaries.

94 Pages — Colorful Binding

By Prof. George A. Dunger

PRICE — \$1.00 POSTPAID
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of 10 copies or more.



COMMONWEALTH HALL, CENTER COURT

The University College of Ghana, comprising five square miles, is an inspiration to everyone who sets foot on its campus.

SPIRITUAL LEADERS AND PEOPLE

The spotlight has moved from one feature of attraction to another. Perhaps a less concentrated and a more penetrating light might have revealed hidden blemishes. Such a light would reveal blemishes regardless of nation and culture; no nation and culture is without them. However, Ghana is fortunate in that it has deeply religious and spiritual leaders and people. Even a semi-literate truck owner and operator portrays this fact when he painted over his cab the following words "Oh—Trust God Before Human Bean"—of course, he meant "human being." And that truck was followed by another great, big, lumbering truck which bore the inscription "LEAD, KINDLY LIGHT!"



Signs of the Gospel of Christ in front of the new Baptist Chapel in Ise, Japan.

The Struggle Between Shintoism and Christianity in Japan

It will not take much to fan the old spirit of emperor worship in Japan into a flame and to make Shintoism a state religion. Pray for our work and missionaries in Japan!

By Miss Florence Miller, Missionary to Japan

WHILE THE constitution of Japan declares that religion and state are to be separate from each other and that all religions are to be respected equally, Christians are beginning to be alarmed in Japan at the movement being spearheaded by the leaders of Shintoism and of the Ise Shrine in particular to make the Ise Shrine once again a government owned shrine.

BROADCAST ABOUT ISE SHRINE

I had heard of this activity but was not aware of the seriousness of it until recently. One day two men came from the CBC Broadcasting Company and requested an interview in which they wanted to hear my opinions regarding this movement. They said that a number of people were concerned lest the religious liberty of post-war days be gradually denied and the old pattern of State Shinto be established. The issue had become especially acute in view of the marriage of the Crown Prince which, of course, took place in a Shinto Shrine after the century old traditions of the past.

Furthermore, they were to visit the Ise Shrine among other places to report their marriage to the spirits of the ancestors, supposedly enshrined there. The broadcast lasted thirty minutes, and people from various walks of life were interviewed regarding this question of the Ise Shrine becoming a national shrine.

As I listened, I could not help but tremble, for the majority joined in with this movement and expressed their desire to see the old system re-established. The reasons they gave were varied. One said that he felt it would be easier to educate the young if there were a unified religion. Another felt that it was a state shrine

for hundreds of years and was an integral part of Japan as a nation. Another said that the shrine belonged to the Imperial family, since the very first ancestors of Japan are said to be enshrined there. (Actually the first ancestress is the Sun Goddess although one doesn't hear that mentioned much these days. They prefer to refer to the Imperial Ancestors).

VARIOUS OPINIONS OF PEOPLE

Since the Emperor is a symbol of the state, so should the shrine be. And since the government supports the emperor, why should it not support the

Imperial Shrine. One of the three sacred treasures of the shrine is the symbol of the Emperor's office, (the mirror, the jewel and the sword), hence you cannot separate the shrine from the Emperor System.

One of the members of the city council of Ise said that the Ise Shrine was purely Japanese and therefore should be preferred above other foreign religions. Some said that Shintoism is not a religion. It is simply showing respect to the ancestors, and, in the case of the Shinto Shrine, to the Imperial ancestors. Most of those favoring the movement were older people



SANCTUARY OF THE ISE CHURCH

The worshipful sanctuary of the Baptist Church in Ise, Japan, which was built with offerings by the Christians of Japan and with the aid of a small loan from our General Missionary Society.

who had been trained in that way of thinking. The younger generation does not seem to be particularly enthused about it. The Socialist party seems to be opposed to it, too, but they are still a minority.

I was asked to give some examples from my observations in Ise as to the reasons for Christians to be alarmed by the movement. Not being in Japan during the war years, I cannot speak for the past to say what may happen again. However, I know that even now, with the Ise Shrine independent of the state, that Christians living in Ise find themselves spoken of in evil terms if they do not go to the Shrine.

One believer was asked to make collections for the shrine because each household in the local district takes turns, it seems. When she declined, one of the neighbors said that she was no Japanese if she did not care about the Ise Shrine. She had better go and live in a foreign country! Some of the little school children were fearful lest they would be asked to bow at the Ise Shrine when they marched as a group on a city festival.

What would it be like if the shrine became a government shrine? Every good citizen, every resident of the city, every school child would feel compelled and possibly coerced to go there.

WEDDING OF CROWN PRINCE

The wedding of the Crown Prince and his visit to the Ise Shrine have enhanced it greatly in the eyes of the people and, in particular, of the people of Ise, for it is the pride of the city. I had just moved to Tsu before the royal



BAPTIST CHURCH, ISE, JAPAN

The attractive entrance to the new church at Ise, Japan. The sign at the left says: "Ise Baptist Church, Dedication Service."

couple came to Ise, but I returned for a day to get a glimpse of them and also to see how the city responded to them.

The streets were lined with school children waving Japanese flags. Adults, too, were there in great numbers. However, I was able to get a good view of the Crown Prince and his bride as they drove by in their car between the Outer and Inner Shrine. At three o'clock they were to leave from the Yamada Station by special train.

A platform had been built in front of the station from which they would greet the great crowd. At noon people began to gather in the empty court in front of the station. I joined them at 1:00 o'clock. I managed to get a fairly good place not too far from the platform. I set my camera and began the long two hour wait. The empty places behind me began to fill up and before long the policemen in front were ordering the crowd to sit down on the pavement.

I wondered why, because I preferred to stand rather than to squat, even though it was tiresome. But there was no choice, so I squatted on the pavement, too. To my right a large section of the crowd refused to follow the orders of the police and a little later they were moving like a great wave of the sea, pushing each other back and forth. I was happy then that my section had quietly obeyed even though my legs were going to sleep underneath me.

SEETHING SEA OF HUMANITY

But just as I was feeling glad over my fortunate state, the sea of humanity began moving towards me. Little children were crying as they were being trampled underfoot and old women were helpless as the crowd pressed upon them. I grabbed my camera and stood to my feet, hoping to get out of the way before I too got caught in the whirlpool, but it was too late.

Everybody was standing now and there was no way out, even though we were out-of-doors. The seething mass of human beings around me would not give an inch. After being jostled



JAPAN'S CROWN PRINCE AND PRINCESS

The Crown Prince and Princess of Japan greeted the crowds in front of the Yamada Railroad Station in Ise. They also came to Ise to report their marriage to the spirits of their ancestors, supposedly enshrined in the Ise Shrine.



Miss Florence Miller, missionary, serves "sukiyaki" in her home to Mr. and Mrs. Akasaka, Christian workers at the Ise Baptist Church.

back and forth for a time, I resolved that if I just get out of the crowd without injury, I would gladly surrender my place to anyone who wanted it for I valued my life more than a glimpse of the royal couple.

How I got out, I still am not sure, but I heaved a deep sigh of relief as I reached the outermost fringe of the throng estimated at 30,000 people. I stood there weakly content to see only dimly from my new vantage point, for at least I was safe here.

At exactly three o'clock the Crown Prince mounted the platform; his pret-

ty bride followed a few steps behind him. They bowed and waved to the crowd for about a minute and then disappeared into their special train. The crowd went wild at the sight of them. But in a few minutes it was all over and they began to scatter.

TO HONOR OR TO WORSHIP?

I wondered with what emotions and what attitudes the people were greeting the royal couple. Yes, they were curious as I was to see the famous pair. But it was far more than that. From the public address system came

instructions from the police department for the crowd to follow in greeting the Crown Prince. At first, the expression used was simply "seeing them off," but as the time came for them to appear the word use was "hohai suru," which means to worship. Before this, when we inquired of a policeman on which road the couple would travel, he told us to go to a certain place and there we could (ogamu) worship them.

How many of the people actually looked upon them in that way, no one can say, but the spirit and action of the crowd was far different from anything you would ever see in America if the president appeared. I could not



Nishigawa San, the new missionary's assistant in Kyoto, Japan. The faithful ministry of these fine Christian nationals will produce a strong indigenous church in Japan.

help but reflect a bit about the difference between the attitude of American citizens toward their president and the attitude of the Japanese toward the emperor and his family.

Wherein did the difference lie? America was built upon the belief that in the eyes of God all men are created equal and, though we must honor those in places of authority, the honor must not go beyond that due to a human being. I felt that the response of the people in Ise went beyond that. Was the old spirit of emperor worship still alive? It would not take much to fan that into a flame. If the Ise Shrine again becomes a government shrine, the fire will begin to burn.

Now is the time to pray that this step may not be taken. Now is the time to work in Japan, for who can say when the night will fall?



KYOTO CHURCH GROUP, JAPAN

The church group from Kyoto, Japan, gathered for an out-of-door baptismal service on May 17, 1959. Our missionaries, Rev. and Mrs. Fred G. Moore (right, back row), and Rev. and Mrs. Edwin Kern (right, back row), were interested witnesses.

ON CHRISTMAS day in a stable—similar to the place that Christ was born—one of his greatest witnesses was born in 1931. Twenty-eight years later radio station HCJB is broadcasting the Gospel around the world 24 hours a day, six days a week.

A half-finished, mud wall sheep shed in Quito, Ecuador, housed the studio and transmitter for the initial broadcast. At 4:00 p. m. on that Christmas afternoon the home-made, 250 watt transmitter sent out the message in Spanish of "the Lamb of God slain from the foundation of the world."

FIRST RADIO BROADCAST

This humble broadcast was the first venture into Gospel broadcasting on the mission field. It was the product of the vision and two year's work by Dr. Clarence W. Jones, Dr. Reuben Larson and the Rev. D. Stuart Clark.



HCJB TOWERS

The short wave towers of HCJB, "The Voice of the Andes," at Pifo, Ecuador.

Dr. Jones and Dr. Larson met for the first time in Chicago in 1929. In their discussion it was found that both felt the need of using radio on the mission field.

Dr. Larson returned to Ecuador where he was serving as a missionary. He and the Rev. D. Stuart Clark requested a broadcasting license from the



The Christian radio station in Quito, Ecuador, uses the call letters, HCJB, "Heralding Christ Jesus' Blessings."

Around the Clock . . . Around the World

From a city located on the equator in the Andes Mountains, the message of Christ is broadcast around the world, around the clock!

government. A special decree by the president of Ecuador was confirmed by their congress granting the license to the missionaries.

"VOICE" OF THE GOSPEL

While the two missionaries were preparing the station in Quito, Dr. Jones was founding the World Missionary Radio Fellowship, Inc. to obtain support for the new venture. The WMRF was incorporated in Ohio in 1931.

From this humble and unheralded beginning has grown perhaps the greatest "voice" of the Gospel in the world. Their testimony for the Saviour is literally heard around the clock, around the world . . . fulfilling their initials, "Heralding Christ Jesus' Blessings."

In 1931 HCJB was on the air two hours a day broadcasting in Spanish. Today they are on the air 24 hours a day, with the exception of Monday which is only partially filled. Languages broadcast are Spanish, English, Russian, German, Swedish, Quecha, French, Ukrainian, and Portuguese.

"The Voice of the Andes" uses seven

different broadcast frequencies (five short wave and two local long wave). Their English programs can best be heard in North America from 9:00 p.m. to midnight EST on the short wave frequencies of 19 meters (15:115 megacycles) and 31 meters (9.745 megacycles).

SEVEN BROADCAST FREQUENCIES

During the period, 1:30 a.m. until 5:00 a.m. the transmitters are beamed toward Australia and the South Pacific. The Baptist Hour is broadcast at 1:30 a.m. EST on Monday each week. In case this sounds like a poor time, note that when it is 1:30 a.m. Monday in Quito it is 4:30 p.m. Monday in Sidney, Australia.

English is broadcast ten hours a day, while Spanish is heard 18 hours a day on all or part of the frequencies. Of this Spanish time, 172 hours each week are devoted to cultural programs, such as news, typical and classical music, educational features, coverage of public events, and broadcasting of the Ecu-



BROADCASTING TO ALL THE WORLD!

Gospel hymns are broadcast in many languages over Station HCJB, "The Voice of the Andes," to the regions beyond via short wave.

dorean Congress. Every week about 70 Gospel programs in Spanish are aired. Of these 64 are produced by the staff of the station.

MANY LANGUAGE PROGRAMS

Their staff also produces 26 programs each week in the Russian language, 19 programs in German, five in Swedish, three in Quecha. Other sources provide five programs a week in Ukrainian, six in French, and six in Portuguese.

The Commission's Spanish language program, "La Hora Bautista," is broadcast at 3:00 p.m. EST on Sunday over two short wave and two long wave frequencies.

More than 37,000 letters a year come to "Casilla 691" which is their post office box in Quito. A staff of 20 people is needed just to answer the requests contained in the letters.

LETTER FROM RUSSIA

Perhaps no letter brought more joy than one recently received from Russia, which said, in part, "Hello, brothers and sisters in Christ. I am very glad to inform you that I am listening to your program which you have been dedicating to the work of the Lord for 25 years. We can hear you best at 8:30 in the morning on 25 meters. We listen to your reading and your songs which we receive with great joy. What a joy it is to serve the Lord! Please send me

your book. . . . Receive our greetings and please answer us."

As the power of the station and the popularity of the programming grew, several auxiliary services were formed.

The most notable of these include, the Radio Circle, the Bible Institute of the Air, Rimmer Memorial Hospital, and the Epp Memorial Hospital.

In 1931 there were only six radio sets in Quito to hear the first broadcast of HCJB. Not only did the staff want a worldwide audience, but of course they had a missionary vision for Ecuador. This led to the organization of the Radio Circle in 1934. Commercial radios were shipped to the stations and sold on time to interested Ecuadoreans.

Crystal sets, which pick up near by radio stations and do not require electricity, were later brought back from the United States by one of the engineers and 200 were distributed.

CHEAP RADIO SETS

In February, 1955, the engineers of the station staff began constructing small red and yellow metal pre-tuned radio receivers. These are very rugged and durable and will last several years without requiring service. These sets cost about \$17.50, of which \$10.00 is paid by the WRMF. Incidentally, the station prefers to see the sets on time —when the owner comes to make his payment, it gives the station personnel a chance to witness to him.

At present, there are approximately 2,500 of these radio sets in operation.

Many listeners of HCJB asked for literature that they might be able to study the Bible. In response to this need, the Bible Institute of the Air was formed in 1947. During the last 12



DEDICATING A NEW TRANSMITTER

A new transmitter for the "Voice of the Andes" at Quito, Ecuador, is dedicated to the glory of God before it is "aired" on its initial broadcast.



THE HARRY RIMMER MEMORIAL HOSPITAL

The new and modern Harry Rimmer Memorial Hospital at Quito, Ecuador, is operated by HCJB, "The Voice of the Andes," Evangelical missionaries and their families in Ecuador can avail themselves of the hospital's services.

years approximately 25,000 courses have been sent out to 33 different countries. Lessons translated into Russian were begun last year.

GOOD NEIGHBORS

HCJB's desire to be a good servant locally, as well as internationally, is shown by their physical and spiritual concern for their Ecuadorian neighbors.

They have an evangelism department which conducts mission Sunday schools and "Youth for Christ" rallies, ministers in the Penitentiary, and sponsors churches in surrounding areas. HCJB was founded by missionaries—it has not lost that missionary zeal.

The Rimmer Memorial Hospital, built in 1955, and the Epp Memorial Hospital, finished only last year, minister to the medical needs of the Indians in the Ecuadorean jungles.

The staff of the radio station now numbers over 160 with approximately half of these missionaries and half national workers.

INTO ALL THE WORLD!

From a city located on the equator in the Andes mountains, a band of dedicated Christians from all parts of the world are sending the Gospel into all parts of the world . . . to the Auca Indian in the Ecuadorean jungle . . . the persecuted Christian in Spain . . . the Australian under the Southern Cross . . . the suppressed Russian behind the Iron Curtain . . . all the world.

BAPTIST WORLD CONGRESS

Rio de Janeiro, Brazil
June 26 — July 3, 1960

HCJB TO ADD TELEVISION STATION

Leading the way for other missionary radio stations of the world, pioneer radio station HCJB in Quito, Ecuador, will soon begin using television to send "The Gospel of Light Through the Sense of Sight."

Through the efforts of Gifford Hartwell a complete television station dedicated to missionary work has been assembled and delivered to Station HCJB. The World Radio Missionary Fellowship, sponsors of HCJB, felt that Hartwell's experience and interest would help make the station a success and accepted him for missionary service.

With the help of the newspaper union, which asked the station to televise the industrial exhibit held in Quito, August 10-30, 1959, it's possible that the government will grant the new station a temporary 60-day permit to telecast programs. "We believe this will lead to a permanent license; therefore we want to go all out to make the first television transmission in Ecuador a success," Joe Springer, HCJB Television Director, stated.

Station HCJB will be the only television station—commercial or private—to broadcast in Ecuador at the present.

GIVE ME THYSELF!

Give me thine eyes, and I will make thee see
Lost, dying souls, undone in misery.
I'll take thy blindness and thy failing sight,
And give to thee clear vision—so through night
Of deep and dark despair, thou mayest see
The ones for whom I died on Calvary.
Give me thine hands, and I will set them free
For use, for time and all eternity.
I'll take thy shaking clumsiness that fain
Would lift some load—yet effort all in vain—
And make thee to break bread upon the shore,
To feed poor, hungry souls forevermore.
Give me thy feet, and I will speed them on
To those in darkness, those whose hope seems gone.
I'll teach those falt'ring, slothful feet to take
With measured tread the path that I shall make;
I'll lead thee on from place to place until
Thou'rt in the place of My appointed will.
Give me thy voice, and I will make thee sing
Praises to Me, your Savior, Lord and King.
I'll take thy stammering tongue and give to thee
Rich, firm, untrembling speech that speaks of Me—
Of how I bore men's sins in lowly shame,
How new life comes through trusting in My name.
Give me thine heart, and I will break its stone
And spread through thee a love that stands alone.
I'll take thy cold unyieldedness and leave
A melted heart, that for men's sins shall grieve;
Indifference will change and thou shalt move
In tenderness, compassion, pity, love.
Give me thy life, and I will cleanse its dross,
And make of thee a standard of the cross.
I'll take thy slackness—prevalent today—
And thou shalt blaze a trail along the way;
So souls in after-time will look and see
The Christ and praise his name for knowing thee.

The Seminary Goes to Church

Our North American Baptist Seminary considers the field work activities of the students as a significant part of their preparation to become our future pastors and missionaries.

By Prof. Roy Seibel, Director of Public Relations.



Seminary Student Donald Richter loves to preach and to expound the Word of God in student field work.

“OUR SCRIPTURE lesson this morning is found in the Gospel of John, chapter 15, verses one through ten.”

The minister addressed his congregation in a poised and dignified manner and proceeded to read the text in a low-clear voice.

The service continued in a reverent atmosphere of true worship. Every hymn and prayer seemed to move the service along to a significant climax of decision.

It was only after the service that the visitor noted that the pastor appeared to be rather youthful for his responsible position. The questions that this observation had raised in his mind, however, were soon dispelled as he visited with the pastor a few moments after the service.

STUDENTS AT WORK

“I am a student at the North American Baptist Seminary in Sioux Falls,” the pastor explained, “and ministering to this church as student pastor is my way of serving while I am learning.” “Furthermore,” he continued, “nearly half of all the men studying at the seminary are serving as student pastors in the Sioux Falls area.”

The type of training this young pastor was engaged in has assumed a great importance in theological training in recent years. Field work, as this training is now called, sends the student to work in our churches in order to relate the classroom study and research to actual life situations.

The practice of student field work is of great antiquity. In fact, it is much older than our oldest seminaries.

I Samuel records that Samuel learned the temple service by working under the supervision of Eli. As our Master stood at the pivotal point of all history, he not only gave personal instruction to his disciples but also gave them assignments in actual service in the field. His program of training combined instruction with practice.

In the early days of America the ministers were trained by assigning the student to work as an assistant to an older pastor. He learned his task in the same manner as an apprentice who worked under the supervision of a master craftsman. This was the only method employed by all the professions.

THE TRAINING OF MINISTERS

With the passing of time, colleges and universities were founded with the primary purpose of training ministers. The next move was the organization of theological seminaries that were designed expressly for the training of men and women for Christian service.

Along with the advent of the theological institutions of higher learning came the idea that it was essential for students to withdraw from active service in order to do full justice to the task of spiritual and academic preparations. In the course of the years, theological training moved from field work training to seclusion in the tower of meditation where the student could not be distracted from his task by the diversion of work in the church.

This history of training is paralleled in other professional fields. Only within the past fifty years has observation and actual practice as an intern been

considered an essential part of the medical doctor's training. Today, we are realizing that those who minister to the needs of the soul must have opportunity for practical experience in such a vital task.

In the past several decades, considerable progress has been made in giving the students basic training in the necessary skills of pastoral leadership by putting them to work in our churches. The first conference on field work in theological education was held in 1946 with twenty-five seminaries represented. Seminaries now recognize that the training received in working among our churches and youth camps constitutes a vital part of the minister's training.

SIXTEEN STUDENT PASTORS

Our North American Baptist Seminary considers the field work activities of the students, both during the school year and the summer months, as a necessary and significant part of their preparation to become our future pastors, missionaries, and youth leaders.

The sixteen students who served as student pastors during this past school year found in their experiences a bridge between the discussion of the classroom and the day by day situations in the church. The pastors were required to translate truths learned at seminary into the daily experiences of their people. What appeared to be a theoretical situation in the classroom suddenly took on flesh and blood and the seminary training leaped into life.

As the student pastor moves from

committee meeting to directing an evangelistic campaign, he has opportunity to confer with his counselor and professors for guidance in correcting mistakes he might have made. In re-evaluating the situation the next week in his class report, what seemed a perplexing situation may be seen in a new light, and slowly a wiser, stronger pastor emerges.

The student pastors traveled as far as 100 to 150 miles on a weekend to serve their churches which represented eight different denominational groups. Ten of the student pastors lived in parsonages on the field among the people they sought to serve. The diversity of outreach is in itself most valuable in broadening the student's perspective of the larger Christian fellowship, of which ours is a part. Working with such groups challenges the students to develop the skill of getting along with others and to cooperate in a broader program of the church.

A VARIED MINISTRY FOR CHRIST

Although some students did not serve as student pastors, all of them found opportunity to bring messages from the pulpit and to speak before youth groups. This is reflected in the fact that the students reported preaching 1,059 sermons during the school year. This means that the students delivered 30 messages every Sunday of the school year.

As the students laid aside their text



Student Pastor Milton Zeeb welcomes worshipers coming to the service of the Trinity Baptist Church, Sioux Falls, South Dakota.

books to enter the pulpits, it was not to preach for practice but rather to preach with a purpose. Each to the best of his ability sought to press the claims of Christ. Their ministry was not in vain for there were reported 58 confessions of faith in Christ. Stu-

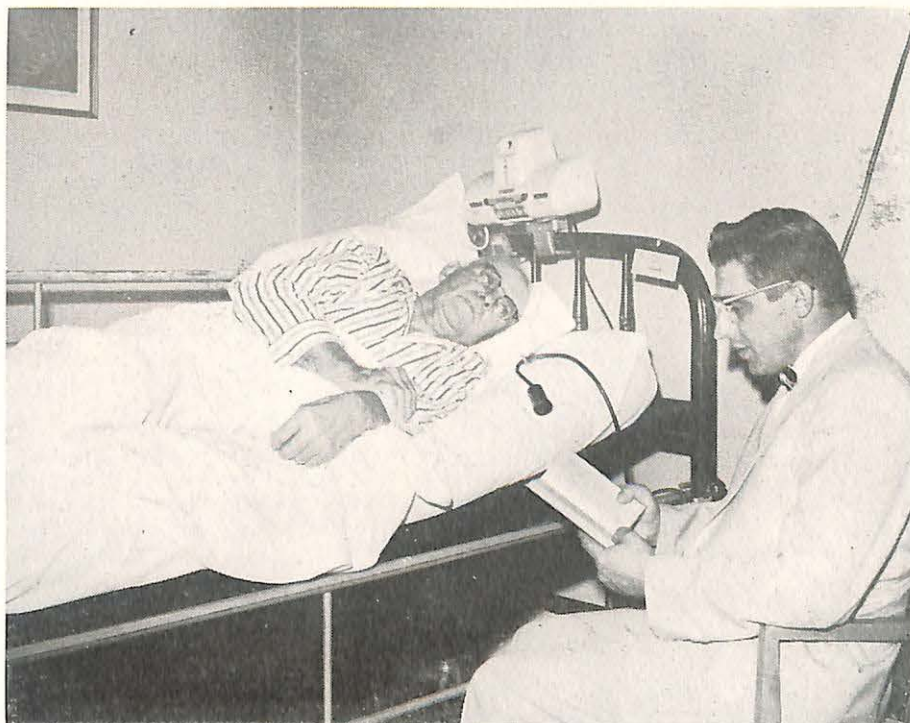
dents reported conversions every month.

Evangelistic effort is not confined to the pulpit proclamation, for students conducted two services per week in missions, city jail, and penitentiary. Encountering people in all situations and walks of life enables the students to see the universal scope of the Gospel's embrace.

Ministering to the needs of the people must necessarily go beyond the pulpit to personal encounter where the message of God's Word can be applied to the individual. The students conducted almost 350 interviews with those who were seeking spiritual counsel. In such moments, when the ministry is reduced to the personal level, the student can more deeply grasp the words of his professor in Pastoral Counseling. He is most grateful for the new dimension in seminary training which takes the seminary to church.

TEACHING AND PASTORAL MINISTRY

The present day ministry must seek a balance between pulpit proclamation and Christian education. It is for this reason that students are active in the teaching ministry of the church. Students reported teaching 441 Sunday School classes and conducting 182 youth meetings. In their busy schedule, they found time to serve as instructors in 27 teacher training classes. In this realistic setting, the student



Student Pastor Paul Siewert visits the sick in the local hospital and brings blessing and comfort from God's Word to a patient.



Seminary Student Carl Bieber serves as a young people's counsellor and gives guidance to youth meetings.

learns to evaluate the needs and limitations of the Christian educational program of a local church. He is able better to apply the basic principles of Christian education learned in his classes.

The minister's task is not complete when the church door closes behind him after a busy Sunday of preaching and teaching. The street in front of the church door leads to every house in the community. A good pastor follows the trail to these homes and seeks to relate the message from the pulpit to the specific needs of the home. Our students called on 1,571 homes this past year to average 43 visits per week.

Sometimes it is necessary to minister to the sick and aged in our hospitals. The severe trials of such deep waters often mellow the heart and make the soul more responsive to spiritual nurture and admonition. A good minister must learn to lead his people from their beds of pain into refreshing fellowship with God in the garden of prayer. In seeking to carry out such a ministry our students made 850 hospital and sick calls.

OPEN DOORS FOR SERVICE

The avenues of service in the ministry are without limitation and stretch as far as one dares to venture on the wings of faith. Students found opportunity to serve as directors of choirs, singing in choirs, and quartet teams. Still others participated in producing radio programs. Avenues of service were opened in the Crippled Children's

Hospital and in the School for the Deaf.

The open doors for service and training offered by field work in the churches provide the seminary student the invaluable opportunity to relate the work in the classroom to the needs and challenges of actual life situa-

tions in the churches. In this ministry, he can better clarify his aims in Christian service and enlarge his concept of the ministry to the churches of today.

No other spiritual exercise can better deepen the conviction of his call and the dedication to his God-given task. We thank God that our seminary has carried its training to the churches!

JESUS IS GOD

*Jesus is God! The solid earth,
The ocean broad and bright,
The countless stars, like golden dust,
That strew the skies at night;
The wheeling storm, the dreadful fire,
The pleasant, wholesome air,
The summer's sun, the winter's frost,
His own creation were.*

*Jesus is God! There never was
A time when he was not:
Boundless, eternal, merciful,
The Word the Sire begot!
Backward our thoughts through ages
stretch,
Onward through endless bliss,—
For there are two eternities,
And both alike are his!*

*Jesus is God! Oh, could I now
But compass land and sea,
To teach and tell this single truth,
How happy should I be!
Oh, had I but an angel's voice
I would proclaim so loud,—
Jesus, the good, the beautiful,
Is Everlasting God!*

—FABER.



Student Pastor Alvin Harsch makes "a sick call" in a home and reads from God's Word to members of the family.



PIONEER MORAVIAN HOME

The corner fireplace in the John Vogler House with furnishings typical of Zinzendorf's day.

ONE OF THE EARLY German biographies gives us the record of the birth of Count Nicolaus Ludwig von Zinzendorf as it was written in the family Bible by his devout mother:

BIRTH AND CHILDHOOD

"On May 26, in the year 1700, on Wednesday evening about six o'clock, Almighty God blessed me in Dresden with the gift of my first-born son, Nicolaus Ludwig. The Father of mercy govern the heart of the child that he may walk blamelessly in the path of virtue. May he allow no evil to have control over him, and may his path be fortified in his Word. Thus, that which is good will not fail toward him, neither in this temporal world nor beyond in eternity."

Six weeks later the father lay fatally ill of tuberculosis. His last words were spoken over his sleeping infant son: "My dear son, I should bless you who are already more blessed than I who am about to stand before the throne of Jesus."

There is no need of a discerning prophet to tell us that such prayers over the life of a new-born babe have the seeds of future greatness in them.

The house of Zinzendorf was numbered among the twelve noble houses supporting the Austrian dynasty. It was a distinguished family into which the count was born. But it was not his

noble ancestry which was the main contributing factor to his greatness. Rather it was the spiritual heritage found in the piety of his immediate family which was the most important element in molding and directing the life of Zinzendorf. He was the beginning of a new generation in which less and less emphasis was placed on family



Count Nicolaus Ludwig von Zinzendorf
May 26, 1700 — May 9, 1760

Count Zinzendorf, Crusader of History

A writer of hymns, worldwide evangelist, founder of a city, and a fervent leader of Christians, Count Nicolaus Ludwig von Zinzendorf was a crusader of history. The 200th anniversary of his death will be observed on May 9, 1960.

By Rev. Bruno Schreiber of Oak Park, Illinois

ancestry and nobility and more and more emphasis placed upon the Kingdom of God.

The first ten years of his life were spent in a country castle near Dresden, the ancestral home of his mother. In present-day terminology we would conclude that the young count was denied all the advantages of a normal childhood. Private tutors kept him from the company of other children in the classroom. The lack of interaction with children created in him an aversion for normal play life. He was a delicate, precocious boy who was surrounded with pious adults or left alone with his imagination. No wonder that he was attracted by older people and hence lived in an adult world.

SEVERE SPIRITUAL DISCIPLINE

One incident is indicative of his severe spiritual discipline. When the Swedes overran Saxony, a detachment of their army came to the castle to commandeer supplies. Bursting into the room where the six-year-old count happened to be at his customary devotions, they almost forgot their mission, so awed were they as they heard the boy speak and pray. The incident was prophetic of the way the count was to move others with the depth of his religious experience the rest of his sixty years.

In his tenth year he was sent to



The ordained count leads the Moravian Brethren in building Christian community at Herrnhag (the Lord's Grove). The Moravians pioneer in overseas missions.



The count and daughter Benigna visit an unnamed Moravian settlement in Pennsylvania. In a stable, Christmas eve, 1741, the place is named Bethlehem.



Count Zinzendorf goes through the wilderness on adventurous missions to American Indians. Once he is thrown from his horse—saddle and all—into a creek.



Beyond renewal of Moravian witness, Count Zinzendorf seeks Christian unity. In his final days he often speaks of Christ's prayer that all may be one.

CRUSADER OF HISTORY — COUNT ZINZENDORF, 1700-1760

the famous boarding school in Halle. Under the leadership of August Franke, the University of Halle became the real center of Pietist development. But in spite of the religious atmosphere in the school, young Zinzendorf was unprepared for the give-and-take of contact with other children. He carried with him a certain pride in his nobility as well as an extremely serious piety. It was impossible for him to join his fellow-schoolmates in boisterous fun and boyish pranks.

SCHOOL DAYS AT HALLE

Soon he became the target of ridicule and scorn which became a daily torture to his sensitive soul. His reaction accordingly turned to resentment, so that by his third year the authorities seriously entertained the thought of returning him to his family. Among the difficulties mentioned were disobedience, lying, hypocrisy, vanity and troublemaking.

After a consultation with the count's mother and grandmother, Franke's attitude toward Zinzendorf changed and he began to take a more personal interest in the boy. Zinzendorf later wrote of this experience and admitted that he gradually lost his passion to excel in everything and to satisfy himself with doing his duty. He developed a more natural and wholesome religious life so that by the time he left Halle he became a much more mature and adjusted youth.

Forgetting almost completely the unpleasant side of his training, he wrote to his uncle: "Now I am gone from dear Halle! I shall never forget it as long as I live, for there I learned that which can make me happy for time and eternity."

UNIVERSITY AT WITTENBERG

Although the count was sincerely pious and showed unusual interest in Bible study, no member of his family expected him to follow a strictly re-

ligious career. That was not a vocation for a nobleman. They were interested in having Zinzendorf receive training more specifically aimed toward a future career in state service. In fact, they were concerned over his lack of interest in such a calling.

Accordingly, he was sent to the University of Wittenberg where he was to major in jurisprudence. Nevertheless, he continued the study of theology which was still his first love. He loved nothing better than to be in the midst of a religious argument. It seemed incredible that an eighteen-year-old student should have been seriously regarded as a mediator in the theological dispute between Halle and Wittenberg. It was here that Zinzendorf joined "The Order of the Grain of Mustard Seed." Members pledged themselves to remain true to the teachings of Jesus and to conduct themselves accordingly.

MARRIAGE AND CAREER

After Wittenberg, there followed a "Wanderjahr" (a year of travelling) during which he broadened his education and preparation for state service. Because of his rank he was free to exchange opinions with many prominent persons. Although the travelling was planned for the purpose of stimulating his legal faculties, Zinzendorf was far more interested in meeting great theologians and religious leaders.

In spite of the pressure of his guardians to pursue a secular career, he felt destined for something else. The desire to follow a religious calling was becoming more pronounced and he began to realize that the tension between himself and his relatives was becoming more apparent.

He found a temporary respite from his indecision concerning his career when he suddenly found himself in love with a young countess, his first cousin. He sought the consent of her guardian and immediately made a formal proposal. She rejected him, however, in

favor of someone else and the experience left the young count heartbroken.

It must have healed quite rapidly for the following year he married the sister of his rival. It turned out to be a blessed union, for the Countess Erdmuth Dorothea von Reuss shared his Christian convictions. Moreover, she was also of a more practical nature. Her wise management eased the financial burden and even saved his property from confiscation. The marriage also set a pattern which was soon to become common in the Renewed Moravian Church: marriage to be entered upon because of a common devotion to Jesus Christ.

"JESUS, STILL LEAD ON"

The next five years were spent in Dresden where he became judicial councillor in the electoral government of Saxony. But he was hardly settled, when he began to hold religious services in his apartment on Sunday afternoons and soon attracted a growing circle of adherents. Personal evangelism, devotion to Christ and separation from the state church were emphasized.

In a letter he expressed a growing concern: "The oddity of it was that, though I was a preacher, and my heart lived entirely in the gospel, yet in obedience to my parents I must wear a sword and attend the administration." Out of this mood came one of his best known hymns:

"Jesus still lead on,
Till our rest be won,
And, although the way be cheerless,
We will follow, calm and fearless;
Guide us by thy hand
To our fatherland."

BEGINNINGS OF HERRNHUT

Since his work in Dresden did not require all of his time, he spent part of every year on his estate. In the meantime, the Pietist awakening had spread

beyond the confines of Germany bringing with it a renewal of persecution by the Catholic church. One of the best solutions was emigration for the evangelicals, particularly in Bohemia and Moravia, among whom were the descendants of the Unitas Fratrum (Unity of the Brethren).

Christian David, a leader of a small group of Moravians looked for asylum in Germany and came into contact with Zinzendorf. He was immediately sympathetic with the plight of these people and promised to find a place for several families, offering his own estate until a permanent place could be found.

Little did the count realize what a decisive moment it was to be for him. They named the spot "Herrnhut" (Under the Lord's Watch) and began the building of houses for the settlers. Knowing little or nothing of the history of the Moravian brethren, Zinzendorf looked upon these immigrants simply as religiously earnest people whom he was happy to welcome to the free atmosphere of his estate. Five years later, he had learned that much more was involved, and that he had not only a group of evangelical Christians but also a denomination.

FULL TIME CHRISTIAN SERVICE

After the death of his grandmother, it made it easier in the months following to gain his mother's approval for taking leave of Dresden and severing his connection with the Saxon court.

For the first time in his life he felt free to follow what he believed to be

his life work—that of religious leader, minister and evangelist. His energy was now boundless! Realizing the need for order and organization in the growing community, he faced the problem and difficulties in the Spirit of Christ and in cooperation with the leaders of the Moravian Brotherhood.

Deep religious experience does much to ease some of the ordinary frictions of living together, but it also creates other areas of irritation. After much prayer and work, it truly became a miracle of God that so many Catholics, Lutherans, Reformed, Separatists and many others could have been melted into one.

The strong feature of the community was their prayer life. One such plan was the hourly intercession, begun on August 27, 1727, by twenty-four brethren and twenty-four sisters, carried on without interruption for a hundred years. It was a program to which someone was engaged in intercessory prayer every hour of the day, always with specific projects and persons in mind.

WORLD-WIDE MISSION ENDEAVOR

Is it any wonder that the community grew! Within a few years, they established Brotherhoods all over Europe and directed a world-wide missionary program. Zinzendorf laid down exacting standards for mission service, and they could only be followed because he had the genius to infect his followers with his driving energy and enthusiasm. Although his missionaries

had to seek their own support and earn their own living there was never any lack of volunteers.

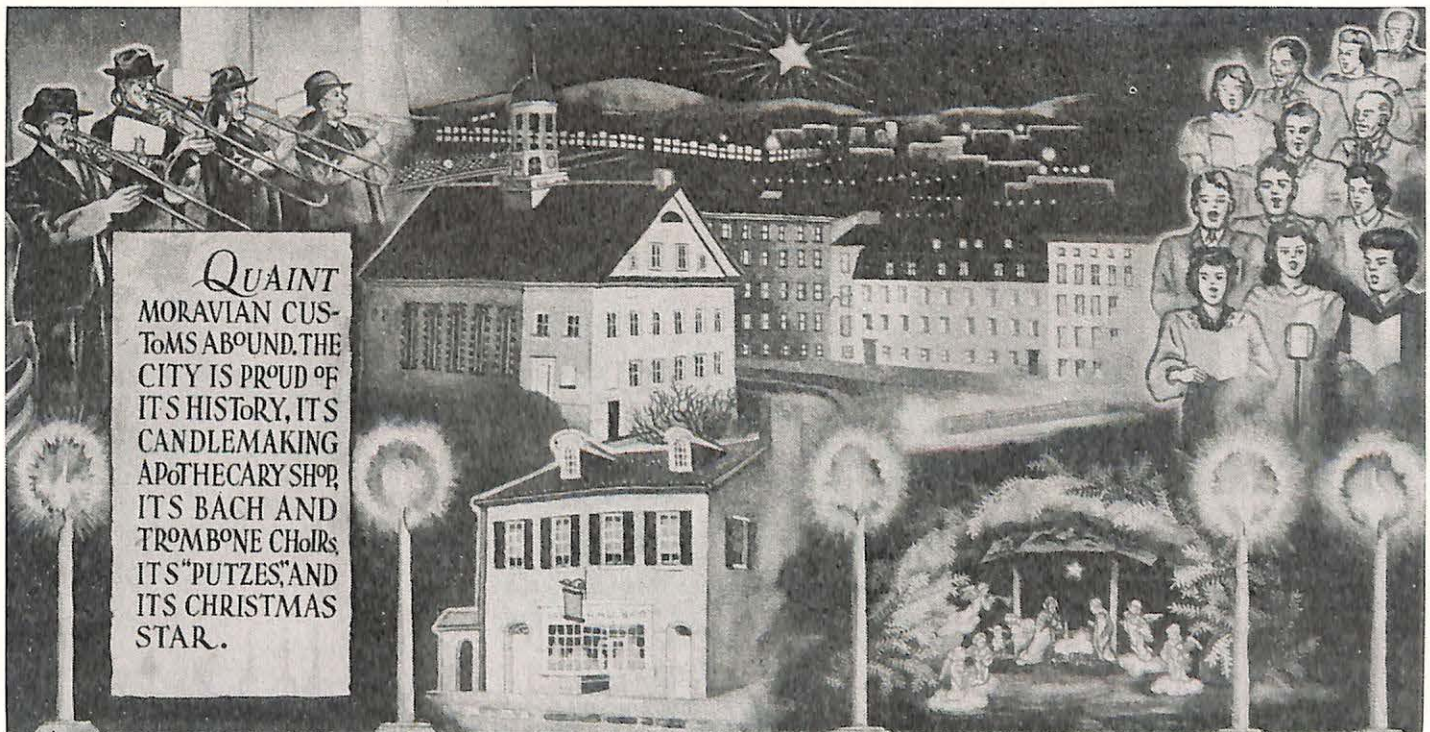
It would be incongruous to think that Zinzendorf and his Herrnhut enjoyed unhindered and uninterrupted progress. He had many enemies, both in the state as well as in the recognized churches. The petty jealousies of neighboring clergymen deepened the bitterness. Refugees were found in many parts of Germany, yet most of the blame for their fleeing their homes was attributed to the count.

The result was the lodging of a formal complaint against Zinzendorf and Herrnhut. A decree was issued by the elector of Saxony ordering the count to divest himself of his estates and leave the realm within three months. Fifteen years later, the king himself visited Herrnhut, was impressed by what he saw and forthwith revoked his banishment and restored his privileges.

During much of his life Zinzendorf travelled widely, organizing and establishing Brotherhood communities all over the world. He was largely responsible in helping immigrants to find homes in the New World, particularly in eastern Pennsylvania. On one of his trips he was instrumental in settling and naming Bethlehem and in helping to establish a system of education.

Like many ardent and zealous reformers, Zinzendorf developed a tendency toward fanaticism. As he advanced in years his followers noticed a growing domineering tone and a

(Continued on page 64)



BETHLEHEM, PA., FOUNDED BY ZINZENDORF

Adoniram Judson, Devoted for Life

The Story of a Great Missionary and of the Inspiration for the Baptist Jubilee Advance, in which Eleven Million Baptists Are Witnessing for Christ.

By Dr. John Allen Moore and reprinted from "The Commission."

ALTHOUGH he had been reared in a Christian home as the son of a conservative Congregationalist minister, Adoniram Judson became a freethinker early in his course of study at Brown University, Providence, Rhode Island. His idol was an upper-classman by the name of Jacob Eames, who took the lead in ridiculing conventional religion. The two young men were self-confident and ambitious. They spent many hours together discussing what profession would give fuller scope for their talents, playwriting or law and politics.

AN HONOR STUDENT

Adoniram was graduated by the University at the head of his class in 1807. Not having as yet any definite plans for his future, he returned to Plymouth, Massachusetts, where his father was minister, and there he opened a private school. In his spare time he wrote textbooks on grammar and arithmetic, which were published a few months later.

Dissatisfied with such a quiet life, he suddenly closed the school after it had existed for only a year, announcing to his parents that he was leaving home. He had just passed his twentieth birthday and he felt the time had come for him to see something of the world, "the dark side of it as well as the bright." As his distressed parents questioned him, it came out that Adoniram no longer believed in revealed religion, and this was almost more than they could bear.

Desiring to save his parents further pain and still determined on adventure, he rode away on horseback in the direction of Boston. Finally reaching Albany, he took passage to New York City on Robert Fulton's new steamboat, the wonder of the world at that time. Anticipating novel adventures in the period ahead, Adoniram adopted the convenient disguise of giving his name as "Johnson."

A BUDDING ACTOR

Not long after his arrival in New York he attached himself to a disreputable theatrical company which traveled from place to place. He had no intention of becoming an actor but desired to familiarize himself with the theater with a view to writing plays, in keeping with some of the plans he

had discussed earlier with Eames. Adoniram, along with other members of the troupe, escaped when he could without paying the landlord for room and board. After his conversion he retraced this tour and paid the old accounts.

He soon left the theatrical company and continued his journey westward. One night he stopped at a country inn. The only room available was next to that of a sick young man. The landlord expressed the hope that this would occasion Mr. "Johnson" no uneasiness. Adoniram grandly assured him that it would not disturb him.

A DYING MAN

But it did. Sounds came from the sickroom—the groans of the sufferer, the movements of those tending him. It was not these things that troubled Adoniram, however, but his own thoughts. The landlord had said that the sick man was young and that he might be dying. Was he prepared, a believing Christian confident of a blessed immortality? Or perhaps a freethinker, on the brink of a dark, unknown future?



ADONIRAM JUDSON

Baptist missionary to Burma, who was used mightily of God in the saving of souls for eternity.

Adoniram, although he fought with all his might against it, could not help but imagine himself that young man, dying. As a freethinker he was ashamed of these thoughts. What would his late companions think of him if they knew? What would brilliant, witty Jacob Eames think?

With the coming of the morning light Adoniram's old self-assurance returned, and with a shrug he rid his mind of the "superstitious illusions" that had possessed him during the sleepless night. He sought out the landlord and, assuming a manner of complete objectivity, asked about the sick man.

"He is dead," came the reply.

"Dead!"

"Yes, he is gone, poor fellow. The doctor said he would probably not survive the night."

"Do you know who he was?" asked Adoniram.

"Oh, yes," answered the landlord. "He was a young man from Brown University—a very fine fellow. His name was Eames."

UNDER DEEP CONVICTION

This was a stunning blow to Adoniram, and his life was never the same again. After some hours he was able to continue his journey—homeward to Plymouth. Under deep conviction and seeking the way of salvation, he was accepted as a special student in the new theological seminary at Andover, Massachusetts. A few weeks later he made "a solemn dedication of himself to God," and upon his return to Plymouth he joined his father's church.

Now as a Christian Adoniram began again to consider his lifework. Never one to follow the beaten track, he looked instinctively for some unusual service he could render for God. He was still exceedingly ambitious, as he had been before the country-inn experience, but in a different way. He received a call to the faculty of Brown University at the close of his first session at Andover, but promptly declined it; a year earlier he would surely have accepted it without a moment's hesitation.

"THE STAR IN THE EAST"

During his second year at Andover a tract fell into his hands which gave

direction to his life. It was a sermon entitled, "The Star in the East," by Dr. Claudius Buchanan, a chaplain of the British East India Company. The author told of missionary opportunities among the natives of India.

This sermon was the spark that kindled a fire in the soul of Judson which never went out. He was immediately fired with enthusiasm for foreign missions and read everything he could lay his hands on about conditions in the East. The book which influenced him most was an account of a government mission to the king of Burma by a British army officer. This book gave vivid descriptions of life in the Oriental land. The people were pagan, said the author, but they enjoyed religious toleration.

At this time no foreign missionaries had gone out from America. William Carey, the English Baptist and pioneer of the modern missionary movement, had reached India sixteen years before. Robert Morrison was in China, although it was doubtful whether he would be allowed to remain. Judson had surely heard of these and some others who had gone out from England; but there were none from America.

MISSIONARY VOLUNTEERS

Adoniram soon made his committal to foreign missionary service, entirely on his own, assuming that he was the only one thinking along such lines. It turned out that there were several others even there at Andover. Among them was Samuel Mills, who had led in the now famous "haystack prayer meeting" for foreign missions in 1806 and organized a mission volunteer band at Williams College, Williamstown, Massachusetts. Another student who soon came to Andover, Luther Rice, was also a member of the volunteer band. By that time, the spring of 1810, there were seven at Andover who were committed to foreign service.

Four of them who were graduating, and ready for appointment, offered themselves to the General Association of Conservative Congregationalists in Massachusetts at its meeting in Bradford that year. This resulted in the formation of the American Board of Commissioners for Foreign Missions, which appointed the four student volunteers as its first missionaries. The influence of Adoniram and the book he had read is seen in the choice of fields by the Board; Burma was listed first.

The same day on which Judson had presented the petition for the volunteer group to the General Association, he fell in love. He dined at the home of Deacon John Hasseltine, whose

BAPTIST JUBILEE ADVANCE

"Should there be formed a Baptist society for the support of a mission in these parts, I shall be ready to consider myself their missionary," wrote Adoniram Judson to a Baptist pastor in Massachusetts. The letter was sent after he and Ann Hasseltine Judson had requested immersion as Baptists by William Carey and his colleagues in India and thus were no longer able to serve under the Congregational mission board which had sent them to the Orient.

In a way this letter fostered the current Baptist Jubilee Advance in North America, for it inspired Baptists in Massachusetts to establish a missionary society. Soon similar societies sprang up in a number of states under the influence of Luther Rice, Judson's co-laborer who, having reached the same decision concerning baptism, returned to America to arouse Baptists in support of the Judsons. It then became evident that a general convention was needed to unite the efforts of all

the societies. The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, or the Triennial Convention, as it was commonly called, was born in 1814, and Judson was named its first missionary.

Thus the summons to the mission field brought Baptists of America together. With a similar spirit of cooperation, and in commemoration of that first organization on a national scale, 7 Baptist bodies in the United States and Canada are joining in a concerted effort to reach all the people of America with their Christian witness during the six years of Baptist Jubilee Advance. Having finished the first year, the Jubilee Advance program will culminate in 1964 with the celebration of the 150th anniversary of the Triennial Convention. This year's emphasis is "Evangelism through Bible Teaching and Training."

vivacious and beautiful daughter, Ann, served the table. It was love at first sight for Adoniram.

ANN HASSELTINE

As for Ann, she was disappointed at the taciturnity of one she had heard to be so outspoken and zealous in the new missionary enterprise; he kept his face practically buried in his plate and had nothing to say. Truth to tell, he was even then engaged in composing a poem to this dark-haired beauty, the loveliest girl he had ever seen.

Nancy, as she was called by her friends, was then twenty, a year and a half younger than Adoniram. Hers was not an easy decision to make when the proposal of marriage came soon thereafter. To accept it was assumed by all to mean leaving her beloved family and homeland forever to live among unknown dangers in the East.

Within a few months, however, the decision was made; she and Adoniram were married on February 5, 1812. They sailed with the other recruits a few days later. They were bound for India, expecting to secure passage on to Burma from there.

BAPTISM BY IMMERSION

They were cordially received by William Carey and his colleagues at Serampore. The Baptist missionaries were considerate hosts in every respect and in no way raised any question about

church membership or baptism. They were amazed, therefore, about six weeks after the arrival of the Americans, to receive a written statement from Judson and his wife requesting immersion as Baptists.

Adoniram had studied the question during the long voyage from America, and he could find no support for infant baptism in his Greek New Testament. He discussed the doctrine with Nancy during the voyage and afterward in India. At first she said that if he became a Baptist she would not; but finally, after studying the New Testament passages on the subject for herself, she was convinced.

They were baptized in the Calcutta Baptist Church. Luther Rice soon came to the same conviction and was likewise baptized.

MISSION IN BURMA

Meanwhile there was the problem of a field of work. Burma was out of the question, said Carey and all others with whom they counseled. The British officer whose book Judson had read could not have been more wrong than in reporting that there was religious toleration in that land of irresponsible despotism. The Burmese were regarded by their emperor as his slaves to be favored or dispatched at will.

English missionaries had attempted to establish work there; all of them had died or been forced to leave. The single exception was Felix, son of William Carey, who had evidently been

allowed to stay because he was married to a Burmese and because he did no missionary work except a little translation. He was in the process of passing into government service under the Burmese emperor—"shriveled from a missionary into an ambassador," said his father.

India was out of the question, too. In addition to the opposition of the East India Company to missions in general, the tense relations between America and England at this time would make it even more unthinkable that permission would be granted

"crazy old vessel" flying the Portuguese flag and bound for—Burma! They took passage on the boat, against the further counsel of all their friends.

They landed in Rangoon, then a straggly town with a population of eight or ten thousand. The people were often friendly enough, but officials were suspicious of foreigners. There were few European men in the country and the natives had never seen a white woman before.

The Judsons settled first at Felix Carey's house and began to study the Burmese language; Adoniram devoted

zayat, by the side of a busy highway. There he sat on the veranda day after day and called to passersby, "Ho, everyone that thirsteth for knowledge!"

This brought curious visitors into the *zayat*, to whom the missionary explained the Christian gospel. Adoniram also wrote tracts, printed and distributed them, and began, with Matthew, the translation of the Bible. Nancy opened a school for girls.

THREATS AND OPPOSITION

The first convert, Maung Nau, was baptized in June, 1819, six years after the Judsons arrived, and two others were baptized later in the same year. Government officials then began making serious trouble for the missionaries, and the converts were threatened. It became necessary to close the *zayat* and hold all meetings secretly.

Adoniram went to Ava, the capital, and presented a petition for toleration, but the emperor rejected it. This was taken by many to be the death knell of the mission. Other missionaries, who had recently arrived, left Burma proper, and only the Judsons remained in Rangoon. All services now had to be conducted with the utmost secrecy, behind closed doors, with never more than eight or ten persons present. Still there were a few coming for baptism, and a year after the acceptance of the first convert there were ten.

In 1824 the first Burmese War broke out and foreigners were imprisoned as potential spies. For almost a year Adoniram and Dr. Jonathan Price, another Baptist missionary, were in the infamous "Death Prison" in almost constant expectation of death. They wore heavy iron shackles, and at night their feet were elevated by a bamboo pole so that only their shoulders rested on the ground.

INFAMOUS "DEATH PRISON"

No food was provided for the prisoners and several of them starved to death because there was no one to bring them anything to eat. Although most of their possessions had been confiscated, Nancy managed to get food regularly to Adoniram and Dr. Price.

Day after day throughout the whole period she kept after various officials, seeking the release of the missionaries, or at least the mitigation of their sufferings. Without her faithfulness, courage, and ingenuity they would not have survived. Their execution was apparently ordered several times, but the pleas and bribes of Nancy saved them.

From the "Death Prison" the prisoners were removed secretly to a remote village, Oung-pen-la, the pur-



BAPTIST JUBILEE ADVANCE AT THE SEMINARY

Dr. M. L. Leuschner presents the denominational objectives in its program of the Baptist Jubilee Advance at a luncheon for students and faculty of the North American Baptist Seminary.

(the War of 1812 had already broken out, but this news had not yet reached India). Even the English missionaries had been able to remain in India only by establishing their mission in the tiny Danish territory of Serampore. Judson considered many possible fields in the East; he and Nancy made a long voyage to investigate the possibilities on the Ile de France (Mauritius). They found no opening; every door seemed to be closed.

ARRIVAL IN RANGOON

But they had to leave India soon. They had been denied even temporary residence permits and ordered out of the country. If they waited to be arrested, they would be shipped to England. The Judsons realized that they must take passage on any ship that was leaving port—for anywhere.

Adoniram haunted the wharves seeking a boat, but there was only one that was to leave any time soon, a

twelve hours a day to this. Even so it went very slowly, due to the extreme difficulty of the language and the lack of any literary aids.

LUTHER RICE

Luther Rice had returned to America to arouse American Baptists in support of the mission, and he remained to lead this work on the home front. He organized missionary societies all over the country and led in the setting up of a national organization for foreign missions in 1814. Named the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, the organization was commonly called the Triennial Convention because it met every three years.

As soon as they had a tolerably good knowledge of the language the Judsons began their missionary activities. Adoniram built a small shelter, or

pose being to execute them in connection with the initiation of a new military expedition from that place. The commander who had given this order, however, fell into disfavor at court and was himself killed before his plans could materialize.

During the six months of Adoniram's imprisonment at Oung-pen-la Nancy's services were even more heroic than before. She found the place with extreme difficulty and lived there with her infant in a storeroom so as to be near enough to serve her husband and Dr. Price. Soon she became deathly ill; and, in order to save their baby Maria, Adoniram was allowed to go from house to house in the village, still wearing his fetters and with the baby in his arms, begging nursing mothers to give a bit of milk to the child.

MRS. JUDSON'S DEATH

Toward the end of the year 1825 it became evident that the Burmese forces had been decisively defeated and the emperor sued for peace. Adoniram was used as interpreter in the negotiations and then set free. Nancy went to Amherst, which was under British control.

Adoniram was in the Burmese capital on official business when he received news which plunged him into deepest despair. Nancy had died! It was years before he recovered sufficiently from this blow to live a normal life again. Five months after the

BAPTIST JUBILEE ADVANCE THEME

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mother's death, daughter Maria died at the age of two. Earlier they had lost a baby son.

Shaken as he was, possessed of a grief he could not cast off, Judson sought release for a time in mysticism and extreme self-denial. He retired for long periods of fasting and prayer to the tiger-infested jungles. He gave all his wealth—about six thousand dollars—to the mission society.

PRAYER AND INSTRUCTION

But he did not allow the work of the mission to suffer because of his own melancholy. He dealt with inquirers, went on long mission tours, wrote and distributed tracts. When he was at home (for most of the later period this was in Moulmein) he gathered the local evangelists about him early each morning for a period of prayer and instruction before they scattered in all directions for their work.

Judson was much better grounded in the Burmese language than any of the other missionaries (there were nearly thirty in Moulmein by 1847), and he prepared an English-Burmese dictionary to help the new ones as they came. His chief work, however, and one which occupied much of his time for about twenty years, was the translation of the Bible into Burmese directly from the Hebrew and Greek.

The manuscript of the recently completed New Testament translation was saved during the "Death Prison" days by a stratagem: Nancy sewed it into a pillow for Adoniram, purposely making it so hard that the jailers would not take it from him for their own use. The Old Testament translation was finished in 1834, and the final revision of the whole Bible six years later.

A MISSIONARY'S MOTTO

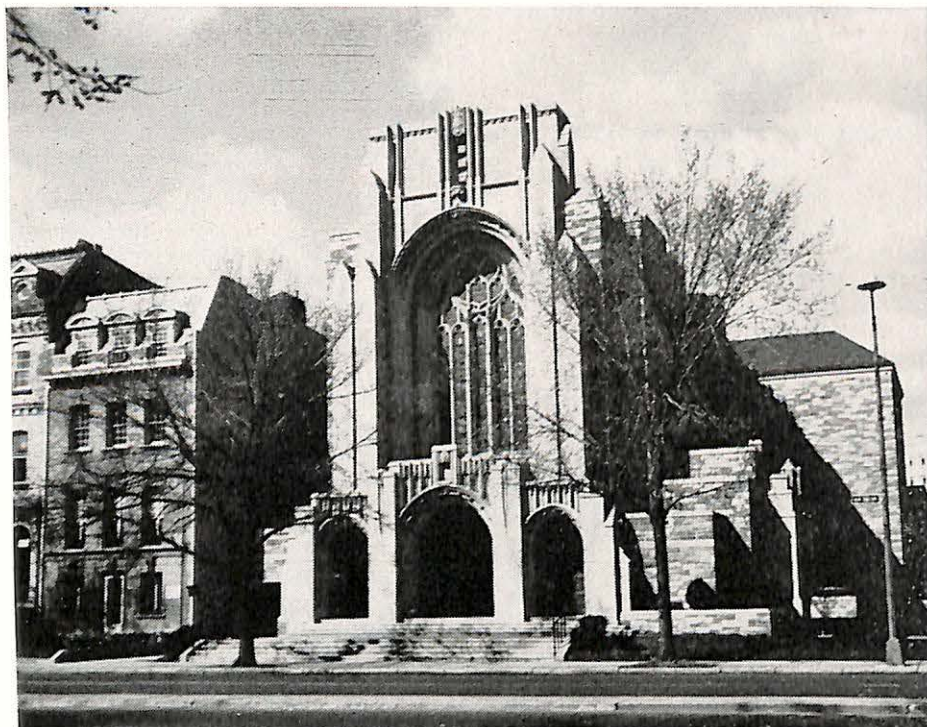
Judson gave himself without stint to this basic and necessary task, but his first love was personal evangelistic work and preaching. In Moulmein he regularly preached every day in the week. In 1847, three years before his death, he went again to Rangoon and labored under difficult conditions.

Writing once to his mission board concerning the qualifications for missionary service, Judson declared: "The motto of every missionary, whether preacher, printer, or schoolmaster, ought to be, '*Devoted for life.*'" Certainly it was his motto.



NEW LIFE FOR YOU

Dr. Leslie Chaffee speaks about the Bansa Baptist Hospital in the Cameroons, Africa, at the Laymen's Conference, Green Lake, Wis., which centered its program around the Baptist Jubilee Advance Program.



FIRST BAPTIST CHURCH, WASHINGTON, D. C.

Upon approaching the First Baptist Church, the visitor sees the impressive "Redemption Window" from the outside above the entrance.

Baptists in Church Windows

The story of the beautiful stained glass windows in the First Baptist Church, Washington, D. C.

By Dr. M. L. Leuschner, Editor of the ANNUAL

BAPTIST HISTORY shines through the magnificent windows of the two million dollar church in Washington, D.C. You might even call the First Baptist Church of our capital city a Westminster Abbey for Baptists. The bones of Baptist leaders are not interred there, but the story of their heroic lives and their witness for Christ are colorfully depicted in stained glass in this church.

WORSHIPFUL SYMBOLISM

The windows in this church with their rich symbolism, their historical setting and their glowing beauty must be seen to be fully appreciated. The First Baptist Church at 16th and O Street, N. W., ought to be placed on the list of places to be seen by Baptist tourists to the fair capital city.

As you enter the church, you are im-

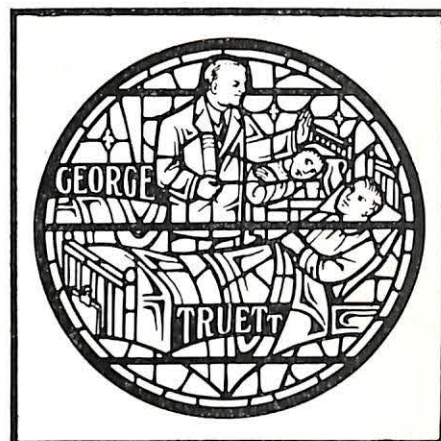
pressed by the worshipful symbolism of this temple of God. Dr. Edward Hughes Pruden has said: "We would not think of calling this an auditorium, but a sanctuary." Everything is designed to contribute to the worshipper's sense of God's presence and to remind him of his most holy faith. The interior of the church is constructed in the form of a cross, known among architects as the cruciform arrangement. The very dimensions of the sanctuary with its spaciousness reminds us of God's love for us. The blending of the windows and sanctuary remind us of the beauty of the Lord—the One referred to in Holy Scripture as the "one altogether lovely, the fairest among ten thousand." As Dr. Sizoo put it when he preached in this pulpit: "This sanctuary will make it easy for men to find God and hard for them to forget him."

But the most outstanding feature of this cathedral-like church is to be found in the windows, not only because of their beauty, but also because of the great messages which they preach. Through the repetition, the variety and the visual images available in the art of stained glass, these windows constantly proclaim the great heritage that makes our Christian faith vital.

The windows showing these Baptist heroes are set prominently along both sides of the church and are low enough to be studied carefully for their symbolism of meaning and message. They are grouped in pairs, according to particular interest or activity. For instance, there are two Baptist laymen, two missionaries, two authors, two preachers, two hymn writers, two spiritual pioneers, two translators of the Bible and two educators.

MISSIONARIES AND AUTHORS

William Carey (1761-1834) is shown preaching to the people of India. It is a deeply moving scene depicting this pioneer missionary with his boldness in declaring that we should "expect great things from God." Next to Carey is the



George Truett, one of the greatest Baptist preachers, is memorialized in one of the church windows.

window picture of Adoniram Judson (1788-1850), missionary to Burma, the story of whose life and struggles to make Christ known to these strange people is bound up with the Baptist Jubilee Advance now being observed by 19 million Baptists of North America. Thousands of Baptist young people have followed in the train of these great missionaries and have gone into all parts of the world winning people for Christ!

You will want to spend considerable time studying the windows of two outstanding Baptist authors, John Bunyan (1628-1688), author of "Pilgrim's Progress," and Alexander Maclaren, the first president of the Baptist World Alliance in 1905. The John Bunyan window reviews some of the familiar expe-

riences of Christian on his journey to the Celestial City. The warm colors of the Bunyan window, reflecting the bright sunshine outside, make this Baptist hero a close and saintly friend for the observer. Under Dr. Alexander Maclaren in 1905, the Baptists of the world assembled in Exeter Hall, London, England, for the first World Congress. Dr. Maclaren's "Expositions of Holy Scriptures" have been linked with the greatest biblical expositions as the most outstanding feat of sermon-making in our time. His books are still seen in ministers' libraries to this day.

BAPTIST PREACHERS

The windows dedicated to Baptist preachers are spellbinding. Both Charles Haddon Spurgeon (1834-1892), the prince of preachers of London, England, surrounded by young men in the window, and Dr. George W. Truett (1867-1944) of Dallas, Texas, holding a Bible in his hand, come brilliantly to life. Spurgeon was God's clarion ambassador who filled the Metropolitan Tabernacle with its seating capacity of more than 2500 to overflowing as he declared the whole Gospel to his great congregations. Truett was pastor of the largest Baptist Church in the world, but he also addressed thrilling crowds on the steps of the Washington Capitol and in 1939 on a hot Sunday afternoon spoke to 55,000 Baptists in the baseball park of Atlanta, Georgia,



SANCTUARY OF WASHINGTON, D. C.'S FIRST BAPTIST CHURCH

The blending colors of the windows and sanctuary in the First Baptist Church, Washington, D. C., remind the worshiper of "the beauty of the Lord."

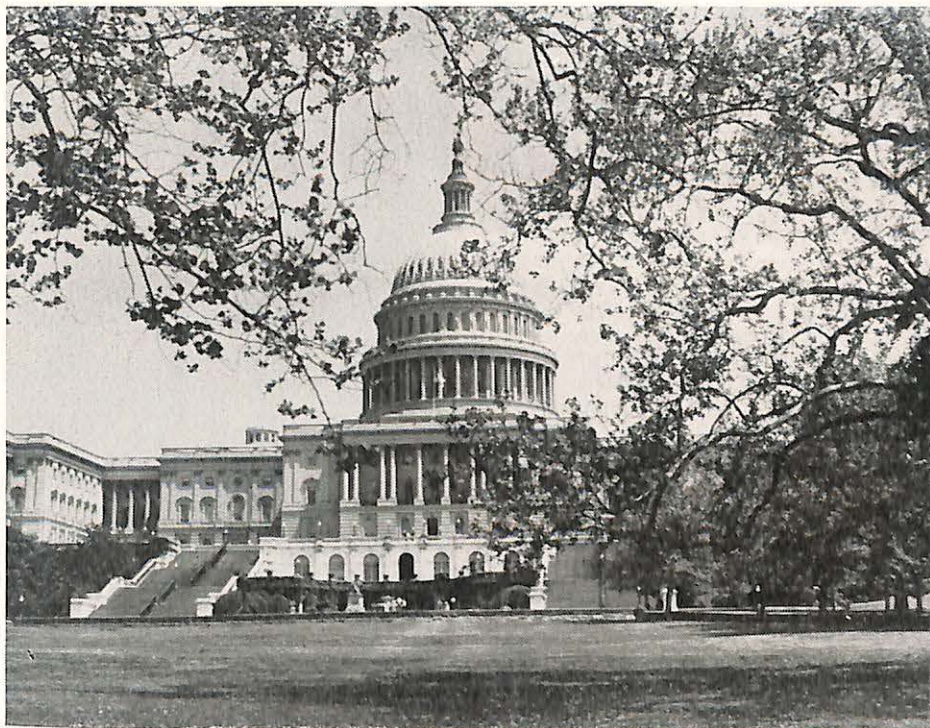
at a session of the Baptist World Congress. Theirs was inspired preaching with the hand of Christ's blessing on them!

Baptists have made monumental contributions to "a singing church." This truth is symbolized in the next two windows showing Samuel F. Smith (1808-1895) and William H. Doane (1832-1915). Smith is the author of the missionary hymn, "The Morning Light Is Breaking," and of "My Country, 'Tis of Thee." Doane was a great Gospel hymn writer who is known to us for such songs as "Tell Me the Old, Old Story," "Take the Name of Jesus With You," "More Love to Thee," and "Near the Cross."

RAUSCHENBUSCH WINDOW

I found the windows of Baptist spiritual pioneers especially intriguing. How we as Baptists can be proud of Roger Williams (1603-1683) and of Walter Rauschenbusch (1861-1918)! Roger Williams laid the foundations for a great deal of religious and civil liberty in America, especially in the founding of Providence, Rhode Island in 1644, which is depicted in the window. Walter Rauschenbusch, who grew up in a German Baptist home and taught in our Seminary in Rochester, New York for several years, blazed the trail for putting the Gospel of Christ into social action in all areas of life. Their influence is still felt today as dedicated, courageous men of God!

The two Bible translators, who have been illustrious Baptists and whose story is colorfully shown in adjoining windows, are Edgar B. Goodspeed with the open Bible in front of him, whose



THE NATION'S CAPITOL, WASHINGTON, D. C.

Washington, D. C., is the mecca for millions of American visitors and thousands of Baptists annually. But Washington, D. C., is also famous for its Baptist churches, especially the magnificent First Baptist Church.



The "Helen Montgomery Window" in the First Baptist Church, Washington, D. C.

translations and books on the Bible are known to millions around the world (and who is still living today), and Helen Barret Montgomery, whose "Twentieth Century Translation of the New Testament" is still widely used today. She was also the first woman president of the American Baptist Convention and an ardent and devoted Christian in the Lake Avenue Baptist Church, Rochester, New York.

EDUCATORS AND LAYMEN

The Baptist educators, pictured in two other windows, are Booker T. Washington (1858-1915) who founded and established Tuskegee Institute in Alabama as one of the outstanding schools for Negroes in the United States, and James Boyce, a devoted and scholarly member of the faculty of the Southern Baptist Theological Seminary, Louisville, Kentucky.

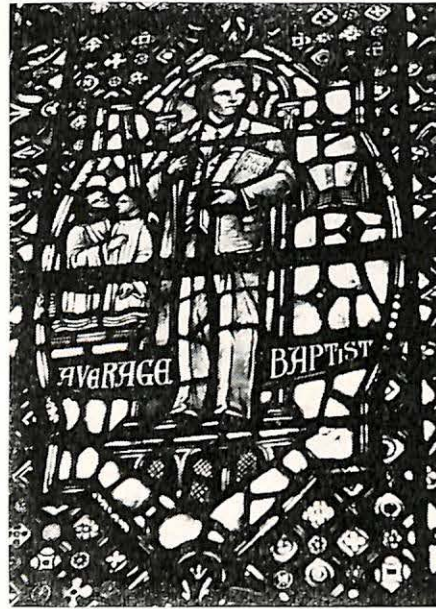
Baptist laymen are well represented in the windows with James L. Kraft, the Baptist "cheese man" whose little wagon with which he began his business is shown in the window, and William Colgate, the founder of the great soap company that bears his name and a Baptist witness of tremendous contributions and influence.

In the two transept windows the richness of this Baptist heritage is continued with such figures as Luther Rice, Baptist missionary to Burma with Judson and founder of the first Baptist foreign mission society; Kenneth Scott Latourette of Yale Divinity School, a scholarly author of missionary books; Russell Conwell, preacher of the famed Baptist Temple of Philadelphia, Pa., founder of Temple University and lecturer of "Acres of Diamonds"; George Washington Carver, outstanding Negro scientist, humble man of God and a genial friend of millions; Sam Houston, a thrilling figure in the exciting history of Texas and of America's pioneer days; B. H. Carroll, Southern Baptist teacher and

author; and Harry Emerson Fosdick, minister of New York's famed Riverside Church for many years.

AVERAGE BAPTIST

But the most unique figure in one of these transept windows is that of "Average Baptist," a person who is often forgotten and unsung. He is shown in this window with a bold testimony for Christ, with the message of God's Word in his hand, and with the glory of Christ showing behind him through the stained glass window. We need such Baptist witnesses today who come from the ranks of "Average Baptists."



The window dedicated to "Average Baptist" in the First Baptist Church, Washington, D. C.

This is only the beginning of a study of the symbolic windows in this church. The large Christian heritage presents outstanding leaders of the church throughout the ages. These figures in their windows, which begin with one of Augustine, and continue through Albert Schweitzer of Africa (you will love this picture of the famous missionary!) and of Toyohiko Kagawa of Japan, stand monumentally against red backgrounds and remind the worshippers that we are but one group of many that make up the Church of Jesus Christ. Martin Luther, John Calvin, John Knox, John Wesley, David Livingstone, Jonathan Edwards, Dwight L. Moody, Phillips Brooks and John R. Mott are among this representative cloud of witnesses.

REDEMPTION WINDOW

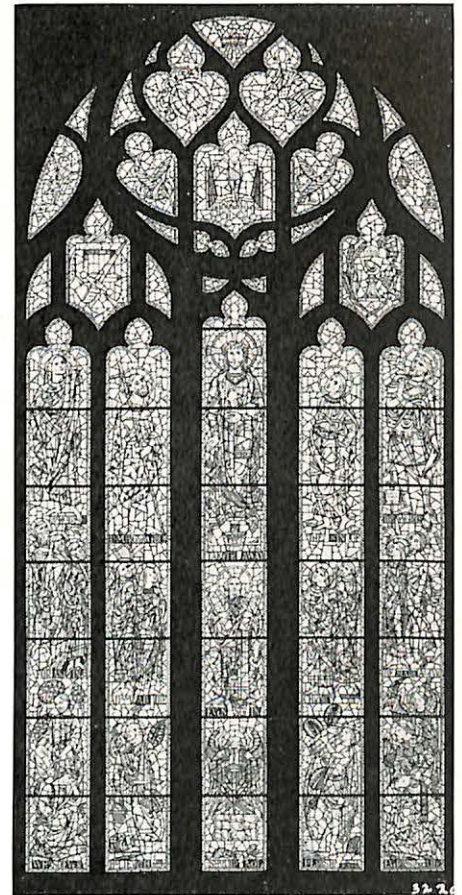
At the back of the sanctuary on the facade wall (the one seen outside from the front) is a large window of five

lancets with deep, rich colors. The theme of this window is the world's redemption through Jesus Christ as foretold by the Prophet Isaiah and as illustrated over and over again by the great men of the Bible. It is inscribed and visualized in three parts: "Behold the Lamb of God which taketh away the sin of the world," "For as in Adam all die, even so in Christ shall all be made alive," and "Whosoever believeth on him should not perish but have everlasting life." The figure of Christ in the center dominates the window, as he extends his eternal invitation of salvation to the many people who pass by there.

In the front of the sanctuary above the communion table, a glorious rose window enriches worship with countless Christian symbols relating to the death and resurrection of Christ.

FUTURE PLANS

The endless thought and study behind the preparation of these windows is largely to the credit of the pastor, Dr. Edward H. Pruden. Also behind these windows is the driving ambition



THE REDEMPTION WINDOW

This large stained glass window in the First Baptist Church, Washington, D. C., has for its theme the world's redemption through Jesus Christ.

and skill of Henry Lee Willet of Philadelphia, Pa., who for years had hoped to execute a great Redemption window in the nation's capital with the Gospel message.

Dr. Pruden recently wrote to the author about their plans for the future: "We have already ordered all the rest of the windows to fill out our great Christian series and the Baptist personalities, and therefore will have only the life of Christ to be completed in the years ahead. We also have a reproduction of the window in the Bunyan Church in Bedford, England, which was given to us by two laymen of our church. But this has not been installed since it is to be placed in the chapel which has not yet been erected."

WITNESS OF BAPTISTS

As we prepare to leave the beautiful sanctuary with the stained glass colors and the message of the windows still vividly impressed on our minds, we stop again to have a last look at "Average Baptist." He doesn't say a word in his church window, but he speaks eloquently of those millions of Baptists whose witness for Christ and the Gospel is now going forth into all parts of the world. With the rich and mighty heritage of Baptists in our possession and with the victorious Christ going before us, we as such Baptists must conquer in Christ's Name. Every average Baptist then becomes a conquering missionary for Christ in such a time as this!

SONG FOR THE AGES

(Continued from column 3)

front of that dwelling, the Reed City Chamber of Commerce erected a rustic wooden cross which, much as a similar one had four decades earlier, inspired him to write his last hymn in 1956.

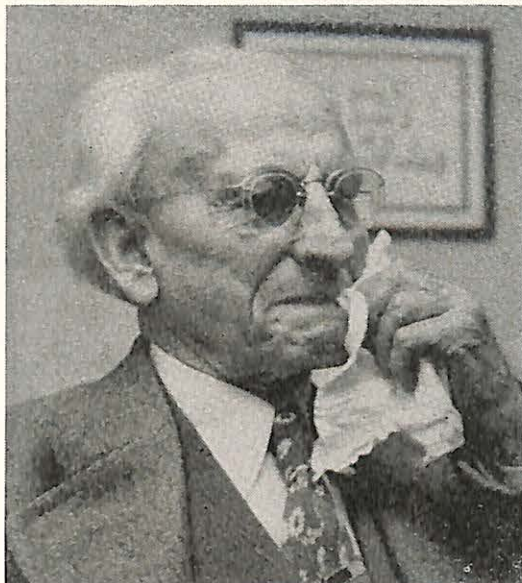
Last October (1958), at 85, George Bennard was called to the heavenly "home far away" he described in song. But the simple cross in front of his last earthly home remains as a symbol of the hymn which extended the ministry of a humble, dedicated evangelist to all corners of the globe.

The Old Rugged Cross

On a hill far away
 Stood an old rugged cross,
 The emblem of suffering and shame;
 And I love that old cross
 Where the dearest and best
 For a world of lost sinners was slain.

CHORUS:

So I'll cherish the old rugged cross,
 Till my trophies at last I lay down;
 I will cling to the old rugged cross,
 And exchange it some day for a crown.



Rev. George Bennard

THE CHAPEL SERVICE had begun simply with a few preselected hymns. Now an adult leader was asking the group of teen-agers to pick one of their favorites. Immediately a hand shot up. "The Old Rugged Cross," the boy volunteered. There was a murmur of approval, and soon the familiar words and rhythmic melody filled the room.

Only a few of the boys were watching the frail, white-haired man who stood before them in a worn tweed overcoat. As they swung into the chorus, his softly lined face tightened and he reached for his handkerchief to dab at a tear. It was then an amateur photographer snapped the candid picture above—a picture of George Bennard, who more than 40 years before had written *The Old Rugged Cross*.

THE PREACHER-EVANGELIST

Only later, when he was introduced, did the boys learn who their speaker was. He had come because he knew these boys, confined behind barbed wire in a sheriff's detention center, needed Jesus Christ as friend and Savior. But he didn't preach.

He just told them about his own troubled youth; how, at 15, he had gone to work in an Ohio coal mine to support his widowed mother and five sisters. He told how Christ had come into his life and had guided it ever since. It was a simple, conversational message, yet none of the boys stirred. Later the Protestant chaplain reported that as a direct result of the talk 37 of the 63 boys had come to him for counseling.

No doubt it had helped the Rev. George Bennard to be identified that

day as author of the boys' favorite hymn, one which pollsters still report is America's favorite by a wide margin. But although he wrote this and more than 350 other sacred songs, Mr. Bennard always considered hymn writing secondary to his ministry as a preacher-evangelist.

"Saving souls is my greatest thrill," he used to say. "That hymn's just runner-up." For well over half a century he traveled America, preaching in all but two of the 48 states. It was a hard life, and the material rewards were few. But it was his way of serving his Master.

As a young man, George Bennard had joined the Salvation Army and later led a brigade which traveled throughout the Midwest. Not until 1913, when he was 40 and a Methodist minister, was he inspired to write his best-known hymn. As he later described the experience:

CROSS IS CENTRAL

"I was studying about the cross, seeing it central in Christianity, when I remembered an old wooden cross I once had seen. The first 10 words suddenly came to me: 'On a hill far away stood an old rugged cross.' It must have been two weeks before I went back and finished it."

Though his hymn won international fame, George Bennard faithfully—and with little recognition—continued his itinerant ministry. He never really retired; he was past 80 when he accepted the opportunity to witness before the delinquent boys.

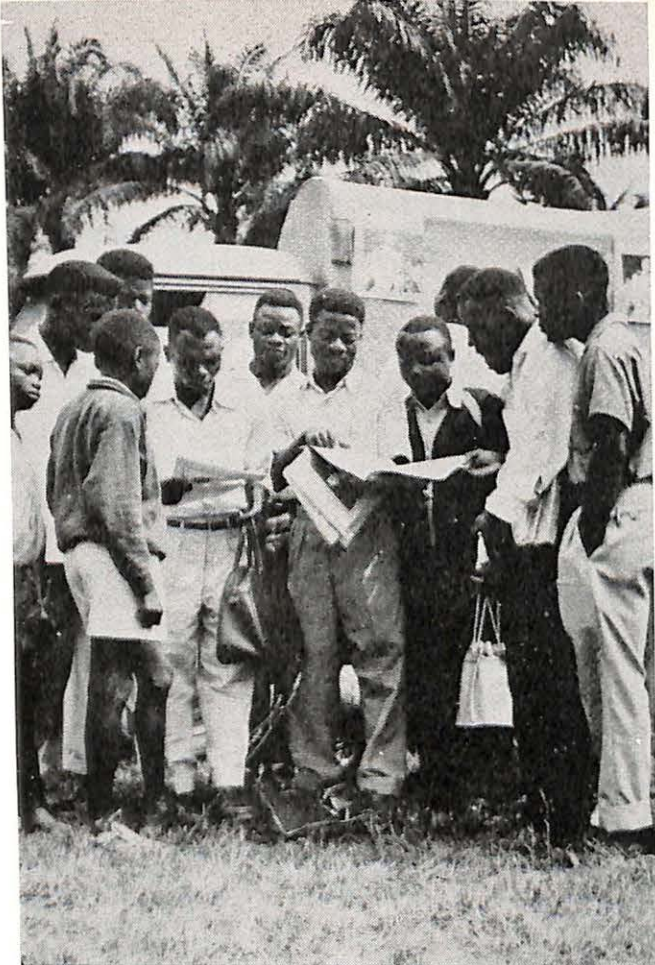
He and his wife did, however, settle in a modest home in the Michigan hamlet of Ashton, near Reed City. In

(Continued in Column One)

Song for the Ages

Story of George Bennard and the hymn, "The Old Rugged Cross."

From TOGETHER and used by Permission.



"GIVE ME A COPY, PLEASE!"

A distributor of **CHALLENGE** magazine swings into action as the latest issues are openly admired by Africans.

THE SLEEPY-EYED young man bent closer over his office desk, scanning once again the sets of photographs spread out before him. His shoulders drooped—the answer was not there. In the early hours of Sunday morning, he still had not obtained a suitable photograph for the cover of the magazine due to the printer on Monday. "Lord, somehow give us the right cover photo that will sell the issue and get the Gospel out," he prayed.

At the church service that day, the questing editor spotted two pretty little girls visiting from upper Nigeria. After the service, he got acquainted, then whisked them over to his office. He placed them on top of a desk and gave them his sunglasses to play with. The resultant photo of an 18-month-old and a 2-year-old girl gleefully trying on oversize sun glasses proved one of the best covers to date, and the happy editor watched the complete sellout of the issue.

THE VERSATILE EDITOR

Versatile Harold Fuller is no longer the photographer, layout artist, reporter, and headline writer, as well as editor, of *African Challenge*, the live-

ly English language magazine with a circulation of 150,000 copies a month in 22 countries. Since its difficult beginning in Lagos, Nigeria, in 1951, able English and African Christians

have been added to the staff to assist the editor. Their united efforts produce an attractive, practical, Christian magazine that is read by Africans ranging from prisoners to prime ministers.

Chief Obafemi Owolowo, prime minister of the western region of Nigeria, gave this compliment as he shook hands with the editor: "My daughters were looking over the city for more copies of the Christmas issue of the *Challenge* and it was sold out, so I had to give them my personal copy."

Most of the bright-cover, 16-page monthlies are sold by agents or on newsstands. Some schools use it for compulsory reading and then base examinations on it. About 70 per cent of the readers are students in Africa's bustling schools.

CIRCULATION OF 150,000

The boom in circulation from 25,000 in 1952 when Fuller joined the magazine to 150,000 now is ascribed to several important factors in the upsurge of Africa: the inherent interest of Africans in religion, the clamor for popular education sweeping the continent, and the magazine's policy of being a voice of African Christians



A front cover view of **AFRICAN CHALLENGE**

Challenge in Africa

This lively, English-language magazine with a Christian message has a circulation of 150,000 copies a month in 22 countries of Africa.

By John W. Sigsworth

(Reprinted from **POWER** With Permission).

speaking to the basic needs of Africans. A single issue may treat health, morality, Bible study, Christian biography, national affairs, and homemaking. In simple direct language leaders speak their opinions and factual articles give helpful information.

Eager readers devour the information and with it the article on Christian faith. The *Challenge* office has received as many as 300 signed decision slips in a month from regular readers. Moslems, Roman Catholics, and pagans are included in the reader response.

"Today I repent of my sins and accept Jesus Christ by faith as my personal Savior," wrote a Moslem. His sister had sent him a copy of the magazine.

Another Moslem wrote: "I have been reading the *Challenge* now for a year and have decided to leave Islam, for Christ. But my father said he will disown me, if I do so. Please, sir, what will I do now?"

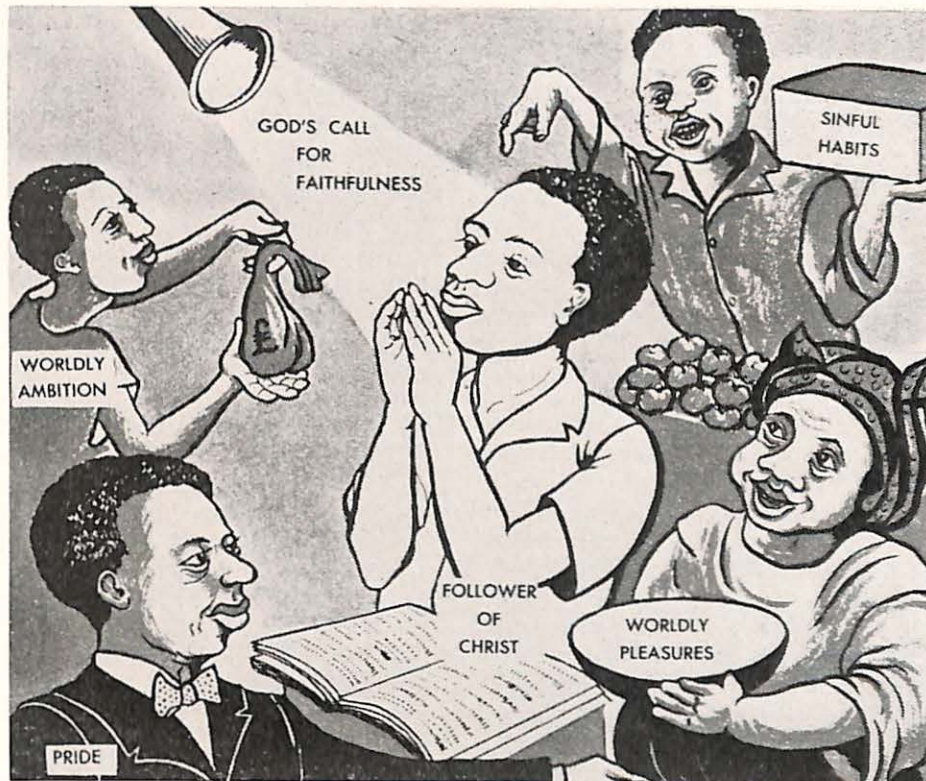
The staff answers many such questions, in personal replies and in its letters column.

BIBLE CROSSWORD PUZZLES

In one month 6,000 entries to a Bible crossword puzzle came in and another multiple-interest contest netted nearly 16,000 entries. Answers to a Bible study examination come in periodically.

Other readers react publicly to the article touching on the mysterious and ancient way of African life. An African Christian wrote: "I greatly thank Brother Luckson for the lesson he brought to many of us in the November issue about talismans and juju. In so many countries in Africa today, many who claim to be Christians fall victim of the said evils. Here in the Cameroons such beliefs exist, and many men, women, and children are still in bondage to fear and doubt about fetishes and other satanic powers. Thanks to Brother Luckson and the *African Challenge* for their untiring effort in helping to evangelize Africa."

New forces of evil, imported from the modern world, are rapidly becoming the greatest threat to African progress and stability, declare staff members of the *Challenge*. These forces are moral degeneration and atheistic communism, and both use magazines as a front-line weapon. Hundreds of thousands of newly literate Africans are buying their colorful, cheaply priced publications and being influenced by the vulgar and untruthful contents. As the conflict with Christianity grows more tense, Editor Fuller rings out his conviction that Christian literature can play a strategic role in the swiftly developing story of Africa.



A RELIGIOUS CARTOON IN "CHALLENGE"

This interesting religious cartoon bears the caption: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

EDITOR FULLER, A CANADIAN

The editor that God chose to lead the *Challenge's* battle for African hearts and minds is a slender, light-haired young man with printer's ink and missionary's tears flowing in his veins. His father and grandfather were editors of religious papers, and the missionary quality is also seen in Harold's father, William, who came from England to Canada to minister in neglected areas. Harold was born in British Columbia in 1925, and the family moved to Toronto, Ont., two years later, where his father combined evangelism with journalism.

Harold showed the paternal influence early in life. Often confined to bed with a weak heart, he sketched, scribbled, and designed a cover for a book he would someday write. At the age of ten, he asked Christ to be his personal Saviour and later announced to the family he was going to be a missionary.

The family doctor thought otherwise: "Better find some hobby for him; he will never be able to do much," the doctor advised.

ANSWERS TO PRAYER

But Christian friends, and God's will, doomed the prediction. A Christian lady sacrificed her plans for studying the violin and financed les-

sons for Harold. A missionary donated a violin. A talented violinist took an interest and sent Harold to a chiropractor friend who located the condition causing the heart weakness and corrected it.

Harold's health immediately improved, and at the call for soldiers he passed the tests of the Canadian Navy and served in the wartime North Atlantic convoy service.

Writing reclaimed his interest after the war and he completed a correspondence course with the Newspaper Institute of America. "The *Toronto Globe and Mail* bought my first feature—something on road safety," Harold laughingly recalls.

PRAIRIE BIBLE INSTITUTE

Free-lance writing continued while he attended Prairie Bible Institute for four years. During this period he became apprehensive about his pastime. "Writing became such an obsession to me that I feared it could take me out of God's will. So I buried writing as a career, trusting the Lord to resurrect it in his time."

Thus, when Harold sailed for West Africa in July 1951 for service with the Sudan Interior Mission, he looked forward to general missionary work.

Six months later, SIM officials were probing their files for a possible edi-

torial assistant on the staff of their new English-language magazine. They spotted Fuller's background and moved him to the magazine office. His editorial duties grew steadily to those of editor-in-chief of the *Challenge*.

GOD'S ASSIGNMENT

"I was thankful my obsession had not led me there," Fuller says. "God had assigned me. And when trials shook our young organization, I was confident I was in his will."

The busy editor scarcely had time to think about a home life, but the Lord also took care of that matter in his time. Lorna Parrott, a girl with a similar background to Harold's, came to join the staff.

"I fell in love with her as soon as



Many forces are contending for leadership in Africa—Moslems, pagan religions, and old tribal loyalties. But Baptists are growing, too!

she arrived," Harold confesses, "and our subsequent marriage proved how completely God matched us. My missionary circumstances had forced me to leave marriage entirely to God's planning, but I firmly believe that all Christian young people would save themselves many headaches and heartaches if they did likewise."

For training staff writers, the magazine has enlisted the aid of correspondence courses from Christian Writer's Institute in Chicago. Some staff members have traveled abroad for first-hand study.

YORUBA LANGUAGE EDITION

New developments of *African Challenge* have been a Yoruba language edition that circulates 50,000 copies and a series of illustrated semi-monthly leaflets in various tribal languages. They are designed to bring in the Gospel ahead of the tide of materialism and false cults now appearing in the English language. These Vernacular Illustrated Publications (V. I. P. they are called) go from printing presses into the outstretched hands of Africans milling about in the valley of decision. Fuller calls the publications "missions' modern missiles," and he believes that the greatest battles on the mission field are yet to be won.



Trevor Shaw (center) who first launched "African Challenge" checks press proofs with pressman and Sankai editor, Noe Kabeya.

PROMISED STRENGTH

One day when my burden seemed greater

*Than my body and spirit could bear,
Weighed down by the load, I faltered
Beneath my sorrow and care;*

*And I cried to the heedless silence
As I walked where I could not see:
"Where is the strength this is promised?"*

Where is the strength of me?"

*And suddenly out of the stillness,
A voice came clear and true:*

*"My child, you are striving to carry
A burden not meant for you,
And the thought of the years outstretching*

Before you has darkened the way,

*While the only strength I have promised
Is the sure strength day by day."*

*I took one step—and I found it
Quite easy, indeed, to take,
And the burden slid from my shoulders*

And my heart that was ready to break

Gave thanks that my eyes were opened

And my shoulders were eased of their load,

As I saw, step by step I was strengthened

To walk on the roughest road!

—GRACE NOLL CROWELL.

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Also Bible Study Textbook on "Colossians"

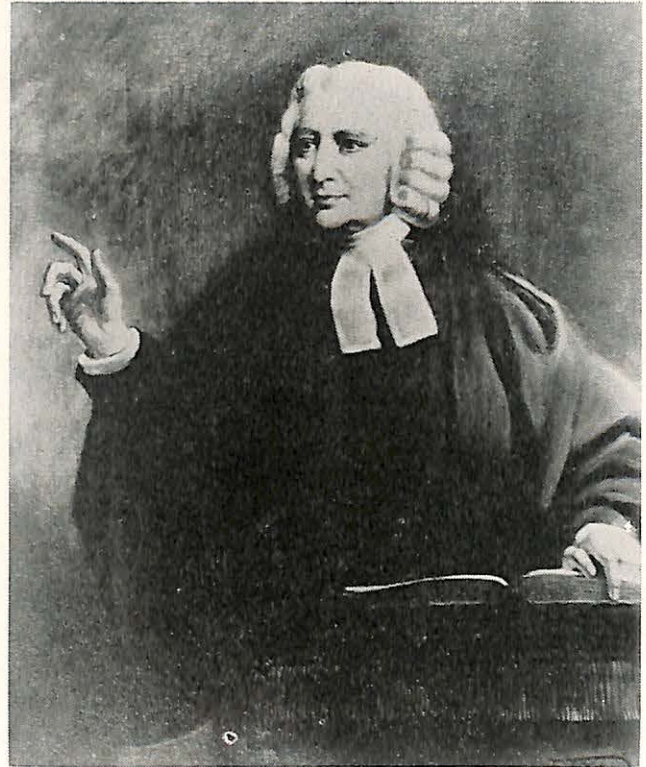
BAPTIST JUBILEE ADVANCE PROGRAM

Secure your packet from your pastor or write to North American Baptists, 7308 Madison St., Forest Park, Illinois

The World's Greatest Singing Saint

The Story of Charles Wesley and of the 6500 Hymns
that Flowed from His Poetic Heart.

By **Leslie R. Marston**, Bishop of the Free Methodist
Church of North America.



Charles Wesley from the painting by Frank O. Salisbury.

ONE MORNING in 1738 the brutal London mob that had gathered for the popular spectacle of public hangings at Tyburn witnessed a strange event. When the death-cart with its ten victims arrived below the gallows from its long parade from Newgate, an Anglican clergyman left his carriage and climbed upon the cart to be received by the convicts with deep and tender feeling. The prison chaplain would follow the clergyman, but the prisoners protested and the mob accommodatingly held him back.

"BEHOLD, THE SAVIOR"

For days preceding the execution, this young clergyman had visited the malefactors in prison, had counselled them, had prayed for them and, after instruction, had administered to all but one the Lord's Supper, for several had given evidence of a change of heart and of hope in Christ. Only last night the clergyman and a humble mechanic had suffered themselves to be locked in a cell with the doomed men to comfort and pray with them. And now he stands in their midst to bring them comfort and strength in these last tragic moments. In his Journal he wrote of them:

"They were all cheerful, full of comfort, peace, and triumph . . . None showed any natural terror of death: no fear, or crying, or tears . . . I

never saw such calm triumph, such incredible indifference to dying."

Beneath the gallows the clergyman sang, "Behold the Saviour of Mankind." To the account of the event in his Journal he added, "That hour under the gallows was the most blessed hour of my life."

The clergyman was Charles Wesley,

NEW PORTRAIT OF CHARLES WESLEY

This new portrait of Charles Wesley was painted by Frank O. Salisbury, well-known English artist, in connection with the 250th anniversary of the famous hymn writer. It was commissioned by Dr. Elmer T. Clark, American secretary of the World Methodist Council, and now hangs in the council's headquarters at Lake Junaluska, N. C., alongside Salisbury portraits of Francis Asbury and John Wesley. Charles was a brother of John, founder of Methodism. His anniversary was celebrated in 1957 by Methodists and others throughout the world. Charles Wesley was born Dec. 18, 1707, and lived in England. He wrote about 6,500 hymns, many of which are sung today. Mr. Salisbury has done portraits of recent British sovereigns and prime ministers, American presidents and other noted civic and religious leaders.

an Oxford graduate and Master of Arts, ordained to the Anglican priesthood. He had been on a mission to Georgia with his brother John under General Oglethorpe. Notwithstanding these facts he had found assurance of his own salvation only two months before winning to Christ these ten men condemned to the gallows.

The hymn he sang beneath the gallows that day had been written by his father, Samuel Wesley, and was one of the father's few literary fragments that survived the rectory fire at Epworth in 1709 when Charles was a babe of two years and his brother John, six years, was so miraculously delivered from the building "as a brand plucked from the burning."

AN OXFORD GRADUATE

In his early Oxford days, Charles had resisted John's effort to lead him to religious sobriety by asking, "What would you have me to be, a saint all at once?" But later when John returned from Epworth where he had been his father's curate to take his position as tutor in logic at Lincoln College, Oxford, he found Charles the leader of a small group of earnest Oxford religionists that had been dubbed the "Holy Club." Later, likewise in derision, these young men were called "Methodists." Being the senior brother and a natural leader, John soon replaced Charles as head of the group.

THE WESLEY BROTHERS

The Wesley brothers were systematic and rigorous in the duties of devotion and in good works, but knew not the inner peace and assurance of an indwelling Presence. John and Charles in their restless quest for holiness finally ventured with Oglethorpe to his Georgia colonies in the new world where they served as pastors of the rude colonists, and Charles also as secretary to Oglethorpe. Their religious and official efforts were valiant, but unsuccessful. Within a few months Charles returned to England, to be followed by John not long after.

The Moravians, already beginning their world-wide missionary thrust, had made contact with the Wesleys on the high seas *en route* to America and had greatly impressed John in particular with their piety and Christian composure in grave danger. Contacts were now made with Moravians in London, and the scholarly Peter Bohler exerted great influence in leading the Wesleys into the rest of faith.

CONVERSION OF CHARLES

Peace came to Charles on Whitsunday, May 21, 1738 while he was ill in the home of the simple mechanic who two months later would share with him the labor, now of love not law, of seeking the salvation of wretched men. Celebrating his conversion, a day or two later Charles wrote his first hymn. Not so well known in America, this hymn is familiar to English Methodists. It begins:

"Where shall my wondering soul begin?

How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?"

This hymn lacks the lyric lilt of many of Wesley's later hymns, but sets forth great essentials of the gospel with clarity and force.

SINGING AROUND THE WORLD

Three nights after Charles' conversion, his brother John experienced his own "heart warming" in Aldersgate Street a block away. About ten o'clock John and some friends came singing up the street to Charles' sick room. In his *Journal*, Charles records that John announced to him, "I believe." Interestingly enough, John's own *Journal* account of his conversion emphasizes "I felt . . ." Taken together, the two reports set forth John Wesley's synthesis of faith and experience.

Charles records at this point, "We

Second Printing of
NORTH AMERICAN HYMNAL
will be ready early in 1960!
ORDERS NOW RECEIVED

sang the hymn with great joy,"—evidently referring to his own conversion hymn, written the day before.

And that hymn started Methodism singing around the world! From the pen of Charles Wesley and out of his poetic heart there flowed sixty-five hundred hymns during the remainder of his long life. The quantity forbade high excellence in all of them, but enough of Wesley's hymns have survived the test of two centuries to establish the author in a major place in contemporary hymnals.

Checking the Wesley hymns of my shelf of nineteen recent hymnals of different denominations in America and England, I find that other than *The Methodist Hymn Book* of England (which alone includes 238 hymns by Charles Wesley), the thirteen books with author-index average twenty-one hymns by this famed hymnodist. The Protestant Episcopal *Hymnal 1940* includes eighteen of Charles Wesley's hymns—more than it carries of any other author save one.

WESLEY'S GREAT HYMNS

Note the inclusions of a few of Wesley's hymns in the nineteen hymnals:

1. All contain what has been called the greatest heart-hymn, "Jesus, Lover of My Soul." Henry Ward Beecher said he would rather have written this hymn than "have all the fame of all the kings that ever lived." Today's self-contained sophisticate may scorn its sentiment but we who are pilgrims and strangers here still find in it comfort in loneliness, strength for the journey, and hope for eternity.

2. All nineteen hymnals include what one writer has called Wesley's "lofty and glowing lyric on perfect love." "Love Divine, All Loves Excelling" is one of the noblest expressions in all hymnody of God as love and of what man through Christ may become.

3. Eighteen hymnals include that great hymn of the nativity, sung around the world, "Hark, the Herald Angels Sing."

4. Seventeen include Wesley's great hymn of the Resurrection, "Christ the Lord is Risen Today."

"A THOUSAND TONGUES TO SING"

5. Fifteen include "O for a Thousand Tongues to Sing," a swelling

paean of praise bursting from the heart of Charles Wesley on the first anniversary of his conversion.

6. Fifteen include "A Charge to Keep I Have." This sober challenge exhibits the Christian life as more than an initial conversion experience, for beyond that even there must follow a life of righteousness and holiness, with full dedication to a great cause.

The rapid blossoming of Wesley's poetic genius after his conversion is cause for marvel. "Hark, the Herald Angels Sing" and "Christ the Lord Is Risen Today" appeared only one year after his conversion; as already noted, "O for a Thousand Tongues to Sing" was written for the first anniversary of his conversion; "Jesus, Lover of My Soul" was published two years after his spiritual rebirth; that masterpiece, "Love Divine, All Loves Excelling" appeared within the first decade of his life under grace.

"WRESTLING JACOB"

In a class by itself is that stirring lyrical drama, "Wrestling Jacob." Its length hinders its general use, but the *English Methodist Hymn Book* carries twelve stanzas. Isaac Watts declared that this poem was worth all the verses Watts himself had written. Shortly after Charles' death at 81 years, John, then 85, was lining this hymn in a Methodist chapel, At the couplet,

My company before is gone,

And I am left alone with Thee,

this man of normally complete self-command broke into tears and, overwhelmed by emotion, sat down and hid his face in his hands. The congregation became silent, sensing the tragic drama in the breast of the revered saint.

In English usage "Wrestling Jacob" is now sung to music composed by Samuel Sebastian Wesley, a grandson of Charles and England's greatest organist of his generation, even as his father, Samuel, was of his generation.

MUSICAL GIFTS

For Charles Wesley's family was musically gifted to the point of genius. In fact, Charles alarmed the simple Methodists of London by managing subscription concerts in his spacious home, the artists being his two sons, Charles, Jr. and Samuel, both musical prodigies. London's elite, both nobility and literati, attended these concerts. After attending one of them, John wrote in his *Journal* these mild comments, "I was a little out of my element among lords and ladies. I love plain music and plain company best."

Three or four of Wesley's hymns have music derived from the composer of the famous oratorio, *The Messiah*. It is quite certain that Handel knew the Charles Wesley family, and some think Handel may have been influenced in some measure by the Evangelical Revival when, in the early years of that revival, he turned to writing sacred oratorios. *The Messiah* was written in 1742.

THE SINGING SAINT

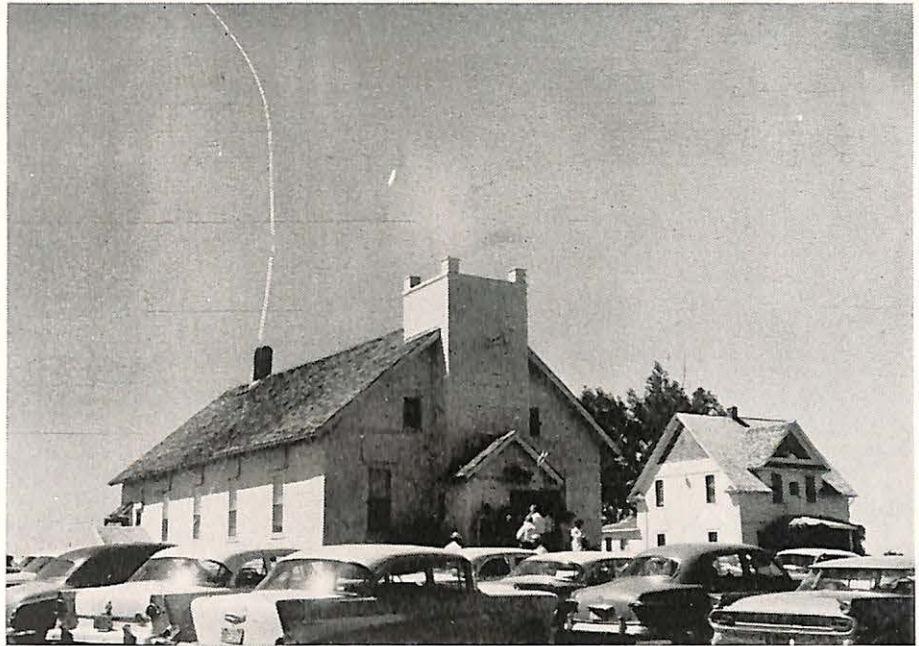
"And what shall I more say? for the time would fail me to tell of" hundreds of other hymns of Charles Wesley which are still in use. Withdraw the Wesley hymns from our evangelical heritage and our hymnody would be sadly impoverished. Not only do these hymns inspire the soul with music, but they also instruct the mind with Scripture, and stabilize the life with doctrine. Dr. Betts, authority on Wesleyan hymns, says, "There can hardly be a single paragraph of Scripture that is not somewhere reflected in the hymns of the Wesleys."

Before concluding, we must view "The Singing Saint" again at infamous Newgate, nearly a half-century after the incident introducing this sketch. The Upper Room has just published a booklet, Charles Wesley, the Singer of the *Evangelical Revival*, written by the historian of Methodism, Dr. Elmer T. Clark. Therein it is stated that one of Charles Wesley's last publications was a tract, "Prayers for Condemned Malefactors," upon one copy of which the author had inscribed, "These prayers were answered, Thursday, April 28th, 1785, on nineteen malefactors, who all died penitent. Not unto me, O Lord, not unto me." Charles Wesley was then seventy-eight years of age!

THE POWER OF HYMNS

Charles Wesley lived and died an Anglican clergyman, as did his brother John. Of the two, Charles was more exacting in his adherence to the Church of England and resisted every move of the Methodists toward separation. No doubt his influence on John was an important factor preventing the breaking away from the Church of the United Methodist Societies during the lifetime of the brothers. But today Charles Wesley belongs not to Anglicanism or Methodism but to all Protestantism, throughout which his hymns are a powerful evangelical force.

Widespread use of Wesley hymns, with attention to their Scriptural grounding and evangelical bearing, should increase the impetus to revival and emphasize afresh the great central truths of the gospel.



The Church by the Highway, also known as the Germantown Baptist Church near Cathay, N. Dak., of which Rev. Gordon Voegelé is the pastor.

The Church by the Highway

A Tribute to the Germantown Baptist Church of North Dakota
Which Celebrated Its 75th Anniversary in 1959

Would that you could speak little church and tell us
The biography of your humble birth;
Where no workman's hardy or machines of might
Raised your simple walls
But the toil and sweat of a faithful few
Who reared you out of the prairie
To be dedicated until death,
As a house of God.

Tell us little church of your childhood,
Where six days of the week broad teutonic backs,
Wrestled the broken sod
The sod that brought them
From the poverty and hunger of a troubled Europe;
The sod that was willing to give them
Wealth and rich existence.

But comes the Sabbath and toil must cease,
Man, woman and child lay down their tools
To enter your modest doors and worship the Father above,
The God from whom all blessings are given,
And guidance for the coming week.

The years they come, the years they go,
Till now a full seventy-five years have gone,
But still young and sturdy you stand,
That little country church by the highway.

—Myron Broschat

Centennial Memories at St. Joseph, Mich.

On Jan. 30, 1960 the First Baptist Church, St. Joseph, Michigan, with Rev. L. H. Broeker, Pastor will Reach Its Centennial Milestone.

By Mrs. Olive A. Bartz, Historian of the Church

SINCE THE YEAR 1940, the First Baptist Church, St. Joseph, Michigan, has been designated as "A Gospel Lighthouse on the Shores of Lake Michigan." At that time, as an outward distinguishing feature, there was erected on the roof of the church a replica of a maritime lighthouse with a beacon light that flashes its beams in the darkness of night.

The lighthouse, as an insignia, seemed appropriate for our church, considering its beginnings, its location, and our guiding principle of spreading the Gospel light.

A GOSPEL LIGHTHOUSE

Now, gratefully and humbly, when we evaluate the past one hundred years, we thank our God of Light who has truly been most gracious, and who has used our church as a lamp to many a pathway. Although many storms were encountered and sailing was not smooth at times, that beam of invisible light and power has never failed.

Today we are rejoicing in a consecrated membership of 577 and a well organized Sunday School of 585 mem-

bers, all endeavors having an evangelistic emphasis.

In July 1960, our present pastor, Rev. L. H. Broeker, will have served our church twenty-five years. We, as a church, gratefully acknowledge his faithfulness and devotion to the cause of Christ and his Church. His ministry has proved a blessing which we can never repay or forget.

FOUNDERS OF THE CHURCH

The founders of our church were humble fishermen from Milwaukee, Wis., who sailed across the lake in 1856 attracted here by the good fishing. These men were: Henry and Karl Mollhagen, William Schmidt and Emil Mueller. Just as the fishermen of old, they, not only depended on fishing as a livelihood, but heeded the Master's call to become "fishers of men."

Accordingly, being instilled with a staunch Baptist faith, religious services were held in their jointly-owned home on River Street every Sunday. Two years later, William Franz arrived from Milwaukee and erected a large house near our present church.

Generously he planned his house to accommodate the two Mollhagen families and the Schmidt family, as well as his own. Emil Mueller by this time had returned to Milwaukee.

In 1859 they invited their former pastor in Milwaukee, Rev. Wm. E. Grimm, to come to St. Joseph to preach for them. He did so, living as they lived, the life of a fisherman. Soon the accommodations of the Franz house became inadequate for their meetings, as the number of German Baptists was being gradually increased by additions from neighboring families.

On January 30, 1860, these pioneers were rewarded for their faith and labors when the city council gave them Lot 384 at the corner of Church and Broad Streets for a religious edifice. At once they organized the First German Baptist Church of St. Joseph, Michigan with twenty-one charter members and Rev. Wm. E. Grimm as pastor. Although they were of scanty means, the members erected a wooden house of worship at a cost of \$700.00. They received no aid from the outside. Every member able to work assisted in the building.

YEARS OF BITTER STRUGGLE

In our nation's history, these were years of bitter struggle. This period witnessed a divided country on the great moral issue of slavery. The year 1860 saw Abraham Lincoln elected President, and the following year war between the states began in a bitter Civil War. These were critical adjustment years, but the church was now well established and had a firm foundation.

Rev. David Zwink served as second pastor from 1872-1878. The church increased to 140 members and an active Sunday School reached the 100 mark. William Schmidt served as untiring Sunday School superintendent for twenty-five years. Even though galleries had to be built, the church outgrew its seating capacity and enthusiasm for a larger edifice gradually increased.

In 1878 Rev. Andrew A. Freitag became pastor and, through his vigorous leadership and faith in the future, the band of 150 worshipers in 1881 voted to build a new and larger brick church.

WIDER HORIZONS APPEAR

Our second church, built right next to the original small church, was dedi-



FIRST BAPTIST CHURCH, ST. JOSEPH, MICH.

This church has been designated as "A Gospel Lighthouse on the Shores of Lake Michigan." The beacon light that flashes its beams at night can be seen on the roof of the church.

cated Feb. 19, 1882. One week after the dedication, the church debt was raised to the last cent.

Rev. J. A. Weimer served as pastor during the years 1882-1884. He was succeeded by Rev. H. W. Nagle, and in the following year the twenty-fifth anniversary was celebrated. Church membership had increased to 200 with various organizations having been formed.

Rev. Henry Schultz, one of our most dynamic pastors, served from 1891 to 1900 with a challenging leadership in all phases of church activity.

Then our denominational evangelist, Rev. Heinrich Schwendener, served as pastor for three years. He recommended the services of a church missionary, and Miss Martha Troeck was engaged for this work, assisting greatly in the church growth. Being especially interested in children, she



REV. WM. E. GRIMM

The first pastor of the Baptist Church, St. Joseph, Mich., who organized the church in 1860 with 21 charter members and led the group to build its first house of worship for \$700.

started a German School and sewing school which held classes every Saturday. She also organized a Primary Department, serving as the first Primary superintendent.

In 1901 it was found necessary to enlarge the building in order to carry on the work to best advantage. It was a real thrill to erect a new Sunday School addition with basement and other improvements, also a parsonage and barn.

Rev. Carl Marquardt became pastor in 1904, serving until 1910. With membership increased to 350 and seats at

a premium, a big venture was the building of a chapel on Clay Street in Benton Harbor. This building was started Sept. 22, 1908. The following year, 1909, at the completion of this chapel, 112 of our members left our church to join the daughter church.

DAUGHTER CHURCH IN BENTON HARBOR

The results of this venture in faith were amply justified, as the church was soon self-supporting and made a phenomenal growth. As of today it has expanded into one of the most active and growing churches in this area, and in 1959 dedicated a beautiful new church, now known as "The Napier Ave. Parkview Baptist Church," showing a membership of 700.

The 50th birthday was observed in the golden year of 1910, another time of rejoicing and praise, in a three-day observance under the direction of Mr. Marquardt.

Rev. Otto Schultz took over the pastorate from 1910 to 1912. He was succeeded by Rev. George H. Lohr, who served six years, or until 1919. During these years, English services were gradually being introduced in order to interest the younger generation.

After the departure of Mr. Lohr as pastor, Rev. Thomas Stoeri served the church from 1919 to 1928, which proved to be one of the most difficult periods in our history, not only due to the language problem, but also because of the destruction of the church building.

FIRE AND NEW CHURCH

On October 21, 1921 this calamity befell our community. The church roof caught fire from burning embers carried in a high wind from a burning factory nearby. The building was a total loss. However, with complete faith in God, and undismayed, the congregation took steps again to erect a new house of worship.

Due to World War I, there were many complications in the planning and building. Materials were rationed, labor was scarce, etc. Much credit for the solving of many problems must be given to the contractor, Max W. Stock, a devoted member of the church, and also our beloved pastor, Rev. Thomas Stoeri, who shouldered the burden as if a personal one. Due to untiring efforts, both mental and physical, the present beautiful church was dedicated to the service of God on Dec. 31, 1922, fourteen months after the fire. The cost was about \$50,000.

Four days of special meetings featured the dedication program, which offered a challenge to one and all to continue to hold fast the profession of our faith without wavering.

Rev. Eckhart Umbach succeeded Mr.



REV. L. H. BROEKER

In July 1960 Rev. L. H. Broecker will have served the First Baptist Church, St. Joseph, Mich., for 25 years as its pastor.

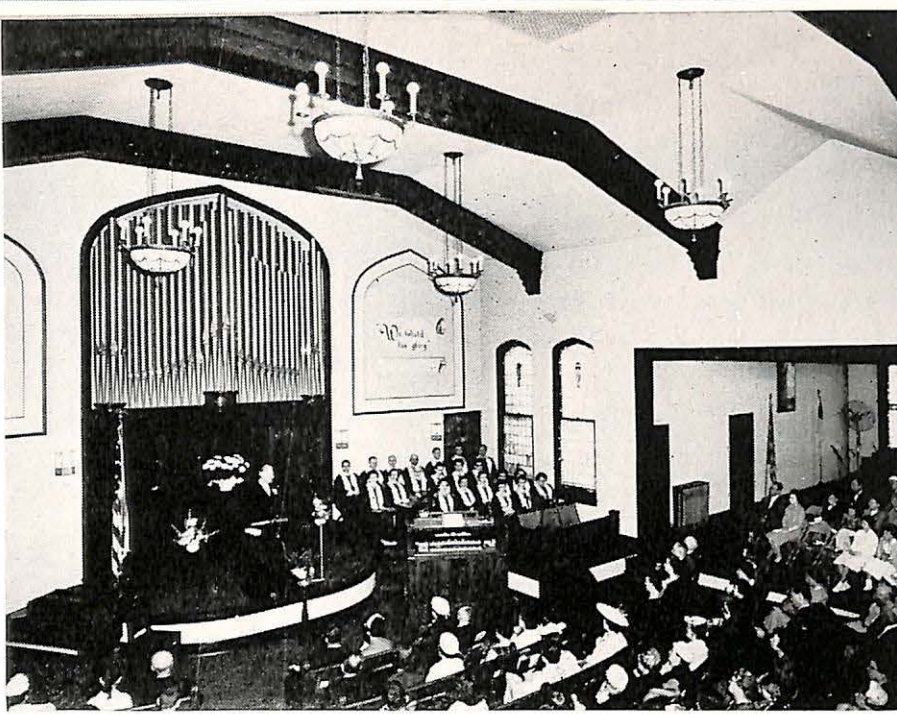
Stoeri in 1928 and served until 1935. The last debt on the church was paid in 1930, cause for the 70th anniversary banquet, at which occasion all present rejoiced to see the burning of the mortgage.

NAVIGATION PROBLEMS

Typical of all churches with a German origin, the transition to the English language presented a real problem and was a handicap in the growth of the church. After a period of fifteen years, when services were conducted in both languages, the German was dropped entirely, and the language of our country was used at all services.

This resulted in a heavy loss of membership. Seventy-two members withdrew to unite with our daughter church in Benton Harbor, whose services were still being conducted in German. Our name was changed to "The First Baptist Church of St. Joseph" and a charter was so issued, to make the name legal.

In spite of our comparatively small membership which was down to 165, the church felt a new challenge again to venture forth as pioneers, embarking on new endeavors. Loyal and drawn together with a united purpose, the church continued under the stress and strain of these trying days, the economic depression of these years adding to the weight of the adjustment period. However, a most satisfying fact under these circumstances was the consciousness that there was not one dollar indebtedness on our valuable



GOD'S WORD IS PROCLAIMED

Rev. L. H. Broeker preaches the Word of God from "the sacred desk" of the First Baptist Church, St. Joseph, Mich., to an attentive congregation. The 1960 sessions of the Central Conference will convene with this church.

church property, both church and parsonage.

A NEW PILOT COMES ABOARD

After the resignation of Rev. E. Umbach in 1935, the man called to re-build and to serve the church was Rev. L. H. Broeker, thus becoming our thirteenth pastor and serving until the present time. His program was a full one, and we soon became known as the "church with the open door."

Activities set in every day or night of the week. Our church also continued to hold all the regular services and did not succumb to the modern custom of omitting the mid-week prayer service or the Sunday evening service, but rather featured them with special emphasis.

Miss Mae Morey, who was associated with Rev. Broeker in his former pastorate in Chicago continued here as his assistant and secretary. She also contributed her services and knowledge to every phase of church work. We mourned her death here Nov. 1958 at the age of 92.

Due to increased numbers and activities, again an expansion and improvement project was undertaken in 1950, resulting in departmental rooms with new furnishings. Organizations and groups now functioning in the church at the present time are: Junior Choir, Youth Choir, Young People's Chorus, Adult Choir, Pioneer Girls, Boys' Brigade, Women's Missionary Guild, Junior Young People, Senior Young People, also graded departments for all ages in the Sunday School. A Nursery functions each Sunday and on special occasions, and a church library

of about 1000 books serves a vital need.

CHILDREN'S HOME IN ST. JOSEPH

One of the cherished memories over the years was association with our denominational Children's Home. In 1917 we were proud to welcome the estab-

lishment of the North American Baptist Children's Home in our midst. Moving here from Louisville, Kentucky, they occupied a rented house until a new Home was dedicated Jan. 26, 1919, with the Rev. Frank Goergens and wife as superintendent and matron. They were succeeded by Rev. and Mrs. Hans Steiger in 1922, and by Rev. and Mrs. August Runtz in 1943, who served till 1956, when the Home was disbanded and sold.

Our centennial observance will be extended throughout the year in a series of special monthly events. The first of these will be on January 30th, our dedication date, with a membership banquet.

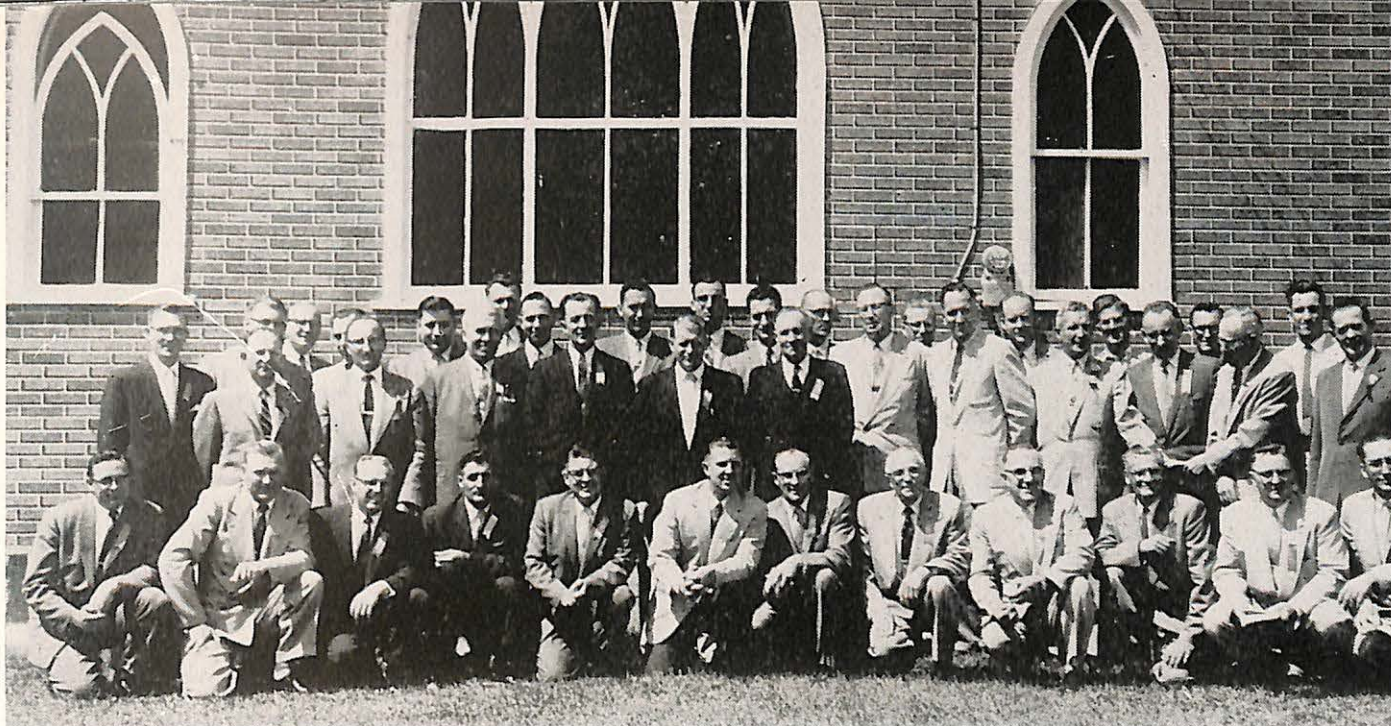
The German writer, Goethe, made a statement which comes close to the religious life of each one of us: "That which thy fathers have bequeathed to thee, earn it anew if thou wouldst possess it." As we embark upon seas unknown in the new century ahead, we would be mindful of our heritage, and dedicate ourselves to spreading the Gospel light in a fuller measure, for

"There's a call comes ringing
O'er the restless wave—
"Send the Light,
Send the Light!"
There are souls to rescue
There are souls to save,
"Send the Light,
Send the Light!"



THE CHURCH AT WORSHIP

The congregation of the First Baptist Church, St. Joseph, Mich., in the worshipful sanctuary. This church was built and dedicated in 1922, following a disastrous fire which destroyed the previous building.



MINISTERS OF NORTHERN CONFERENCE CHURCHES

During the 1959 Northern Conference days, the pastors of the Conference churches held their Ministers' Session at the nearby Ebenezer Baptist Church and had their official photograph taken just before lunch.

MINISTERS OF OUR CHURCHES

Biographical Sketches of North American Baptist Ministers in Active Service as of November 1, 1959

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—
Office of the Chaplain, U.S.A., Hq. Pusan, A.P.O. 59, San Francisco, Calif.

William Judson Appel, born, Rochester, New York, Sept. 19, 1885; Gordon College, Boston, Mass.; ordained, Fall River, Mass., 1914; pastor LaCrosse, Wisconsin, 1921-1925; Minneapolis, Minnesota, 1925-1930; Evergreen Church, Brooklyn, New York, 1939-1948; Pilgrim Church, Jersey City, 1951-1953; Church Extension, 1953-1955; Director Austrian Mission, 1956—
Postant Wien 76, Schliessfach No. 14, Vienna, Austria.

Clemence Auch, born June 27, 1927, Burt, North Dakota; No. Amer. Baptist Seminary, 1947-1949; 1951-1954; Wesley College and University of North Dakota, Grand Forks, N. Dak., 1949-1951; ordained First Baptist Church, Mott, N. Dak., Feb. 16, 1954; pastor Ebenezer and Immanuel Baptist Churches, Wessington Springs, S. Dak., 1953-1954; Missionary to Japan for North American Baptist General Missionary Society, 1954-1959; Carroll Avenue

Baptist Church, Dallas, Texas July, 1959—
1118 N. Carroll Avenue, Dallas 4, 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; Bob Jones University, 1946-1949; The Biblical Seminary in New York, 1950-1960; 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., 1951-1959; superintendent, Home for the Aged, Portland, Oregon, 1959—
823 N.E. 82nd Ave., Portland 16, Oregon.

Jothan G. Benke, born May 6, 1916, Leduc, Alberta; No Amer. Baptist Seminary, 1938-1943; Northwestern College, Watertown, Wis., 1949-1951; ordained at Leduc, Leduc, Alberta, Canada, June 14, 1943;

pastor, Hebron, N. Dak., 1943-1949; First Church, Watertown, Wis., 1949-1957; West Center Street Baptist Church, Madison, S. Dak., 1957—
105 N. Josephine Ave., Madison, S. Dak.

Ervin L. Bennett, born Geneseo, N. Y., Oct. 14, 1919; Oklahoma Baptist University, 1947-1949; University of Corpus Christi, Texas, 1949-1952; ordained Baptist Church, Shawnee, Okla., 1958; pastor, First Baptist Church, Morgan Hill, Calif., 2 years; Grace Baptist Church, White Marsh, Maryland, 1958-1959; West Baltimore Baptist Church, Baltimore, Md., 1959—
1827 Frederick Ave., Baltimore 23, Maryland

Ray Bennett, born Corpus Christi, Texas, June 27, 1936; Baylor University, Waco, Texas, 1954-1959; ordained Nov. 30, 1958, Morgan Ave. Baptist Church, Corpus Christi, Texas; interim pastor, Greenvine Baptist Church, Burton, Texas, Sept. 1958-May 31, 1959; pastor, Greenvine Church, Texas, June 1, 1959—
Rt. 2, Burton, Texas

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., 1951-1957; Terrace Heights Church, Spokane, Wash., 1957-1959; First Baptist Church, Elk Grove, Calif., 1959—.

Elk Grove, California.

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, 1925, 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

George Wesley Blackburn, born Honey Creek, Wis., Feb. 25, 1917; 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.

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.

Arthur Walter Boymook, born July 14, 1931, Yellow Grass, Sask., Canada; Christian Training Institute, 1949-1951; Sioux Falls College, 1952-1954; Augustana College, 1954-1956; No. Amer. Baptist Seminary, 1956-1959; ordained June 21, 1959, First Baptist Church, Minitonas, Minn.; student pastorates, First Baptist Church, Parker,

Church, Springside, Sask., August 15, 1954; pastor, Ebenezer Church, Lehr, N. Dak., 1954-1957; Minister of Christian Education, Trinity Church, Portland, Oregon, 1957—.

3915 S.E. 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., 1953-1958; First Baptist Church, Ellinwood, Kansas, 1958—.

Ellinwood, Kansas.

Arthur J. Browatzke, born Kisbey, Sask., July 25, 1925; Briercrest Bible Institute, Sask., 1948-1951; American Seminary of the Bible, Brooklyn, N. Y., 1951-1952; not ordained; pastor, Grace Church Davin, Sask., 1955-1957; assistant pastor, Southey, Serath and Raymore, Sask., 1957—.

Raymore, Sask., Canada

Raymond C. Brower, born Paterson, N. J., Feb. 21, 1936; Northeastern Bible Institute, Oak Lane, Essex Fells, N. J., 1954-1957; not ordained, assistant pastor, White Oak Ridge Chapel, 2½ years; pastor, Fellowship Baptist Church, Passaic, N. J., 1959—.

32 Burgh Ave., Clifton, New Jersey

Arthur Paul Brust, born Sibbald, Alberta, Canada, Dec. 8, 1931; Christian Training Institute, 1950-1951; Sioux Falls College, 1952-1954; Augustana College, Sioux Falls, S. D., 1954-1956; No. Amer. Baptist Seminary, 1956-1959; not as yet ordained; Assistant Pastor and Youth Director, First Baptist Church, Lodi, Calif., 1959—.

304 E. Watson St., Lodi, California.

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., 1941-1948; 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., 1952-1958; Parkston and Tripp Baptist Churches, Parkston and Tripp, S. Dak., 1958—.

Parkston, South 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., 1953-9; 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., 1952-1959; First Baptist Church, Lodi, Calif., 1959—.

19 S. Central Ave., Lodi, California.

Herbert Bushkowsky, born Sorochin, Russia, Oct. 4, 1924; Mennonite Brethren Bible College, Winnipeg, Man., 1947-1950;



Rev. Henry Schumacher (left) and Rev. R. Milbrandt are photographed with an elderly visitor to the sessions of the Northern Conference at Yorkton, Saskatchewan.

Leon Bill, born Stafford, Kans., April 15, 1929; Christian Training Institute, Edmonton, Alta., 1947-1948; No. Amer. Baptist Seminary, 1948-1949; Northern Baptist Theological Seminary, Chicago, Ill., 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.

John Binder, born Dafoe, Sask., Canada, Nov. 10, 1930; Christian Training Institute, 1949-1951; Sioux Falls College, 1952-1954; Augustana College, Sioux Falls, S. Dak., 1954-1956; No. Amer. Baptist Seminary, 1956-1957, 1958-1959; exchange student pastor, Hamburg, Germany. Also Hamburg University, 1957-1958; ordained Oct. 9, 1959, Morris, Manitoba; pastor, Emmanuel Baptist Church, Morris, Man., 1959—.

Box 43, Morris, Man., Canada

S. Dak., 1956; Ramsey Baptist Church, Montrose, So. Dak., 1958-1959; pastor, First Baptist Church, Jamesburg, New Jersey, July 1, 1959—.

141 Stevens Ave., Jamesburg, N. J.

Adolph Braun, born Oct. 20, 1925; North American Baptist Seminary, 1946-51; Ordained at Beaver Baptist Church—Midland, Mich., July 2, 1951; pastor, Plum Creek Church, Emery, S. Dak., 1951-1954; First Baptist Church, Center Line, Mich., 1954-1959; Redeemer Baptist Church, Warren, Mich., 1959—.

24850 Wyland Ave., Center Line, Michigan.

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

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—.

776 Victor Street,
Winnipeg 3, 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 Bible Institute, 1942-1944; 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—.

204 McCandless St., 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—.

Box 400 C, East Miami River Road,
Cleveland, Ohio.

William Eliot Christensen, born Boston, Massachusetts, Nov. 15, 1934; Boston University, Boston, Mass., 1952-1953; Houghton College, Houghton, N. Y., 1953-1956; Gordon Divinity School, Beverly Farms, Mass., 1956-1959; ordained, Sept. 25, 1959, King's Highway Baptist Church, Bridgeport, Conn.; pastor, King's Highway Baptist Church, Bridgeport, Conn., 1959—, 30 Monroe Street, Stratford, Connecticut.



The Baptist Church of Hilda, Alberta, and the new parsonage dedicated in 1959. Rev. Ervin Strauss is the pastor at Hilda.

Ralph Eugene Cooke, born Chambers, Nebraska, Oct. 7, 1927; The Moody Bible Institute, 1947-1950; ordained, Feb. 9, 1951, Memorial Baptist Church, Chambers, Nebraska; pastor, Southside Baptist Church, Lead Hill, Arkansas, 1951-1954; Branson Bible Church, Branson, Missouri, 1954-1959; Grace Baptist Church, Sheffield, Iowa, 1959—.

Box 116, Sheffield, Iowa.

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

621 Dellwood St., Bethlehem, Pa.

**Biographical Sketch of
REV. W. D. DACTLER
on page 63 of ANNUAL**

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., 1948-1958; Temple Baptist Church, Buffalo, N. Y., 1958—, 719 Cleveland Drive, Buffalo 25, New York.

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, 1957-1958; Pastor of Visitation, Ebenezer Church, Vancouver, B. C., Canada, 1958—.

952 E. 53rd Ave.,
Vancouver, B. C., 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.



LAYMEN'S CONFERENCE, GREEN LAKE

Mr. R. E. Engelbrecht of Waco, Texas, president of "Baptist Men," (left to right), and his wife; and Mr. Wilbert Neuffer of Rochester, N. Y., enjoy the recess between sessions at the 1959 Laymen's Conference at Green Lake, Wis.

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; Chaplain (Captain) USA, in U.S., England, France and Germany, 1944-1946; Chaplain (Major) USAR, 1950—; 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.

Jack L. Davis, born, June 10, 1926, Checotah, Oklahoma; Arlington State College, Arlington, Texas; Southwestern Theological Seminary, Fort Worth, Texas; ordained, May 14, 1959, Gotebo, Oklahoma, Salem Baptist Church; pastor, Salem Baptist Church, Gotebo, Oklahoma, 1959—.

Gotebo, Oklahoma.

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.

IN GOD'S HAND
By Dr. O. E. Krueger
Our Denominational History
Price, \$1.00

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

Box 451, Parkersburg, Iowa.

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., 1957-1959; Parma Heights Church, Cleveland, Ohio, 1959—.

6148 Stanbury Rd., Parma 29, Ohio.

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;

Fulbright Scholarship professor, University of Ghana, Accra, Ghana, 1958-1959.
1605 S. Euclid Ave., Sioux Falls, S. Dak.

Bernard Edinger, born Carrington, N. Dak., June 10, 1920; Northwestern Bible School and Seminary, Minneapolis, Minn., 1940-1944; Gustavus Adolphus College, St. Peter, Minn., 1949-1950; ordained, Community Baptist Church, New Prague, Minn., March 12, 1950; pastor, Hager Community Church, Hager City, Wis., 7 years; Community Baptist Church, New Prague, Minn., 3 years; First Baptist of Church, N. Dak., 1954-1958, Grace Church, Selfridge and Fort Yates Community Gackle and Alfred, N. Dak., 1958—.

Box 81, Gackle, N. Dak.

Herman L. Effa, born, Springside, Sask., Canada, August 2, 1933; Christian Training Institute, 1951-1953; The Winnipeg Bible Institute and College of Theology, 1953-1955; United College, Winnipeg, Man., 1955-1956; No. Amer. Baptist Seminary, 1956-1959; ordained, May 28, 1958, First Baptist Church, Chancellor, S. Dak.; assistant student pastor, McDermont Ave. Baptist Church, Winnipeg, Man., 1953-1956; student pastor, Harmony Presbyterian Church, Hurlay, S. Dak., 1956-1958; pastor First Baptist Church, Chancellor, S. Dak., 1958—.

P. O. Box 92, Chancellor, South 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.

Jacob Ehman, born Sept. 14, 1923, Lehr, N. Dak.; No. Amer. Seminary, 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 16, 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, Wiedenest, 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, Hanover, Germany; interim pastor, Emmanuel Church, Morris, Man., 1951-1952; Mennonite Brethren Bible College, Winnipeg, Man., 1951-1952; pastor, Bethany Church, Lethridge, Alta., 1952—.

221-21st Street N., Lethbridge, Alta., 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—.

3514 Second St., N.W., Calgary, Alta., Canada



HAPPY FELLOWSHIP AT THE LAYMEN'S CONFERENCE

Left to right: Dr. Walter W. Wessel, Bible teacher; Mrs. Ted Hirsch, Mrs. E. Fred Abitz, Mrs. Walter W. Wessel, Dr. Leslie Chaffee, Cameroons missionary; Rev. and Mrs. Harold W. Gieseke. (Photo by Roy Seibel).

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), Williamsville, N. Y., 1956—.

67 Faragut 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; Minitonas, 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., 1951-1959; First Baptist Church, Hebron, N. Dak., 1959—.

Hebron, North Dakota

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



The choir of the Bethany Baptist Church, Lethbridge, Alberta, on the occasion of the church's sixth anniversary.

Left to right on platform: Rev. O. A. Eritis, pastor, Dr. M. L. Leuschner, guest speaker; Mr. Max Lemke, choir director.

1948-1950; denominational evangelist, 1950-1951; pastor, Ebenezer Church, Vancouver, B. C., 1951-1959; President of the Christian Training Institute, Edmonton, Alta., 1959—.

10810 78th Ave., Edmonton, Alta., Canada

Edward Samuel Fenske, born Ebenezer, Sask., Nov. 21, 1903; North Amer. Baptist Seminary, 1921-1926; ordained, Edenswold, Sask., Canada, June 19, 1927; pastor, Edenswold, 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

**BIOGRAPHICAL SKETCHES
OF OUR MINISTERS**
appear in the **ANNUAL**
only every other year!

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; Wessington 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, Florence Baptist Church, Los Angeles, Calif., 1950-1954; assistant pastor, Bethel Baptist Church, Anaheim, Calif., 1954-1956; pastor, Magnolia Baptist Church, Anaheim, Calif., 1956—.

2863 W. Lynrose Drive, 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, 1957-1959; Salem Church, Edmonton, Alta., 1959—.

10619—127 Street, Edmonton, Alberta, Canada



PASTORS AT ELLINWOOD, KANSAS

Former ministers of the First Baptist Church, Ellinwood, Kansas (left to right, Rev. Harold Ekzut and Rev. Theo. W. Dons) join the present pastor, Rev. Merle Brenner, in the celebration of the 80th anniversary of the church.—Photo by M. L. Leuschner.

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.

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

pastor, McLaughlin, S. Dak., 1951-1955; Grace Church, West Fargo, North Dakota, 1955—.
210—4th Ave. East, West Fargo, N. Dak.

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., 1954-1959; Fellowship Baptist Church, Camrose, Alta., 1959—.
Camrose, Alta., Canada

Dwight M. Fry, born Dresden, Ont., Canada, Sept. 13, 1902; Bible Seminary, Fort Worth, Texas, 1943-1947; ordained, Bible 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. Seminary, 1934-1939; ordained, Rochester, N. Y., Oct. 29, 1939; student pastor, Burstall, Sask., Canada, summer 1948; pastor, Andrews St. Church, Rochester, N. Y., 1939-1947; McDermot Ave. Church, Winnipeg, Man., Canada, 1947-1952; denominational evangelist, 1952-1959; Director of Evangelism and Church Extension, 1959—.
305 Forest Ave., Oak Park, Illinois.

Frederick Harold Fuchs, born March 26, 1925, Plevna, Mont.; North Amer. Semi-

Church, West New York, N. J., 1958—.
517—87th St., North Bergen, N. J.

Paul Galambos, born Gyoeerkoeny, Hungary, April 12, 1905; No. American Seminary, 1949; ordained, Gyoeerkoeny, Hungary, May 9, 1937; pastor, Gyoeerkoeny—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 Betts 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; Dallas Theological Seminary Graduate School of Theology, 1956-1959; 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, 1955-1959; First Baptist Church, Lorraine, Kansas, 1959—.
Lorraine, Kansas.

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, Wuesteglersdorf, Germany; Baptist Seminary, Hamburg, Germany, 1946-1947; ordained, March 11, 1951, Lueneburg, Germany; pastor, Lueneburg, Germany, 1947-1953; Bethany Church, Vancouver, British Columbia, 1953-1956; Immanuel Church, Vancouver, B. C., 1956—.
50 East 40th Ave., Vancouver, B. C. Canada

Arthur Gellert, born Feb. 5, 1927, Poland; Christian Training Institute, Edmonton, Alta., 1950-1951; 1952-1955; ordained, July 1, 1959, Whitemouth Baptist Church, River Hills, Man.; student pastor, Rabbit Hill Church, Alta., 1954; pastor, Hilda, Alta., 1955-1958; Whitemouth Baptist Church, River Hills, Man., 1959—.
River Hills, Man., 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; student pastor, Larchwood Community Church, Larchwood, Iowa, 1953-1955; ordained, Bethany Baptist Church, Camrose, Alta., Aug. 19, 1955; Rocky Mountain College, Billings, Montana, 1956-1958; pastor, Calvary Church, Billings, Mont., 1955—.
2303 Broadwater Ave., Billings, Montana.

Ervin Gerlitz, born March 26, 1927, Goodrich, N. Dak.; No. Amer. Baptist Semi-



THE SEMINARY'S CONVOCATION AND RECEPTION

Seminary students greet President Frank Veninga (4th from left) and Mrs. Veninga and family at the Fall Convocation on Sept. 18, 1959.

Arnold M. Friez, born Feb. 13, 1931, Bentley, N. Dak.; Dickinson State Teachers College Dickinson, N. Dak., 1949-1955; No. Amer. Baptist Seminary, 1955-1958; ordained New Leipzig Baptist Church, New Leipzig, N. Dak., May 30, 1958; pastor, Rosenfeld Baptist Church, Anamoose, N. Dak., 1958—.
R.F.D. 4, Anamoose, North Dakota

Bernard R. Fritzke, born Feb. 16, 1927, Orcadia, Sask.; No. Amer. Baptist Seminary, 1946-1951; ordained, McLaughlin, S. Dak.,

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 Nov. 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, 1955-1958; pastor, Faith Baptist

nary, 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., 1957-1958; 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; First Baptist Church, Buffalo Center, Iowa, 1951—
Buffalo Center, Iowa.

Harold W. Gleseke, born Trenton, Ill., Jan. 30, 1914; McKendree College, Lebanon, Ill., 1931-1935; Washington University, St. Louis, Mo., 1937-41; Northern Baptist Seminary, Chicago, Ill., 1947-1950; ordained, Dallas, Texas, March 12, 1951; pastor, Carroll Ave. Church, Dallas, Texas, 1950-1954; pastor, Lorraine, Kansas, 1954-1958; Secretary of Education and Publication, 1959—
7308 Madison St., Forest Park, Illinois.

Johannes Goetze, born Iwanowitsche, Russia, December 9, 1914; University of 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, 1954-1959; German Zion Church, Milwaukee, Wis., 1959—
2751 N. 39th St., Milwaukee 10, Wis.

Richard Grabke, born Feb. 11, 1929, Detroit, Mich.; Briercrest 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., 1954-1959; Church Extension Pastor, Winnipeg, Man., 1959—
1860 Assiniboine Ave., Winnipeg 12, Man., Canada.

Richard Albert Grenz, born Napoleon, N. Dak., Sept. 15; 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.

Reuben Grueneich, born April 17, 1930, Underwood, N. Dak.; Northern Bible Institute, Minot, N. Dak., 1949-1951; Christian Training Institute, 1951-1953; Sioux Falls College, 1953-1956; No. Amer. Baptist Seminary, 1956-1959; ordained Underwood, N. Dak., June 15, 1959; student pastor, Sioux Valley Baptist Church (Danish) Dell Rapids, S. Dak., 1955-1959; pastor Baptist Church, Golden Prairie, Sask., 1959—
Golden Prairie, Sask., Canada

John Edward Grygo, born Allenstein, Germany, May 5, 1903; Berlin-Charlottenburg Bible School, 1922-1923; No. Amer. Baptist Seminary, 1925-1932; New York Uni-



Rev. Richard Grabke, formerly of Regina, Sask., and at present Church Extension pastor in Winnipeg, Manitoba, looks very happy with Miss Lillian Ziolkowski (right) who became his wife on Sept. 26, 1959; and Miss Myrtle Weeldreyer (left), Cameroons missionary. In the background is the Central Baptist Church of Yorkton, Sask.

versity, 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.

Grymaloski, August, born Raymore, Sask., Aug. 11, 1927; Miller Memorial Bible Institute, Pambrum, Sask., 1951-1952 and 1954-1955; missionary to the Indians near York Factory, northern Manitoba, 1957-1959; North American Baptist missionary to the Indians, Muscowpetung Reserve of Saskatchewan, 1959—
Edenwold, Sask., Canada

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, 1955-1958; Central District Secretary, 1959—
3846 Washburn, Ave., N., Minneapolis 12, Minn.

Harry Haas, born Venturia, N. Dak., Sept. 3, 1930; Sioux Falls College, 1948-1949, and 1951-1952; Augustana College, Sioux 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, De-

troit, Mich.; pastor, Glidden, Sask., Canada, 1957—
Glidden, Sask., Canada.

Roy Thomas Harfst, born, Detroit, Michigan, June 15, 1922; Shurtleff College, 1946-1949; Northern Baptist Seminary, 1949-1951; Bethel Seminary, St. Paul, Minn., 1958-1959; Moody Bible School, 1943-1944; ordained, June 1, 1951, First Baptist Church, Mason City, Ill.; pastor, Fidelity, Illinois and Kemper, Illinois, 1946-1949; First Baptist Church, Mason City, Ill., 1949-1951; South Park Baptist Church, Port Huron, Mich., 1951-1956; First Baptist Church, Traverse City, Mich., 1956-1957; Minnetrista Baptist Church, St. Bonifacius, Minn., 1958—
St. Bonifacius, Minnesota.

Raymond Harsch, born June 18, 1930, Carbon, Alberta; Christian Training Institute, 1948-1951; Sioux Falls College, 1953-1955; No. Amer. Baptist Seminary, 1955-1958; Bull Indian Reservation, Missionary, 1951-1953; ordained, June 4, 1958, Carbon, Alberta; pastor, Temple Baptist Church, Leduc, Alberta, 1958—
Leduc, Alberta, 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, Ont., Canada, 1957—
72 Merritt 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 Goeppinger, Germany, Feb. 17, 1901; Seminary, "Licht im Osten," Wernigerode, Germany, 1924-1926; Baptist Seminary, Hamburg, Germany, 1939; ordained, March 22, 1932, Baptist Church, Cruenka, Jugoslavia; pastor of Baptist churches, Gruenberg, Silesia, 1927-1930; Cruenka, Jugoslavia, 1930-1935; Magdeburg, Germany, 1935-1938; Wilhelmshaven, 1938-1942; Derschlag-Hunsheim, 1942-1948; Nuernberg, 1948-1952; Third Church, Winnipeg, Manitoba, 1953-1956; Temple Church, Jansen, Sask., 1956-1959; Bethany Baptist Church, Regina, Sask., 1959—
2224 Quebec St., Regina, Sask., Canada.

Rubin Herrmann, born Schuler, Alta., April 25, 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; Southern State Teachers' College, winter 1959; ordained, Tyndall, S. Dak., May 31, 1955; pastor, Tyndall Baptist Church, Tyndall, S. Dak., 1955-1959; Bridgeland Church, Calgary, Alberta, 1959—
229 Eighth St., N.E., Calgary, Alta., Canada.

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.

Raymond A. Heyer, born Byron, Missouri, April 25, 1939; Central Missouri State College, 1957-1958; Southwest Baptist College, Bolivar, Mo., 1958-1959; not ordained; pastor, Pin Oak Creek Baptist Church, Mt. Sterling, Mo., 1958—
902 Ash St., Owensville, Missouri.

G. Harold Hill, born 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—96th 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.



DR. PAUL GEBAUER

The most recent picture of Dr. Paul Gebauer, field superintendent of the Cameroons Baptist Mission, ready to go in a photographic expedition.

Robert R. Hoffman, born May 3, 1929, Hilda, Alta., Canada; Christian Training Institute, Edmonton, Alta., 1945-1951; 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., 1957-1958; Director of "God's Volunteers," 1959—
3835 Washburn Ave., N. Minneapolis 12, Minn.

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.

Edmond Hohn, born Nov. 10, 1928 near Reston, Man.; Christian Training Institute, 1950-1951; Sioux Falls College, 1952-1956; No. Amer. Baptist Seminary, 1956-1959; ordained, Nokomis, Sask., Sept. 25, 1959; pastor, Baptist Church, Nokomis, Sask., 1959—
Nokomis, Sask., Canada

Edward Hornbacher, born Nov. 22, 1898, Russia; Non-Classical Secondary School, 1912-1913; Theological Course, 1926-1928; ordained, Feb. 15, 1929, Iwanowitch, and pastor, 1928-1934; prisoner, Concentration Camp, 1936-1941; pastor, 1941-1943, Shitomir; Kizin, 1943-1944, Poland; Gruenewiese, 1945-1947, Germany; Clenze, 1947-1949; Uelzen, 1949-1953; Edmonton, Alberta, 1953-1956; auditor, No. Amer. Baptist Seminary, 1956-1958; minister occas-

ionally, 1958-1959, Canada; pastor, First German Baptist Church, Saskatoon, 1959—
415 Ave. C North, Saskatoon, Sask., Canada.

Kenneth Howe, born Nov. 24, 1933, Tribune, Kansas; Sterling College, Kansas, 1952-1954; Baylor University, Waco, Texas, 1954-1956; Southwestern Theological Seminary, Fort Worth, Texas, 1956-1959; ordained, Sept. 1, 1959, Calvary Baptist Church, Stafford, Kansas; pastor, Terrace Heights Church, Spokane, Wash., 1959—
E. 3320—20th St., Spokane, Wash.

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., 1952-1959; Church Extension pastor, Brooklyn Center, Minneapolis, Minn., 1959—
4619—66th Ave. N., Minneapolis 22, 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, Raymond, Serath and Southey, Sask., 1954-1955; missionary to the Indians, Montana Reserve, Hobbema, Alta., 1956—
Box 1133, Ponoka, Alta., Canada.

Gordon C. Husinga, born July 16, 1929, Aplington, Ia.; Sioux Falls College, 1946-1950; No. American Seminary, 1951-1954; ordained, Sept. 24, 1954, Aplington, Iowa; pastor, Spring Valley Baptist Church, Canistota, S. Dak., 1954-1957; associate pastor, Erin Ave. Church, Cleveland, Ohio, 1957-1959; pastor, Walnut St. Church, Newark, N. J., 1959—
373 Walnut St., Newark, N. J.

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., 1950-1958; Hager Memorial Church, Prince George, B. C., 1958-1959; Grace Church, Medicine Hat, Alta., 1959—
1012 Yuill St., Medicine Hat, Alta., Canada

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., 1938-1940; 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, 1926; 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, 1956-1959; Bethany Church, Hutchinson, Minn., 1959—
830 Lynn Road, Hutchinson, Minn.

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., 1954-1958; First Baptist Church, Arnprior, Ont., 1959—
Box 495, Arnprior, Ont., Canada.

Robert Jaster, born Oliver, North Dakota, April 3, 1908; Moody Correspondence School, 2 years; Christian Training Institute, 1945-1946; pastor, Emmanuel Church, Valleyview, Alberta, 1946-1950; ordained Valleyview, June 8, 1950, pastor, Nokomis, Sask., 1950-1954; Victoria Ave. Church Regina, Sask., 1954-1957; Onoway, Alberta, 1957—
Onoway, Alberta, 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.

Louis Richard Johnson, born Steamboat Rock, Iowa, May 25, 1914; Moody Bible Institute, 1937-1939; Northern Baptist Seminary, 1939-1943; 1947-1950; University of Wisconsin, 1943-1944; Loyola University, 1947-1949; Northwestern University, 1949-1950; Southwestern Baptist Seminary, 1957-1958; ordained, Forest Park Baptist Church, Feb. 21, 1943; pastor, Union Baptist Church, Wycocena, Wisc., 1942-1945; East Side Baptist Church, Chicago, Ill., 1945-1948; Baileyville, Ill. (Interim), 1949; Immanuel Church, Milwaukee, Wis., (Interim) 1950-1951; Central Baptist Church, Waco, Texas, 1952-1957; Immanuel Church, Kankakee, Ill., 1958—
1090 S. Curtis, Kankakee, Illinois.

Reinhold Kanwischer, born Pulin, Russia, Sept. 12, 1909; Western Bible College, 1938; 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., 1955-1959; Superintendent, Baptist Haven of Rest, Medicine Hat, Alta., 1959—
Baptist Haven of Rest, Medicine Hat, Alta., Canada.

Edward Kary, born Oct. 17, 1908, Harvey, N. Dak.; No. Amer. Seminary, 1929-1936; Western Reserve University, Cleveland, Ohio, 1937-1958; ordained, Durham, Kans., Oct. 22, 1936; pastor, Durham, Kans., 1936-1941; Napoleon, N. Dak., 1942-1945; Bismarck, N. Dak., 1945-1954; Hillcrest Church (formerly White Ave. Church), Cleveland, Ohio, 1954—
3010 Overlook Rd., Cleveland 18, Ohio.

John C. Kastelein, born Dirsland, Netherlands, Aug. 5, 1907; Moody Institute,



SPECIAL MUSIC AT DEDICATION SERVICE

Rev. and Mrs. Edwin Kern, missionaries in Japan, bring a special musical number on the organ and marimba at the dedication of the Baptist Church in Ise, Japan.

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.

Dallas W. Keck, born Nyssa, Oregon, July 13, 1929; Huntington College, Huntington, Indiana, 1950-1954; Western Baptist Seminary, Portland, Oregon, 1954-1956; No. Amer. Baptist Seminary, Spring Semester, 1957; pastor, Wichita Baptist Church, Portland, Oregon, 1957—
9420 S.E. 55th Ave., Portland 22, Ore.

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, Venturia, 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., 1951-1959; Ridgewood Baptist Church, Brooklyn, N. Y., 1959—
6409 Catalpa Ave., Brooklyn 27, N. Y.

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. Ninth 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 Hoffnungs-tal, 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; Hillcrest Community Church, Sidney, Montana, 1951-1952; McIntosh Church, McIntosh, S. Dak., 1953—
McIntosh, South Dakota.

- Arthur Kliever, born Fannystelle, Man., Nov. 4, 1927; Winkler Bible Institute, Winkler, Man., 1947-1951; Mennonite Brethren Bible College, Winnipeg, Man., 1955-1958; not ordained; pastor, Grace Baptist Church, Ochre River, Man., and Ochre River Baptist Chapel, 1958—
Ochre River, Man., Canada.
- 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, 1942-1945; University of Rochester, 1944-1945; University of Wisconsin, 1947; Tabor College, Hillsboro, Kansas, 1956; 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., 1946-1959; First German Baptist Church, Benton Harbor, Mich., 1959—
822 Pavone Ave., Benton Harbor, Mich.
- George Koehle, born Dec. 19, 1903, Sapiezanka, Austria; Bible Correspondence Course, Genfer Bible, Cologny, Switzerland, 1955—; ordained, fall, 1959; Missionary, Ostgalizien, Austria, 1931-1939; Wenecja, Kreis Quin, 1941-1943; pastor, Baptist Church, Angermuende, Germany, 1948-1953; Third German Baptist Church, Winnipeg, Man., 1957—
333 Alexander Ave., Winnipeg, Man., Canada
- Edward A. Kopf, born North Freedom, Wis., 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.), 1952-1956; Odessa, Wash., 1956—
Odessa, Washington.
- Jacob C. Kraenzler, born Russia, May 3, 1901; No. American 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.
- Jack I. Krause, born near Reedley, California, June 25, 1919; Northwestern Schools, Minneapolis, 1939-1941; Reedley College, 1946; special work at Fresno State College, 1948-1950; Pacific Bible Institute, 1950, Denver Baptist Seminary, 1951-1954; ordained, Casa Grande, Arizona, 1954; pastor, First Baptist Church of Casa Grande, Arizona, 1954-1957; Emmanuel Baptist Church, Marion, Kansas, 1957—
102 E. Santa Fe, Marion, Kansas
- 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.
- 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., 1930-1938; Kelowna, B. C., Canada, 1938-1941; Bismarck, N. Dak., 1941-1943; Eureka, S. Dak., 1943-1955; Anamoose and Lincoln Valley, N. Dak., 1955-1959; Mercer, N. Dak., 1959—
Mercer, 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; Director of the Challenger Club, Junior Division, 1957—; First Church, Trenton, Ill., 1957—
Trenton, Illinois.
- Robert George Krueger, born Fessenden, N. Dak., Dec. 4, 1927; North Dakota State College, 1948-1950; Michigan State College, 1950-1951; Calvin College, 1956-1958; Grand Rapids Baptist Theological Seminary, 1951-1956; ordained July 8, 1958, Colonial Village Baptist Church, Lansing, Mich.; pastor, Northside Baptist Church, Sioux Falls, S. Dak., 1958—
1032 N. Spring Ave., Sioux Falls, S. Dak.
- 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, Gnadenfeld, Friedensfeld, and Neuburg of Alberta and Saskatchewan, 1940-1943; Lyndock and Sebastopol Churches, Cormac, Ont., Canada, 1943-1951; Whitemouth Church, River Hills, Man., 1951-1958; Bethel Church, Prince Rupert, B. C., 1958—
1402 Eighth Ave., E., Prince Rupert, B. C., 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. Y., 1939-1949; Willow 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—
11,119-76th Ave., 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, 1944-1959; professor, No. Amer. Baptist Seminary, 1959—
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, 1957-1959; pastor, Snowview Baptist Church, Cleveland, Ohio, 1959—
11100 Snow Road, Cleveland 30, 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 pastor, 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 Willungen, Germany, 1946-1954; German Baptist Mission Church, Winnipeg, Man., Canada, 1954—
767 Sargent Ave., Winnipeg, Manitoba, Canada.

Ben J. Lutt, born June 1, 1916, Harvey, N. Dak.; Winnipeg Bible Institute, Winnipeg, Man., 1950-1951; St. Paul Bible Institute, 1951-1954; ordained, Mercer, N. Dak., March 17, 1955; pastor, Mercer, N. Dak., 1954-1958; First Baptist Church, Appleton, Minn., 1958—
249 E. Snelling, Appleton, Minn.

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., 1954-1959; Grace Church, Racine, Wis., 1959—
2417 Hansen Ave., Racine, 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., 1926-1926; 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; 1958—; editor of English literature, 1955—
7308 Madison St., Forest Park, Illinois.

John Leyoldt, 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; Trinity 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, Chill, 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., Canada

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.

David Littke, born McClean County, N. Dak., Aug. 3, 1906; No. Amer. Baptist Seminary, 1924-1931; ordained Sebastopol, Ontario, June 1932; pastor, Lyndock and Sebastopol Baptist Churches, Ontario, 1931-1937; Streeter and Medina Churches, N. Dak., 1937-1940; New Leipzig, N. Dak., 1940-1944; Plevna, Montana, 1944-1948; Billings, Montana, 1948-1952; Bison, Kansas, 1953-1955; Selfridge, N. Dak. 1958—
Selfridge, North Dakota



Alfred Adolf Luck, born Lodz, Poland, June 25, 1900; Baptist Seminary, Lodz, 1923-1926; ordained, Baptist Church, Zgierz, Poland, Feb. 26, 1928; pastor, Zgierz, Poland, 1926-1928; Pabjanice, Poland, 1928-1932; Kondrajec, Poland, 1932-1935; Thorn-Graudenz, Poland, 1935-1945; Dillenburg, 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, Minnetricha 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.

Kurt W. Marquardt, born Koenigsberg, Germany, April 3, 1921; Moody Bible Institute, Correspondence Course; ordained, Ozark, Arkansas, Oct. 5, 1951; missionary pastor and evangelist 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, Leduc, 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; Western University, London, Ont.; Wayne State University, Detroit, Mich.; 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, June 1, 1952, Germantown Baptist Church, Cathay, N. Dak.; 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., 1956-1959; Church Extension pastor, Wichita, Kansas, 1959—
451 W. 16th St., Wichita, Kansas.

Richard A. Mikolon, born Scranton, Pa., Dec. 30, 1898; 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.

Rudoif Milbrandt, born April 26, 1906, Poland; No. Amer. Baptist Seminary, 1934-1939; 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., 1955-1959; pastor, Temple Baptist Church, Calgary, Alta., 1959—
1204 Renfrew Drive, N.E., Calgary, Alta., Canada.

David J. Miller, born September 10, 1928, Minneapolis, Minn.; Bible Baptist Seminary, Fort Worth, Texas, 1952-1955; ordained August 10, 1952, Fort Worth, Texas; assistant pastor, Bible Baptist Church of Richland Hills, Fort Worth, Texas, 1954-1955; Armstrong Community Church, Maple Plain, Minn., 1955-1959; Director of Minnetonka Youth Fellowship, 1957-1958; Founder of "The Country Light-House Program" (broadcast) Windom, Minn.; pastor, Baptist Church, Jeffers, Minn., 1959—
Jeffers, Minnesota

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; pastor, Grace Baptist Church, Hettinger, N. Dak., 1949-1951; Selfridge, N. Dak., 1951-1954; Durham, Kansas, 1954-1959; North Freedom, Wis., 1959—
North Freedom, Wisconsin.

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; Springside and Ebenezer West Churches, Sask., 1955-1956; Springside, Sask., 1955—
Springside, Sask., Canada.

Edmund Mittelstedt, born Zgierz, Poland, Oct. 4; No. Amer. Seminary, 1929-1933; Colgate-Rochester Divinity School, 1933-1934; ordained, Andrews St. Church, Rochester, N. Y., 1933; pastor, Morris, Rochester, Canada, 1934-1940; Hebron, N. Dak., Man., Canada, 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; pastor of Grace Church, Union City, N. J., and Pilgrim Baptist Church, Jersey City, N. J., 1954-1958; Cornerstone Baptist Church, Union City, N. J., 1958—
103 Paterson St., Jersey City 7, N. J.

Willy R. Muller, born Kelstern, 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., 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.

Reinhard Neuman, born Nov. 17, 1918, Jansen, 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, 1956-1959; pastor, Edenwold and Balgonie, Sask., 1959—
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—
2619 Orange Ave., Costa Mesa, California..



Mr. and Mrs. Ernest Zimbelman, Cameroons missionaries. Mr. Zimbelman is a member of the faculty at the Cameroons Protestant College at Bali, West Africa. They are dedicated servants of Christ.

Erdman H. Nikkel, born Oct. 13, 1893, Man.; Public S. Laird, Sask., H. S. Rosthern, Sask.; Moody Bible Institute, 1913-1914, 1916-1917; St. Johns College, 1927-1930; ordained, 1918, Langham, Sask.; pastor, Laird, Sask., 1918-1920; Winnipeg Mission, 1921-1926; Laird, Sask., 1927-1946; 1947-1949; Southey, Sask., 1949-1951; Swan River, Man., 1951-1957; Grace Church, Kelowna, B. C., 1957—
784 Bernard St., Kelowna, B. C., Canada.

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, Minn.; 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.

E. 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 Bible Institute, Three Hills, Alta., 1946-1948; Christian Training Institute, Edmonton, Alta., 1948-1949; University of Alberta, Edmonton, Alta., 1956-1958; ordained June 10, 1951, First Baptist Church, Hilda, Alta.; pastor, Hilda, Alberta, Canada, 1949-1952; East Olds Church, Olds, Alta., Canada, 1952-1956; Rabbit Hill Baptist Church, Edmonton, Alta., Canada, 1956-1958; Lauderdale Baptist Church, Edmonton, Alta., 1958—
13145—101 St., Edmonton, Alta., Canada

Herman Palfenier, born Schuettdorf, Hannover, Germany, 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; Stambaot Rock, Iowa, 1936-1941; Pilgrim Church, Philadelphia, Pa., 1941-1948; general evangelist, 1948—
4207 Russell Ave., N. Minneapolis 12, Minn.

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., 1947-1959; Ebenezer Church, Vancouver, British Columbia, 1959—
725 E. 53rd Ave., Vancouver 15, B. C. Canada.

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, Newcastle and Ellwood City, Pa., 1929-1930; 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., 1956-1959; Erin Ave. Church, Cleveland, Ohio, 1959—.

2975 W. 32nd St., Cleveland 13, Ohio.

Arthur R. Pohl, born Thorn, Germany, May 5, 1896; University of Heidelberg, 1915-1916; University of Leipzig, 1916-1920; ordained, Leer, Ostfriesland, 1934; independent evangelist, 1920-1927; teacher of Russian Bible School, 1923-1924; pastor, Leer, Ostfriesland, 1928-1937; Einbeck, Hannover, 1937-1952; Forestburg, Alta., 1952-1953; Lauderdale Church, Edmonton, Alta., 1953-1954; Emmanuel Baptist Church, Saskatoon, Sask., 1954-1958; Kitimat, B. C., 1958—.

Box 708 Nechako P.O.
Kitimat, B. C., Canada

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 Gnadefeld, 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; Tayor 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., 1955-1959; Faith Church, Regina, Sask., 1959—.

605 Broadway East, Regina, Sask.,
Canada.

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.

Ralph E. Powell, born New Britain, Conn., April 30, 1916; N. Y. Philharmonic Symphony Society Scholarship, 1935-1936; Ernest Williams School of Music, Brook-



ADULT EDUCATION CONFERENCE

Six of our North American Baptist leaders—Prof. Martha Leypoldt, Miss Ruth Bathauer, Miss Barbara Weisser, Rev. Harold W. Gieseke, Rev. G. K. Zimmerman and Rev. L. Bienert—took part in the Adult Education Conference in May 1959 at Louisville, Kentucky.

lyn, 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.

Lawrence Raymond Prast, born Auburn, Michigan, Sept. 22, 1925; Bay City Junior College, Bay City, Michigan, 1946-1948; Sioux Falls College, 1949-1952; North Amer. Baptist Seminary, 1949-1952; Indiana Central College, Indianapolis, Ind., 1952-1956; Central Michigan College, Mt. Pleasant, Mich., 1956-1957; ordained, June 23, 1952, First Baptist Church, Auburn, Mich.; pastor, Bethel Baptist Church, Indianapolis, Ind., 1952-1956; First Baptist Church, Watertown, Wisconsin, 1957—.

1509 Tenth St., Watertown, Wis.

Victor Herman Prendinger, 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.

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.

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—.

1017 Waldo Blvd., 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., 1956-1958; instructor at Christian Training Institute, 1958—.

10810—78th Ave., Edmonton, 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 238, 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., 1948-1959; Church Extension pastor, Lincoln Village near Stockton, Calif., 1959—.

1607 Stanton Way, Stockton, Calif.

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., 1933-1935; ordained, Oct. 5, 1941, Trossach, Sask., Canada; evangelist, 1935-1947; teacher of English Bible Briercrest 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

Jacob J. Renz, born Annental, South Russia, December 22; N. Amer. Baptist Seminary, 1924-1929; Northern Baptist Seminary, 1929-1930; ordained, Creston, Nebraska, February 15, 1931; pastor: Creston, Nebraska, 1930-1938; Plevna, Montana, 1938-1944; First Church, George, Iowa, 1944-1951; Ashley, North Dakota, 1951-1953; Evansville, Wisconsin, 1953-1959; Immanuel Church, Milwaukee, Wisconsin, 1959—
2474 W. Cypress St., Milwaukee 6, Wis.

Bruce A. Rich, born Hillsboro, Oregon, July 28, 1932; Linfield College, McMinnville, Ore., 1950; Western Conservative Baptist Theological Seminary, Portland, Ore., 1951-1952, 1955; Lewis and Clark College, Portland, Ore., 1953-1955; No. Amer. Baptist Seminary, 1955-1958; ordained September 5, 1958, Bethany Baptist Church, Portland, Ore.; pastor, Eastside Baptist Church, Janesville, Wisconsin, 1959—
1906 St. Mary's Ave., Janesville, Wisconsin

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—
1341 Griswold 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-



Missionary George W. Lang and Pastor David visit various Cameroons mission stations to interview new candidates for Bible School. Missionary Lang is in the United States in 1960 on furlough with his family.

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—
—24600 Little Mack, St. Clair Shores, Mich.

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

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., 1953-1959; Church Extension pastor, Glenbard Church, Ill., 1959—
35 S. 20th Ave., Maywood, Illinois.

Eleon 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., 1955-1959; Randolph, Minn., 1959—
Randolph, Minnesota.

Bernard Schalm, born December 12, 1928, Syczow, Poland; University of Alberta, (1951-1954); St. Steven's College, Edmonton, Alberta, 1954-1955; Northern Baptist Theological Seminary, 1955-1959; ordained, March 16, 1958, Foster Ave. Baptist Church, Chicago, Ill.; summer pastor, Clover Lawn, Alberta, 1953; pastor, Faith Church, Camrose, Alberta, 1953-1955; summer pastor, Central Church, Edmonton, Alberta, 1956; assistant and interim pastor, Foster Ave. Church, Chicago, Ill., 1956-1959; instructor at the Christian Training Institute, Edmonton, Alberta, 1959—
10810 78th Ave., Edmonton, Alta., Canada.

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., 1954-1958; Startup, Wash., 1958—
Startup, Washington

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.

Philipp Scherer, born Kucura, Jugoslavia, August 7, 1911; Baptist Seminary, Hamburg, Germany, 1931-1935; ordained, May 30, 1937, Cruenka-Torza, Jugoslavia; assistant pastor and No. Amer. Baptist missionary, Petrovo Polje, Bosnia, 1929-1931; pastor, Baptist churches at Cruenka, Seitch and Torza, Jugoslavia, 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.

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., 1952-1959; Pilgrim Baptist Church, Philadelphia, Pa., 1959—, 727 Glenview St., Philadelphia 11, Pa.

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, 1951-1958; First Baptist Church, Norridge, Ill., 1958—, 5641 N. Menard Ave., Chicago, Ill.

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.

Lester N. Schoen, born New York, N. Y., August 31, 1892; Rochester Theological Seminary, 1909-1912; Philadelphia College of the Bible, 1923-1927; ordained, Fleishmann Memorial Baptist Church, Philadelphia, Pa., May 1, 1928; pastor, Willow Avenue Baptist church, Hoboken, N. J., 1928-1931; visiting pastor, Calvary Baptist Church, New York, N. Y., 1931-1934; Elba Baptist Church, Elba, N. Y., 1934-1935; Ebenezer church, West New York, N. J., 1937-1939; superintendent of the New York Jewish Evangelization Society, 1940-1941; Chaplain of the Veteran's Administration Hospital, Bronx, N. Y., 1941-1952; pastor, Fifth Ave. Baptist Church, St. Petersburg, Fla., Tourist Class Teacher, 1953-1954; associate pastor, First Conservative Baptist Church, St. Petersburg, Fla.; 1954-1958; pastor, Folsomdale Baptist Church, Cowlesville, N. Y., 1959—, R.F.D. 1, Cowlesville, N. Y.

Robert Schreiber, born Bethlehem, Pa., April 1, 1918; No. Amer. Seminary, 1937-1942; ordained, Wetaskiwin, Alta., Canada, July 18, 1942; pastor, Wetaskiwin and Wiesental, 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, Chicago, Ill., 1950-1953; Austin Presbyterian Theol. Seminary (Graduate Dept.) Austin, Texas, (part time) 1955-1957; ordained, June 28, 1953, First Baptist Church, Lorraine, Kansas; pastor, Immanuel Baptist Church, Kyle, Texas, 1953-1958; First Baptist Church, Elgin, Iowa, 1958—, Box 687, Elgin, Iowa.

Peter Schroeder born Rosenthal, Russia, Feb. 10, 1922; Christian Training Institute and Bible College, 1954-1956, 1958-1960; University of Alberta, Edmonton, 1956-1957; St. Stephen's College, Edmonton, 1957-1958; not ordained; interim pastor, Lauderdale Baptist Church, Edmonton, Alta., summer 1958; Fellowship Church, Camrose, Alta., Oct. 1958; pastor, Rabbit Hill Baptist Church, South Edmonton, Alta., 1958—, 7215-106th St., Edmonton, Alta., Canada

W. E. Schubert, born Geronimo, Texas, March 27, 1915; Howard Payne College, Brownwood, Texas, 1951-1955; ordained



Rev. G. K. Zimmerman, general secretary of the Sunday School Union, brings the address at the dedication festivities for the Baptist Nursing Home, Madison, South Dakota.

April 15, 1951, First Baptist Church, Lytle Texas; interim pastor, First Baptist Church, Lytle, Texas, 1951; pastor, Double Gates Baptist Church, Shields, Texas, 1951-1954; Scranton Baptist Church, Scranton, Texas, 1954-1955; Elm Creek Baptist Church, LaVernia, Texas, 1956-1957; Hurnville Baptist Church, Henrietta, Texas, 1958—, Route 1, Henrietta, Texas.

Elvin Roland Schuelke, born Detroit, Mich., May 2, 1926; Baptist Seminary, Hamburg-Horn, Germany, 1950-1954; No. Amer. Baptist Seminary, 1958; ordained Sept. 1, 1957, Baptist Church, Kassel-Moencheberg, Germany; pastor, Baptist Church in Kassel-Moencheberg, Germany; Second Baptist Church, Treysa, Germany, 1954-1957; Baptist Mission Church, Chicago, Ill., 1958—, 1425 W. Carmen Ave., Chicago 40, Ill.

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; Briercrest Bible Institute Caronport, Sask.; ordained, Nov. 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., 1950-1958; Temple Baptist Church, Medicine Hat, Alta., 1958—, 606 7th St. S.W., Medicine Hat, Alta., Canada

Carsten Herman Secamp, born Leer, Ostfriesland, September 30; Vancouver Bible School, 1932-1934; Western Theological Seminary, 1934-1938; Webster University, Ga., 1939-1941; Baylor University, 1945-1946; ordained, Stafford, Ore., June 11, 1936; 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., 1954-1959; Bible Baptist Church, La Crosse, Wis., 1959—, 1011 S. 20th St., La Crosse, Wisconsin

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, Kansas, 1937-1943; Central Church, Waco, Texas, 1943-1951; Emery, S. Dak., 1951-1955; faculty, No. American Baptist Seminary, Sioux Falls, S. Dakota, 1955—, 1605 S. Euclid Ave., Sioux Falls, S. Dak.

Eldon E. Seibold, born Cathay, N. Dak., April 30, 1928; Northwestern College, Minneapolis, 1947-1949; No. Amer. Baptist Seminary, 1949-1952; ordained, June 1, 1952, Germantown Baptist Church, Cathay, N. Dak.; pastor, Spring Valley Church, Canistota, S. Dak., 1952-1954; Glencullen Church, Portland, Ore., 1954—, 5130 S.W. Idaho St., Portland 19, Oregon

Henry Smuland, born April 15, 1917, North Battleford, Sask., Canada; Winnipeg Bible College and School of Theology, 1937-1940; No. Amer. Baptist Seminary, 1941-1945; University of Alberta, 1948-1949; Wartburg College, Waverly, Iowa, 1950-1951; Yankton College, Yankton, S. Dak., 1955-1956; ordained, Jan. 19, 1945, Andrews St. Baptist Church, Rochester, N. Y.; pastor,

- Southey Baptist Church, Southey, Sask., 1945-1946; Wiesental Baptist Church, Millet, Alta., 1946-1949; Grace Baptist Church, Sheffield, Iowa, 1949-1954; First Baptist Church, Avon, S. Dak., 1954-1956; Portland Ave. Baptist Church, Tacoma, Wash., 1957—
1442 East 29th St., Tacoma 4, Washington.
- Fred Sonnenberg, born January 20, 1924, Poland; Christian Training Institute, Edmonton, Alta., 1942-1943; 1946-1947; No. Amer. Baptist Seminary, 1947-1950; Northern Baptist Theological Seminary, 1950-1952; Roosevelt University, 1952-1953; Northern Baptist Theological Seminary, 1953—; ordained, Oct. 30, 1955, Foster Ave. Baptist Church, Chicago, Ill.; pastor, Ogden Park Baptist Church, Ill., 1954-1957; East Side Church, Chicago, Ill., 1957-1959; Foster Ave. Church, Chicago, Ill., 1959—
4946 N. Melvina Ave., Chicago 30, Ill.
- Joe Sonnenberg, born July 1, 1923, Poland, Christian Training Institute, Edmonton, Alta., 1942-1945; No. Amer. Baptist Seminary, 1946-1950; further studies at University of Rochester and Sioux Falls College; ordained, Bethany Church, Camrose, Alta., Aug. 4, 1950; pastor, Bethany Church, Camrose, Alta., 1950-1953; Foster Ave. Church, Chicago, Ill., 1953-1958; Western District Secretary 1959—
9406 S.E. Madison St., Portland 16, Oregon
- Alex Fritz Sootzmann, born Germany, April 9, 1905; National Bible Institute, New York, N. Y., 1938-1941; No. Amer. Baptist Seminary, 1941-1944; ordained, McLaughlin, S. Dak., Sept. 22, 1944; pastor, McLaughlin, S. Dak., 1944-1951; Mowata Church, Branch, La., 1951—
Branch, Louisiana.
- Richard William Sparling, born December 24, 1926, New Brunswick, New Jersey; Rutgers University Extension, New Brunswick, N. J., 1949-1953; Baptist Bible Seminary, Johnson City, N. Y., 1953-1954; Northeastern Bible Institute, Essex Falls, N. J., 1954-1956; ordained October 22, 1957, Second Baptist Church, Union City, N. J.; pastor, Second Baptist Church, Union City, N. J., 1957—
120—40th St., Union City, N. J.
- Reuben Carl Stading, born Wishek, N. Dak., Jan. 9, 1923; No. Amer. Baptist Seminary, 1945-1951; ordained, Wishek, N. Dak., May 20, 1951; pastor, Rosenfeld Baptist Church, 1951-1953; Creston, Neb., 1953—
Creston, Nebraska.
- Walter Stein, born Eisenach, Germany, Aug. 11, 1910; Bible Institute, Calgary, 1932-1935; No. Amer. Baptist Seminary, 1935-1940; Wesley College, 1955-1957; University of North Dakota, 1955-9; ordained, Southey, Sask., Canada, July 10, 1940; pastor, Ebenezer East, Ebenezer, Sask., 1940-1943; Minitonas, Man., 1943-1946; Ashley, N. Dak., 1946-1950; Tyndall, S. Dak., 1950-1955; Grace Church, Grand Forks, N. Dak., 1955-1959; Ridgmont Church, East Detroit, Mich., 1960—
13094 Rosemary, Detroit 5, Mich.
- Ervin Bruno Strauss, born Gronau, Westfalen, Sept. 2, 1926; Schools studied in: Christian Training Institute, 1946-1950; Sioux Falls College, 1950-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, Nov. 27, 1955, Erin Avenue Baptist Church, Cleveland, Ohio; associate pastor, Erin Avenue Baptist Church, Cleveland, Ohio, 1955-1956; Pastor, Erin Avenue Church, Cleveland, Ohio, 1956-1958; Hilda, Alta., 1959—
Box 94, Hilda, Alta., Canada
- Eugene Kenneth Stroh, born Grand Forks, N. Dak., March 26, 1932; University of North Dakota and Wesley College at Grand Forks, 1950-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, Grand Forks, N. Dak., May 30, 1957; pastor, West Sioux Baptist Church, Sioux Falls, S. Dak., 1955-1957; Central Baptist Church, Erie, Pa., 1957—
2723 Auburn St., Erie, Pennsylvania.
- Allan Fred Strohschein, born Wetaskiwin, Alberta, Canada, Sept. 21, 1928; Berean Bible College, 1946-1950; University of Alberta, 1953-1956; St. Stephen's College, 1956-1957; No. Amer. Baptist Seminary, 1957-1959; ordained, Wetaskiwin, Alberta, Canada, June 17, 1959; pastor, New Leipzig Baptist Church, New Leipzig, N. Dak., 1959—
Box 96, New Leipzig, North Dakota.
- William J. H. Sturhahn, born Varel, Germany, Jan. 28, 1908; No. Amer. Seminary, 1932-1936; ordained, Unityville, S. Dak., Sept. 16, 1936; pastor, Spring Valley and Unityville Churches, Unityville, S. Dak., 1936-1941; Immanuel Church, Loyal, Okla., 1941-1945; relief representative to Europe, 1946-1947; pastor, Morris, Man., Canada, 1945-1950; secretary, Baptist World Alliance Immigration, 1950-1953; Immigration Secretary, No. Amer. Baptist Immigration and Colonization, 1954—; Northern District Secretary, 1959—
303 McIntyre Block, Winnipeg, Manitoba 2, Canada.
- Elmo Tahrán, born Cleveland, N. Dak., Sept. 29, 1930; Northwestern School, Minneapolis, Minn., 1948-1950; Northwestern College, Minneapolis, Minn., 1952-1955; religious secretary, Union City Mission, Minneapolis, Minn., 1950-1953; assistant pastor, First Baptist Church, Jamestown, N. Dak., 1953-1954; music director for Radio Church of the Air (Rev. N. E. McCoy), Jamestown, N. Dak., 1953-1954; supply pastor for circuit of Methodist churches, Dickey, N. Dak., 1953; pastor, Grace Baptist Church, Hutchinson, Minn., 1954-1959; Church Extension pastor, Minot, N. Dak., 1959—
1912—9th St., N.W., Minot, N. Dak.
- Myrl E. Thiesies, born Jan. 5, 1931, Dallas, Oregon; Bible Institute, Los Angeles, Calif., 1950-1951; Western Conservative Baptist Seminary, Portland, Ore., 1951-1953; Cascade College, 1953-1955; No. Amer. Baptist Seminary, 1956-1959; ordained Paul, Idaho, July 8, 1959; student pastor, Immanuel Baptist Branch Church, Portland, Ore. 1 year; Methodist Church, Ellis, S. Dak., 2 years; pastor, First Baptist Church, Paul, Idaho, 1959—
P. O. Box 242, Paul, Idaho
- Edward L. Thiessen, born Aug. 21, 1915, Langham, Sask.; Tabor Bible School, 1934, 1936-1937; Canadian Bible Institute, 1943; mission work in Regina and vicinity, 1944-1947; ordained, Edenwold, Sask., July 2, 1950; pastor, Edenwold, Sask., 1947-1951; Fenwood, Sask., 1951-1953; Southey and Serath, Sask., 1953—
Southey, Sask., Canada
- Berthold W. Tutschek, born Sept. 25, 1915, Zezulín, Poland; Teacher Training Institute, Poland and Germany, 5 years; Christian Training Institute, 1955-1958; ordained May 17, 1959, Chilliwack, B. C.; pastor, Victoria Ave. Baptist Church, Chilliwack, British Columbia, 1958—
205 W. Victoria Ave., Chilliwack, B. C., Canada
- David Unrau, born Altona, Man., Canada, Sept. 30, 1910; Winnipeg Bible Institute, Winnipeg, Man., 1936-1941; ordained, June 13, 1958, Valleyview, Alberta; pastor, Evangelical and United Brethren churches, Hilda, Alta., and Esk, Sask., 1942-1947; Calvary Baptist Church, Winnipeg, Man., 1952-1953; Quill Lake Baptist Church, Man., 1953-1956; Emmanuel Baptist Church, Valleyview, Alta., 1956—
Valleyview, Alta., Canada.
- Kenneth E. Unruh, born Dalhart, Texas, March 8, 1931; Tabor College, Hillsboro, Kansas, 1949-1952 and 1954-1956; Central Baptist Theological Seminary, Kansas City, Kansas, 1956-1957; licensed at Strassburg Baptist Church, Marion, Kansas, April 29, 1956; ordained at Mt. Zion Baptist Church, Junction City, Kansas, January 17, 1958; missionary at Grace Chapel, Mankato, Minnesota, 1953-1954; pastor, Everett Community Church, Archie, Missouri, 1956-1957; pastor, Mr. Zion Baptist Church, Junction City, Kansas, 1957-1958; pastor, Bethel Baptist Church, Cherokee, Oklahoma, 1959.
1100 S. Oklahoma Ave., Cherokee, Okla.
- H. John Vanderbeck, born Oct. 30, 1925; No. Amer. Seminary, 1943-1948; St. Edward's University, Austin, Texas, 1950-1951; ordained, La Crosse, Wis., June 1948; pastor, Ogden Park Church, Chicago, Ill., 1948-1950; Kyle, Texas, 1950-1952; Elgin, Iowa, 1953-1957; Bethel Church, Anaheim, Calif., 1957—
300 W. South St., Anaheim, California
- M. Vanderbeck, born Jan. 27, 1895, Bedum, Groninging, Neth.; ordained September 5, 1927; missionary to the Indians, 1913-1918; religious work director, gov't schools, 1918-1924; evangelistic work, 1924-1928; First Baptist Church, Mauston, Wis., 1928-1929; Calvary Church, La Crosse, Wis., 1929-1934; evangelistic work, 1934-1938, Seventh St. Church, La Crosse, Wis., 1938-1948; Bethel Church, Sheboygan, Wis., 1948-1955; Humboldt Park Church, Chicago, Ill., 1955-1956; Superintendent, Central Baptist Home for the Aged, Chicago, Ill., 1956—
7901 W. Lawrence Ave., Chicago 31, Ill.
- Albert E. Van Kley, born Thornton, Illinois, February 8, 1909; Graduate of Moody Bible Institute, April 1947; ordained, September 25, 1946 at the Moody Memorial Church, Chicago, Ill.; assistant pastor of Moody Church, assisting the late Dr. H. A. Ironside as visitation pastor; pastor of three churches; associate pastor of the First Baptist Church, Harvey, Ill.; pastor Baptist Church, Baileyville, Ill., 1959—
Box 36, Baileyville, Illinois
- 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., 1956-1959; Eastern District Secretary, 1959; President, North American Baptist Seminary, 1959—
1605 S. Euclid Ave., Sioux Falls, S. Dak.
- 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.

Miton H. Vietz, born Glen Ullin, N. Dak., July 21, 1922; No. Amer. Baptist Seminary 1945-1949, 1953-1955; University of Rochester, 1947-1948; Jamestown College, N. Dak. and Dickinson State Teachers' College, 1950-1952; ordained Mott, N. Dak., Nov. 21, 1957; pastor, First Baptist Church, Mott, N. Dak., 1957-1959; Baptist Churches, Anamoose and Lincoln Valley, N. Dak. 1959—.

Anamoose, North Dakota

Gordon J. Voegele, born Glen Ullin, N. Dak., August 25, 1929; Dickinson State Teachers College, 1952-1955; No. Amer. Baptist Seminary, 1955-1958; ordained, First Baptist Church, Hebron, N. Dak., June 2, 1958; pastor, Germantown Baptist Church, Cathay, N. Dak., 1958—.

Cathay, North Dakota

Edwin F. Voigt, born Avon, S. Dak., May 2, 1930; No. Amer. Baptist Seminary, 1948-1949, 1952-1955; Sioux Falls College, 1949-1950; Augustana College, 1950-1952; ordained, Gnadefeld Church, Bison, S. Dak., Sept. 23, 1955; pastor, Bison, S. Dak., 1955-1957; Bethany Church, Vesper, Kansas, 1958—.

Vesper, Kansas

Bruno Voss, born Germany, March 10, 1926; Christian Training Institute, 1948-1951; Moody Bible Institute, Chicago, Ill., 1956; not ordained; pastor, Grace Church, Ochre River, Man., 1955-1957; First Church, Moosehorn, Man., 1958—.

Box 283, Moosehorn, Man., Canada

Lyle Wacker, born July 4, 1930; Sioux Falls College, 1948-1951, 1954-1955; No. Amer. Baptist Seminary, 1955-1958; ordained, Turtle Lake, N. Dak., Oct. 7, 1958; pastor, Shell Creek Baptist Church, Columbus, Neb., 1958—.

Rt. 3, Columbus, Nebraska

Emil P. Wahl, born Emery, S. Dak., June 18, 1892; Rochester Theological Seminary, 1914-1916, 1920-1922; Moody Bible Institute, 1915; ordained, Hilda, Alberta, March 18, 1918; pastor, Hilda, Alta., 1917-1920; First Church, Leduc, Alta., 1922-1927; Immigration Secretary, 1927-1928; Trochu, Freudental, Knee Hill and Olds, Alta., 1928-1933; Immanuel Church, Portland, Ore., 1933-1937; Director of Bible School Work in Northern Conference, 1937-1939; pastor, Central Church, Edmonton, Alta., 1940-1943; President, Christian Training Institute, 1939-1957; assistant pastor, Central Church, Edmonton, Alta., 1958—.

7725-108 St. Edmonton, Alta., Canada

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 Jansen, 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;



Pastors and guests at the 75th anniversary festivities of the Germantown Baptist Church, Cathay, N. Dak.

Left to right: Rev. Gordon Voegele, pastor; Rev. Elmer A. Buenning, former pastor; Mrs. Daniel Klein, wife of former pastor; Rev. O. W. Brenner, former pastor; Rev. Ervin Faul and Rev. Orville Meth, sons of the church; Rev. Martin De Boer, Rev. John Kastelein, Rev. Howard D. Westlund, Rev. David Zimmerman and Rev. Lorimer D. Poitz.

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.

Edwin F. Walter, born Freeman, S. Dak., Nov. 28, 1909; Freeman Junior College, Freeman, S. Dak., 1931; public school teacher, Freeman, S. Dak., 1931-1935; Sioux Falls College, two summer terms, 1934; Moody Bible Institute, Chicago, Ill., 1935-1938; principal, Bethany Bible Training School, Munich, N. Dak., 1939-1940; ordained, Krimmer Mennonite Brethren Conference, March 31, 1940, Bridgewater, S. Dak.; pastor, Emmanuel Church, Onida, S. Dak., 1940-1953; supply pastor, Community Presbyterian Church, Onida, S. Dak., 1943-1946; pastor, Orchard Park Church, Hutchinson, Kansas, 1953-1958; accepted into Baptist Fellowship, Oct., 1958; supply pastor, Union Presbyterian Church, Canova, S. Dak., 1959; Mt. Zion Baptist Church and Junction City Church Extension pastor, Junction City, Kans., 1959—.

Rt. 1, Box 71, Junction City, Kansas

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 Sem-

nary, 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.

Loren Weber, born Edgerton, Ohio, April 3, 1929; Northwestern Schools, 1949-1953; Iowa Rural Bible Crusade 1953-1955; No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1955-1958; ordained, First Baptist Church, Buffalo Center, Iowa, Aug. 4, 1958; pastor, South Canyon Church, Rapid City, S. Dak., 1958—, 242—42nd St., Rapid City, S. Dak.

Walter L. Weber, born Oct. 29, 1920, Marion, Kansas; Tabor College, Hillsboro, 1940-1942; Kansas State 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., 1954-1959; Canaan Church, Crawford, Texas, 1959—.

Rt. 2, Crawford, Texas.

Harold E. Weiss, born Hilda, Alta., Aug. 28, 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., 1952-1954; ordained Northside Church, Sioux Falls, S. Dak., May 20, 1952; pastor, Northside Church, Sioux Falls, S. Dak., 1951-1958; Turtle Lake, N. Dak., 1958—.

Turtle Lake, North Dakota

Alfred Weisser, born Camrose, Alta., Canada, March 29, 1906; No. Amer. Seminary, 1926-1933; Dakota Wesleyan University, 1949-1950; ordained, Stafford, 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., 1949-1958; Herreid, S. Dak., 1958—, Herreid, South Dakota

A LOOK AT BAPTISTS

Book by Dr. John Wobig

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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., 1951-1958; Streeter and Medina Churches, N. Dak., 1958—
Streeter, North Dakota.

Adolph B. Welk, born June 6, 1920, Zdunska-Wola (Freihaus), Poland; student at universities, Lodz and Posen, Poland; Breslau and Munich, Germany; No. Amer. Baptist Seminary, 1956-1959; ordained Dec. 1959 Prince George, B. C.; pastor, Hager Memorial Baptist Church, Prince George, B. C., 1959—
459 Cassiar St., Prince George, B. C., Canada.

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, Graduate School, Peoria, Ill., 1956-1959; ordained, Clay St. Baptist Church, Benton Harbor, Mich., April 18, 1952; pastor, East Arlington Baptist Church, Lawrence, Mich., 1948-1949; State Park Baptist Church, Peoria, Ill., 1952-1959; North Sheridan Baptist Church, Peoria, Ill., 1959—
1310 W. Gilbert Ave., Peoria 5, Ill.

Walter W. Wessel, born Los Angeles, Calif., Aug. 17, 1921; Bible Inst., Los Angeles, Calif., 1940-1944; University of California at Los Angeles, 1944-1946, 1948-1950; University of Edinburgh, Edinburgh, Scotland, 1950-1952; ordained, Sept. 30, 1949, First Baptist Church, Costa Mesa, Calif.; professor Western Baptist Theological Seminary, Portland, Ore., 1952-1955; assistant pastor, Trinity Baptist Church,

PASTORS' CONFERENCE
at Seminary Buildings
Sioux Falls, South Dakota
AUGUST 3-7, 1960

CHRISTIAN LEADERS' CONFERENCE
AUGUST 8-12, 1960
Sioux Falls, South Dakota

Portland, Ore., 1955-1956; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1956—
1605 S. Euclid Ave., Sioux Falls, S. Dak.

Howard D. Westlund, born, Fargo, N. Dak., Jan. 31, 1930; Northwestern Bible School, 1947-1950; Northwestern College of Liberal Arts, 1950-1954; ordained, Calvary Baptist Church, Fargo, N. Dak., 1954; asst. pastor in Chicago, Ill., 1955-1957; pastor, Axtill, Neb., 1957-1958; Calvary Church, Carrington, N. Dak., 1958—
775 N. First St., Carrington, North Dakota

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 Gottlieb Wieschollek, born Lontzeg, East Prussia, Germany, Oct. 14, 1916; Commercial School, Ortelsburg, 1931-1932; Technical School, Berlin/Halle, 1935-1938; Technical College, Cottbus, 1942; 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., 1957-1959; Emmanuel Baptist Church, Edmonton, Alberta, 1959—
11545 - 93rd Street, Edmonton, Alberta, Canada.

Hans J. Wilcke, born Berlin, Germany, May 19, 1917; Ouachita College, 1936-1937; 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—
Stafford, Kansas.

David Wipf, born Feb. 23, 1897, Bridgewater, South Dakota, Freeman Academy, 1923; Freeman Junior College, 1924-1926; Tabor College, Hillsboro, Kans., 1926-1927; Dakota Wesleyan University, Mitchell, S. Dak., 1927-1928; High School Principal, Vilas, S. Dak., 1928-1930; Instructor, Freeman Jr. College, 1930-1939; Head of Bible Department, Freeman Jr. College, 1937-1938; Private Business, Freeman, S. Dak., 1940-1942; supt., High School, Dolton, 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; interim pastor, Northside Church, Hutchinson, Minn., 1952; pastor, Minnetrista Church, St. Bonifacius, Minn., 1953-1957; member of faculty of Northwestern Schools, Minneapolis, Minn., 1951-1957; Superintendent, Baptist Nursing Home, Madison, S. Dak., 1958—
North Amer. Baptist Nursing Home, Madison, S. Dak.

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., 1931-1936; Riverview Church, St. Paul, Minn., 1936-1946; Trinity Church, Portland, Ore., 1946—
1847 S.E. 56th Ave., Portland 15, Ore.



The final service held by the White Ave. Baptist Church, Cleveland, Ohio, in the building used by the congregation since 1905. Rev. and Mrs. Edward Kary and their family are seated in the front pew, center.

Emmanuel Wolff, born Java, S. Dak., June 30, 1905; No. Amer. Baptist Seminary, 1926-1933; ordained, Bethlehem, Pa., Aug. 9, 1933; pastor, Calvary Church, Bethlehem, Pa., 1933-1938; Daytons 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, 1954-1959; Eastern District Secretary, 1959—.
8301 Lanyard Drive, Cleveland 29, Ohio

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., 1953-1958; asst. pastor, Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., 1958—.
24600 Wilnot, East Detroit, Mich.

John Wollenberg, born Maunders, Alberta, March 26, 1930; Sioux Falls College, 1952-1953; No. Amer. Baptist Seminary, 1953-1957; student pastor Lashburn, Summer 1955; Burstall, Sask., summer 1956; 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, 1949-1957; Immanuel Church, Beulah, N. Dak., 1957—.
Box 1005, Beulah, North Dakota.

Frank H. Woyke, born Grieshenow, Russia, Jan. 18, 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—.
7308 Madison St., Forest Park, Illinois.

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—.
3009 N. 57th St., Milwaukee 10, Wis.

Raymond Paul Yahn, born Philadelphia, Pa., Jan. 7, 1928; 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, 1954-1959; Temple Church, Pittsburgh, Pa., 1959—.
1024 Prospect Road, Pittsburgh 27, Pa.

Milton W. Zeeb, born Streeter, N. Dak., January 5, 1931; Christian Training Institute, 1948-1949, 1950-1951; Multnomah School of the Bible, Portland, Oregon, 1952; Lewis and Clark College, Portland, Ore., 1953-1954, 1955-1957; Rocky Mountain

A Humble Saint

Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with thee,
Or dreaming in the dawnlight of storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.

"Warm all the kitchen with thy love, and light it with thy peace;
Forgive me all my worrying, and make all my grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto thee."

—Author Not Known

tain College, Billings, Montana, 1954-1955; No. Amer. Baptist Seminary, 1957—; student pastor, Trinity Baptist Church, Sioux Falls, S. D., 1959—.
816 S. Garfield Ave., Sioux Falls, South Dakota

Arthur Zeller, born Rumania, July 26, 1927; Christian Training Institute, Edmonton, Alta., 1949-1951; Sioux Falls College, 1951-1953; No. Amer. Baptist Seminary, 1953-1956; ordained May 8, 1959, Wiesenthal Baptist Church, Millet, Alta.; pastor, Onoway Baptist Church, Onoway, Alta., 1956-1957; Wiesenthal Baptist Church, Millet, Alta., 1958—.
Millet, Alberta, Canada

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; Briercree 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., 1956-1958; associate pastor, Ridgemont Church, East Detroit, Mich., 1958—.
35136 Weideman Drive, Mt. Clemens, Mich.

Les. Zilkie, born April 11, 1929; Christian Training Institute, 1947-1948, 1950-1951; United College Winnipeg, Man., 1952-1954; No. Amer. Baptist Seminary, 1954-1955, 1957-1958; ordained June 26, 1958, McDermot Ave. Baptist Church, Winnipeg, Man.; pastor, Swan River Temple Baptist Church, Swan River, Man., 1958—.
Box 441, Swan River, Man., Canada

Robert F. Zimbelman, born Anamoose, N. Dak., Dec. 31, 1919; University of Ro-

chester, N. Y., 1945-1946; No. Amer. Baptist Seminary 1939-1944; Colgate-Rochester Divinity School, Rochester, N. Y., 1946-1949; ordained May 31, 1944, McClusky, N. Dak.; pastor, East Penfield Baptist Church, Fairport, N. Y., 1945-1949; Evergreen Church, Brooklyn, N. Y., 1949-1953; First Baptist Church, Punxsutawney, Pa., 1953-1958; Blue Hills Baptist, Hartford, Conn., 1958-1959; Faith Baptist Church, Minneapolis, Minn., 1959—.
4334 Queen Ave. N., Minneapolis, Minn.

David Zimmerman, born Friedental, 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; Immanuel 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. 18, 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.

Paul Ferdinand Zoschke, born Benton Harbor, Mich., Nov. 25, 1900; No. American Seminary, 1920-1926; 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.

REV. W. D. DACHTLER (Sent belatedly).

Wilbert D. Dachtler, born August 14, 1925, Beulah, No. Dak.; Grand Rapids Baptist Theological Seminary, 1953-1959; ordained June 11, 1959, Colonial Village Baptist Church, Lansing, Mich.; pastor, First Baptist Church, Corona, S. Dak., 1959—.
Corona, South Dakota

MY ACCOUNT WITH GOD

By Rev. Frank Veninga
President of the Seminary

PRICE — \$1.00 POSTPAID

CONTRIBUTIONS OF OUR CHURCHES, 1959 — NORTH AMERICAN BAPTIST CHURCHES

Conferences	For Local Church Operating Expenses	For Local Building Fund Expenses	Total for Local Field	For N.A.B. Missions & Benevolent	For Local Conference Missions	Total for All N.A.B. Missions	For Other than N.A.B. Missions	Total for All Mission Purposes	Total for All Purposes
Atlantic	\$ 237,508.00	\$ 72,998.00	\$ 310,506.00	\$ 41,966.00	\$ 3,277.00	\$ 45,243.00	\$ 84,477.00	\$ 129,720.00	\$ 440,226.00
Central	559,010.21	384,238.37	943,248.58	113,719.63	14,135.86	127,855.49	78,670.41	206,525.90	1,149,774.48
Dakota	356,755.02	115,251.06	472,006.08	109,027.80	18,910.26	127,938.06	6,735.26	134,673.32	606,679.40
Eastern	115,407.37	101,542.74	216,950.11	28,162.25	3,334.05	31,496.30	7,231.32	38,727.62	255,677.73
Northern	313,845.11	129,294.88	443,139.99	82,243.36	21,883.02	104,126.38	10,464.88	114,591.26	557,731.25
Northwestern	327,838.92	92,327.46	420,166.38	88,813.36	10,431.21	99,244.57	55,337.98	154,482.55	574,748.93
Pacific	393,805.17	260,268.95	654,074.12	115,665.02	13,677.28	129,342.30	24,775.76	154,118.06	808,192.18
Southern	51,880.44	3,348.07	55,228.51	8,733.44	1,607.92	10,341.36	2,472.99	12,814.35	68,042.86
Southwestern	128,320.90	52,104.78	180,425.68	53,243.46	3,606.81	56,850.27	5,606.61	62,456.88	242,882.56
Total	\$2,484,371.14	\$1,211,374.31	\$3,695,745.45	\$641,574.32	\$90,863.41	\$732,437.73	\$275,772.21	\$1,008,209.94	\$4,703,995.39
Last Year	\$2,224,488.30	\$1,715,586.99	\$3,940,075.29	\$566,785.85	\$81,674.53	\$648,460.38	\$252,897.60	\$901,357.98	\$4,841,433.27
Total Increase	\$ 259,882.84	\$	\$	\$ 74,788.47	\$ 9,188.88	\$ 83,977.35	\$ 22,874.61	\$ 106,851.96	\$
Total Decrease		504,212.68	244,329.84						137,477.88

COUNT ZINZENDORF

(Continued from page 27)

conduct bordering on the absurd. After the Brethren took corrective measures, it must be said to the credit of the count's Christian spirit that he became aware of his stand, admitted his error and continued working with the Brethren to the end.

SUNSET IN HERRNHUT

When he returned to Herrnhut toward the end of his life, it was the occasion of a triumphal entry. There was joyous festivity throughout the estate. Life quickened its tempo for the joy and awe of his presence. He came back less the lord of the manor and more the pastor and the beloved disciple.

His travels were now limited. On one of his journeys the raw weather

was too much for him and he suffered a month's illness. Time was running out for Zinzendorf and he seemed to sense that his final summons was not far off. The last months were spent in pastoring the people and seeking to set his congregation in order before taking leave.

On May 9, 1760 he asked for his son-in-law and told him that he was about to go to his Savior. He closed his eyes and laid his head back on the pillow. John Watteville, his son-in-law, began praying: "Lord now lettest thou thy servant depart in peace. The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

At the word "peace" Count Zinzendorf breathed his last. It was his finest hour!

Take Thou My Hand

By DR. H. VON BERGE, DAYTON, OHIO

Take thou my hand, dear Master,
As I am standing here
In awe upon the threshold
Of yet another year;
I know whom I have trusted
Through all the years now gone;
Take thou my hand, I pray thee,
Dear Lord, lead thou me on.

Take thou my hand, dear Master,
I do not know the way;
By cloud and fiery pillar
Guide thou me day by day;
Shall it be desert wand'ring
Or life with riches blessed?
Take thou my hand and lead me,
Dear Lord, thou knowest best.

STATISTICS OF OUR CHURCHES, 1959 — NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Conference	Churches	Baptisms	Church Members	Sunday Schools	Sunday School Scholars	Officers Teachers &	W. M. U. Societies	W. M. U. Members	CBY Societies	CBY Members
Atlantic	22	163	4140	23	3167	438	37	1153	29	513
Central	32	422	9050	34	8288	918	48	1925	51	1188
Dakota	59	324	7439	69	7666	1209	75	1535	85	1536
Eastern	19	102	2832	17	1951	244	26	672	21	450
Northern	52	235	7908	56	6616	851	45	1234	57	1669
Northwestern	36	289	6645	35	5306	685	62	1649	69	1222
Pacific	38	387	8988	38	8096	1095	49	1838	67	1522
Southern	10	22	939	10	818	130	9	169	14	271
Southwestern	24	94	2514	22	2296	403	30	675	29	478
Total	292	2038	50,455	304	44,204	5973	381	10,850	422	8849
Last Year	290	1962	50,010	305	44,960	5818	385	10,873	394	8854
Total Increase	2	76	445			155			28	
Total Decrease				1	756		4	23		5

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—Photo by A. Devancy, Inc., N. Y.

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And let our joys be known."

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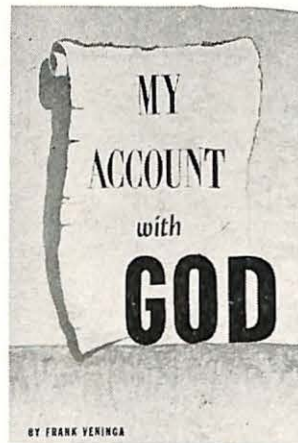
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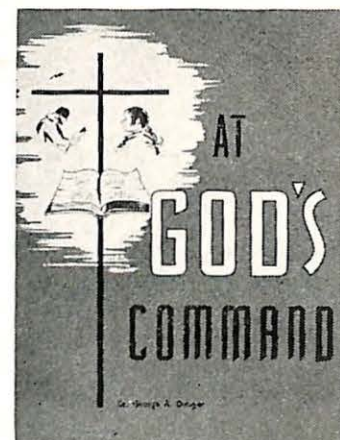


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