

the 1962 annual

NORTH AMERICAN BAPTIST GENERAL CONFERENCE \$1.



The buildings of the Baptist Teacher Training Center at Soppo, Camerouns (the view from the back) showing the most recent addition at the left.

Denominational Calendar for 1962

- January 1 (Monday)—New Year's Day
- January 7-12—Week of Prayer to be observed in the churches.
- January 15—Annual Day of Prayer, Christian Training Institute, Edmonton, Alta.
- January 16-19—Midwinter Convocation, Christian Training Institute, Edmonton, Alta.
- January 28-February 4—"Youth Week" to be observed by all churches.
- January 29-30—Visit of the Denominational Secretaries to the Seminary, Sioux Falls, S. Dak.
- February 4—Baptist World Alliance Sunday.
- February 15-17—Simultaneous and combined meetings of the General Sunday School Committee and the Commissioned Baptist Youth Executive Committee, Forest Park, Ill.
- February 16—Day of Prayer, North American Baptist Seminary, Sioux Falls, S. Dak.
- February 18—Church Extension Sunday to be observed in all churches.
- March 7-10—Sessions of the Denominational Workshop, Summer Visitation, Student Service Placement, God's Volunteers and Church Extension Committees at Forest Park, Ill.
- March 9 (Friday)—World Day of Prayer.
- March 11—Bible Day. Offerings for Bible distribution.
- March 13-14—Spring Convocation at Seminary, Sioux Falls, S. Dak.
- March 15-17—Session of the Seminary Board of Trustees, Sioux Falls, S. Dak.
- April 8-10—Jubilee concert and closing exercises of the Bible School at the Christian Training Institute, Edmonton, Alta.
- April 15 (Sunday)—Palm Sunday.
- April 20 (Friday)—Good Friday.
- April 22—Easter Sunday. The Easter offering for our denominational enterprise.
- April 24-26—Annual sessions of Board of Missions, Forest Park, Illinois.
- May 11-13—Commencement Exercises, Christian Training Institute, Edmonton, Alta.
- May 13—Mother's Day.
- May 20—Commencement Exercises, North American Baptist Seminary, Sioux Falls, S. Dak.
- May 25-26—General Council sessions, Forest Park, Illinois.
- May 31—Ascension Day.
- June 10 (Sunday)—Children's Day. Offering for the Chapel Building Fund.
- June 10—Pentecost Sunday.
- July 21-28—Laymen's Conference for North American Baptist churches at American Baptist Assembly (Abbey Area), Green Lake, Wis.
- September 4—Opening of Senior Matriculation (High School), Christian Training Institute, Edmonton, Alta.
- September 10—Opening classes of North American Baptist Seminary, Sioux Falls, South Dakota.
- September 10—Opening of Theological Department, Christian Training Institute, Edmonton, Alta.
- September 20-22—Sessions of the Denominational Workshop at the Christian Training Institute, Edmonton, Alta.
- September 30-October 7—"Sunday School Week" to be observed by all churches.
- October 7—Worldwide Communion Sunday.
- October 14 (Sunday)—Thanksgiving Day in Canada.
- October 14 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
- October 16—Opening of the Bible School Department, Christian Training Institute, Edmonton, Alta.
- October 21—Laymen's Sunday.
- November 4 (Sunday)—Communion Offering to be received for the Aged Ministers of the denomination.
- November 11—Publication Sunday.
- November 18-25—Thanksgiving and Sacrifice Week.
- November 23—Thanksgiving Day in the United States.
- December 7—Baptist Women's Day of Prayer.
- December 25 (Tuesday)—Christmas Day.
- December 31 (Monday)—Watchnight Service in North American Baptist churches.

1962 ANNUAL

VOLUME SEVENTEEN

Published annually
by the

NORTH AMERICAN BAPTIST GENERAL
CONFERENCE

MARTIN L. LEUSCHNER, D. D., Editor

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All business correspondence is to be addressed to
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Forest Park, Illinois



Shirasagi Castle, one of the finest and most ornate castles in Japan.

JAPAN

By Mrs. Barbara Sukut,
Missionary in Japan

Japan!

Land of beautiful gardens;
With ancient ponds,
And goldfish rare.
Where cherry trees in spring,
And maple in fall,
Their wondrous beauty share.

Japan!

Land of beautiful kimonos;
With colors so fair,
And artistic design;
Where women look feminine,
In their bright attire,
With straight and graceful line.

Japan!

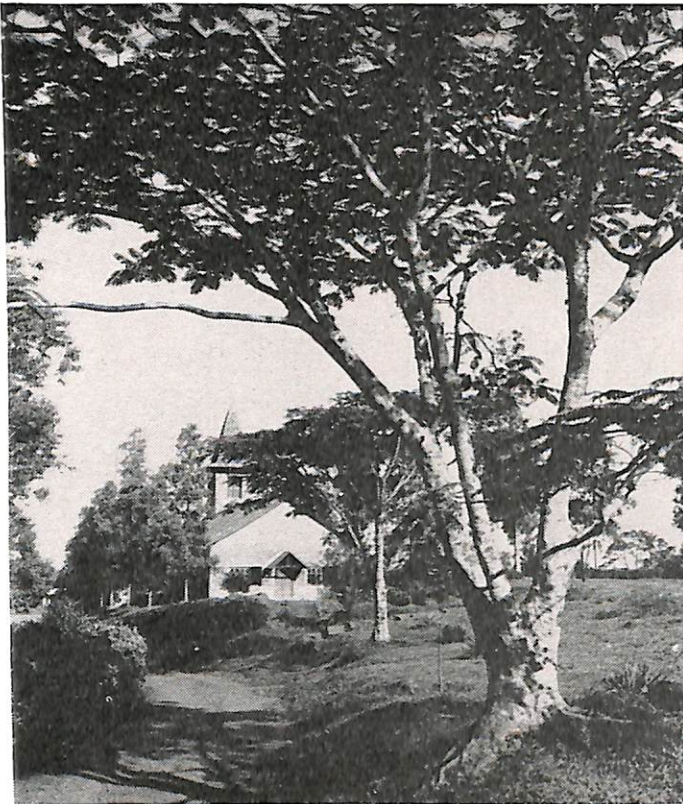
Land of beautiful temples,
With gold idols inside
And incense and offering;
Where religion is plentiful;
But empty lives drift with the tide,
Filled with much sin and suffering.

America!

Are there some who will help us
Make gardens for Jesus,
Through testimony and prayer?
Come, his Word is your tool,
Your hands he will use;
Lost souls in Japan are in your care.

America!

Surrender your lives to be gardeners for him,
For the flower of life grows dim,
And daily many die in their sin.
Won't you hasten to help us sow seeds,
And from hearts of lost souls to pull weeds?
As God calls you—go where he leads.



BAPTIST CHAPEL AT SOPPO

The grounds around the Bender Memorial Church (also Ebenezer Church) at Soppo, Cameroons are an enchanting garden with stately trees, lovely flowers and evergreen bushes.

Buildings that Touch the Sky

Buildings are like the aspirations of a soul. They rise upwards, brick upon brick, story after story, with towers and steeples reaching for the heavens above. They endure beyond the life of an individual and the span of several generations, and so they have something of an abiding quality about them. They represent the best of architectural designs and the noblest of human efforts that have gone into them. As Longfellow wrote many years ago: "Ah, to build, to build! that is the noblest of all arts."

During the past year our North American Baptist churches and mission fields have embarked on an amazing building program. It has changed the skyline of our denomination. It has transformed the picture of our work at home and abroad. Best of all, these new buildings have been the channel of greater spiritual blessings and of more effective service and witnessing for Christ. Buildings in their spiritual ministry can also

"Split the sky in two
And let the face of God shine through."

This issue of the ANNUAL in articles and pictures tells the wonderful story of these new buildings, especially on the Cameroons mission field, that

have been built and dedicated to the glory of God. They demonstrate the remarkable progress that is being made these days in the service of God.

All of the calendar pages of this ANNUAL (pages 5-12) feature pictures of mission buildings and chapels constructed recently in the Cameroons of Africa. They will be an amazing revelation to you and an encouragement to your heart. You will be especially impressed by these buildings that show forth the beauty of the Spirit of God.

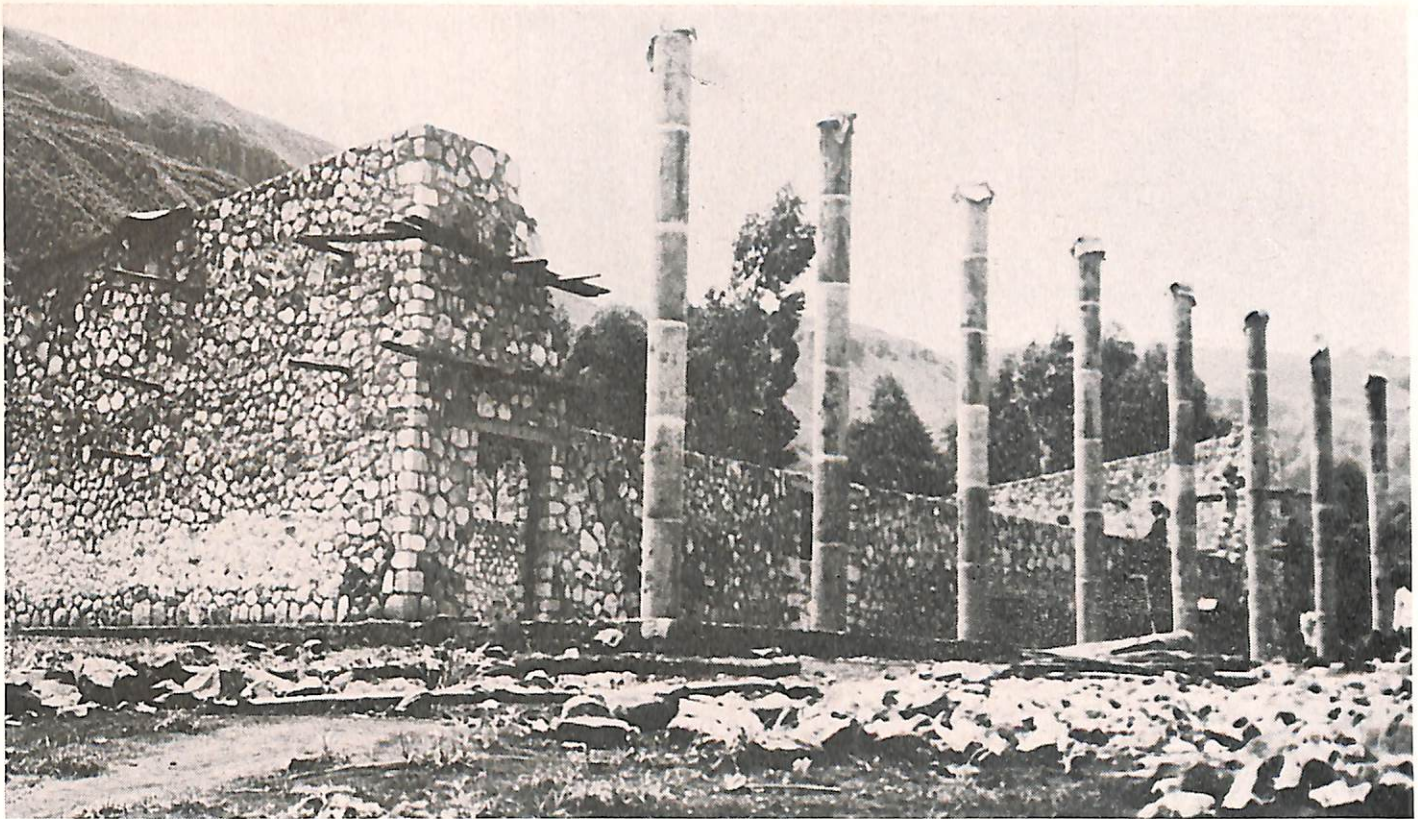
Look across the page at the unfinished Baptist Chapel for the leprosy patients at the New Hope Settlement. You can almost feel something of the marvelous glory of these stately columns at the entrance to the chapel. Turn over a page and look long and studiously at the pictures of the new Baptist Church at Bamenda, designed by Mrs. Clara Gebauer. The architectural lines of the building and the sculptured carvings on the church columns and doors are like a call to worship: "O worship the Lord in the beauty of holiness."

The residents of Forest Park, Illinois, often speak of "the beautiful headquarters building" in their community. It is a constant testimony for Christ in this town. The same thing is true of the new Library building at the Seminary in Sioux Falls, South Dakota, and the appearance of the entire seminary block. Even buildings can show forth the beauty of the Spirit of God, and, as such, seemingly touch the heavens above!

Buildings also represent the little gifts and sacrificial efforts of many people. When the pictures of the new buildings in the Cameroons had been received from Dr. Paul Gebauer, we also learned from him how hundreds of African Christians had worked hard on these edifices. Mrs. George W. Lang wrote an article about the construction of the Bible School at Ndu, how it rose rapidly from "a pile of stones and sand" because the Africans "had a mind to work." That is also the thrilling story of our Denominational Advance Building Fund as our people with their contributions, prayers and sacrificial efforts have poured their gifts into the buildings at Forest Park and Sioux Falls.

Now we come to an overwhelming conviction. These buildings demonstrate the potential possibilities in our service for Christ. Recently it was announced that our North American Baptist people had contributed a total of \$5,623,894.66 for all purposes during the past year. This represents an amazing per capita giving of \$108.97. At the same time our people gave \$4,532,207.57 for local purposes, a good portion of which went for new building projects and only a little more than one million dollars were given for all missionary purposes. The ratio is 4 to 1 in favor of our church needs—for ourselves.

The new buildings everywhere, as shown in these statistics, reveal that we can easily and gladly lay millions of dollars on God's altar. But we ought not to forget what is FIRST and foremost—our response to Christ's commission to go into all the world and to preach the Gospel to every creature. It can be done! It must be done! Every building, dedicated to the glory of God, attests to this fact that "with HIM all things are possible."



NEW CHAPEL UNDER CONSTRUCTION AT NEW HOPE SETTLEMENT

The imposing stone church with its impressive church pillars is rapidly going up "to the glory of God" at the New Hope Settlement for leprous patients at Mbingo, Cameroons. (Photo by Laura E. Reddig).

OUR MISSIONARIES

Forget them not, O Christ, who stand
Thy vanguard in the distant land!

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!

Exalt them over every fear;
In peril, come thyself more near!

Let heaven above their pathway pour
A radiance from its open door!

Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!

Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.

Thine is the work they strive to do;
Their foes so many, they so few.

Yet thou art with them and thy Name
Forever lives, is aye the same.

Thy conquering Name, O Lord, we pray.
Quench not its light in blood today!

Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land!

January 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
N M 6	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	F Q 12	F M 19	L Q 28

February 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
N M 4	F Q 11	F M 19	L Q 27	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			



The new Baptist Church of Bamenda, a growing, influential city at the crossroads of the Cameroons, Africa. The beautiful hut (at the right) with the carved pillars houses the drum calling the people to worship.

BAPTIST CHAPEL AT BAMENDA

Cameroons, Africa

This beautiful church designed by Mrs. Clara Gebauer and built by African nationals under the supervision of Dr. Paul Gebauer, has been called by Pastor Nfomi "The finest Protestant chapel in all of the Cameroons." (Photos by Dr. R. Schilke).



These marvelously carved church columns in front of the Bamenda Baptist Church were sculptured by Christian nationals.

SPREAD THE LIGHT

By John Oxenham

Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide for ever to the Light.
Spread — the — Light.

O then shall dawn the golden days,
To which true hearts are pressing;
When earth's discordant strains shall blend—
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.

March

1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
N M 6	F Q 12	F M 21	L 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	31

BELO HILL

Cameroons, Africa

Around this Belo hill with its beautiful Baptist Church, once employed by pagan priests in poison ordeals, the Christian believers now spread into all directions with their churches and their schools.



The Baptist Church enthrones the Belo hill today in the Cameroons. Mr. Ernest Hildebrand of Stafford, Kansas, built it.

A Missionary Prayer

By Henry Hallam Tweedy

Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown:
O send us forth, thy prophets true,
To make all lands thine own!

O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest:
Help us to spread thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart:
Teach us to ban all ugliness
That blinds our eyes to thee,
Till all shall know the loveliness
Of lives made fair and free.

O God of righteousness and grace,
Seen in the Christ, thy Son,
Whose life and death reveal thy face,
By whom thy will was done:
Inspire thy heralds of good news
To live thy life divine,
Till Christ is formed in all mankind
And every land is thine!



The new Maternity Center at Belo with Miss Gertrude Schultz as missionary-nurse was completed recently.

April

1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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		NM 4	FQ 11	FM 19	LQ 27



The Baptist Church at Ndu, Cameroons which is also the scene of the festive graduation exercises for the Baptist Bible Training Centre. (see next page).

Arise, Oh Mission Friends

By Clara M. Bode

Long years ago a faithful band
Of Christ's disciples true
United stood 'midst trials great
To share the Christ they knew.

Arise, oh mission-friends, arise
That all the lands both near and far
May know the Christ, the Way.

Thus on and on, for years and years
By heavenly power nerved,
Our missionaries sacrificed
To share the Christ they served.

Arise, oh mission-friends, arise
And keep his banners bright,
That all the lands both near and far
May know the Christ, the Light.

Now everywhere, throughout our land,
Through faith in him above,
Let mission-friends united stand
And share the Christ they love.

Arise, oh mission-friends, arise
And let your light so shine
That all the lands both near and far
May know the Christ Divine.

May 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
N M 3	F Q 11	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	F M 19	L Q 26

June 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
N M 2	F Q 10	F M 17	L Q 25		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 modern and attractive building of the Baptist Bible Training Centre at Ndu, Cameroons, where young African Christians are being trained as ministers of the Gospel of Christ and as spiritual leaders.

STIR UNTO FLAME

Stir me! oh stir me, Lord, I care not how,
But stir my heart in passion for the world
Stir me to give, to go—but most to pray,
Stir 'til the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
Lands where the cross was never lifted high.

Stir me! oh stir me, Lord, 'til all my heart
Is filled with strong compassion for these souls,
'Til that compelling "must" drives me to pray,
'Til thy constraining love reach to the poles,
Far north and south, in burning deep desire,
'Til east and west are caught in love's great fire.

Stir me! oh stir me, Lord, 'til prayer is pain—
'Til prayer is joy—'til prayer turns into praise!
Stir me, 'til heart and will and mind—yea all

Is wholly thine to use through all the days.
Stir, 'til I learn to pray exceedingly,
Stir, 'til I learn to wait expectantly.

Stir me! oh stir me, Lord. Thy heart was stirred
By love's intensest fire, 'til thou didst give
Thine only Son, thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to thee
That thou canst give thyself again, through me.

Stir me! oh stir me, Lord, for I can see
The final glorious triumph day to break!
The dawn already gilds the eastern sky,
Oh Church of Christ, arise! awake, awake!
Oh stir us Lord, as heralds of that day.
For night is past—our King is on his way!

July

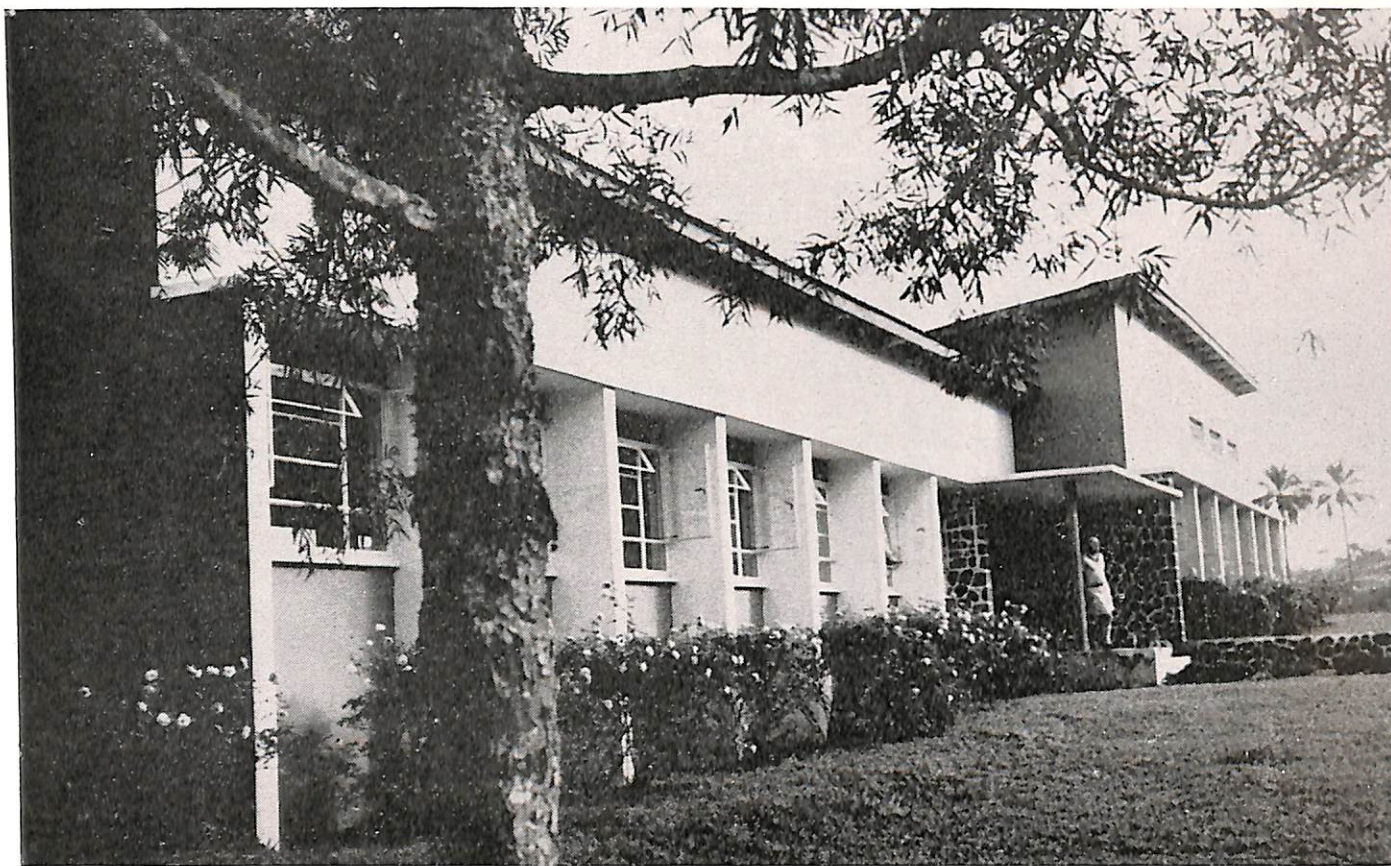
1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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	N M 1-31	F Q 9	F M 17	L Q 23

August

1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
F Q 8	F M 15	L Q 22	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	N M 29



The attractive new building of the Baptist Teacher Training Centre at Soppo, Cameroons, is the pride and joy of the African Christians and the center of busy activities in training young Africans for leadership among their people and in their churches.

TELL IT TO GOD

When you waken in the morning,
Ere you tread the untried way
Of the lot that lies before you
Through the coming busy day;
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be the dawning glad or gloomy,
Go to God—and tell him all.

In the calm of sweet communion
Let your daily work be done;
In the peace of soul-outpouring,

Care be banished, patience won;
And if earth with its enchantments
Seeks your spirit to enthrall,
Ere you listen—ere you answer—
Go to God—and tell him all.

Then as hour by hour glides by you,
You will his blessed guidance know,
Your own burdens being lightened,
You can bear another's woe;
You can help the weak ones onward,
You can raise up those who fall—

But remember, while you're serving,
Go to God—and tell him all.

And if weariness creep o'er you
As the day wears to its close,
Or if sudden fierce temptation
Brings you face to face with foes;
In your weakness, in your peril,
Raise to Heaven a trustful call,
Strength he gives for every crisis—
Go to God—and tell him all.

September 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
FQ 4	FM 11	LQ 18	NM 26			1
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

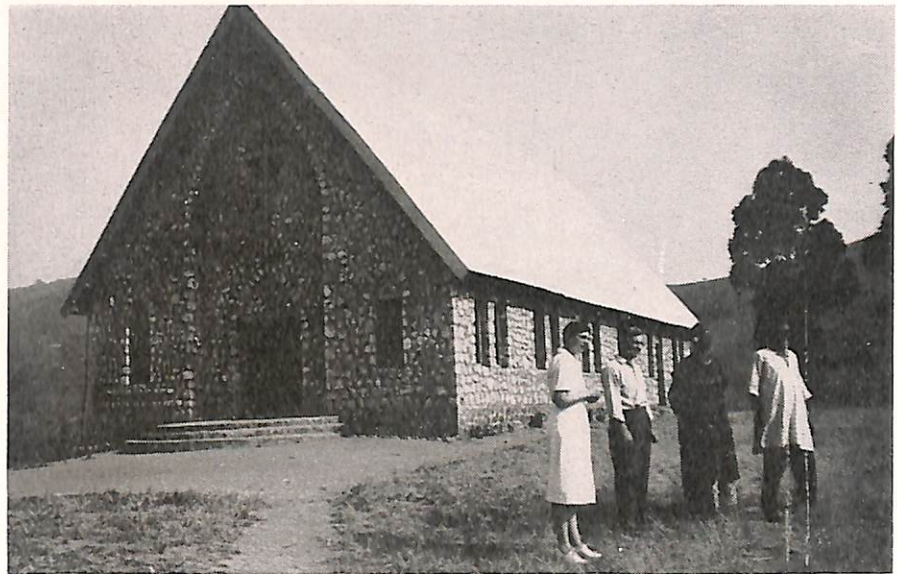
October 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
FQ 6	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	FM 13	LQ 20	NM 28

MBEM FIELD

of the Cameroons, Africa

Here in Kakaland, God has blessed the preaching of the Gospel. Last year the Mbem Field led all others in the number of baptisms and in giving to Christ's cause.



The new edifice of the Baptist Church at Mbem. In the foreground are Missionary Minnie Kuhn, Missionary Fred Holzimmer, Chief of Mbem, and Church Teacher.

An Hour of Prayer

How sweet the hour alone with God
In earnest prayer we spend,
Alone with him who knows our needs,
As friend would plead with friend.
We tell out all our needs to him,
Assured that he will hear;
The faintest, feeblest cry we raise
Will reach his holy ear.

No care too great, no need too small,
He would not have us tell,
E'en though assured we are, those needs
To him are known so well.
Then oft from toil and conflict here,
Our hearts would turn aside
To be in company with him,
Who once was crucified.

As we, in faith, to him draw nigh
And make our wishes known,
He bends his ear to hear our cry
Though high upon the throne.
No prayer of faith will ever be
By him our God unheard;
We know the answer's sure to come,
He tells us in his Word.

A little while he may defer
And hold the answer back,
But it will come, the answer's sure,
Not one part will it lack.
And oft the answer does not come
In ways we're looking for,
But he would have us know that he
Has many an open door.

O, what a God we have to trust!
A God of love and grace,
Who never will refuse the cry
Of those who seek his face.
Then may we oft, while here we wait
To meet him in the air,
In earnest supplication spend
That hour, the hour of prayer.

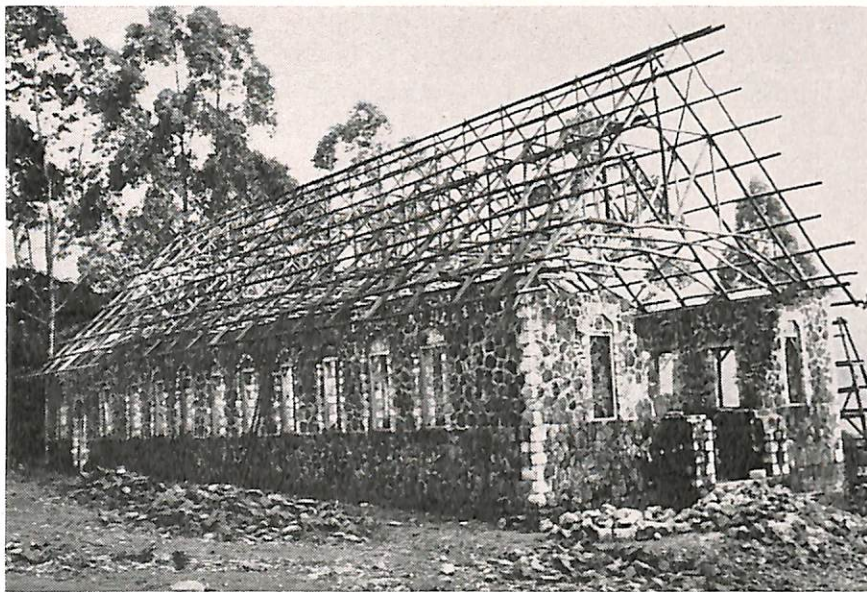


School children on the large compound of the Mbem Mission Field in the Cameroons. The old chapel of the Baptist Church (no longer used) is at right under the eucalyptus trees.

November

1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
F Q 5	F M 11	L Q 18	N M 27	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 new Baptist Chapel at Wombong, Cameroons, under construction. African Christians make large sacrifices for their new churches and build with "a great faith."



The old chapel of the Baptist Church at Wombong. Missionary Gilbert Schneider is shown at the front. Compare this dilapidated chapel with the beautiful new church above under construction.

New Buildings For the Cameroons

Many things are new in the Cameroons. It is now the Republic of Cameroun. New buildings are being constructed under our supervision and sometimes with our financial help. God is still keeping the doors wide open in this part of Africa for missionary service.

A Christmas Song

By Ruth Winant Wheeler

God, give me a song for the world that's glad
When cometh the Christmastide,
For fain would I teach the world a song
Joyous and free and clear and strong,
Gladness to bring to the Christmas throng,
To add to the joys of joyous men,
Full in Excelsis sing again.
Low and sweet, low and sweet
Down in my heart these words repeat:
Jesus the Savior is born!

God, give me a song for the world that's sad
When cometh the Christmastide,
For fain would I teach the world a song
Cheering and sweet, in comfort strong,
To ease life's hurt and to right life's wrong;
For many there be that walk this day
With hearts attired in a lonesome gray;
Low and sweet, low and sweet,
Down in my heart these words repeat:
Jesus the Savior is born!

God, give me a song for the hearts of men
When cometh the Christmastide,
For fain would I stop earth's hurrying feet,
Jostle and rush with noise replete,
And once again those words repeat
To sad and to glad as they trudge along
And bid them echo the Yuletide song;
Low and sweet, low and sweet,
Sad and glad in their hearts repeat:
Jesus the Savior is born!

December 1962

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
FQ	FM	LQ	NM			
7	13	20	28			1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23/30	24	25	26	27	28	29

Twelve Milestones to Eternity

The remarkable story of our Cameroons Baptist Mission in Africa, of its unfolding history and grace of God, of the twelve mission fields where 53 missionaries are now stationed, and of future prospects!

By Dr. Paul Gebauer,
Cameroons Missionary for Thirty Years.



Dr. Paul Gebauer stands in front of the Alfred Saker Memorial, honoring the Baptist missionary and pioneer who founded and named the Township of Victoria, Africa in 1858.

IN 1935 YOUR Cameroons Baptist Mission came into existence. Among those attending its birth were some who foresaw an early death of the venture. They who knew God and youth had hopes. The few were right. God and North American youth have made history in West Africa during the past twenty-five years.

Step by step, field by field, year by year your Mission grew. Today it is a mighty witness of God's grace. It is the story of your faithfulness. It tells of youth bent on service. It speaks of

Africans faithful and true. It is woven around tribal areas and mission stations. And this story is here reviewed fleetingly, historically—even as it has unfolded through the years. It is recorded for youth of today to benefit their future.

KAKA FIELD

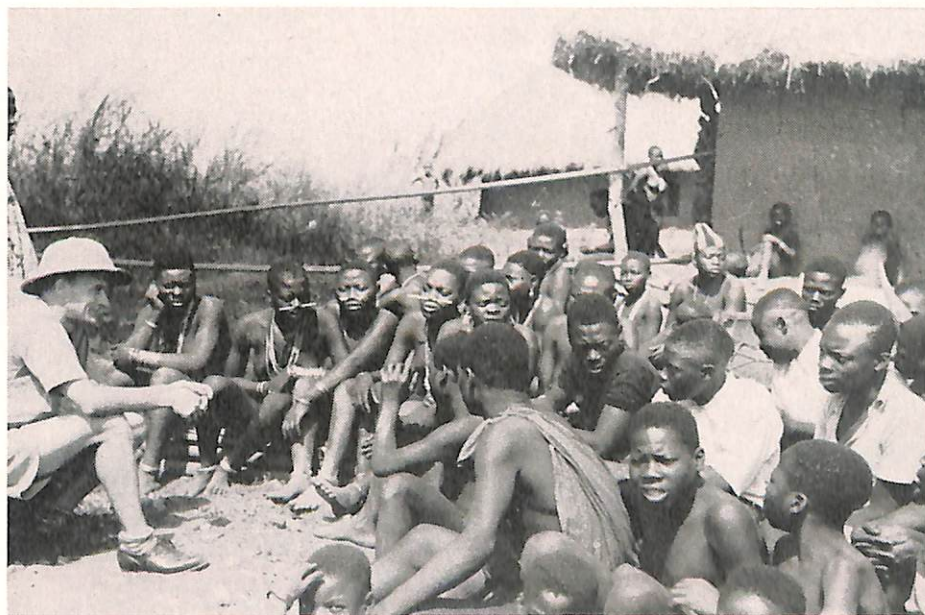
During 1935 you sent Clara Kratt of Portland, Oregon and Paul Gebauer, her husband, into the northernmost corner of the so-called British Cameroons. One once wrote about that

edge of nowhere as the land "... where the gnashing of teeth could be heard" An investment of five dollars helped your two missionaries to a home of mud and thatch. It was a sound investment. It took termites five years to destroy the hut. It took us less time to cover the given area with churches and day schools. The small beginnings at Mbem Station in Kakaland set the pace for the race that followed.

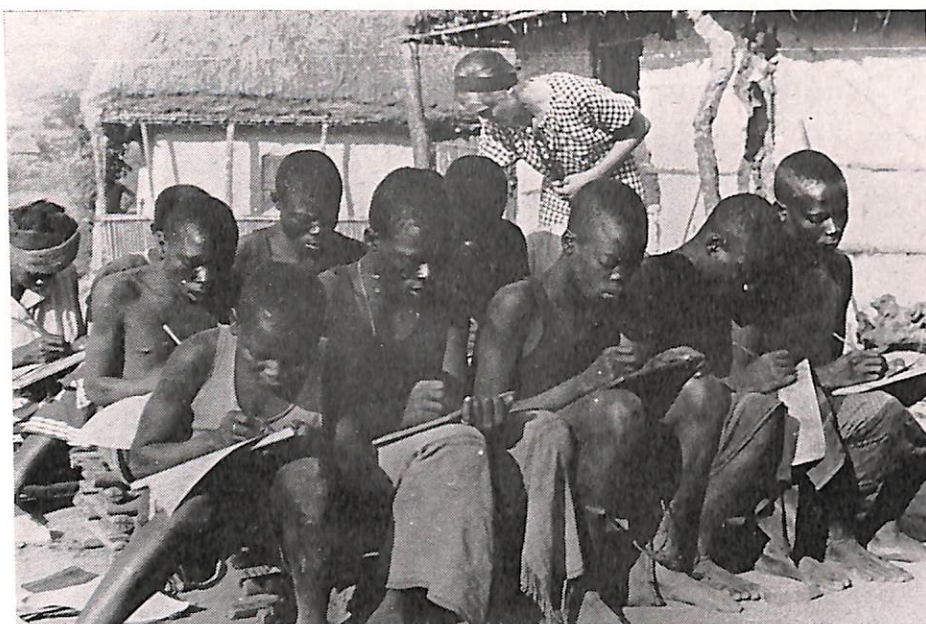
We had one great advantage in these early years. Churches to the south, founded by Missionary Adolf Orthner long before, gave us of their best workers to assist in the evangelization of the Kaka people. Our beginnings are the story of devoted Africans: Josef Mamatu, Filip Nzi, Robert Jam, Noa Ndimbu, Daniel Hangu, Johannes Tonto, Abal Nge. They pioneered. They risked their lives. They did the soul-winning. Your missionaries developed strategy, backed these pioneers, added to their skills, and trekked with them. But the greater share of hardships and tears they paid; not we.

FIRST CHRISTIAN SCHOOLS

Clara Kratt started a Christian Day School with five dusty boys in 1936. One of the five is a mighty preacher today. Another is an evangelist. A third one serves as a carpenter of reputation. The fourth is a successful contractor. The fifth boy survives as day school teacher. Out of this laughable start in a flimsy hut has come today's school system of a hundred schools, and three hundred teachers. For our "expansion" in 1936 we loaned a Cameroonian



A group of Africans at the Ntong village listen attentively to Paul Gebauer, missionary. This picture was taken about 25 years ago.



Mrs. Clara Gebauer conducts a Christian Day School out in the open at Mbem, Cameroons more than 20 years ago. Some of these boys have become mighty preachers, evangelists and leaders in Africa today!

teacher from a neighboring mission. Today we train our own in the most modern teaching plant in the Cameroons.

The Ebenezer Church of Detroit, Mich., dispatched Nurse Edith Koppin in 1937. In her windowless, round hut of her first year babies were born and an idea came to light, namely, your present service to the sick, the lame, the lepers and mothers of Africa. And this idea was pushed and pushed some more by Nurse Laura Reddig, who came to us in 1938.

This last year Kaka (or Mbem

Field) led in the number of baptisms and in giving to God's cause. The most backward have become the first.

MAMBILA FIELD

In the years of 1936, 1937, and 1938 your missionaries at Mbem had systematically "probed" expansion to the north into the land of the Mambila. This tall, healthy tribe under Islamic rule had been bypassed through the centuries. We spent months in the saddles and on foot to measure this opportunity. To become acquainted with this suspicious group required years. Their past experiences with in-

justice and pain had turned the Mambila into a fearful lot.

You sent out the Dungers of New York City early in 1938 that they might settle among the Mambila. They built Warwar Station as their home and citadel. They crisscrossed the land. Their firstborn became a valuable point of contact. We hoped for swift conquest for God. And then the war came!

After years of a standstill, you sent us the Schneiders from Oregon to carry on. They gave their finest years before they were transferred to another task. The Goodmans from California took over the harvest where others had sown patiently. Today we observe among Mambila Baptists the highest literacy rate, although we have only one day school in the whole land. The power of God dwells among them!



A CAMEROONS BELLE!

Twenty-five years ago many of the Cameroons girls wore these ivory "beauty decorations" through the nose and lower cheek. Most of these tribal customs have now disappeared in the Cameroons.

SOPPO FIELD

The uncertainties of the last war made your Mission the custodian of the Cameroons and endeavors of the Baptists of Germany. Their oldest mission field, Soppo, became our concern in 1941.

They who actually had developed this unique area along the Atlantic and on the slopes of Mount Cameroon had been Americans, the Benders. Around 1900 they settled at Soppo, in the center of the Bakweri tribe. During the 1st World War the Benders were the only Protestant missionaries remaining in the Cameroons.

Between the two wars they made Soppo field into a model of church life and school impact. The Benders



NURSE EDITH KOPPIN AT WORK

In 1937 Nurse Edith Koppin of Detroit, Michigan, arrived in the Cameroons to minister in Christ's Name to the sick and maimed, to expectant mothers and little children.

were your last real pioneers. We, who served under them and followed them, are reaping where they had sown patiently, under untold hardships, and without glory.

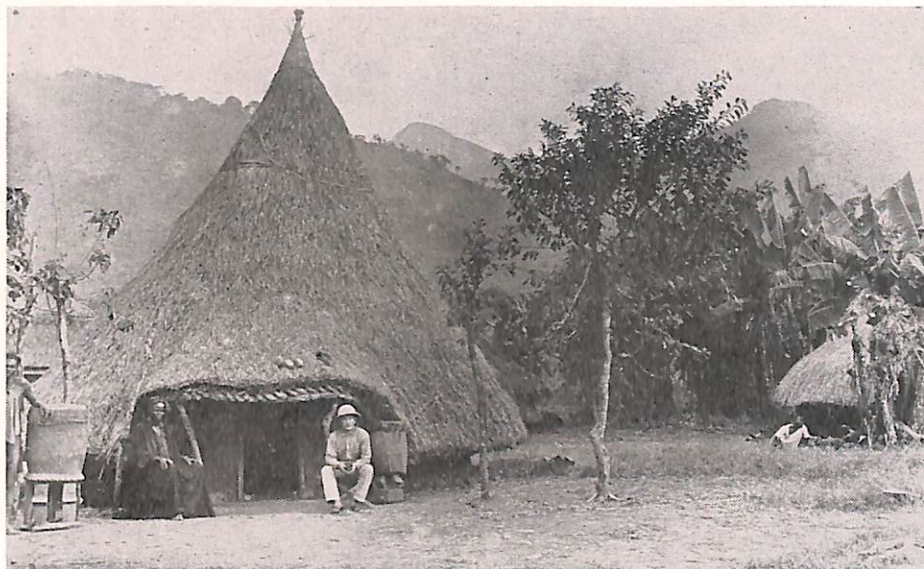
To this field between ocean and rain forest, you dispatched the Michelsons in



A PRICELESS PICTURE!

In Mambila Rev. and Mrs. George A. Dunger built this interesting baby carriage for their first-born, Daphne. She became a valuable point of contact with the Mambila natives.

1945; later on the Hendersons and Goodmans. Today Soppo station serves as our center of Teacher Training.



MISSIONARY ADOLPH ORTHNER AT NGOM

Missionary Adolf Orthner, who laid many of the foundations for our Cameroons Baptist Mission, is here shown having "a palaver" with the Chief of Ngom in front of his home. In this way, doors were opened for the Gospel of Christ in the Cameroons.

Modern buildings grace the hillside. Your missionary experts in teacher training now minister to the cream of Cameroons youth: the Rentzes from Canada, the Zimbeldans from California, Ida Forsch and Berneice Westerman. They are assisted by the ablest of our Cameroonians, experts in the special calling of training teachers. Together they serve.

And your African Baptists are pleased with the achievements. So is the government. So is God. How do we know? From among the day school teachers, the church draws the ablest ministers. A young nation in the mak-

ing selects leaders from among the graduates.

BELO FIELD

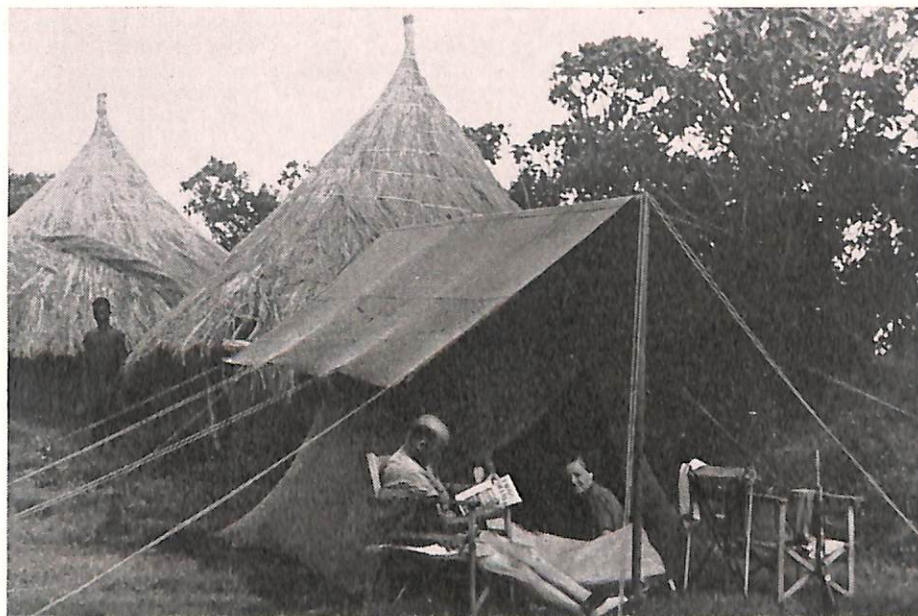
In the center of a rim of high mountains, amidst deep valleys and rushing streams, upon a knoll that once was a crater cone stands Belo Mission. God and Missionary Adolf Orthner of Texas put it there in 1929 as a lighthouse for a stubborn, hardy lot of mountaineers, the people of Kom.

A persecuted band of believers had invited Missionary Orthner into that lovely land of the Bekom. Together with them he organized a sort of training center for church workers. With his half-baked prophets, Orthner invaded the lands about Belo. By 1933 he had established a circuit of churches that took the present writer about three months to cover. We did great missionary journeying in Orthner's and Bender's days! It was fun!

In 1935 the Baptists of Germany accepted responsibility for this grand opportunity. During 1941 the challenge returned to us. The Ganstroms had the pleasure to become your messengers to this particular field in 1945. Others followed.

A modern church enthrones the Belo hill today. The Hildebrands built it. A large school plant forms an appropriate background to this chapel. Around this hill, once employed by pagan priests in poison ordeals, the believers now spread with their churches and their schools.

With tears of rage in their eyes the priests of past and present paganism must admit that the Baptist witness has come to stay. Persecution continues. Spiritual depths in the believers is the result thereof. The former vast circuit has been divided for better care



THE GEBAUERS ON TREK

Rev. and Mrs. Paul Gebauer enjoy a few hours of relaxation on a busy tour to Mambila. They are reading the latest issue of the "Baptist Herald." The tent is from Montgomery Ward.



GEBAUERS' FIRST GRASSLAND PALACE

This was the first Cameroons' home for the Gebauers, built of mud and thatch in 1936 in Kakaland. It took termites five years to destroy the hut.

by others. The glow of great years remains with all who shared in them.

NDU FIELD

The earliest contacts with the tribes on the wind-swept Nsungli Plateau fall into the years of Adolf Orthner. Nsungli belonged to the former circuit riders, Africans and Americans. As a result of their witnessing, Ndu Station appeared in 1932, grass huts only, quickly built. Pagan hatred destroyed these beginnings in 1933. We rebuilt to stay put. The lonely months in flimsy shelters on the fog-bound highland and amidst a hostile people make me shiver all over again while I write

this! But we stayed.

German missionaries followed us. They laid the foundations for the network of schools and churches of this day. Their motto was a simple one: "No church without a school and no school without a church." It worked. The harvest of a sound strategy is ours now. From this very area come half of our present pastors, the majority of school teachers, the leadership in present institutions of service and learning.

And it is not by accident that we placed your Bible School into the center of the largest concentration of Baptist churches. The selfsame reasons

which put your seminary into Sioux Falls led us out in Africa to place our schools of the prophets into Ndu station. Baptist life teems around it. Baptists have the lead in tribal affairs, in business, in every walk of life here, a rural area of farmers and small traders. This is God-given training ground for the youth of a new Africa.

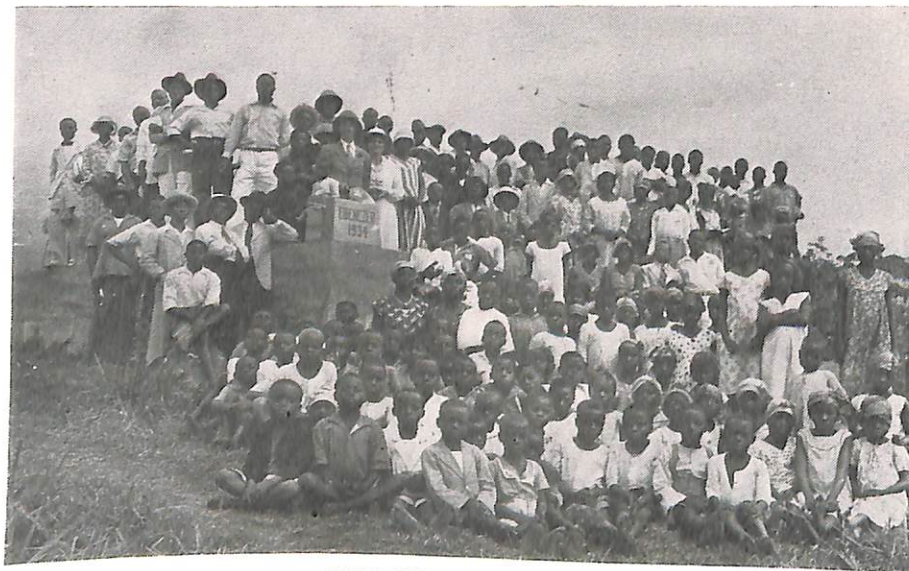
BAMENDA FIELD

The Milwaukee General Conference of 1944 and the Cameroons Sacrifice Offering of 1946 were largely responsible for that which started at Bamenda in 1946. Never before or since Milwaukee "did we commit at one time so many of our young people to



EVANGELIST ROBERT JAM

One of God's devoted and zealous Africans, Robert Jam, assisted the missionaries in the pioneer days 25 years ago in the evangelization of the Kaka people. Robert Jam is still living today, actively witnessing for Christ.



NEW CHAPEL AT SOPPO

An historic picture showing the cornerstone laying exercises in 1934 for the Ebenezer Baptist Church (now called Bender Memorial Church) at Soppo, Cameroons. Rev. and Mrs. Carl J. Bender are standing behind the cornerstone. (See page 4 for latest picture of this church).

foreign mission service" (Baptist Herald Feb. 1954, p. 7). And never before nor since did we give so swiftly and so much to Cameroons' needs than in the Sacrifice Offering. The field had to match your challenges.

In 1946 we leased a hill in the heart of the grassland, 250 miles removed from the coast, situated on the hinterland's most vital crossroad. Annual lightning had cursed that leased spot. Only one daring local built a hut on it once. Gladly he sold it to us. The local chief sanctioned the deal. The trusteeship government sealed the arrangements with a 99 year lease document. We put field headquarters upon the hill. This choice of strategy was not matched by our faith.

We would have limited the Bamenda acres to a headquarters building only. God and his Baptists thought otherwise.

A church came into existence. A school followed. More churches and schools appeared. The executive secretary of the Cameroons Convention has settled on the hill. Bamenda has become the hub of all of your activities in the Cameroons. Its crossroad location pays off.

VICTORIA FIELD

A hundred and three years ago, the great Baptist missionary, Alfred Saker, landed at the strip of land which now is Victoria. His first church still exists. It functions. Why should we, as a Mission, have at all considered re-occupation of a post given up long ago?

We re-entered this Baptist land by invitation of our fellow-Baptists. With the death of their last great leader, Pastor Joseph Burnley, the church had hit hard times. You provided for this church's temporary ministry and leadership in the Hendersons in 1947. We rented quarters for them in the heart of the town. Later on they moved into a hillside to meet population trends and a growing challenge. A temporary measure became a new opportunity.

What could be now in Baptist land of a hundred years standing? New population centers, the laboring people in the plantations of recent origin, the fisherfolk along the coast and in the creeks and mangrove swamps. The Hendersons, the Lawrences and now the Ahrenses are occupied with these new trends. Much needs to be done in and around this port town. It is being done in churches and schools through splendid Cameroonians.

Saker's beach church dreams along, waiting for her own son as their per-



FIRST MISSIONARIES' HOUSE IN MAMBILA

In 1938 Rev. and Mrs. George A. Dunger were sent into Africa's grassland interior to settle among the Mambila people. This was their first primitive home in which they lived, witnessing for Christ to this tall tribe under Islamic rule.

manent pastor. Around the historic church Baptist life pulses; opportunities run high in 1961.

BANSO FIELD

For one lone shilling (14c) the government in 1948 sold Bansa Hospital to us. The sale included tired instruments, aging bedsteads, doubtful mattresses, low-dark wards, one solidly built operation building, a safe, and an excellent medical reputation dating

back to 1927. Brave, young doctors had served their king in this lonely outpost skillfully through the years. About 300,000 people depended on this spot as the only hospital. In 1948 the government could no longer fill the vital post.

Your faith matched the challenge of 1948. You backed our purchase. You sent us the Chaffees. Would they love the place? Would the doctor be content to exercise his skill in such a place? With many misgivings I went to the coast to receive them. It was a great day to welcome them.

They have served faithfully. And they serve now. Others assisted them through the years: the Boutwells, the Fehrs, many nurses. The Hildebrands left Kansas to help Dr. Chaffee to better hospital wards. The new, sprawling plant is joy to behold. Much of your money and of your prayers went into that new hospital. It is a monument to faith and faithfulness.

KUMBA FIELD

About eighty years ago one brave Baptist missionary by the name of Comber ventured 65 miles away from Victoria. Apparently he was the first white man to penetrate that far into a hinterland which now bears his name in "Kumba" division.

Kumba Town, the heart of that Division, is a natural trade center. It just grew. It needed no Chamber of Commerce. Its position on a vital crossroad did it all. It now is the teeming illustration of urbanization in Africa.

Missionary Michelson had his eyes on this center for a long time. And he



FIRST BAMENDA BAPTIST CHURCH

In 1946 we leased a hill in the heart of the grassland. Annual lightning had cursed that spot. We put field headquarters upon that hill and built a church nearby (see above). Recently a magnificent new church building was dedicated, replacing the old edifice.

found a plot in 1949. And the Hendersons built thereon in 1951 and 1952. And upon the hill that overlooks the crawling rows of tin the Hendersons and Hildebrands built a modern church. You see it, coming in from any one direction. You cannot miss this witness.

The land of children fills our schools. Had we the classrooms and the teachers, we could double every school output. This thirst for knowledge is disturbing; more so our inability to meet it all. It is through Christian Day Schools that our witness multiplies. It filters into overcrowded homes, into slums that ought not to be.

Kumba spells unrest and discontent. Here Christ is needed. He must touch the lives, young and many, lest a young nation comes to a halt among the teeming thousands.

MBINGO FIELD

Government approached us quickly during 1950 about our willingness to help in the warfare against leprosy. Dr. Leslie M. Chaffee was drawn into the negotiations. Finally we agreed to approach your Committee. We approached with doubts in our hearts. Once again the unbelievable happened. Your Committee put to work the faith we out on the field dared not have. You said "Yes" to a great adventure into the hearts of the outcast.

Government leased 2400 green acres of highland to us. The Ganstroms and Schneiders built upon these acres the modern leper camp you know so well through pictures known as "New Hope Settlement." Then came Laura E. Reddig and her lepers. Then came Dr. and Mrs. Kenneth Jones from Portland, Oregon. Lastly, the Eugene R. Stockdales from Iowa.

All of these people of God, together with brave Cameroonians, brought to a standstill the fear of centuries. New hope displaced despair. It wiped out of our own years that sense of guilt, of



THE CHAFFEE FAMILY

In the early days of his medical ministry in the Cameroons, Dr. Leslie Chaffee used this motorcycle to go from place to place and to transport his family. The Bansa Baptist Hospital was begun by us in 1948.

helplessness that often crawled upon us while we had preached to lepers. We knew that words did little. Now there is healing. Healing a body and soul and heart. New creatures walk out of Mbingo to take their rightful share in the joys and duties of their tribes and churches.

Reader, the story of leprosy in Africa is the story of Christian compassion, of scientists that gave their all to find the cure, of Christ's men and women serving in his Name.

BALI COLLEGE

Why should your Cameroonian Baptists have a college while you at home have none of your own for your own? You have the right to ask it.

In reply, we must state that we got

it for them without our asking. The offer of government came suddenly in 1953. We on the field were not prepared for the move proposed. We thought of staff and money to run the thing. God and government had the answers ready.

A great deal of money came from the latter to "double stream" the existing one and only Protestant college in the country. A Swiss engineer built the Baptist double stream. You gave us the men and women to meet the needs of our Baptist youth. There they serve acceptably as unto him: the Haupt's of Detroit, Michigan; the Witts from Michigan; the Gilbert Gordons from Oregon.

Last year we achieved under Norman Haupt's principalship a record of 100%



BEGINNINGS OF OUR MINISTRY TO LEPROUS PATIENTS

Miss Laura E. Reddig, missionary nurse, began this important ministry to the leprosy patients more than ten years ago in the midst of difficulties and with a woeful lack of modern facilities. But the work was wonderfully successful and blessed of God. This soon became the New Hope Settlement as the smiles on the faces of the boys (right), who are leprosy patients, show.

THE MISSIONARY

O matchless honor, all unsought,
High privilege, surpassing thought
That thou shouldst call us, Lord, to be
Linked in work-fellowship with thee!

To carry out thy wondrous plan,
To bear thy messages to man;
"In trust," with Christ's own word of
grace
To every soul of human race.

CHURCH EXTENSION PACKET

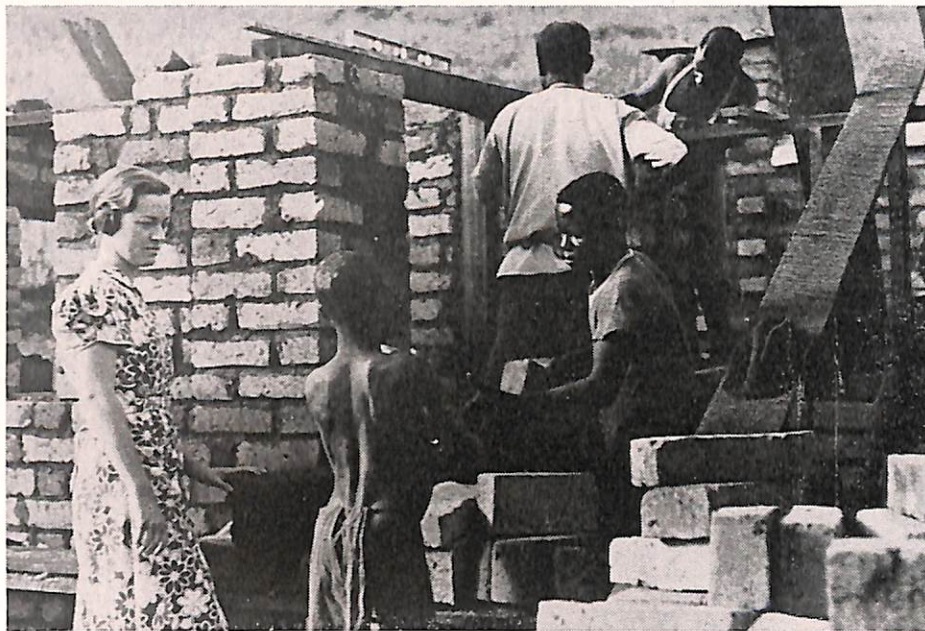
- 15 pieces of literature on the Baptist Jubilee Advance program for 1962.
 - Booklet, "The Witnessing Church," by Rev. Robert S. Hess. Study book on Acts.
- Secure your packet from your pastor or write to Headquarters Office.
PRICE — 25 CENTS

passes in the finals. Greater still is this that for the first time perfect harmony exists between Cameroonian and missionary-tutors. This is valuable. Not only cooperation between Presbyterians and Baptists, but also between Africans and Europeans.

Here the cream of Cameroons youth trains for leadership at all levels of the young and growing nation. Here we tell them that without Christ as Savior and Lord their services shall amount to little.

BAMUNKA FIELD

The twelfth milestone in your African Mission has been set. It is a unique one, keeping up with present trends.



A BUILDING JOB IN AFRICA

Mrs. Clara Gebauer, missionary, supervises the building of the new missionaries' home at Mbem in the grassland interior of Africa. This replaced the thatch roofed hut (see other picture) in which the Gebauers had lived.

This landmark consists of a Teachers' Training Center at BAMUNKA in the grassland. It is located halfway between Bamenda and Bansa in the very fertile Ndop plain.

Above a busy motor road, halfway up a steep hill, sits a modern bungalow. Below it spreads a school building having two classrooms for present needs and set for more rooms to be built. In the bungalow dwells Principal Njini, a man from Ndu field who returned

from the University of London in 1960. Next to him dwells another Ndu man, his assistant, and fellow teacher.

About forty young teachers are committed to the care and training of these two Cameroonians. Into their able hands has been placed an experiment that keeps up with the new Africa. Deliberately they are left without missionaries. Alone they must stand and plan and teach and manage and lead their forty to stand up as witnesses for God.

It's long ago that Missionary Gansstrom cast his longing eyes on this steep hill at Bamunka. He had thought of it as an outpost for his circuit tours through Ndop Plain. He had urged us to plant a lighthouse into the heart of the densest population center of the Cameroons as a bulwark against advancing Romanism and Jesuitic craftiness. We leased the hill before 1950 and did nothing about it. Ten years passed. In 1960 God moved you and us out on the field to occupy the land. It is done.

TO GOD BE THE GLORY!

This is the story of your twelve African milestones to eternity. Behind the words written loom lives called and consecrated. Behind the material progress stands the army of the redeemed; redeemed from many tribes and tongues and nations. And this they say:

"Unto him that loved us,
and washed us from our sins in his
own blood,
And hath made us kings and priests
Unto God and his Father;
to him be glory and dominion for
ever and ever.

Amen."



FIRST BAPTIST CHURCH AT MBEM

This was the original Baptist Church at Mbem in Kakaland built under the supervision of the Gebauers. This church is still standing on the school compound. A modern, beautiful new church on a new site can now be seen at Mbem (See page 11)



Mr. Yukikazu Nishizawa, student pastor of the Rakuyo Baptist Church, Kyoto, Japan.

Young Leaders in Our Japanese Churches

These young Christian leaders who are arising out of our new churches in Japan are our joy and crown.

Become acquainted with them!

By Miss Florence Miller,
Missionary in Japan

THE MAJORITY of the evangelical mission groups working in Japan came after the war, generally speaking, 10 or 15 years ago. Many of these started from scratch, as it were, to witness and to build up Japanese churches. Our own mission work in Japan is one example of this. One of the great problems and drawbacks to the early work of these missions was the lack of Japanese leaders.

Even though missionaries are well trained for work in their own lands, the difficulties of expressing Christian truth in a new tongue, building up confidence and closeness with the people, and giving correct, practical advice and guidance for the complicated problems arising in the home as well as in society when the Christian seeks to break away from the pagan customs of the land, have hindered the Gospel from really taking root in the Japanese soil and adequately penetrating the hearts of the people with a true understanding of the practical outworking of the Gospel in daily life.

Our first missionaries arrived in Japan on November 21, 1951, about ten years ago. Work could not begin immediately because of the necessity of learning the language. The first baptism took place in 1954, seven years ago, but considerable time passed before we were able to have the joy of seeing young Christians give themselves to the work of spreading the Gospel among their own people. I would like to share with you the story of some of our young Japanese leaders whom God has raised up for our churches in Japan.

YOSHIKO YAMAMOTO

Our first Japanese workers were of necessity from groups other than our own. When I first went to Ise to begin work there, a young woman named

Miss Yoshiko Yamamoto from the Mino Mission, a non-denominational group, helped me. Miss Yamamoto's family had suffered a great deal as a result of the war. They were living in Manchuria at the time. Even primary school children over the fourth grade were required to stop their studies and work in the fields to help grow food. Thus it was that Yoshiko was unable to continue her education beyond the fourth grade.

Illness struck the family and in a very short time five members—the grandmother, father, mother, older sister and younger brother—died leaving four children orphans. The eldest of them was in the army, so really there

were only three, the youngest of whom was Yoshiko, then thirteen years old. They were forced to live by begging until they were finally repatriated to their homeland, Japan, to begin life over again.

Yoshiko, at the age of 15, went to work in a spinning factory. There, through services held at the factory by the Mino Mission, she first heard the Gospel. Her young life had already been filled with great sorrow and her lonely heart was yearning for the very thing which the gospel offered, a Friend that sticketh closer than a brother, forgiveness of sins and peace of heart, a God on whom she could fully depend and in whom she could fully confide. At the



OUR MISSIONARIES IN JAPAN

Left to right: Mrs. Edwin C. Kern, Lucille Wipf, Rev. Edwin C. Kern, Florence Miller, Joyce Batek, Rev. and Mrs. Walter Sukut, and Rev. and Mrs. Fred C. Moore. (Picture taken on March 31, 1961.)

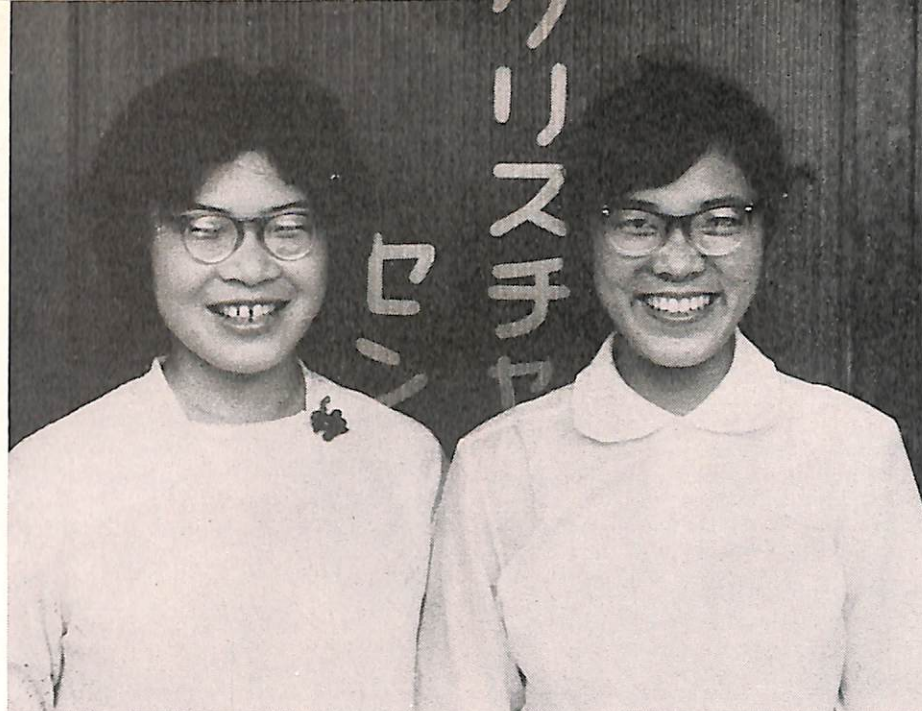
age of 15 she accepted Christ without hesitation and zealously attended the church services, soaking up all that she could of the Word of God.

Unable to keep the Gospel to herself, she would go out into the city where groups of children played and there tell them stories of Jesus. She wanted so much to become a real Bible woman in the church some day, but she was afraid to even speak of her desire because she had so little education. But the time came when she was forced to give up her job at the factory because she refused to work on Sunday. This she felt was the testing time. If God wanted her to go into Christian service, this was the time that he must make it plain to her and open up the way.

BIBLE SCHOOL TRAINING

At this very time, Mr. John Rhoads was holding meetings at the Mino Mission. He knew that in a few weeks I would be going to Ise alone to begin work there and that I desired and needed a helper. In the providence of God, he met Miss Yamamoto and she and I were brought together.

She was then twenty years old and a Christian of five years. Although she had no Bible School training, she was well grounded in her Christian faith and was eager to share it with others. For five years she helped the missionaries, working tirelessly to the best of her ability. Her straightforward simple way of presenting the Gospel was a



HAPPY YOUNG JAPANESE CHRISTIANS

Miss Toshiko Yokota (left) student worker at the Tsu Christian Center, and Miss Yoshiko Yamamoto, church worker at the Tsu Christian Center, where Rev. Edwin C. Kern serves as missionary.

help in leading many young people to Christ.

But it was generally felt amongst the missionaries that she would be even more effective as a Christian worker if she had Bible School training. So from 1958 to 1961 she attended an interdenominational Bible School for girls in Yokohama. After graduation, she

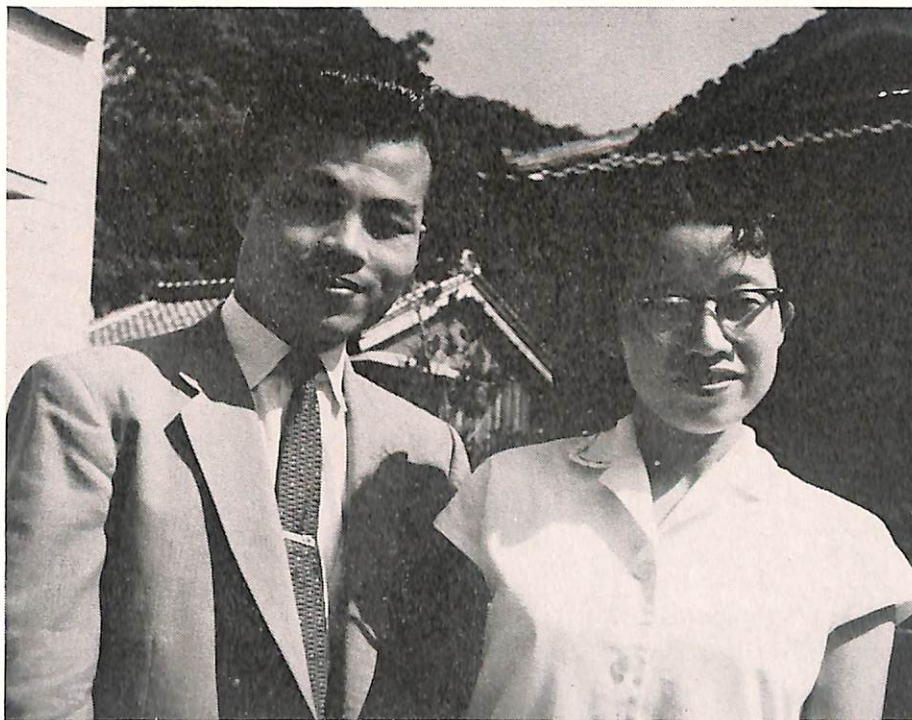
went to Tsu where she is now working with the Kerns. Her responsibility in the church is largely with the children and young people and in home and hospital visitation. Her friendly, outgoing personality helps her in making friends and in opening the door for a Gospel witness.

MR. AND MRS. AKASAKA

Mr. and Mrs. Yoshio Akasaka, who are now serving the Ise Baptist Church, came to work with us almost four years ago. Both of them came to know the Saviour through churches other than our own. Mr. Akasaka was employed in a bakery and was doing very well for a young man. He had no particular interest in religious matters, but at the invitation of a friend he attended a youth camp near Mt. Fuji.

But unbeknown to him, this camp experience was to be the means by which the Spirit of God would lay hold of his restless, independent soul. His father was a policeman and discipline in the family was rigid. When his father died, young Yoshio felt and craved the freedom to live as he pleased. But Christ brought him to submit his will to the Heavenly Father.

As he grew in his Christian life, he began to feel a compulsion to share the good news of salvation with others. The time came when he had to make a choice. Should he continue on as a lay Christian or should he give up his job and give all of his time to the Lord's work? The struggle was a fierce one. As the eldest son, it was his responsibility to care for his mother and younger brother and sister. He had been offered a high paying job which would have provided well for the family. But still he could not dismiss the belief that God was calling him into a full time



REV. AND MRS. YOSHIO AKASAKA

God has worked in a marvelous way in the lives of these young, talented Japanese Christians. As the pastor and his wife serving the Ise Baptist Church, they have the important responsibility of leading this church in its witness for Christ. (Photo by Edwin C. Kern).

ministry. He thought and thought how he could fulfill his responsibilities to his family and at the same time be faithful to the Lord.

He considered giving one-third of his salary to his family, one-third to a friend who was going to Bible School (somewhat as a substitute for himself), and keeping one-third for himself. But still there was no peace because he felt that it was not his money but himself that God was asking for. Thus in an act of complete surrender, he gave up his job, trusting God to provide for his family's financial needs, and began to work with the Navigators. It was there that he met the young woman who was later to become his bride.

DEVOTED CHRISTIAN WIFE

A short time earlier she, though a privileged college student, was in great darkness. Life had no meaning and no hope. Suicide seemed to her better than a continuation of her miserable purposeless existence. While in this state of mind, God brought her in touch with a Navigator missionary who led her to Christ. Mr. Akasaka attended Bible School for three years in Tokyo (Wesleyan Methodist) during which time he also served as part-time pastor of two churches. Through a Japanese evangelist, he was introduced to us and shortly after his marriage, he and his young wife came to work in our Ise Church where he has been serving for the past three and a half years.

Under his leadership the Ise Church



MR. AND MRS. HISASHI MURAKAMI

While Mr. Hisashi Murakami is in Sioux Falls, S. Dak., studying for the next four years at Sioux Falls College and our Seminary, Mrs. Murakami, his wife, will be working with our missionaries in Japan.

was planned and built. He is a capable administrator and has organized the affairs of the church well. Undoubtedly every pastor finds his first years in the ministry difficult due to lack of experience. Serving a newly established church presents a young pastor with even further problems. But in spite of all these, we believe that the church is

slowly but steadily being established and built up and that in due time it will experience a good harvest of souls.

Mr. and Mrs. Akasaka are now the parents of two lively, little boys. Although the Sukuts are still associated with them in the Ise Church, the responsibility for the church rests almost entirely in the hands of this young pastor and his wife.

YUKIKAZU NISHIZAWA

The leader of our church in Kyoto is Mr. Yukikazu Nishizawa. He was born in 1933, the third son of a farming family. At the age of six, he lost both of his parents due to illness. He and his younger sister went to live with their grandparents. After graduating from middle school, he went to work in a fruit shop. His employer permitted him to go to church which was a great joy to him. (The church he attended was the Church of Christ.)

However, after a time he began to feel an uneasiness resulting from a consciousness of sin. Through the guidance of the pastor, he repented and believed in Christ as his Savior. On April 15, 1951 he was baptized and from that time on he experienced a great change in his life. Each day he basked in the sunlight of God's love and peace flooded his soul. Because his own heart was so blessed, he began to invite others to attend church, which was then his only pleasure. Witnessing of Christ also became a joy.

Throughout that year, the words of a song lingered in his mind constantly. Part of the words were: "The harvest is plentiful but the laborers are few. O Lord, grant more faithful servants." These words became a continual prayer in his heart, even as he worked. Then



CHRISTIAN BELIEVERS OF TSU, JAPAN

A group of Christian believers is photographed in front of the Christian Center at Tsu, Japan. At the extreme right is Rev. Edwin C. Kern, our missionary. His wife, Mrs. Kern, is at the extreme left.

God spoke to him, "I have chosen you." He went to the pastor telling him how the Lord had been leading him. The pastor prayed with him concerning this important step.

Not having much education, he felt incapable and unworthy of the task but he was unable to shake off the conviction that God had called him. As he followed the Lord, the way was opened up step by step for him to get the necessary education. He completed high school and went on to attend the Osaka Christian College (Free Methodist) for two years. Following this, he studied at the Kansai Bible School connected with the Japan Evangelistic Band.

He came to work with our mission about three years ago. His devotion to the work, faithful visitation and aggressive spirit have been a great help in getting the church on its feet after undergoing some very trying times. During his ministry the Kyoto Church



JAPANESE BAPTISMAL CANDIDATES

These five Japanese converts from Kyoto and Tsu were baptized by Rev. Fred G. Moore (left, rear row) in the new sanctuary of the Rakuyo Baptist Church in April 1961.

has been organized and a new church building erected. Though the membership is still small, souls are being added and the influence of this little church is gradually being felt in the community. The Moores have been working with Mr. Nishizawa in the Kyoto Church, but he is now bearing the main responsibility for it.

HISASHI MURAKAMI

We are grateful for these young leaders who are helping our churches to take root and become established as a part of the Church in Japan. We are also joyful about young people who have come to know Christ through the ministry of our own churches and have

there felt the call of God to full time Christian service. There are three such young people at present.

One is Mr. Hisashi Murakami. He first came into contact with Christianity through an English Bible Class held by Rev. Clemence Auch. This led to an interest in the Bible itself and later to his acceptance of the Christ presented therein. He was a first year student at a technical college at the time, but at the invitation of Mr. Auch, he left school and went with them to Ise to help him with his Japanese. He intended to work a year and then go back to school, but as he helped in the church, he felt that this was the work the Lord would have him do.

After helping our missionaries about two years, he enrolled in a Presbyterian theological seminary in Tokyo where he studied for two years. After prayerful consideration, it was agreed by the missionaries and Mr. Murakami himself that it would be better for him to train at a Baptist Seminary if he were to serve our churches most effectively later on. An invitation to attend our North American Baptist Seminary in Sioux Falls, South Dakota, was extended and preparations were begun for him to enroll in the fall of 1961.

While at seminary in Tokyo, he met the young woman whom he believed the Lord had prepared to be his life partner. In view of his plans to study in America, they felt led to marry in April 1961. Even though this means four years of separation, they have been willing to make this sacrifice that he may receive good training and that he in turn may be equipped to train other young people for the Lord's work in Japan. Mrs. Murakami will be



YOSHIKO YAMAMOTO

Miss Yamamoto was our first Japanese worker on the mission field who helped our missionaries for five years. Following Bible School training, she has now gone to Tsu, assisting the Kerns there.

working with our missionaries during her husband's absence.

TWO OTHER YOUNG PEOPLE

Two other young people from our churches, Mr. Hanazono and Miss Yokota, have enrolled as students in the Mennonite Brethren Bible School near Osaka. Our mission is cooperating with

(Continued on page 66)



CHURCH DEDICATION IN KYOTO, JAPAN

Official dedication photograph of the congregation, national workers and missionaries in front of the Rakuyo Baptist Church, Kyoto, Japan following the dedication services on April 9, 1961.



PICKETT'S CHARGE AT GETTYSBURG

The field at Pickett's Charge with his attack on the Union position at "The Angle" in the foreground in the Battle of Gettysburg. (From the painting in the Gettysburg Cyclorama).

THE UNITED STATES of America has been comparatively fortunate with regard to wars. Its soil has not seen any struggle since the eighties. And it is to this hectic period we seek to direct our attention. Never in history has a nation experienced such a drastic destruction and division within its own boundaries as did the United States during the 1860's.

The issue was the question of slavery. Can the free states tolerate the expansion of slavery with the formation of new states? The answer was a flat "No!" They were willing to tolerate slavery where it was, but to have it spread was another matter. However, Providence had other plans. With the election of Abraham Lincoln as president of the United States, the South seceded from the Union and war was the outcome, resulting in the emancipation of slaves.

A FLAMING PEN

During these hectic years, many religious bodies favored Lincoln's policy of emancipation. Among these was a little group known as the German Baptists of North America, presently called the North American Baptist General Conference. It is to this group that our attention goes at this time. The aim of this study is to show the contribution of the North American Baptists in the Civil War. For this purpose we shall study the influence of their writings and active participation in the Civil War.

The first contributions that were

made in the Civil War by North American Baptists came through writing. One of the first to take up his pen and lead the people to take a definite stand against slavery was Konrad Anton Fleischmann. Fleischmann came to the

United States of America in 1839 and founded the first German Baptist Church in Philadelphia in 1843. In recognition of his outstanding leadership, he was elected editor of "Der Sendbote." Through the "Sendbote," Fleischmann was able to exert his influence on the people and urge their stand against slavery.

In a message in the "Sendbote" based on James 4:17, Fleischmann urged the Christians to perform their duty by propagating the good in order to prevent the evil. He outlined the issue of slavery with regard to the question whether or not the Supreme Court had a right to force slavery upon the territories. On this basis he called upon the German Christians to exercise their right to vote since every ballot was important. To give it in his own words:

A DISTURBED CONSCIENCE

"My opinion is this: if you have the right to vote, use it to the glory of God. The matter is clear to me, for a Christian can never support slavery without harming his conscience, nor has he the right to overlook any legal means to fight it. Without being involved too much in political disputes myself, I wish to focus the attention of my fellow Christians upon their duty that when the decisive moment of the Union appears, she be remembered before God in prayer and intercession." (Der Sendbote, Nov. 1860).

Fleischmann's pen continued to be active. When the war broke out, he cried out in the spirit of the weeping prophet of the Old Testament, "The

UNITED STATES VOLUNTEERS.



"UNION GUARD,"

Accepted by the Secretary of War, July 20th, '61.

This Regiment is being rapidly filled up and is under orders for Marching, within thirty days.

Members of this Regiment will be paid from the day of engagement. Returned Volunteers will be allowed a liberal furlough. Quarters and Subsistence furnished immediately upon engagement.

Uniforms will be issued as soon as ready.
Colonel P. J. JOACHIMSEN.
Lieut. Col. pro. tem. L. M. MORRISON.
Major MAX A. THOMAN.

And the following Officers:
Capt. Arthur Brandt, Recruiting Office, No. 15 Centre St.
Capt. James H. Brennan, Recruiting Office, 7 Avenue D.
Capt. C. Wolff, Recruiting Office, 104 Walker Street.
Lieut. W. A. Thompson, Rec'g Office, Cor. 7th Av. & 22d St.
Lieut. pro tem. Henry Herzog, Recruiting Office,
Cor. Liberty & Greenwich
Cor. Bowery & Canal Street

Headquarters 302 BROADWAY
COR. DUANE STREET.

CALL TO ARMS!

During the Civil War 2,500,000 men served in the Union Army. The war cost a young country of 31,000,000 people more than 600,000 dead and more than 500,000 wounded.

glory of the United States is ruined." But, he then had hope because "the whole North rose like one man for the Union and the Constitution." He constantly opposed the secessionist movement and urged the people to pray for the Union. He did not see slavery as a sin of the South alone, but as a sin of the entire nation. God was now punishing his people for the evil they had brought upon themselves.

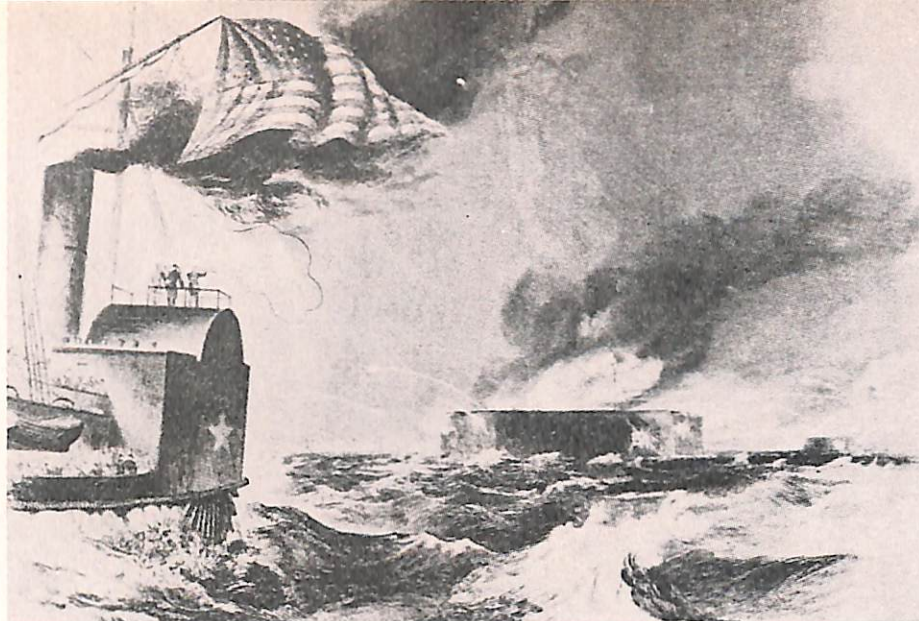
Not only was Fleischmann's pen active through the "Sendbote," but also in personal correspondence with soldiers in the Army. He encouraged them to keep a high morale and be good witnesses for Christ. He was highly displeased with the unworthy chaplains who merely served for the pay, but otherwise were "no-goods and drunkards."

HEINRICH'S INFLUENCE

Another man whose influence was felt through writing was Andreas Heinrich. He, too, had come from Europe and had founded the German Baptist Church in Rochester in New York, in 1851. After succeeding Fleischmann as editor of the "Sendbote," his pen spoke in a far more vigorous way than his predecessor. Heinrich saw his responsibility to press upon his people the duty to participate in the war.

In a message to the people, he asked the much debated question, "Can a Christian go to war?" He then proceeded to answer it in a rather lengthy discussion as follows:

"If a Christian is not permitted to go to war, then other people are not permitted either. What is sin for a Christian is also sin for a non-Christian. Wherewith shall the government protect her subjects if the godless arise to rob and to murder? She is to protect us, and she is to do it with the sword.



More than 100 years ago on April 13, 1861 the first shot was fired with the bombardment of Fort Sumter at Charleston, South Carolina, and the bloody War between the States was on!

Christians need the protection of the government. Have not we, who were persecuted for our faith and conscience sake, come here from all parts of the earth to find protection and refuge?

"All these we have enjoyed thus far. Now that the land and government are in need, can we say, 'I as a Christian cannot go to war?' We cannot remain at home behind a cosy stove and put on the cloke of holiness about us saying, 'Remain at home and do not touch me, for I am holy unto you!' They have grown rich and fat under the mild scepter of the government. Now many thousands shed their blood to support and maintain the government—while they are too holy for such cause! May God keep us from such holiness!

"Should they not be the first to enlist in the event of a war? Does not obedience command this for the government? Does not neighborly love de-

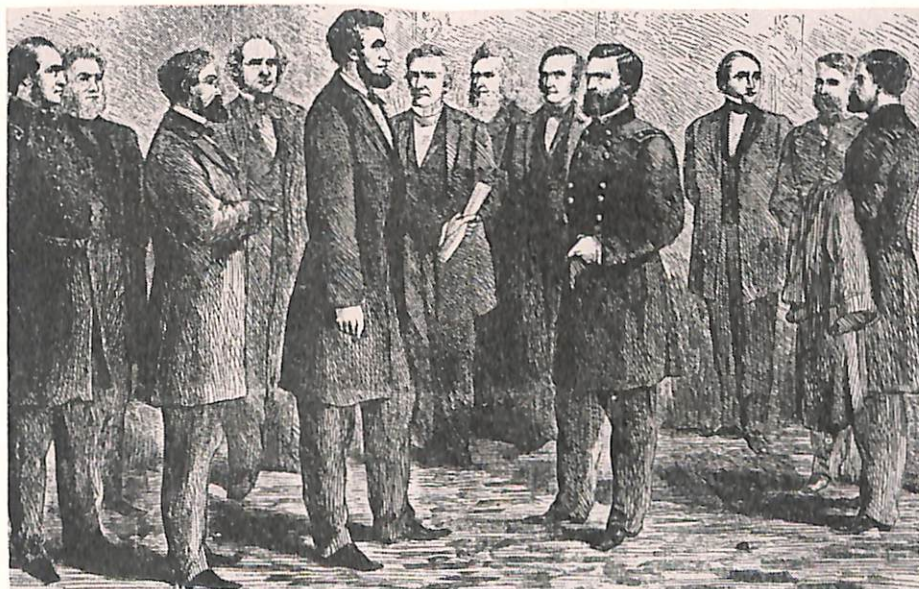
mand it? A Christian should be equally ready with weapons in his hand to hinder the enemy from causing harm, as well as heal him with oil and wine to correct the damaged situation. The Christian is better prepared to go to war; a trust in God steels his breasts and gives him courage. Yes, he knows that without the will of his Father in heaven not a single hair can fall from his head.

"With regard to the present war, whatever our opinion may be, we all know that it was not started by us, but by the South. They lead a war against a government ordained by God which they helped to elect. There is another weapon, which is unfortunately used the least, yet helps the most, namely prayer!

CHRISTIANS IN WARFARE

"There is an example about two miners. One was a Christian and the other not. A rock was to be dynamited and the explosive was ignited accidentally. Knowing that in a moment a devastating explosion would occur, they both hastened to the lift and called to the man above to draw them up. However, the lift could take only one man due to limited weight capacity. The Christian said, 'You shall live, and I will die. You are an unrepentant sinner.' Although he was willing to give his life for the other, he too was saved, for God protected him. The sinner received a lasting scar caused by a stone to remind him of his deliverance. So Christians should be able to go to war for the same cause." (Der Sendbote, October 1862).

No wonder that a prolific pen like Heinrich's brought results. Consequently many of the North American Baptist boys enlisted in the Union Forces. But Heinrich was not satisfied. He was constantly keeping his readers informed about the war and kept on urging them to do their duty. In a circular letter he admonished his readers not to



General Ulysses S. Grant receives his commission as Lieutenant General from President Abraham Lincoln.

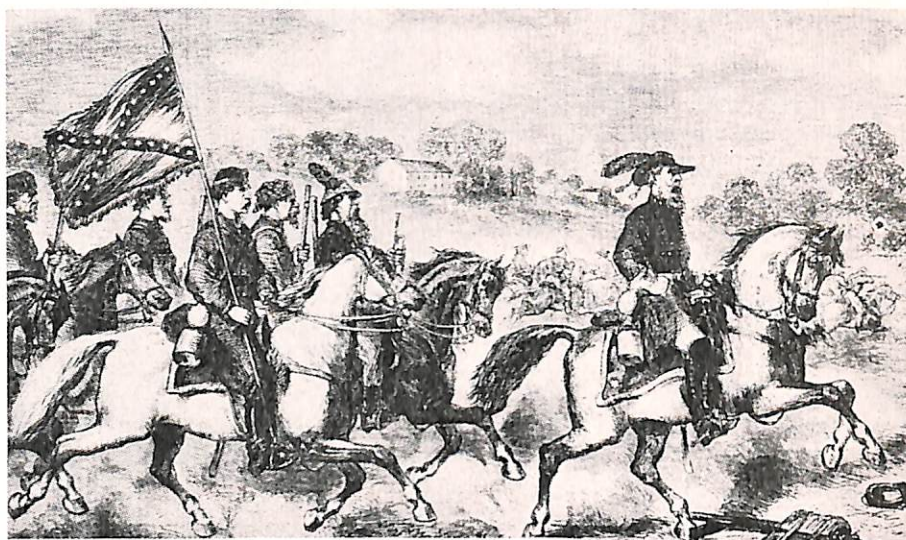
forget that all government was from God and as such Christians were responsible to obey, to pray, and to assist. In his opinion, to neglect such a responsibility meant to become guilty before God.

Like his predecessor, Henrich did not ascribe to the cause of war, which was based on slavery. He saw in it also the degrading morale and sin of the people. The people had forsaken God and turned after money, as luxury and earthly pleasure. To gain victory, Henrich urged that the people turn again to God and repent of their wickedness. In addition they were to pray earnestly for the army and do their best to bring back the morale and the spiritual awareness of God. God would then help and forgive their sin.

ROLE OF PHILIP BICKEL

A third man who played an important role in exerting his influence upon the people was Philip W. Bickel. Bickel was a man of outstanding qualities, one of which was the ability of writing. For this reason he published his own paper which was called *Die Biene auf dem Missionsfeld* (Bee on the Missionfield). Later he succeeded Henrich as the editor of "Der Sendbote" combining the *Sendbote* and the *Biene*. He also was a pastor in Cincinnati, Ohio, during the war years.

Through the *Biene*, Bickel was able to present his views on freedom. He was a strong freedom advocate and did not shy away from expressing his opinion. In fact, on one occasion, his views were so outspoken that his proprietor of the paper entered the office with a revolver one morning and asked him to resign. Of course, this did not stop Bickel from being active. As a whole, his paper bears evidence to his aggressiveness against slavery. In the *Biene*, he quotes articles by a man like



General James E. B. Stuart and his rollicking cavalry command of the Confederacy are sketched by Vizetelly for the English press. However, the Confederacy at Christmas 1863 could have found scant reason for comfort and joy.

J. G. Urban from Appelton, Missouri who was very vocal on his views because of Confederate persecutions under which he suffered. Urban said, "I cannot as yet understand how an honest and Christian man can be on the side of the secession."

EVILS OF SLAVERY

A great part of Bickel's responsibility was to keep the people informed as to the evils of slavery and as to what the Confederates were doing. His aim was to keep the people on the right side of the fence. For instance to draw from Urban again, whom Bickel used, he suggested that the slaves should play the master for 25 to 50 years to teach the slaveholders a lesson.

Another story that illustrates Bickel's position is the publication of the

report which he received from F. W. Gladfeld. Gladfeld had gone from Quincy, Illinois to New Orleans, Louisiana as a missionary in October, 1860. At the risk of the rebellion, many of the German Christians were forced into the rebel camps. Some attempted to escape and were mercilessly executed. Gladfeld, who had made a rather fortunate escape, complained of the fact that even the children of God had to join forces against a government which was ordained by God. To him, the Confederation was not from God.

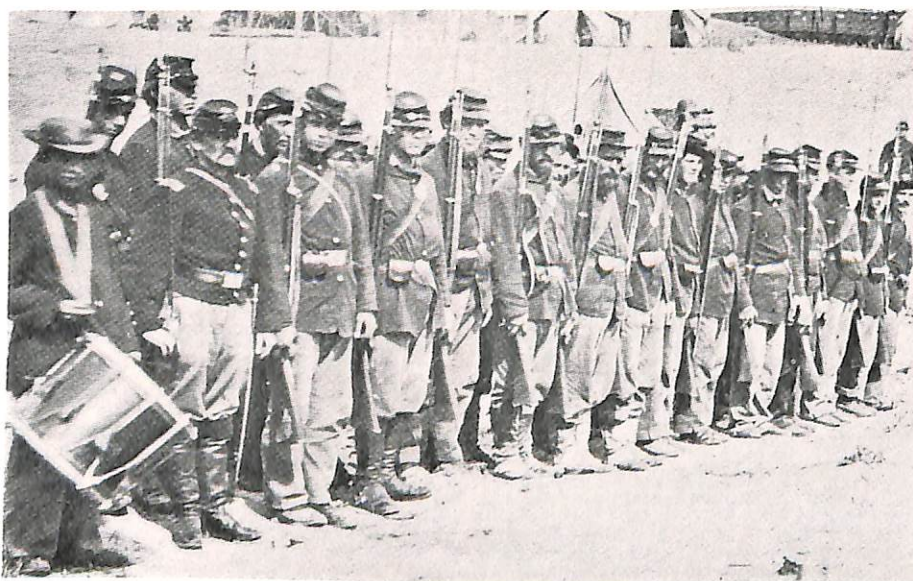
Bickel like his predecessors also struggled with the morale of the soldiers in the Union Army. He had a place for being a soldier, but also a definite place for spiritual things. He denounced the war-like scandal among the chaplains of the German army and complained as follows:

"If they only would employ respectful people who still like to be Christians, this would be excusable; but men like the one in the first German Ohio Regiment who preaches war speeches instead of Christ, is a little too much. Such people deserve—as far as we are concerned—to be thrown out of the camp." (*Die Biene*, January 1862).

LINCOLN'S ASSASSINATION

Finally, when President Lincoln was assassinated, Bickel in a rather voluminous article condemned the act as unethical and unchristian. He urged the people to take a definite stand against such ungodliness. He agreed with Lincoln's policy of emancipation and wholeheartedly affirmed that the Negro had the same right to be free and to become a citizen as the white man. In addition, Bickel expressed the hope that the Negro would educate himself and become like others.

The influence of our people in the Civil War through writing was exerted



None too military in appearance, such ragged squads of men and boys developed into the Union Army of the North that marched on average of 16 miles a day.

by one more man, August Rauschenbusch. August Rauschenbusch, the father of the famous Walter Rauschenbusch, came to the United States of America in 1846 and was one of the pioneers among the German Baptists in this country. After serving several churches, he was called as our first professor to the German Department in the Rochester Theological Seminary, Rochester, New York.

Rauschenbusch was educated as a Lutheran pastor in Germany and his education was valuable to him. He was an able penman and he had a strong opinion on the issue of slavery. The story is told that when he was baptized in the Mississippi River at St. Louis, he chose the Illinois side because it was a free state.

RAUSCHENBUSCH'S CONVICTIONS

Rauschenbusch was also responsible for urging the churches to write clauses into their constitutions that would oppose slavery. For example, at the Western Conference at Cincinnati, Ohio in September, 1863, the following resolution was passed:

"That we as a Western Conference of German Baptist Congregations and ministers herewith unanimously declare, that we are with heart and hand, for the maintenance of the Union, against all and any rebellion; that we will support and remember without ceasing and with praying hearts our government, our armies, and especially our brethren who are fighting for this cause, until the Lord will look upon our stricken country again, grant victory to righteousness, and break the chains of slavery forever." (Conference Minutes, September 1863)

In addition to this declaration, the conference passed a resolution against the distribution of a paper called *Weltbote* (which had secessionist ideas and was anti-union) until the publication abandoned its antagonism against the Union.

Rauschenbusch's convictions were so strong on the issue of slavery that when he was pastor of the Pin Oak Creek Baptist Church, Mt. Sterling, Missouri, he suggested that as soon as the church would have its own meeting house, they would not allow slaveholders to be members of the church. And, as a matter of fact, no slaveholder was permitted to be a member nor a partaker of the Lord's table.

In addition to this, Rauschenbusch excelled in writing circular letters. One was published in the minutes of the Eastern Conference in Berlin, October, 1862. In it Rauschenbusch declared that it was against the will of Christ to support slavery. He stated that it was now the responsibility of every believer to take a stand and to support the government in the emancipation of slavery. He appraised the Declaration of Emancipation and called upon the people to pray for the right outcome.



Here at Petersburg, Virginia, war-weary infantrymen await their turn for another charge against the Confederate works. Fourteen out of every hundred soldiers would fall in battle.

Not only was the influence of the North American Baptists felt in writing, but also in active participation. It was exerted in two ways, by participation in giving and by participation in the war.

PARTICIPATION IN THE WAR

In the area of giving several things were done. Right at the beginning of the war, a Christian Commission was formed to aid soldiers. For example, when the governor of Pennsylvania called for help, the people of all denominations responded by the hundreds. Many, no doubt, were of our own people. The Christian Commission encouraged the people to gather clothes, fruits, groceries, and wine for the soldiers. Many volunteered to care for

the wounded and homeless.

That our people had a vital part in the Christian Commission can be seen by the active participation of some leaders. A case in point was T. H. Koetzli. Koetzli had left his pastorate and joined the Christian Commission in order to help the soldiers, primarily the German-speaking. As a delegate of the Commission we find him at Chattanooga, Tennessee, where he handed out our Christian literature and extended help to the soldiers.

Next year, we find Koetzli in Little Rock, Arkansas, after he had been at home and had completed a missionary journey. Here again he was helping the German soldiers and asking for more literature.



BEHIND THE LINES IN THE THICK OF THE FIGHTING

This realistic and truthful scene depicting the crude first aid surgical and medical treatment of troops wounded in Pickett's charge is from the painting by Paul Philippoteaux and on public display in The Cyclorama at Gettysburg.



Recruiting for the Union Army at some of the recruiting tents in Central Park, New York, N. Y.

Another area in giving was in the distribution of literature among German soldiers. This was a very vital field of service, if we remember that the North American Baptists were but a small group at this time. Statistics, for the year 1864, reveal that out of 2,936 *Sendbote* publications 770 went into the army. By September, 1865, a total of 7,500 issues were sent to the army.

LITERATURE FOR SOLDIERS

The demand for more copies was never fully met. There was always the problem that we face today, more finances. One soldier wrote to Brother Henrich, the *Sendbote* editor, and made the suggestion that a contribution of ten cents from everyone would solve the problem.

Another soldier, a chaplain, wrote to the editor asking for two hundred leaflets. He said:

"I have a large number of Germans in my regiment and could use 200 leaflets each week for distribution. I have four companies of Germans who love to read."

In connection with the demand, Henrich pleaded for support, and some of the brethren responded with help. One brother provided finances for 500 copies and others added up to 750. Rev. J. C. Gubelmann collected \$12.85 and sent it for the publication of literature.

It is also well for us to remember that this only pertained to the *Sendbote*. There were other types of literature distributed in large quantities. The *Biene* had just as effective a service, and then there was also another paper, the *Missionsblatt*. In addition to all these, there was the distribution of Bibles and tracts.

TESTIMONIES OF SOLDIERS

That this service was effective and in demand can be seen through the testimony of some soldiers. In a letter from the army, two men by the name of Mich. Edelmann and J. Rotermond expressed their gratitude to the editor for the *Sendbote*. They rejoiced in its message which had brought them peace and comfort in the midst of storm and stress. Another man witnessed to the fact that he found salvation through the *Sendbote*.

There was equally as much testimony given to the *Biene*. One soldier wrote, "The Bee, No. 11, has reached me unexpectedly and has refreshed me with its honey." And also, "O that the

Bee would find its way to me every month." Still another soldier had similar words to say about the *Biene*. He emphasized the fact that the *Biene* was a refreshment and a blessing within a desert place.

Now these are only samples of testimonies which were put into the *Sendbote* and the *Biene*. That there were many others can be seen by the correspondence listed at the end of these publications. No doubt, the editors were busy writing to the soldiers personally. And this too was an area of giving—giving of their time to write and keep in touch with their brethren.

Perhaps it may be well for us to ask whether there was any value in the work of sending literature to the soldiers. Three suggestions can be made to answer this question. The first was that the literature kept the soldiers informed about home. It helped to maintain the much needed touch in a time of war.

The second was that the soldiers were strengthened spiritually. For them it was a means of worship and fellowship. It was food and water in a dry and dreary place. Many also found Christ through this ministry.

The third was that it gave the Christians at home an opportunity to do something for the Lord. Those who could not go to war had an avenue of service through financial support for the publications that were sent to the soldiers.

A more vital contribution was done by means of participation in the war. It was a high cause to fight for, and many a life was sacrificed from among our people. Some churches, like the church in Cincinnati, Ohio, had as many as six brethren in the army.

Interesting information at this point comes to the writer from personal cor-



This is not Europe in 1946 but Richmond, Virginia in 1865. Gaunt remains cast their shadow over the former Confederate capital. The rampaging fire, started during the evacuation, leveled the business district.

respondence with Miss Ricka Leimkuehler, a member of the Pin Oak Creek Baptist Church, Mt. Sterling, Missouri. Miss Leimkuehler, who has first hand information from her father who lived through the Civil War, is very enlightening as to what hardships the people endured in slave territory. This is what she relates:

"The Civil War brought hard times to the early settlers of the Pin Oak Creek Baptist Church and neighborhood. From some homes of these German settlers the father had enlisted in the Federal or Union Army, making it a struggle for the family at home."

Then with regard to the Confederate Forces, she tells this story:

"Father told us children often of those awful experiences of the Confederate Army coming through, camping near our home for some time. Worst of all was that of two members of the Pin Oak Creek Baptist Church were maliciously killed by foragers and marauders or bushwackers. Father, who was about 9 or 10 years of age then, was sent to a neighbor, Mr. Kalteweiher. When he saw them coming, instead of slipping through the back door into the thick forest, he went to meet them, talked friendly with them and welcomed them to pass through. Father said that they all acted friendly and passed on, until toward the end of the line, two men looked mean. These two men took Mr. Kalteweiher from his family, talked rough to him, made fun of him, made him run ahead of them riding, and some distance from his home shot and killed him."

"In the Budde Family, some distance farther from our home, the father was also killed in a similar manner. And farmers who were poor to begin with, had their food and horses taken from them by the Confederate Army."

In a final note, Miss Leimkuehler tells how her mother's father enlisted in the Civil War while the family at home suffered hardship. He returned with a heavy cold, contracted pneumonia and died.

ALEXANDER VON PUTTKAMMER

These are some of the examples which reveal the consequences some of our people suffered during the Civil War. However, to bring this study to a close, one more case needs to be added. This was a case that is outstanding in the history of the North American Baptists and can be looked upon with considerable pride. The man in question was the Rev. Alexander von Puttkammer.

Rev. Alexander von Puttkammer, a relative of Otto von Bismark, was an officer in the Prussian Army. In 1835 he came to the United States for one year out of *Wanderlust*, where he got stuck. When he got into trouble and was without money, he turned to the Lord and was converted. He ended up by founding Baptist churches in Buf-



Alexander von Puttkammer as a young officer wearing the Prussian uniform and helmet. Later as a North American Baptist minister, he joined the Union forces in the Civil War and fought bravely with a distinguished record.

falo and Albany, New York. Being a soldier and having an open mind for human freedom, he soon became concerned about slavery. When the Civil War was about to begin, the church

in Albany complained that their pastor had enlisted in the army.

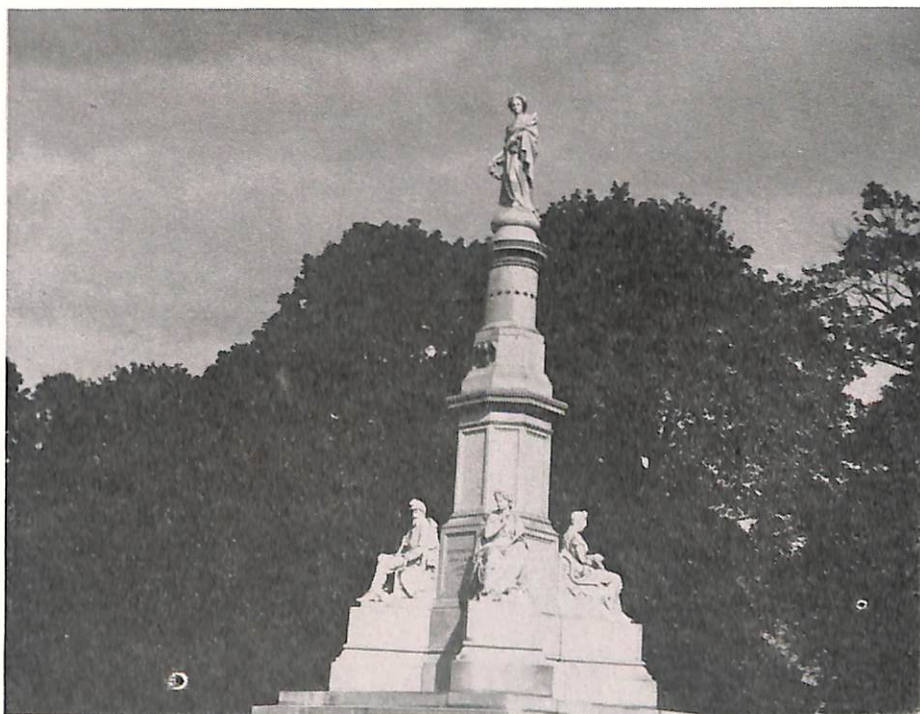
It was natural for von Puttkammer with his military training to become an early volunteer for the Union Army. His zeal and ability as an old Prussian officer helped him obtain an important rank. At first he was named commander of Fort Ellsworth, Kansas. Later, he became Chief of Staff of the Third Division of the Third Army Corps, where he served with distinction for the duration of the war.

DISTINGUISHED ARMY SERVICE

About his life in the army, little is known since most of his letters were lost. One letter, however, which was published in the *Sendbote*, July, 1862, sheds some light on his time of service. We find him as an officer in the 11th battery stationed at Fort Ellsworth. He was commander of the fort from which he guarded the capital with three hundred men. He had difficult times, which were intensified by snow and rain. During this time 50,000 others were in training for action.

His time was occupied with writing and work at headquarters, eight miles from the fort, which he had to ride on horseback. Sometimes it got to be midnight and one o'clock in the morning before he got his rest. At one time a rebel took a shot at him but missed. In addition, he held prayer meetings twice a week. A warm welcome was extended to him at the Baptist church in Alexandria when he attended church

(Continued on page 44)



SOLDIERS NATIONAL MONUMENT, GETTYSBURG

This monument marks the spot in the Gettysburg National Cemetery from which President Abraham Lincoln delivered his immortal Gettysburg Address at the dedication ceremonies, Nov. 19, 1863. (Photo by M. L. Leuschner).

"House of God" for Spanish Baptists

The Bethel Baptist Church of Del Norte, Colorado, composed largely of Spanish Americans, has been fully integrated into our North American Baptist fellowship and has been greatly blessed of God.

By Miss Helen Lohse, Spanish American Missionary

"**W**E'RE ABOUT out of roofing." "I'll need more nails too, Rev. Keiry." "Lost the hammer—throw it up, will you?"

This may have been a typical conversation as four men worked on the roof of the Bethel Baptist Church in Del Norte, Colorado. And just *who* were these four men?

Gaspar Blea and *Andy Valdez* would have been the two needing nails. *Armando Blea* (or Mandy as we call him) manned the ladder and pulley. The fourth member was their missionary pastor, *Rev. David C. Keiry*.

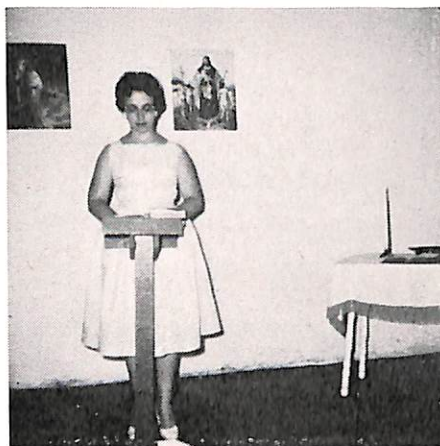
Work had begun on much needed repairs of this physical church building. But the four workmen are a part of a much greater church—the spiritual body of believers.

Approximately 16 years ago, Rev. J. J. Reimer felt the call of God to this field and began his witness to the Spanish-speaking population of Del Norte. After his death, this work was carried on partially until Rev. Paul Appel took it over.

SPANISH BAPTIST CHURCH

After his resignation I was sent to Del Norte to see if the work could be stabilized so that a church could be organized. I was resident missionary for four years and during that time Rev. David C. Keiry began the steps which led to the organization of a church.

This was a difficult process, for our people come from a church background



Miss Corrine Williamson speaks from the pulpit in the Baptist Chapel at Center, Colorado.

in which the lay person has no say whatsoever in the function of their church. Even the priests, nuns and brothers must accept the orders of those above them. And the baptized Catholics (lay people) have nothing to say as to who shall be over them or what shall be done.

In Center stands a new Roman Catholic church which cost nearly \$100,000 to build. The people have paid for it but it is not theirs. The necessity of having deacons, trustees and other church officers seems quite foreign to them and with good reason. The discipline of wayward members by the diaconate is unheard of. The feeling that

the missionary should do all the work has often been expressed; for if he or she wants to encumber himself or herself with all kinds of meetings, he or she can also take complete charge of them.

When our church was first organized, it was Mrs. Keiry and myself who made most of the motions and seconded them (after giving the people plenty of time to respond) because they were afraid to speak out. But that has changed greatly, and some who were afraid to serve as officers now recommend their names be placed on the ballot.

CHURCH MINUTES

But let us look at the church minutes and see how our small group has progressed in the few years it has existed:

"On December 31, 1958 a group of believers joined together by faith in Christ and believer's baptism met in the Spanish Baptist Mission in Del Norte, Colorado for the purpose of discussing the organization of a Baptist church which would meet the needs of believers for organized worship and advancement in spiritual things, as well as give evidence to our communities of the Holy Spirit's work in our lives and enabling us to be more effective witnesses for our Lord and Savior Jesus Christ." Thus the very first minutes of our transactions were recorded.

At that first meeting Rev. David C. Keiry discussed the work of the local church and the duties and functions of its officers. It might be interesting to note that the duties of trustees and deacons were again explained at several meetings before our people were ready to vote for such an august body.

The constitution resolution was as follows: "Resolved, that guided as we believe by the Holy Spirit and relying on the blessings of God, we do here and now, by this act constitute ourselves as a church of Jesus Christ to perform his service and to be governed by his will, as revealed in the New Testament. And to this end we do hereby adopt and agree to the New Hampshire Confession of Faith." In typical Spanish verbalism the next statement reads: "Prayer was made for God's guidance and blessing."

Thus, thirteen people became members of this church. Church letters were received from Corn, Oklahoma for the Keiry's; Trinity Church in Sioux Falls, South Dakota for myself;



BETHEL CHURCH MEMBERS, DEL NORTE, COLORADO

Arnold Gallegos (left), a young Christian, serves the Bethel Church of Del Norte, Colorado, faithfully as the head usher. Mr. Andy Valdez (right) the newest church member holds a little Spanish boy in his lap.

First Baptist Church in Del Norte for Mrs. Gaspar Blea and Elsie Blea; and the Spanish Baptist Church of Saguache, Colorado for Mr. Gaspar Blea. Others were accepted by testimony or because they had been baptized by our missionaries. Our first election was held and Cecilia Madril of Monte Vista assumed her role as church clerk and assistant treasurer (handling the Monte Vista funds); Honorio Blea was elected church treasurer.

The matter of naming our church took a good deal of time. Several names and their meanings were discussed and at length the name "Bethel" was chosen . . . "HOUSE OF GOD."

BUSINESS MEETINGS

Other items that came up in ensuing months were as follows: 1. Hymnals for Del Norte. 2. Dismissal of a prayer service in lieu of attending a special service elsewhere. Not all voted. 3. Election of diaconate and trustees. 4. Joining Southwestern conference. 5. One-tenth of our total income each quarter to go to missions. 6. Purchase of a feather duster, and need to tune the piano. 7. Setting aside a special sum for necessary small repairs. 8. Baptism November 1, 1959. (Four candidates.) 9. No more birthday gifts. (People become the products of handouts.) 10. Bible reading packet to be studied in January 1960. 11. Need for a sign. 12. Committee to study different Sunday School take-home papers. 13. Vacation Bible School to be a one-week, all day school. 14. Baptism July 31, 1960. (Four candidates.) 15. Baby dedication service for July 31. 16. Constitution set-up by diaconate and accepted. 17. Sunday evening services begun. 18. Financial



BETHEL CHURCH LEADERS, DEL NORTE

Miss Helen Lohse (left) is playing the organ in the Bethel Baptist Church, Del Norte, Colorado, and Rev. David C. Keiry is proclaiming the Gospel of Christ from the church pulpit.

report to be posted. 19. Light, auditing, missions and nominations committees appointed. 20. Special meetings—held March 22-30, 1961. 21. Finance committee appointed. 22. Andy Valdez accepted as member on testimony, May 1961.

In the 1961 election all the officers elected were natives. This had not always been so, for they seemed afraid we would forget that this was also the missionaries' church.

At each business meeting Rev. David C. Keiry brings a challenge. In December 1960 he reminded the church that they were now three years old and thus they must (1) be trained; (2) feed themselves; (3) keep clean; (4) continue to grow. In connection with these business meetings, we often have prayer time or a communion service.

You may wonder if our people have assumed places of leadership besides the elected offices. Gaspar Blea is our Jack-of-all-trades when a pulpit needs repair and when fires must be built or for such jobs as roofing. He is also our deacon. His wife is a deaconess, adult Sunday School teacher, takes charge of women's meetings, visits, and helps with Vacation Bible School. This woman weighs approximately ninety pounds because of a long siege with tuberculosis, but she trusts the Lord continually for strength to keep serving him.

CHURCH OFFICERS

Four of the five Sunday School teachers are native.

The church pianist is a High School girl who is a Christian but has not as yet joined the church. Her mother says she has no talents but loves to have people come into her home and will assume her responsibility in cleaning the church or supplying special music.

Andy is unschooled (except in the pitfalls of life) but he is ready to help when manual labor is needed and has worked hard cleaning the church yard.

Arnold is young but anxious to serve his Lord, and because of the way he quietly went about closing blinds and picking up hymnals after services, without being asked, he was elected head usher and has assumed this responsibility.

Ganara feels inadequate for the task of Sunday School Superintendent but has done a marvelous job of keeping the opening exercises varied and urging Scripture memorization. Her daughter, Helen, was the first to finish a course in Scripture memorization (one set of Navigators Topical Memorization system) though she had to skip meals to do so. She's only nine years of age.

Stella is now able to supply piano accompaniment for all the services in Monte Vista.



OUR SPANISH AMERICAN MISSIONARY

Miss Helen Lohse of Center, Colorado, one of our Spanish American missionaries in the San Luis Valley of Colorado, is shown holding an African brass mask at the Missionary Conference held by the Ebenezer Baptist Church, Detroit, Michigan.

The Great Commission has been given to "GO" into all the world (including our next door neighbors) with the Gospel. So you may justly wonder whether our people are fulfilling this command of Christ. As in every church there are those who feel that it's the missionary's or pastor's *job* and they need only attend the services. But we praise the Lord for those who have taken this command seriously and have come rejoicing to tell us of someone who has professed Christ as his or her Savior.

For our people this witness is manifold:

For Arnold it means maintaining a constant witness before his family. Though his mother has expressed her desire to join the church, it is perhaps only for hoped for material gain, and to our knowledge there has been no initial decision for Christ. When this young man expressed his desire to serve the Lord, he was slapped. After joining the church his oldest brother made the remark, "I'll give you one year, and then I bet you'll be back in the Catholic church." The year has come and gone. When the family demanded that he be confirmed, he steadfastly held his ground and it was they who gave in. God answers prayer!

For Ganara it has meant witnessing not only in her home but also to relatives and neighbors. Before her conversion this woman gambled, smoked and drank with her husband and his friends into the wee hours of the night. After her conversion she changed completely. The first to admit this change were relatives who came asking that I study the Bible with them. The next was her husband who admitted, "Yes, she HAS changed."

Through Ganara's influence three of her daughters have accepted the Lord and one is a member of our church. Neighbors, too, watch this woman work long hours to keep the house clean. She often has no washer,



Miss Corrine Williamson prepares the models of the Spanish American churches in Colorado for General Conference display at Minneapolis, Minn.

no lights and never has any decent appliances or furniture in her home, yet she slaves to keep both the home and her eight youngsters clean. How I marvel when she comes to church with all eight children along.

VENERITA BLEA

For Venerita Blea it has meant maintaining a witness in an area small enough that the priest can keep tab on all those who have been baptized Catholic. More than once she has met up with him and been reminded that her allegiance belongs to the church and she had best return. But her answer is, "I may not always be Baptist (should they ever move to a non-Baptist community) but I'll never be Catholic again. I have Bible teaching now and I'll never leave it."

Fedelina was raised by a grandmother who, on her death bed, shook her finger and admonished, "Whatever you do, DON'T ever leave your church." For her it is hard to take an

out and out stand against Catholicism. She knows salvation is only through faith, and yet she cannot forget all the teaching of her childhood years.

For Minnie it meant taking her stand while in the hospital. After losing a husband by suicide, and then giving birth to a still-born child, (the day after her husband's funeral), the hospital chaplain (priest) remarked that she must feel pretty low. Minnie's reply was, "Oh, no I don't. God is always with me."

When any Spanish person enters the hospital in Del Norte, the first question asked is, "Are you baptized?" The answer is always "Yes." For they have either been baptized as infants or as believers. Then the interrogator takes it for granted that they are Catholics and they are listed as such unless they make it plain that, although baptized as infants, they are no longer Catholic.

If such is the case one of the nuns is sure to come around the next day and ask, "You're Baptist, aren't you?" "You were baptized Baptist then?" "Well, then you married in the Baptist church, didn't you?" And so on. Christian literature left on a patient's bedstand may still be there the next day or it may be removed permanently.

CONSISTENT CHURCH MEMBERS

For people who have never been well-to-do, the temptation often comes to use the installment plan and then forget that payments are due. In this regard the Bleas have maintained a constant witness, for anything charged must be cared for on time. It is never forgotten. This is a good witness where many do not feel this responsibility.

The Christian witness must also be most consistent in the church. Since our group is small, it seems many times that Satan is trying hard to keep it that way. One woman made the remark concerning one of our members, "I'm going to see to it that she's thrown out of that church." She tried, but didn't succeed.

Since all of our people are human, they can disagree on matters which come up for discussion in the church. One member feels that clothing distribution is wrong because it brings people to church for the wrong reason, while another would love to take charge of it since she's more interested in a little material gain.

In our physical bodies, it takes all parts or members to work effectively, and likewise Christ tells us that all members are needed to do the work of the Church effectively. Misunderstandings may arise, but with prayer, Bible study, and the leading of the Holy Spirit the Christians are strengthened and the Lord's work in the church goes on for this is the "HOUSE OF GOD" and a part of the "Body of Christ."



SPANISH AMERICAN CHRISTIANS

Mrs. Fedelina Lujan (left) is shown canning peaches in her home. Mr. Honorio Blea, Bethel Church treasurer at Del Norte, Colorado, (right), looks over the church bulletin board. (Note the Cameroons Mission Field map on the board).

A MOMENT WITH HIM

We mutter and sputter,
We fume and we spurt;
We mumble and grumble,
Our feelings get hurt;
We can't understand things,
Our vision grows dim,
When all that we need is
A moment with HIM!

—Mary Helen Anderson

WHAT HOME IS

A world of strife shut out, a world of
love shut in.
The place where the small are great
and the great are small.
The father's kingdom, the mother's
world, and the child's paradise.
The place where we grumble the most
and are treated the best.
The center of our affection round
which our hearts' best wishes twine.
The place where our stomachs get
three square meals daily, and our
hearts a thousand.
The only place on earth where the
faults and failings of humanity are
hidden under the sweet mantle of
charity.

HOW TO READ THE BIBLE

By F. B. Meyer

Read the Bible, not as a newspaper,
but as a letter from home.

If a cluster of heavenly fruit hangs
within reach, gather it.

If a promise lies upon the page as a
blank check, cash it.

If a prayer is recorded, appropriate
it and launch it as a feathered arrow
from the bow of your desire.

If an example of holiness gleams be-
fore you, ask God to do as much for
you.

If the truth is revealed in all its in-
trinsic splendor, entreat that its bril-
liance may ever irradiate the hemis-
phere of your life.

A CHRISTIAN GARDEN

Plant:

Five rows of P's: *Prayer; Perse-
verance; Politeness; Promptness;
Preparedness.*

Three rows of Squash: *Squash
criticism; Squash gossip; Squash
indifference.*

Six rows of Turn-Ups: *Turn up at
church; Turn up with your Bible;
Turn up with the Lord's tithe and
your offering; Turn up with a smile;
Turn up with a visitor; Turn up
with a determination to win others
to Christ.*

Five rows of Let-U's: *Let us be
faithful to God and his work; Let us
be unselfish in our work, Let us be
loyal to the church and the pastor;
Let us be truthful and honest with
God; Let us love one another and all
his people.*



Mr. and Mrs. Arthur Patzia of Winnipeg, Manitoba, following their marriage ceremony at the McDermot Ave. Baptist Church. Mr. Patzia is the president of the CBYF of the denomination and at present a senior student at the Seminary.

BIBLE PRESCRIPTIONS

The Bible is God's apothecary shop.
Here are prescriptions for:

Care: "Be careful for nothing."

Doubt (as to doctrine): "If any man
will do his will, he shall know the
doctrine."

Doubt (as to duty): "If any man
lack wisdom, let him ask of God."

Fear: "Perfect love casteth out fear."
Greed: "Seek ye first the kingdom of
God."

Pride: "Be clothed with humility."
Lust: "Walk in the Spirit, and ye
shall not fulfill the lust of the flesh."

Selfishness: "He that loveth his life
shall lose it."

Ambition: "Seekest thou great things
for thyself? Seek them not."

Anger: "Let all anger be put away
from among you."

Heartache: "He bindeth up the brok-
en heart."
—Exchange

GOD HAS TIME

God has time to watch the stars fade
And the sun grow dim and cold,
See endless ages enter
And the centuries unfold.

God has time to watch the redwood
Grow to full maturity,
And to note the ceaseless minutes
Nibbling at eternity.

God has time to shape the sunbeams
And the slanting, silvery rain,
Color every flower that groweth
And to count the amber grain.

God has time to note the falling
Of a sparrow to the ground,
And rejoice with all his angels
When a lost sheep has been found.

And when life's short race is finished,
And we face the setting sun,
He'll have time to smile upon us
And to greet us, one by one!



CAMEROONS BAPTIST MISSION EXHIBIT

At the General Conference Mission Exhibit Miss Alethea S. Kose of Chicago, Ill., and Dr. Paul Gebauer, Cameroons missionary, enjoy the African student dolls.
(Photo by Roy Seibel.)

Billy Sunday Decides to Play Ball for Christ

One hundred years ago (Nov. 19, 1862) Billy Sunday was born. In 1886 he was born again in the Pacific Garden Rescue Mission of Chicago. His conversion is a thrilling and heart warming account of God's grace. This is the story of a man who led a million souls into a vital, personal experience with Christ as Savior.

From the Book, "The Billy Sunday Story," by Lee Thomas (Copyrighted by Zondervan Publishing House).



A dramatic pose used by Billy Sunday, the evangelist, while preaching.

WITH THE TURN of the twentieth century, America had turned more than one scientific corner. The closing years of the 1800's were resplendent with inventive genius. The mysterious destruction of the battleship *Maine* in the harbor of Havana on the night of February 15th, 1898, in which 260 sailors were killed, brought about the Spanish-American war.

Soon the war was over, and the men in the street began to discuss such subjects as free public education, the open door policy toward China, and the rising conflict between business and the common working man.

The year 1886 saw the organization of the American Federation of Labor, the champion of the working man. That same year, a young man named Billy Sunday, who had been frequenting the saloons and had grown somewhat wild, was converted in a rescue mission in Chicago. The common man never had a more sincere, out-spoken friend than the Reverend William A. Sunday.

TRANS-CONTINENTAL RAILROADS

Billy Sunday was only eleven years of age when the first trans-continental railroad spanned the American continent. The Act of 1862, which created the Union Pacific Railroad Company, authorized the construction of a main line from an initial point "on the one hundredth meridian of longitude" in

the Territory of Nebraska to the eastern boundary of California. At the same time, the Central Pacific, a company incorporated under the laws of California, was authorized to build a railroad line from San Francisco, on the Pacific Coast, to meet the Union Pacific Railroad.

By the year 1868, the Union Pacific had laid 540 miles of track, running westward from Omaha across the continent, to within ten miles of the Rockies.

The Central Pacific surprised the eastern builders by filing plans to build as far as the city of Echo, some distance east of Ogden, Utah. The Union Pacific met the challenge. In those days, one mile a day was considered rapid construction, but though hampered by the limited daylight of the winter months, they began to lay two miles a day. Finally, they crowned their efforts by laying, in one day, nearly eight miles of track!

On May 10th, 1869, the junction was effected; when the rival track layers met at Promontory Point, five miles west of Ogden, Utah, golden spikes were driven into the joining tracks. Telegraph wires picked up the hammer blows and sent their sounds through the nation. The "through line" from the Missouri River to the Pacific Ocean was now completed. The first engine from the Atlantic Coast faced the first engine from the Pacific.

The whole nation, from President Ulysses Grant in the White House to

the lowliest bum, celebrated this accomplishment. In New York City the chimes of Trinity Church were rung, and a parade several miles long was held in Chicago. From then on, railroad progress was rapid. By 1880, when Billy Sunday was playing sandlot baseball, and just three years before he joined the famous Chicago White Stockings, four different railroad lines ran through to the Pacific states, and a fifth, the Denver and Rio Grande, had penetrated the mountains of Colorado and across Utah to the Great Salt Lake.

AMERICA'S NEW FRONTIERS

In the meantime, America was extending her frontiers in other ways.

Alaska was purchased by the United States from Russia on March 30th, 1867, for the sum of \$7,200,000.00.

The first practical typewriter was marketed by Christopher L. Sholes of Pennsylvania in 1868.

The automatic airbrake was invented by George Westinghouse of New York in 1872.

The telephone appeared, having been invented by Alexander Graham Bell in 1876.

The phonograph (in 1877) and the incandescent electric lamp (in 1880) were both invented by Thomas A. Edison, the wizard of electricity.

Between the time of the establishment of the U. S. Patent Office in 1836 and 1860, some 36,000 patents were granted to Americans. In the



Crowds at the Pacific Garden Mission (left) hear the Gospel nightly. This is the mission room in which Billy Sunday, the big league baseball player, found Christ. A typical inquiry room scene is shown at the center. Bible classes (right) are held for new converts.

next thirty years, another 650,000 patents were issued!

Despite this imposing display of intellectual brilliance and increasing national prosperity during these eventful years, it seems that the saloons had more influence over the lives of the common people than the church. The church was not primarily a place of worship, but a place where beaux went in search of belles, and the belles, endeavoring to make themselves highly attractive, dressed in the very latest fashions of the day.

The hip drapery, or bustle style, was seen at its best during the American Revolution and in the two decades of the nineteenth century from 1870 to 1890. During the Civil War, women had put away their silk and satin finery and wore homespun. The hip drapery style of 1776 returned in 1870, when the hoops were removed from the bell skirt and the bustle remained the dominant style for twenty years.

Not only had many pews become a mere showplace for fashion, but some pulpits lacked spirituality as well. The theology preached was cold and lifeless and did not meet the spiritual needs of the masses. A kind of social gospel was being aired that concerned itself with making resolutions against booze, child labor, big business, and other evils of the day.

God needed a prophet to call his people back to paths of simple faith and righteousness. The Lord went out to the baseball diamond, tapped a young center fielder on the shoulder, and said, "Billy Sunday, I want you to play ball for Me."

PACIFIC GARDEN MISSION

Often times some insignificant person in a remote corner of a city, doing whatever he can do for the Gospel's sake, is richly rewarded by the Almighty. Such a one was Mrs. Clark, saintly wife of Colonel George Clark and founder of the Pacific Garden Rescue Mission, which was located on East Van Buren Street in Chicago, Illinois.

Here, night after night, came the

human derelicts. Blowzy women, beaten men shuffled inside the door just to get a night's lodging and a bowl of hot soup. Often the men who had been converted in this mission told how, in their former life, they used to be "dips" (narcotic users), burglars, drunkards, and had done time in the penal institutions; then they told how, by the grace of God, they had become honest, sober, and respected citizens.

It was here at Pacific Garden Mission that Harry Monroe, an ex-gambler and a passer for a gang of counterfeiters, told of his conversion. Later, this same racketeer was appointed superintendent of the mission and for twenty years served in this capacity. There was not a night during these long years of service that somebody did not

heed the call and accept Christ as their personal Savior.

Mrs. Clark was a spiritual mother to these men and women. Of all the trophies which she could lay at the feet of her Lord, perhaps none surpassed in importance the soul of a drunken ball player. For it was she who persuaded Billy Sunday to accept Jesus Christ as his Savior, and he in turn went forth to lead a million souls to a personal, vital experience with God.

It was at the height of Sunday's career that he found God. It happened one Sunday afternoon in the fall of 1886.

BILLY SUNDAY'S CONVERSION

In the company of some ball players, whose names were then world-renowned, Sunday strolled down State Street in Chicago and went into a saloon. After taking a few drinks, the men left the saloon and sauntered down the street. As they approached the corner of Van Buren and State Street, they heard music. A band of men and women were singing an old Gospel song to the accompaniment of cornets, trombones and flutes.

The hymn which they sang happened to be Billy's mother's favorite hymn, "Where Is My Wandering Boy?" Sunday stopped and listened. And then it happened, as he himself so often told: "As I listened to the hymn, I thought of my mother and of the old church where I used to go to Sunday school. A lump came in my throat and I began to sob.

"A young man stepped up and said, 'We are going down to the Pacific Garden Mission. Won't you come with us? I am sure you would enjoy it. You can hear the drunkards tell how they have been saved from the gutter and hear young women also testify how they have been rescued from the red light district.'

"I turned to the boys who were with me and said, 'I'm through, boys. We've come to the parting of the ways.'

"Some laughed; some mocked me;



BILLY SUNDAY, BASEBALL PLAYER

Billy Sunday in 1888 wearing the uniform of the Chicago White Stockings of the National League. The records for the 1887 season show that Billy Sunday led the league that year in stealing bases and hitting home runs.

and some turned away in disgust. One fellow said, 'All right, Billy, if that's the way you feel about it.'

"So I turned and left that little group on the corner of State and Van Buren Streets. I went to the mission that evening. I went back again and again, and one night I went on my knees and staggered out of sin into the arms of the Savior. If the same floor is still in that old building, I can show you the very knothole in the board where I knelt on that stormy night.

"For three nights after my acceptance of Christ as Savior I never slept a wink. I was afraid of the horse-laugh the boys would give me when I showed up for practice Wednesday morning.

"I walked down to the old ball grounds. I shall never forget it. I slipped my key into the wicket gate, and the first man to meet me after

for the championship. That club had some great players—Dunlap, Brouthers, Richardson, Rowe, Hanlon, White, Thompson, and Bennett. Later on, when I was with Pittsburgh, we were playing this same Detroit bunch. We had them beat 9 to 0 until the last half of the ninth inning. They had two men out—and then they started to hit. They pounded out singles, doubles, triples, and home runs; and before I could get my hands on a long fly to deep right center for the third out, they had pushed ten runs over the plate to beat us 10 to 9. That's a sample of how they could hit the ball.

"Well, on this famous afternoon in Chicago, the first game I played after I became a Christian, we had a three to two advantage in the last half of the ninth inning. They had two outs, with a man on second and a man on third. Charlie Bennett, their old catcher, was at bat and had a full count of

but as he threw the ball his right foot slipped and the ball went low. Bennett swung hard, and from my position in right field, I heard the bat crack against the ball. Bennett had hit the ball square on the nose.

PRAYING AND PLAYING BALL

"I saw the ball rise in the air and come toward me, and I could tell it was going clear over my head. I turned my back to the ball and ran. I could run one hundred yards in ten seconds flat. As I raced I offered up a prayer, something like this, 'Oh, Lord, if You ever helped me, please help me now to get that ball. And You haven't much time to make up Your mind.'

"The grandstand and bleachers had overflowed with people, and they were standing in right and left field. I yelled, 'Get out of the way!' and the crowd opened up like the Red Sea did for the rod of Moses.

"I saw the ball going over my head. I leaped into the air and shoved out my right hand—and the ball hit it and stuck!

"I lost my balance and fell but jumped up holding the ball in my hand.

"The crowd leaped out of the grandstand and surged across the field like waves of the sea. They threw cushions, pop bottles, and hats into the air. I have never seen such excitement in my life!

"Up rushed Tom Johnson. He was afterwards mayor of Cleveland, Ohio. He threw his arms around me and shoved a ten-dollar bill into my hand. 'Buy yourself a new hat, Billy! And if you come to the Palmer House tomorrow, I will buy you the best suit of clothes in Chicago. That one catch won me \$1,500.'

"When we reached the clubhouse, the members of my team hugged me and helped to take off my uniform and dress me. The crowd was waiting and they rushed up and carried me away on their shoulders.

"My boss, A. G. Spalding, owner of the White Stockings, took two ball clubs on a trip around the world, to teach other nations the great American game of baseball. I was the second man whom he asked to sign a contract to be a member of his team; I would have gone on the tour except for an accident which occurred in Philadelphia. While sliding into second base head first, my right knee struck a stone and the ligaments tore loose from the kneecap.

WITNESSING FOR CHRIST

"I went to Washington and called on Dr. McGruder, one of the doctors who cared for President Garfield after he had been shot by Guiteau. Doctor McGruder said to me, 'If you take that trip and play ball, you take an eighty-five to one chance that you will be



"MA" SUNDAY WITH TREASURED PICTURES

Mrs. Billy Sunday showing Dr. Lee Thomas, author of the book "The Billy Sunday Story," photograph of the championship team of yesteryear of the "Chicago White Stockings" on which Billy Sunday played.

I got inside was Mike Kelly. Mike was one of the best all-around ball players that ever wore a uniform. He could play any position, was a great batter, and a peach of a base runner. He said, 'Billy, I'm proud of you. Religion ain't my long suit, and I haven't been to Mass for so long I have forgotten how the priest looks. But I won't knock you, boy. And if anyone knocks you, I will knock them.'

BASEBALL GAME

"Up rushed Pop Anson, the captain, to shake my hand. Then the entire team—Clarkson, Flint, Williamson, Gore, Burns, Jimmy McCormick, Dalrymple, and the rest of the boys—all glad-handed me and patted me on the back. There wasn't a fellow of that gang that 'knocked' me.

"That afternoon we played the old Detroit Club. We were neck and neck

three balls and two strikes. He could not hit a high ball close to his body, but he could slug them when they went about his knees.

"John Clarkson was pitching for us. In my opinion John was the king of all pitchers. He was about six feet tall and weighed 180 pounds. He was built like an athlete with the best pair of shoulders I have ever seen on a man. He could throw overhanded with terrific speed; then the ball would dip down and then shoot up as it reached the batter, an extremely hard ball to hit.

"I hollered to Clarkson, 'One more, John, and we've got em!'

"John braced himself for one supreme effort. I was playing deep in right field that day, hoping that if Bennett hit the ball he would knock it over my head. John intended to keep the ball high and close to the batter;

a cripple for life. But if you follow my directions, I will have that leg as good as new in two months.'

"My knee was swollen as big as my head. So I followed Dr. McGruder's advice, and he kept his word, for in less than two months it was good as ever, and it has never bothered me to this day.

"Among those who took the trip was big Ed Williamson, our old shortstop. Ed and I were always pals. He was a powerful fellow, weighing 225 pounds, strong as Jack Dempsey and active as Jim Corbett. He measured 48 inches around the chest and could throw a ball farther than any man. Nor have I ever heard of another player beating his record. The boys told me later that he drank too much wine on the trip.

"In crossing the English Channel a terrific storm arose. The captain said, 'I'm afraid she won't make it. Put on life preservers!'

"Ed buckled on two, because he didn't think one would float him.

"The boat was rolling in the sea, her decks were awash, and soon she would be on her beam ends. The wind screamed and howled. Nearly all the passengers were praying. And so it is that oftentimes men turn to God in their distress, but soon forget him in their prosperity.

"Ed's wife was kneeling on one side of big Ed, and Mrs. Spalding on the other.

"Ed cried, 'Oh, Lord, I ain't fit or ready to die! If this boat goes down I'll be in hell before midnight, and it's nine o'clock now. If you will spare my life, I will quit my drinking and gambling and live as I ought to live.'

"Presently the storm passed. The ship weathered the blast and landed



BILLY SUNDAY AND HIS WIFE

These pictures of Rev. and Mrs. William A. (Billy) Sunday appeared in the "Ladies' Home Journal" in September 1932 at the head of his first and only published autobiography entitled "The Sawdust Trail."

safely in England. Later on they came back to the United States and Ed returned to Chicago. Now what do you suppose he did after he returned safely to his hometown?

BARTENDERS AND GAMBLERS

"He started a saloon and gambling place on Dearborn Street north of Madison. I had quit playing ball and was assistant secretary of the Y.M.C.A. in Chicago and had organized a Yoke-

fellow's Band to stand on street corners and go through saloons and gambling houses inviting men to the Y.M.C.A. meetings.

"Most of the saloonkeepers and bartenders and gamblers and faro dealers knew me, for they were all baseball fans; so I had carte blanche in all the joints. Ed would take me into his private office and lock the door. I would talk with him and he would cry like a baby.

"Many a time I said, 'Ed, why don't you cut it out and get on the water wagon?'

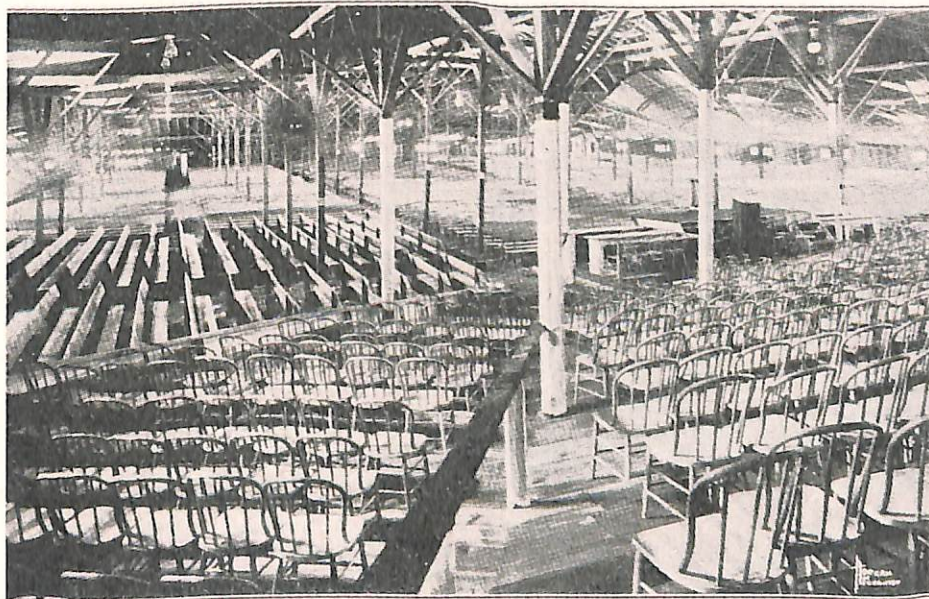
"He'd answer, 'Billy, I can't. I don't know anything else to do. I am batting fouls and can't strike a fair ball.'

"Soon Ed's health broke, so he went to Hot Springs, Arkansas, one of the most health-giving spots on earth. But Ed had waited too long—and he died.

"Ed Williamson was one of the gang that had stood on that street corner with me when I said, 'I'm through, boys! We have come to the parting of the ways.

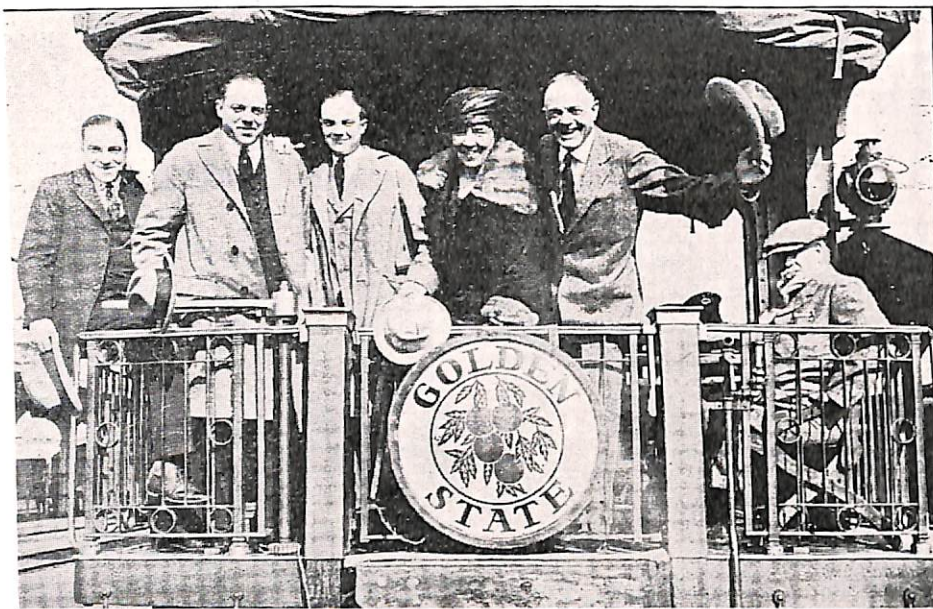
"Frank Flint, one of our old players, served as catcher for nineteen years. That was before they had chest protectors, masks, shin guards, and gloves. He caught barehanded! Every bone in his hand had been broken, and he could not shut his hand, the finger joints were so stiff. You never saw such a hand. Every bone in his face was broken, and his nose and cheekbones.

"He had a few hangouts where he was sure to be found, and I have seen him sleeping on a table in a stale beer joint, and I've turned my pockets in-



A TYPICAL TABERNACLE FOR THE BILLY SUNDAY MEETINGS

The large wooden tabernacle with the sawdust trail (shown here at Scranton, Pennsylvania) was typical of the many others held for the Billy Sunday meetings.



THE SUNDAY PARTY AT A "WHISTLE STOP"

Billy Sunday (with hat in the air) and his wife wave to crowds at a "whistle stop" of the "Golden State" train as they cross the country to meet some of their many evangelistic engagements.

side out and said, "You're welcome to it, old pal."

"He drank incessantly. Finally his wife left and started a boarding-house on Cottage Grove Avenue on the south side of Chicago.

TRAGEDIES OF DRINK

"One wintry day he staggered out of a joint. A fit of coughing seized him, and blood streamed out of his mouth and nose. Down the street came a woman, wearing a sealskin coat, storm collar turned about her neck and ears, diamonds in her ears and fingers.

"She took one look then rushed up to the shivering, coughing gladiator of the diamond with blood dripping from his nose and lips. 'My God, is that you, Frank?'

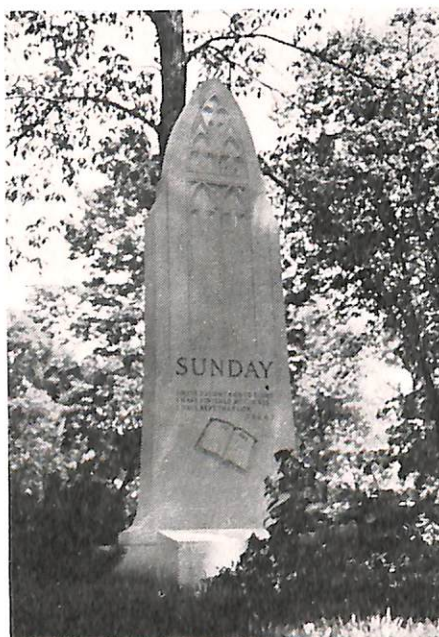
"He nodded his head, but was too weak to speak. She called two policemen and a carriage and took him to her boarding-house. To reach her place they broke all speed regulations. She called five of the best physicians in Chicago, including Dr. N. S. Davis, the lung specialist.

"One by one these competent specialists put their stethoscopes to his heart and lungs. He was a very sick man. They nursed him for days but there was no improvement. The inevitable end was near at hand. The doctor shook his head and whispered softly to Mrs. Flint, 'He hasn't long now. Perhaps before he leaves this world he has some last message'

"She bit her lips and bent over his old emaciated body and whispered softly in his ears 'Frank, the doctor says' She heard his whisper as he breathed heavily, 'Send for Billy.'

Mrs. Flint telephoned me, and I hurried to his bedside.

"Frank said, 'The way I used to live don't give me any comfort now, Bill. I can see myself going up to draw my pay every two weeks. I've gone out to play when I've been so drunk that if a fellow hit a foul fly it would look like two or three balls up in the sky, and I would not know which one to



BILLY SUNDAY'S GRAVE

The 10 foot granite slab, beautifully carved to represent a Gothic church window, with the inscription of 2 Timothy 4:7 and the open Bible, over the grave of Billy Sunday and his wife in Forest Home Cemetery, Forest Park, Illinois.

Billy Sunday died on Nov. 6, 1935.

try for! When my turn came to bat I could hardly see the ball coming. I can hear the bleachers cheer when I made a hit that won the game. But it don't do me any good now. Billy, if I don't reach home and the umpire calls me out, won't you say a few words over me?"

BILLY SUNDAY AND GOD!

"I promised him that I would. The pupils of his eyes dilated, his muscles became taut, and he threw his gnarled hands to his throat, as if to tear it open so he could breathe easier. He was struggling, as he had years ago on the diamond, trying to reach home. He rounded third, going hard, and was trying to beat the throw in home.

"But the umpire of the Universe shouted. 'You're out!' And the great gladiator of the diamond was no more.

"Frank Flint was drunk when he stood on that street corner with me that Sunday afternoon in Chicago when I said, I'm through! We've come to the parting of the ways."

"Big Ed Williamson stood there that day, too."

But Billy Sunday had signed the biggest contract of his life! Who won the game of life? Those great stars of the ball diamond or Billy Sunday?

LAYMEN'S FAMILY CONFERENCE

at Green Lake, Wisconsin
July 21-28, 1962

Make your reservations SOON!
Watch for important program announcements.

THE 23RD CHANNEL

The T.V. set is my shepherd. My spiritual growth shall want.

It maketh me to sit down and do nothing for his name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services, and doing nothing in the Kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing my T.V. as long as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the word of God.

Surely, no good thing will come of my life, because my T.V. offereth me no good time to do the will of God; thus I will dwell in the place of the Devil and his angels forever.

—Haven of Rest "Log"

Youth and the Gospel

We must not underestimate the power of the Gospel to give new life, new purpose and new direction to the youth of today and the world of tomorrow through their leadership.

By Rev. John Binder, Assistant General Secretary
of the Department of Christian Education



Teen-agers can be a revitalizing factor in our churches and our country. If only more of us could visualize their full power and potential! (Photo by A. Devaney, Inc., N. Y.)

THE PRESIDENT of the U. S. A. has declared that a decade of hard challenges and possible sacrifices lie ahead. He offered few comforts and only hopes that must be hard fought for. We can expect his administration, therefore, to make significant and sometimes radical departures from the past. The present age of satellites will change our lives!

TWENTY MILLION YOUNG PEOPLE

There are now more than 20,000,000 young people in this country between the ages of 12-20, and their number is increasing by more than one million a year. They enjoy a freedom, independence, prosperity and influence never before known to any generation of youth in the history of the world. However, at the same time, John Wood says, "Today's teen-ager faces most of his hard choices out where mom and dad are not, have never been, and could not imagine themselves to be." Every new generation is thrust into a new situation with new responsibilities. Each generation has to struggle to face these with a new approach and method. What has been done in the past is not enough for the present.

"I don't want a teen-ager in on our church board meeting. Do you know why?" The man was responding to the youth counselor's suggestion. The counselor, imagining that the man was going to tag teens as too immature and irresponsible, was surprised to hear him say, "I'd be ashamed to have a young person sit in on our meetings and see what petty things we bicker about."

This church man recognized that

teen-agers can be a revitalizing factor in our country and in our churches. If only more of us could visualize their full power and potential!

Many teen-agers are lost to the Kingdom of God because they have been disappointed by adults. Generally, we in local churches give teen-agers a small part of our concern and wonder why they respond with similar lack of interest. We give them no obvious voice in deciding how the church spends its money and wonder why offering envelopes lack meaning for them. We say sex should not be talked about within the sanctity of the Sunday School class and are shocked when one of our fine young girls has a baby outside of marriage. We reject a "problem child" from our church fellowship and are puzzled when teens have difficulty understanding Christian love. We make certain that teens know all that the church opposes, but we are disappointed when our youth do not know just what the church supports.

TEEN-AGERS LOST TO US

We are losing teen-agers from our churches. For many of them Christianity is unreal and unexciting. At a General Conference in 1940 Dr. William Kuhn said, "We have kept our young people with us." In 1946 Rev. J. C. Gunst commented on this statement by saying, "There never was a profounder statement made by any one of our denominational leaders that has remained true even to date. We have not only kept them with us, but they have given themselves in Christian service."

This is not true any more today. It is reported to us that in our own denomination we are not only losing

young people from our fellowship, but we are also losing them from the Kingdom of God. This is also true of most all other denominations. Statistics in general show that where grandparents were Christian, most all of their children became Christian, but today out of 40 grandchildren only 10 are Christian. Are we to blame? Or is this all part of the modern trend?

Modern teens are very expressive and talk with a big voice. Their delinquent activities are headlined across the country. Hollywood is shaping films to teen tastes. Magazines fill their news-stand sales with articles about and for teen-agers. Teens' new and tremendous marketing power is increasingly surveyed and exploited by all types of money-making concerns from the liquor industry to the banks. The slogan is, "Get them while they're young!"

Where does Christianity fit in? Is there any meaning for Christ in the teen-age turmoil?

POTENTIAL OF YOUTH

We can better appreciate the potential of youth today if we understand their groping awareness of life about them. Life is a puzzle to them! We adults have been puzzled by it so long that we have come to live with its mystery. To the teenager, however, the puzzlement about life is new and bothersome. Actually, most teen-agers today grapple with the facts of life more earnestly and outwardly than do adults. We have learned in our additional years how to conceal our search. We often put on a false front.

The teen-ager today is trying to find



The Bonney Trio—Sharon, Joyce and Janice—of Winnipeg, Manitoba, members of the Grant Park Baptist Church, who thrilled the 1961 General Conference with their inspired singing and who are giving their radiant testimony for Christ throughout North America.

himself and his place before men and God. "Just who am I anyway?" he asks.

At home, he is one person. At school he is another. At church, another. With the gang he is still a different person. As he goes on a date he struggles with a new being. Puzzled by the many "me's," he asks himself, "Must I be one or many persons? Is there a single pattern that governs all of my life? To whom do I owe my first loyalty—to my parents, teachers, minister, pals, or girl friend? Or to myself alone? Is there yet another to whom I am responsible? Where do I go for help? Whom can I trust? What's right? What's wrong? It doesn't make sense, somehow."

We adults don't want to know teens, because what we see makes us uncomfortable, almost fearful. The very youth and vigor of teen-agers often make us uneasy. We are made uncomfortable, too, by that innocent foolishness which makes teens dare to explore and quick to tackle the impossible. A minister in Levittown, Pennsylvania, in describing the young people involved in demonstrations in front of the home of a Negro family, said, "The teen-age crowds were being told what to do and how to do it by adults who didn't have the guts to do it."

INSIGHT OF TEENS

Teens mimic adults. What we see of ourselves in the activities of teens again makes us uneasy. We hate to see ourselves as others see us, especially when those "others" are younger. Often parents cringe at the behavior of their own teens because they see themselves mirrored there. In the success or failure of their offspring, parents see re-

flected their own success or failure.

Teens make us uncomfortable by their penetrating insight into superficiality and shallowness. They are quick to spot insincerity in a parent, or a teacher, or a minister, or even a movie star. They often show us up.

Teens cause us to tremble because they have a new perspective on our way of life. As we adults look at youth in today's world, we tend to see them in the perspective of our own youthful days rather than in the present perspective. Young people have been growing up in a different world and thus

have a different viewpoint. As teens we never imagined the actual reality of a military draft in peacetime, of rockets to the moon, of a motion picture in every home, nor of an explosive power that could blow up the world. We did not dream of the possibility of our family moving from the farm to scattered parts of the country, nor of white and Negro children sitting side by side in our southern schools. Who ever thought that we would have trouble teaching the importance of saving money, because our pupils have never known poverty?

What can we do? As we work with young people in the local churches, there are some things that become clear to us. The basic need of all youth is to experience the transforming power of the Gospel of Jesus Christ so that they become new persons in him. But before we are able to communicate this Gospel to them in a meaningful way, we must do several things.

LET'S KNOW OUR TEENS

First, we need to get to know our teens, both as a group and as individuals. Adults must listen to youth. We need to saturate ourselves with knowledge of their likes and dislikes. How many of us have even glanced at *Dig* magazine, the most popular of the many new teen-age magazines? How many of us know what makes rock 'n' roll different from jazz? How many of us go to high school football games? How many of us have spun a few of the teen-age records which youth buy by the millions? We might not approve of any of these youthful interests, but we cannot understand teen-age problems if we are totally unfamiliar with them. We must know what moves their thinking and actions.



CHILDREN AT THE 1961 GENERAL CONFERENCE

While the General Conference sessions in Minneapolis, Minn., were in session, these fine children with their teachers engaged in a program of supervised Bible studies and recreation. (Photo by Roy Seibel).

Without being nosy, we need to know the individual teens in our midst. Do we know their parents and the homes from which they come? Have we ever asked teens what they want most in life? Have we permitted them to contribute sufficiently to class or fellowship discussions so that we know how they stand on life's vital issues? We cannot honestly and directly counsel teens if we don't know where they need help.

LET'S BE HONEST WITH THEM

In the second place, let's *be honest with teen-agers and with ourselves*. Let's not justify wrong-doing by failing to admit our own mistakes and those of the youth we know. Parents often insist before the judge of a juvenile court that their own "little Johnny" just could not possibly have done the wrong of which he has been accused, although his guilt is obvious. To their son such blind insistence seems to justify his wrong-doing.

Teens delight in our mistakes in their midst, especially when we pretend to know all. But why pretend? Why not admit our capacity for error, while testifying to our own desire to correct mistakes? It gives comfort to teens to hear adults speak of the problems we faced in our teen-age days and of the mistakes we made. An important step in Christian growth is admitting our inadequacies and, with God's help, determining to do better.

LET'S LEARN TOGETHER

Third, we can know the revitalizing factor in today's teen-age contribution to society and to the church if we *let young people share in the finding of answers*. If we do not know everything, let's learn together. If we share the blames for the ills of society, let's correct them together. Truly potent steps may be made if we help teens cope with fellow teen-agers who are delinquent. In the teen years, group pressure is all-important, and it can be made to work for good.

President Kennedy has placed a high confidence in youth by starting the Peace Corps. These young people are given international responsibility. They are to help the under-developed nations who are groping for self-existence and independence. It is a dangerous venture to entrust this into the hands of youth. But we must dare it and, as we do, youth will meet the challenge. They are crying for a purpose and responsibility bigger than themselves and bigger than the petty ones we give them here and there.

In such sharing of responsibility, all ages have something to offer in finding answers. Teen-agers offer potent revitalizing factors—a youthful enthusiasm, an idealism born of a current struggle with the facts of life, and a new perspective colored by the atomic

age in which they have been nurtured. But adults provide teens with stabilizing factors—a maturity tempered by hurts and happiness, a faith that has grown out of a closer fellowship with God, and a perspective that sees beyond the joys of this very moment to the truths that have lived and will continue to live beyond today.

LET'S GIVE DIRECTION

Fourth, Christianity can *help youth find purpose and direction in life*. Young people wield a power which they do not know how to control. They need—and want—direction, discipline, and some kind of stabilizing force.

greatest adventure that we can have in life, the most thrilling experience of all of life, is to go with Christ where he wants us to go, and to do with Christ what he wants us to do. Christ is always on the march, and he's on the march today. But Jesus is not always able to take us with him, as far as he wants to go. Jesus is often unable to persuade us to venture. Venture with Christ and you will really live. Try living for others, try living for the Lord, try living for righteousness and truth—try the Christian way."

LOVE IS AT THE CENTER

Basic to any listing of things we can



YOUTH BANQUET AT THE 1961 GENERAL CONFERENCE

"Launch Forth" is the 1961-1962 motto of the Commissioned Baptist Youth Fellowship. It was also the theme at the Youth Banquet at the Minneapolis General Conference. Dr. Eugene R. Stockdale, Cameroons missionary, is shown addressing the crowd of 1017 persons attending the banquet. (Photo by Roy Seibel).

Recently a university student came up to the campus pastor and said, "I am sick and tired of being a rebel against everything and everyone. Self-expression! I am sick and tired of expressing myself! I came to ask you, sir, if you knew of anyone or anything worth dying for!" There we have it. Youth is growing weary of that insipid freedom that they would spew out of their mouths. They search for something bigger than themselves that could possess them wholly.

Young people want a master! They demand it steadfastly in spite of their seeming cry for freedom. They want something that demands the surrender of the whole personality—body, mind and soul. Christianity will not have a ghost of a chance in our own day unless it can claim just that for the sovereignty of Christ.

All young people need to be challenged with the truth expressed by Dr. Clyde W. Meadows recently, "The

do to help teens is our continual effort to live the forgiving love of Christ. Basic to all man's life is the desire to love and be loved. Love is at the center of the Christian fellowship.

It's hard to love a spitting, lying, drinking, sex-disturbed teen-ager. But that's what such a youth needs—genuine love. We can't meet violence with violence, but we can discipline with love. We can forgive out of love. God is all-forgiving. His love surpasses all understanding—and misunderstanding. It is this love to which we respond when we are in trouble. We should reflect this all-forgiving love to the youth about us.

We must not underestimate the power of the Gospel to give new life, new purpose and new direction to the youth of today and the world of tomorrow through their leadership. "I am come that they might have life and that they might have it more abundantly" (John 10:10).



In the North American Baptist General Conference, we have recognized the need for a greater expansion of our Christian education program to give specific attention to CHILDREN'S, YOUTH and ADULT work. (Photo by Harold M. Lambert).

Department of Christian Education

"Know Your Denomination" by reading this important article which outlines and describes the latest reorganization in our denominational setup.

By Rev. G. K. Zimmerman, General Secretary
of the Department of Christian Education

OUR NORTH AMERICAN Baptist General Conference program of Christian Education has required periodic re-study and expansion. For many years we entrusted the youth and Sunday School work to a single committee known as the Young People's and Sunday School Workers' Union. At the 1955 General Conference sessions in Waco, Texas, we expanded our program into two departments, namely, Commissioned Baptist Youth Fellowship and the Sunday School Union. Each of these two departments had a committee which met annually to develop a program of work for its respective areas of emphasis.

We have witnessed the effectiveness of this action as we view the youth and Sunday School work which has expanded, both at the General Conference level and at the local conference areas. Those who have served as leaders in the local and General Conference levels recognized the need for an even greater expansion of our Christian education program to give specific attention to CHILDREN'S, YOUTH and ADULT work.

A STUDY COMMITTEE

The General Council of our denomination was requested by the Board of Education and Publication to consider appointing a study committee which would review the Sunday School and youth organizations, with the possibility of reorganization, to meet more effectively the Christian education needs in our denomination. This study committee, composed of representatives from many phases of our denominational work, was appointed in May

1960. Arrangements were made for several meetings to evaluate and formulate recommendations for reorganization of our Sunday School and youth work.

The proposals of the study committee were presented to the General Council in May 1961. The recommendation by the General Council of the General Conference consisted of organizing a DEPARTMENT OF CHRISTIAN EDUCATION with the provision for a Committee on Children's Work, a Committee on Youth Work and a Committee on Adult Work. This expansion of our Christian education program will provide for more specific guidance in these three areas of children's, youth and adult work.

CHILDREN'S WORK

We have witnessed a continuous growth and expansion in children's work during the past ten years under the guidance of Miss Ruth Bathauer. Examples of growth are evident in the following comparative statistics of Vacation Bible School which had an enrollment in 1960 of 17,677, in comparison to 7,649 in 1950. The enrollment in Scripture Memory for 1960 was 2,016, in comparison to 547 in 1950. Other areas which have shown an enlarged ministry to children are youth camps, Sunday School and Junior CBY Fellowship groups.

The decision by the General Conference to provide for a Committee on Children's Work will aid the director further to improve, to expand and to strengthen this vital phase of our Christian education ministry. The Committee on Children's Work, composed

of five members and the Director of Children's Work, will provide opportunity for an enlarged emphasis in this vital area of our Christian education program. The composition of the Committee on Children's Work is indicated in the chart, (Figure B1).

YOUTH WORK

Our ministry with young people has brought many blessings to our denomination when we begin to enumerate the number who are today standing in positions of leadership in the local churches as well as in the larger fields of service as ministers and missionaries. One factor which led these young people, according to God's will, was proper communication of the Gospel and the challenge which calls upon youth to give the very best for Christ.

One of the very significant changes which will be brought about by the reorganization is direct representation of each local conference on the Committee on Youth Work. (Figure B2) The nine youth representatives from the nine local conferences will be responsible to aid in working out a program for youth in the Committee on Youth Work which will meet annually. The local conference youth representative will have the opportunity to give guidance to youth in Sunday School, CBY Fellowships, camping and promotion of CBYF literature such as the CBYF Guide, Youth Compass, Newspiration, Camp Counselor, Youth Adult Handbook (older youth) and the Young Adult Compass (older youth).

The reorganization will also provide for a coordinated youth program in

the Sunday evening program and summer camps, plus youth work in Sunday School and other weekday activities. The Committee on Youth Work will be concerned with the total Christian education program for youth.

ADULT WORK

The rapidly increasing percentage of adults in our population, which is due in part to the extended years of life, has brought to pass national meetings called by the government to consider more adequate provision for adults. This concern is also evident in many denominations. Planning and providing for Christian education of adults is now comparable to that given to children's and youth work. Adult education is witnessing a sharp increase in the number enrolled in night school courses and special adult education programs of many descriptions. Programs of Christian education geared to adults are urgently needed since the Word of God provides adults with the most essential knowledge for a purposeful life of service in a world which craves the stability derived from spiritual convictions.

The reorganizational structure adopted by our denomination in Minneapolis in August 1961 will provide for a Committee on Adult Work to help our adults in Sunday School, Sunday evening training programs and Christian home and family emphases. The composition of this committee is indicated on the chart, (Figure B3).

LOCAL CONFERENCE COMMITTEES

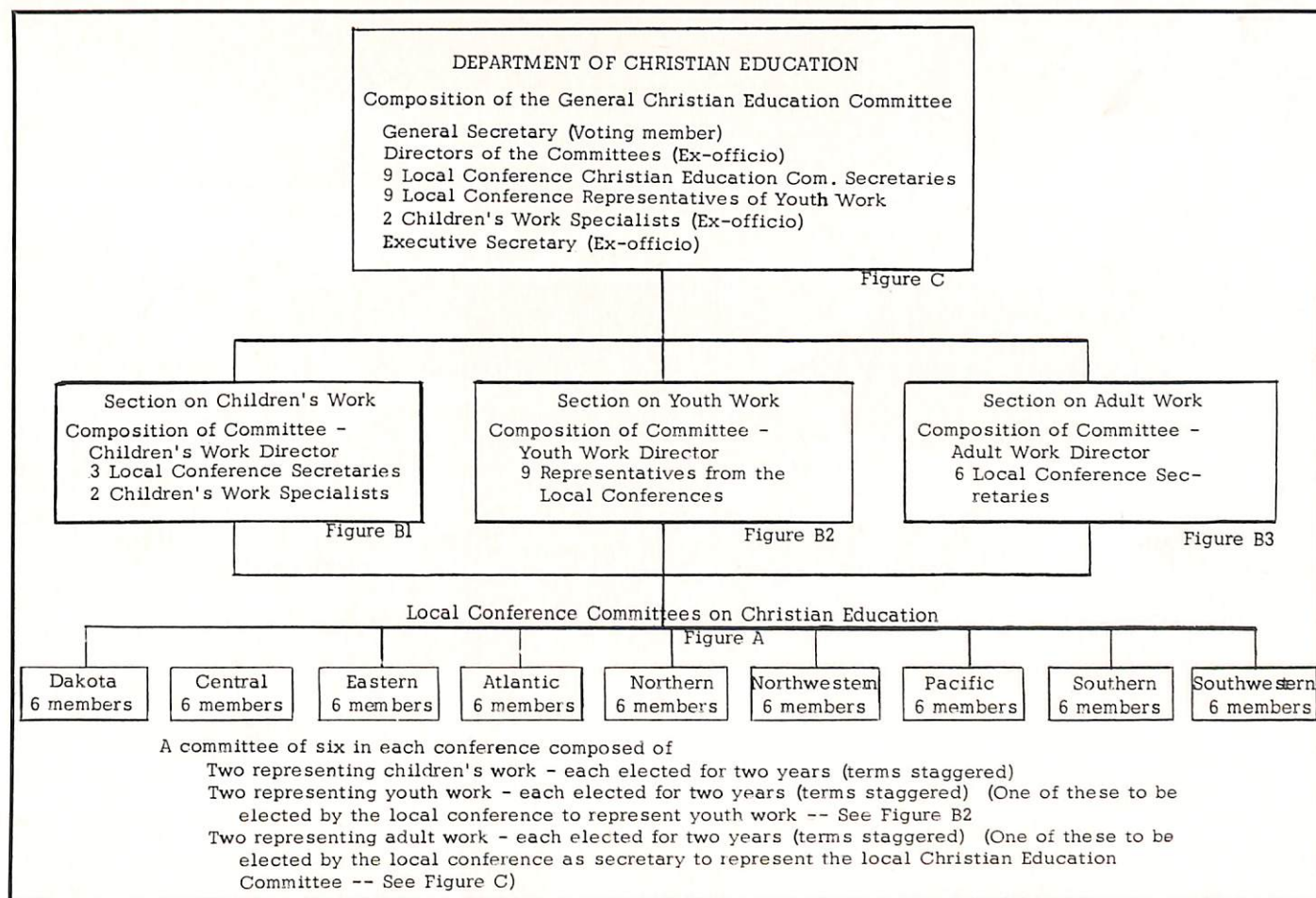
In each of the nine local conferences there will be a Committee on Christian Education (Figure A), consisting of six members; two of which shall represent children's work, two youth work, one adult work, and one elected as secretary. The secretary shall assume responsibility of adult work in addition to his duties as secretary, and shall represent the local conference committee on the General Christian Education Committee (Figure C) at the annual meetings held in Forest Park, Illinois. One of the two members representing youth work on the local conference Committee on Christian Education shall be elected as youth work representative on the Committee on

Youth Work (Figure B) and on the General Christian Education Committee (Figure C).

The local conference committees shall prayerfully strive to develop and promote a more effective program of Christian education with children, youth and adults. The objectives of this committee shall include inspirational and leadership training programs to aid in our evangelism emphasis of leading persons to commit themselves to Christ and his cause; to provide opportunities for the progressive and continuous development of Christ-like character as will manifest itself in daily life and conduct; and to enable persons more effectively to assume responsibility of Christian leadership and to foster more effective Christian living.

EDUCATION COMMITTEE

This further expansion of our program of Christian education into children's, youth and adult committees will be coordinated through the General Christian Education Committee (Figure C). The organizational structure of the Department of Christian Education will provide more specifically defined



THE DEPARTMENT OF CHRISTIAN EDUCATION

The above diagram shows the Department of Christian Education as adopted by the North American Baptist General Conference at Minneapolis, Minn., with this addition to be made: Under the title of "General Secretary (Voting Member)" at the top of the diagram, this should be added: "Assistant General Secretary Voting Member."

areas of responsibility by committees and, at the same time, make provision for coordination of these Christian education efforts in a manner which was heretofore not possible.

YOUR PRAYER SUPPORT

One of the first members chosen by his local conference as secretary is Mr. M. W. Falkenburg, pastor at Oak Bank, Manitoba, Canada. In his first letter to the general secretary, he writes the following about the newly organized Department of Christian Education:

"My personal opinion of the Department of Christian Education is this. First, the possibilities are practically unlimited. Second, this is the department that is primarily responsible for the growth of our denomination, a part of the church of Christ. An uninformed people are an uninterested people. Indifference engenders indecision, and we all know that where there is doubt, there is discouragement.

"Since time immemorial an instructed people were an aggressive people. It was Hitler who said, 'Give me the youth and I'll have the country.' Stalin said, 'Educate the people and you will rule the world.' Though we do not desire to follow the tactics of these profane men, there is much that can be accomplished if we will only implement strategy in this spiritual warfare in which we are engaged.

"If men who vie for world power know the value of the printed page and education, is it not time that we



The ministry to children and the memorizing of God's Word will be strengthened in the new Department of Christian Education with Miss Ruth Bathauer as the Director of Children's Work. (Luoma Photo).

who strive for the cause of Christ should bestir ourselves to see if we are doing 'Greater Things Through Christ' by properly educating our people?

"With this motive in mind it is my desire to implement a concentrated conference-wide (Northern Conference) contact. This will be done by repeatedly jogging memories to teach and lead in an outreach for

souls, upon which the growth of our denomination depends."

Expansion efforts in our local churches or in the denomination always present the need for patience and a sincere effort to understand the projected plans and their potentials to make our ministry for Christ more outreaching, efficient and effective for Christ. We request your prayerful undergirding of the expanding ministry of our denomination through the Department of Christian Education.

For Sale — Cheap

One Cross, nearly new. I cannot carry it and keep up with the worldly crowd.

One Talent, new but slightly shelf worn. It has been laid up for years in a napkin.

One 5-Piece Set of Armor. All pieces are in good shape; need polishing only.

One Bundle of Christian Opportunities. Contained in this bundle are some of the greatest opportunities in the world, but since I seldom use them, I have decided to let them go cheap.

One Badly Used Christian Influence. The buyer may be able to repair this if carefully handled.

These items are stored in the basement of my home on Neglect Street. (Signed) A Lotta Christians

—The Juda Lighthouse

THE CIVIL WAR

(Continued from page 29)

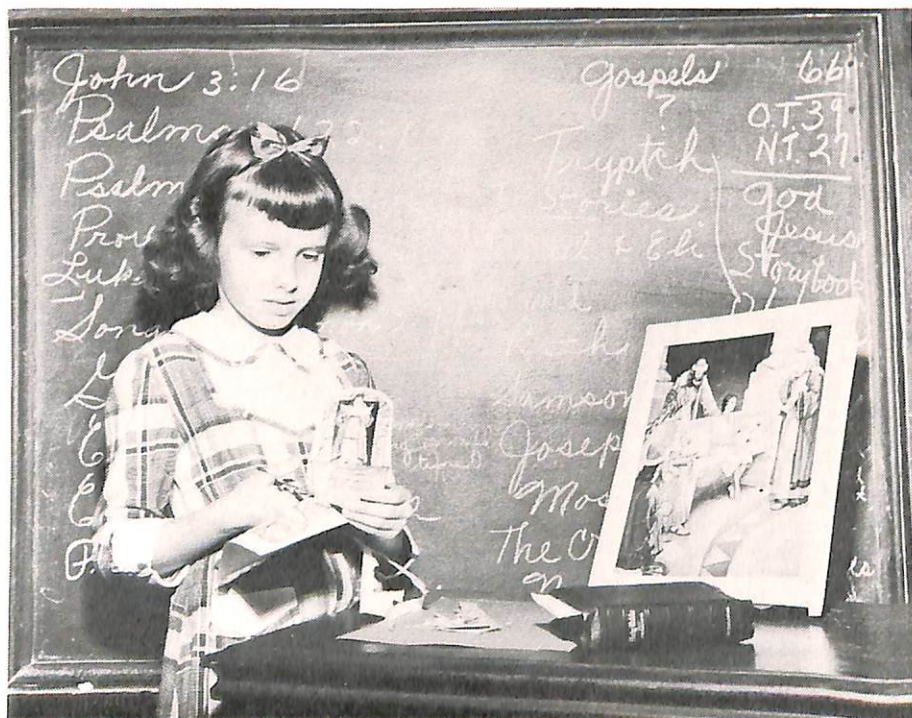
services. The letter closes with a plea for prayer.

After the war, Rev. Alexander von Puttkammer returned to serve as pastor, first at Albany, N. Y., and then at other churches, including Erie, Penn.

To sum up, we can say that the influence of the North American Baptist people in the Civil War was through active writing and aggressive participation. By way of writing, men like Fleischmann, Henrich, Bickel, and Rauschenbusch could lead the people against slavery. They urged the people to perform their duties as citizens to vote and to take a stand in aiding the Union.

Through participation, many helped by material things such as gifts and money. Many others participated personally in the war. Some were deprived of homes and loved ones. The outstanding example of one who brought special honor to the North American Baptists was Alexander von Puttkammer. He served both the Union and his Lord well.

To conclude, we can say that God had a place for the little group of German Baptists of North America in his plan to defend the right. It was an honor for our people to have stood on the right side for a cause so great as that for the freedom of man.



The Sunday School is the church's most effective means for reaching multitudes of girls and boys in need of salvation.—Photo by Luoma.

areas of responsibility by committees and, at the same time, make provision for coordination of these Christian education efforts in a manner which was heretofore not possible.

YOUR PRAYER SUPPORT

One of the first members chosen by his local conference as secretary is Mr. M. W. Falkenburg, pastor at Oak Bank, Manitoba, Canada. In his first letter to the general secretary, he writes the following about the newly organized Department of Christian Education:

"My personal opinion of the Department of Christian Education is this. First, the possibilities are practically unlimited. Second, this is the department that is primarily responsible for the growth of our denomination, a part of the church of Christ. An uninformed people are an uninterested people. Indifference engenders indecision, and we all know that where there is doubt, there is discouragement.

"Since time immemorial an instructed people were an aggressive people. It was Hitler who said, 'Give me the youth and I'll have the country.' Stalin said, 'Educate the people and you will rule the world.' Though we do not desire to follow the tactics of these profane men, there is much that can be accomplished if we will only implement strategy in this spiritual warfare in which we are engaged.

"If men who vie for world power know the value of the printed page and education, is it not time that we



The ministry to children and the memorizing of God's Word will be strengthened in the new Department of Christian Education with Miss Ruth Bathauer as the Director of Children's Work. (Luoma Photo).

who strive for the cause of Christ should bestir ourselves to see if we are doing 'Greater Things Through Christ' by properly educating our people?

"With this motive in mind it is my desire to implement a concentrated conference-wide (Northern Conference) contact. This will be done by repeatedly jogging memories to teach and lead in an outreach for

souls, upon which the growth of our denomination depends."

Expansion efforts in our local churches or in the denomination always present the need for patience and a sincere effort to understand the projected plans and their potentials to make our ministry for Christ more outreaching, efficient and effective for Christ. We request your prayerful undergirding of the expanding ministry of our denomination through the Department of Christian Education.

For Sale — Cheap

One Cross, nearly new. I cannot carry it and keep up with the worldly crowd.

One Talent, new but slightly shelf worn. It has been laid up for years in a napkin.

One 5-Piece Set of Armor. All pieces are in good shape; need polishing only.

One Bundle of Christian Opportunities. Contained in this bundle are some of the greatest opportunities in the world, but since I seldom use them, I have decided to let them go cheap.

One Badly Used Christian Influence. The buyer may be able to repair this if carefully handled.

These items are stored in the basement of my home on Neglect Street.

(Signed) A Lotta Christians
—The Juda Lighthouse

THE CIVIL WAR

(Continued from page 29)

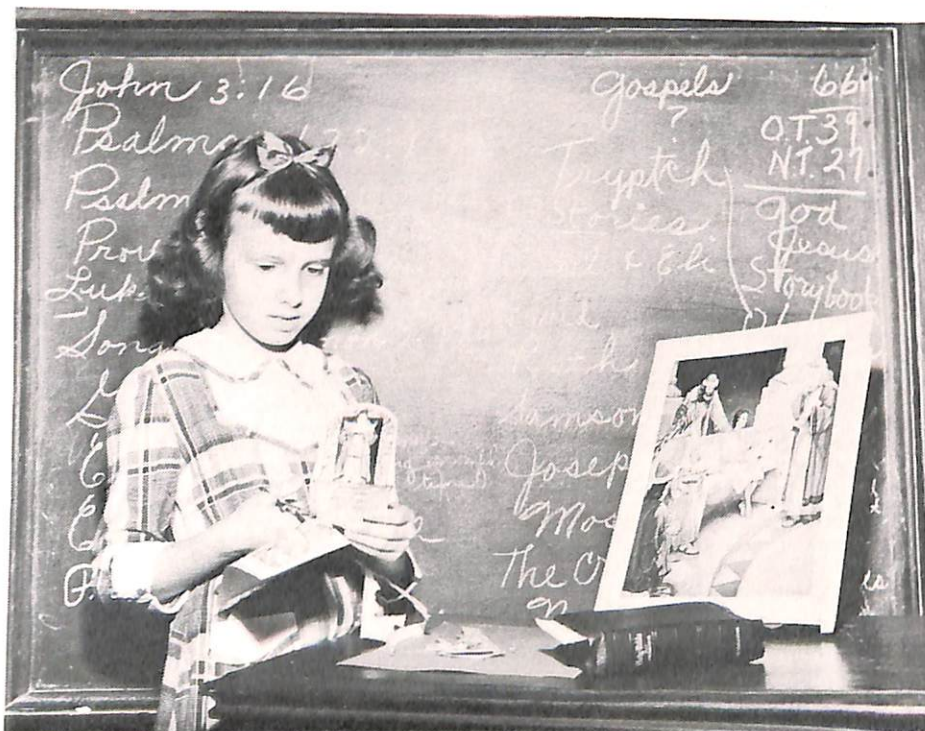
services. The letter closes with a plea for prayer.

After the war, Rev. Alexander von Puttkammer returned to serve as pastor, first at Albany, N. Y., and then at other churches, including Erie, Penn.

To sum up, we can say that the influence of the North American Baptist people in the Civil War was through active writing and aggressive participation. By way of writing, men like Fleischmann, Henrich, Bickel, and Rauschenbusch could lead the people against slavery. They urged the people to perform their duties as citizens to vote and to take a stand in aiding the Union.

Through participation, many helped by material things such as gifts and money. Many others participated personally in the war. Some were deprived of homes and loved ones. The outstanding example of one who brought special honor to the North American Baptists was Alexander von Puttkammer. He served both the Union and his Lord well.

To conclude, we can say that God had a place for the little group of German Baptists of North America in his plan to defend the right. It was an honor for our people to have stood on the right side for a cause so great as that for the freedom of man.



The Sunday School is the church's most effective means for reaching multitudes of girls and boys in need of salvation.—Photo by Luoma.



DENOMINATIONAL WORKSHOP GROUP AT THE SEMINARY

Denominational secretaries, presidents of our educational institutions, district secretaries and Dr. Paul Gebauer of the Cameroons Mission in attendance at the Workshop sessions held at the North American Baptist Seminary in September 1961. (Photo by Roy Seibel).

MINISTERS OF OUR CHURCHES

Biographical Sketches of North American Baptist Ministers in Active Service as of November 1, 1961

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—.

20212 Spruce Ave.,
Santa Ana Heights, Calif.

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 (Major) U. S. Army, 1951—.

USATC Inf. (1387), Fort Dix, New Jersey

Frank Armbruster, born Ligonier, Pa., Aug. 29, 1910; No. Amer. Seminary, 1931-1938; Blinn College, Texas, 1950-1951 and 1952-1953; Sterling College, Sterling, Kansas, 1960-1961; pastor, Gotebo, Okla., 1938; interim pastor, Round Lake Church, Gladwin, Mich., 1938-1939; Benedict and Sawyer N. Dak., 1939; ordained Linden Church, Detroit, Mich., Sept. 26, 1940; pastor, Linden Church, Detroit, Mich., 1940-1945; Edenwold, Sask., Canada, 1945-

1947; Shattuck, Okla., 1947-1950; Greenville Church, Burton, Texas, 1950-1958; Calvary Church, Hoisington, Kansas, 1960—.

462 West Fourth, Hoisington, Kansas

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; Biblical Seminary, New York, N. Y., 1950-1956; ordained Union City, N. J., Nov. 16, 1951; pastor, Grace Church, Union City, New Jersey, 1950-1952; associate pastor, Clinton Hill Church, Newark, N. J., 1952-1956; pastor Bethel Church, Salem, Oregon, 1956—.

720 Orchard Heights Rd., N.W.,
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, Ore., 1959-1961; pastor, Stafford Baptist Church, Sherwood, Ore., 1961—.

Route 1, Box 746, Sherwood, Oregon.

John Benham, born Miles City, Montana, Oct. 11, 1918; Northwestern College, Minneapolis, Minn., 1953-1957; ordained Fourth Baptist Church, Minneapolis, Minn., (Conservative Baptist Association) Feb. 17, 1957; pastor, Sunnyside Community Church, Stacy, Minnesota (rural), 1955-1958; First Baptist Church, Minot, N. Dak., 1958—.

820 Park Street, S. W., Minot, No. Dakota.

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

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.

Lawrence G. Blenert, 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, 1955-1960; manager Roger Williams Press, 1960-.

7308 Madison St., Forest Park, Illinois

7308 Madison St., Forest Park, Illinois

Leon Bill, born Stafford, Kans., April 15, 1929; Christian Training Institute, Edmonton, Alta., 1947-1948; No. Amer. Baptist Seminary, 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., 1956-1961; Grace Church, West Fargo, N. Dak. 1961—
222-44th Ave., S. E., West Fargo, N. Dak.

222-4th Ave., S. E., West Fargo, N. Dak.

John Binder, born Dafoe, Sask., Canada, Nov. 10, 1930; Christian Training Institute, 1949-1951; Sioux Falls College, 1952-

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, Minnetonka, Minn.; student pastorates, First Baptist Church, Parker, 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, 1946-1951; University of Detroit, 1955; 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. Breittkreuz, born Springside, Sask., May 8, 1927; Normal School, Moose Jaw, Sask., 1945-1946; Christian Training Institute, Edmonton, 1947-1948; No. Amer. Baptist Seminary, 1948-1949; Sioux Falls, College, Sioux Falls, S. Dak., 1949-1950; Augustana College, Sioux Falls, S. Dak., 1950-1951; No. Amer. Baptist Seminary, 1951-1954; ordained, Springside Baptist Church, Springside, Sask., August 15, 1954; pastor, Ebenezer Church, Lehr, N. Dak., 1954-1957; Minister of Christian Education, Trinity Church, Portland, Oregon, 1957-1961; Minister of Christian Education, Bethel Church, Anaheim, Calif., 1961—, 719 S. Philadelphia St., Anaheim, Calif.

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.

Ellinwood, Kansas

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; ordained, Jan. 8, 1960. First Baptist Church, Lodi, Calif.; Assistant Pastor and Youth Director, First Baptist Church, Lodi, Calif., 1959-
758 Eureka Ave., Lodi, California

758 Eureka Ave., Lodi, California

V. Donald Buell, born August 23, 1921, Brea, Calif.; Salinas Junior College, 1939-1940; California Polytechnic, San Luis Obispo, Calif., 1940-1941; Biola Bible College, Los Angeles, Calif., 1950-1954; ordained Nov. 28, 1954, Bethany Baptist Church, Long Beach, Calif.; assistant to Dr. William Orr, 1951-1953; interim pastorate Calvary Church, Pacific Palisades, Calif., 1954; Church Extension worker for Southern California Baptist Convention, Tustin, Calif., 1955-1959; pastor, Westbrook Church Extension project, Garden Grove, Calif., 1959—
9682 Sinclair Circle, Garden Grove, Calif.

9682 Sinclair Circle, Garden Grove, Calif

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; pastor First Church, Appleton, Minnesota, 1945-1952; Germantown Church, Cathay, N. Dak., 1952-1958; Parkston and Tripp, S. Dak., 1958—. Parkston, South Dakota.

Parkston, South Dakota



At the 100th anniversary celebration of the Greenvine Baptist Church, Burton, Texas, these three pastors were present: Rev. Ray Bennett, (left to right) present pastor; Rev. Frank Armbruster, former pastor; and Rev. J. I. Lippert, former pastor.

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; Rosefield, 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

Karl Edgar Bieber, born Mowata, Louisiana, January 9; University of Southwestern Louisiana, Lafayette, La., 1948-1952; Baylor University, Waco, Texas, 1956-1957; No. Amer. Baptist Seminary, 1957-1960 and 1960-1961; ordained June 3, 1960, Mowata Baptist Church, Branch, La.; pastor, Zion Church, Okeene, Okla., 1961—, Okeene, Oklahoma.

1954; Augustana College, Sioux Falls, S. Dak., 1954-1956; No. Amer. Baptist Seminary, 1956-1957, 1958-1959; exchange student, Baptist Seminary, Hamburg, Germany, Also Hamburg University, 1957-1958; ordained Oct. 9, 1959, Morris, Manitoba; pastor, Emmanuel Church, Morris, Man., 1959-1960; general secretary, Commissioned Baptist Youth Fellowship, 1960-1961; assistant secretary, Department of Christian Education, 1961—
7308 Madison Street, 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 Loyd, Okla., 1947-1955; Pioneer Church, Pound, Wis., 1955-1960; Jeffers, Minn., 1960—Jeffers, Minnesota.

Jeffers, Minnesota.

Jacob H. Block, born Lushton, Nebraska, Nov. 11, 1918; Tabor College, Hillsboro, Kansas, 1949-1951; pastor Bison, Kansas, 1951-1953; ordained at Bison, Kans., March 6, 1952; pastor, Hester Creek Community

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—
530 South Rose, Lodi, California

Herbert Bushkowsky, born Sorochin, Russia, Oct. 4, 1924; Mennonite Brethren Bible College, Winnipeg, Man., 1947-1950; Manitoba Commercial College, 1950-1951; United College, Winnipeg, Man., 1951-1953; ordained, Winnipeg, Manitoba; summer pastorate, Victoria Ave. Baptist Church, Regina, Sask., Canada, 1952; assistant pastor, McDermot Ave. Baptist Church, Winnipeg, Man., Canada, 1956-1961; pastor, Grace Church, Ochre River, Man., 1962—
Ochre River, Manitoba

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

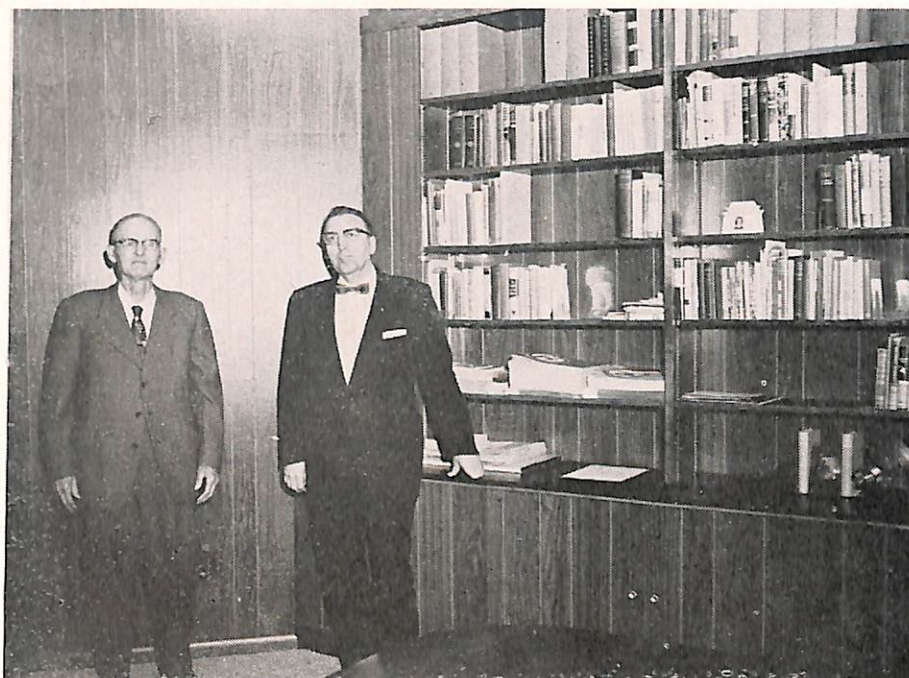
R. Dale Chaddock, born Casper, Wyo., Sept. 24, 1921; Moody Bible Institute, 1942-1944; No. Amer. Baptist Seminary, 1944-1948; Kletzing College, University Park, Iowa, 1951; ordained St. Joseph, Mich., June 5, 1948; pastor, Community Church, East Chili, N. Y., 1945-1947; Clifton Baptist Church, Clifton, N. Y., 1947-1948; Victor, Iowa, 1948-1951; Union Church, Arnold, Pa., 1951-1960; Holiday Park Church, Pittsburgh, Pa., 1960—
4842 Hialeah Drive, Rt. 1
Pittsburgh 35, 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.

James Thecil Chisum, born Jan. 9, 1914; Moody Bible Institute, 1940-1943; ordained Aug. 30, 1941, Tupelo, Mississippi; pastor, Immanuel Church, Klamath Falls, Oregon, 1943-1944; Roosevelt Ave. Church, National City, Calif., 1945; Lakeview, Oregon, 1946-1947; field representative, Moody Bible Institute, 1947-1950; pastor, Raymond, Wash., 1951; Immanuel Church, Tacoma, Wash., 1952-1954; Peninsula Church, Gig Harbor, Wash., 1958; Bethel Church, Graham, Wash., 1960—
5306 S. Sheridan Street, Tacoma 8, Wash.

Richard Christeleit, born Union City, New Jersey, June 30, 1929; Bob Jones University, 1949-1950; Sioux Falls College, 1953; Augustana College, 1953-1956; No. Amer. Baptist Seminary, 1956-1960; ordained, Martin, N. Dak., Sept. 2, 1960; Summer pastorate, Faith Church, Selby, S. Dak., 1958; pastor, Martin Baptist Church, Martin, N. Dak., 1960—
Martin, North Dakota.

William Elliot 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.



Rev. J. G. Benke, (right), pastor of the West Center Street Church, Madison, S. Dak., enjoys the new pastor's study. Mr. Lee Moore (left), a retired carpenter of Madison, built the beautiful study. He is 82 years of age.

George Everett Conway, Jr., born Sept. 12, 1922, Grand Prairie, Texas; Dallas Bible Institute, Dallas, Texas, 1946-1949; ordained Oct. 7, 1956, Southwestern Baptist Church, Dallas, Texas; pastor, Singleton Baptist Church, Dallas, Texas, 1954-1956; Bible Baptist Church, Arlington, Texas, 1956; Ralston Federated Church, Ralston, Okla., 1956-1959; Central Valley Church, Donna, Texas, 1959—
412 N. Main Street, Box 1317, Donna, Tex.

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.

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.

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

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

Phillip Daum, born Rottenhan, Poland, Nov. 3, 1891; No. Amer. Seminary, 1912-1918; ordained, Whittemouth, Man., Canada, Feb. 13, 1919; pastor, Whittemouth, 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; pastor, Upper Bay Baptist Church, Santa Ana Heights, Calif., 1955-1961; Wichita Church, Portland, Oregon, 1961—
11506 S. E. Linwood Ave.,
Milwaukie, Oregon.

Donald Gordon Davis, born Chicago, Ill., Feb. 27, 1904; Moody Institute, 1922-1924; University of Southern California, 1923-1932, 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.

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., 1926-1936; 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., 1955-1960; Immanuel Church, Loyal, Okla., 1960—.

Loyal, Oklahoma.

Ronald F. Derman, born Jan. 3, 1931, Minot, N. Dak.; University of North Dakota, Grand, Forks, N. Dak., 1954-1958; No. Amer. Baptist Seminary, 1958-1961; ordained Grace Church, Grand Forks, N. Dak., Sept. 15, 1961; pastor, Grace Church, Hettinger, N. Dak., 1961—.

Hettinger, North Dakota.



Rev. Phil Daum of Vancouver, British Columbia, is photographed in front of the beautiful and symbolic Peace Arch at the border of the United States and Canada near White Rock, B.C.

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

Box 451, Parkersburg, Iowa.

Wilfred A. Dickau, born Wetaskiwin, Alberta, Sept. 18, 1928; Berean Bible College, 1946-1949; Canadian Bible College, 1949-1950; ordained Sept. 21, 1952, Regina, Sask.; pastor Milden Alliance Church, Sask., 1950-1956; Gospel Tabernacle, Stony Plain, Alberta, 1956-1960; Alliance Church, North Battleford, Sask., 1960-1961; Ebenezer Baptist Church, Ebenezer, Sask., 1961—.

Ebenezer, Sask., Canada.

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, North American Baptist Seminary, 1951—; acting registrar, North American Baptist Seminary, 1952-1955; Fulbright visiting professor, University of Ghana, Accra, Ghana, 1958-1959; professor of missions, No. Amer. Baptist Seminary, 1959—; guest lecturer, University of Wichita, Wichita, Kansas, 1961.

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

1956-1959; ordained, May 28, 1958, First Baptist Church, Chancellor, S. Dak.; assistant student pastor, McDermot Ave. Baptist Church, Winnipeg, Man., 1953-1956; student pastor, Harmony Presbyterian Church, Hurley, 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, 1953-1961; Germantown Church, Cathay, N. Dak., Jan. 22, 1961—.

Cathay, North Dakota

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, 1955-1961; First Baptist Church, Goodrich, N. Dak., 1961—.

Goodrich, North Dakota

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., 1952-1961; German Baptist Church, Toronto, Ontario, 1961—.

257 Euclid Ave.,

Toronto 3, Ontario, 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., 1955-1961; Salem Church, Kitchener, Ontario, 1961—.

187 Ninth Ave., Kitchener, Ontario, Canada

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

67 Faragut Ave., Tonawanda, N. Y.

Milton W. Falkenberg, born Feb. 27, 1921, Trochu, Alberta; Winnipeg Bible Institute and College of Theology, 1954-1955; East Chilliwack Mennonite Brethren Bible Institute, 1956; Briercrest Bible Institute, 1957-1960; not ordained; pastor, Oak Bank Baptist Church, Oak Bank, Man., May 1, 1960—.

Oak Bank, Manitoba, Canada

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.

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,

Box 81, Gackle, North Dakota

Grace Church, Gackle, N. Dak., 1958—.

Community Baptist Church, New Prague, Minn., 3 years; First Baptist Church of Selfridge, N. Dak., and Community Church, Fort Yates, N. Dak., 1954-1958;

Community Baptist Church, Hager City, Wis., 7 years;

Minn., March 12, 1950; pastor, Hager Community Church, Hager City, Wis., 7 years;

St. Peter, Minn., 1949-1950; ordained, Community Baptist Church of New Prague,

1944; Gustavus Adolphus College, St.

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

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and Seminary, Minneapolis, Minn., 1940-

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and Seminary, Minneapolis, Minn., 1940-

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and Seminary, Minneapolis, Minn., 1940-

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and Seminary, Minneapolis, Minn., 1940-

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and Seminary, Minneapolis, Minn., 1940-

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

June 10, 1920; Northwestern Bible School

and Seminary, Minneapolis, Minn., 1940-

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, 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, Edenwold, Sask., Canada, June 19, 1927; pastor, Edenwold, Sask., 1926-1929; Fenwood, Sask., 1929-1931; Eureka, S. Dak., 1931-1934; Herreid, S. Dak., 1934-1938; Ebenezer Church, Vancouver, B. C., 1938-1941; Freudenthal Church at Carbon, Alta., 1942-1944; Herreid, S. Dak., 1944-1957; Ebenezer Church, Lehr, N. Dak., 1957—.

Lehr, North Dakota

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



MISSION EMPHASIS AT THE SEMINARY

Left to right: Dr. George A. Dunger, professor of missions; Flavius Martin, student from the Cameroons, Africa; Hisashi Murakami, student from Japan; and Dr. Paul Gebauer field superintendent of the Cameroons Baptist Mission.

1942-1955; Washburn, N. Dak., 1955-1959; Cheyenne, Wyoming, 1959-1960; First Church, Selfridge, N. Dak., 1960—.

Selfridge, 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.

John D. Fissel, born Altoona, Penna., July 1, 1913; Philadelphia College of Bible, 1940-1943; ordained, August 12, 1943, Richmond, Va.; pastor, Goodwill Baptist Church, Richmond, Virginia, 1943-1948; First Baptist Church, Phillipsburg, Pa., 1948-1954; Chelton Ave. Baptist Church, Philadelphia, Pa., 1954-1961; Clinton Hill Church, Union, New Jersey, 1961—.

895 Sheridan Avenue, Union, New Jersey

Leon Franck, born June 26, 1932, Akron, Ohio; Cleveland Baptist Bible Institute, 1953; Cedarville College, Ohio, 1953-1956; Grace Seminary, Indiana, 1956-1957; No. Amer. Baptist Seminary, 1957-1959; ordained Parma Heights Baptist Church, Cleveland, Ohio, June 28, 1959; pastor, Round Lake Church, Gladwin, Mich., 1959—.

3925 N. Round Lake Road, Gladwin, Michigan

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—.

1360 Shepard Ave., 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., 1934-1952; Villa Ridge Church, Portland, Ore., 1952-1957; denominational interim and supply pastor, 1957—.

7623 Monroe St., Forest Park, Ill.



CHAPLAIN ALBUS IN THE CONFERENCE BOOK STORE

Chaplain Leslie Albus is greeted by Rev. Leland H. Friesen of Emery, S. Dak., and by Mr. R. E. Engelbrecht of Waco, Texas, in the Book Store at the 1961 General Conference, Minneapolis, Minn.

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; ordained, Hood River, Ore., March 9, 1943; pastor, Bandon, Ore., 1941-1943; Stafford Baptist Church, Sherwood, Ore., 1943-1952; Okeene, Okla., 1952-1955; Emery, S. Dak., 1955—, Emery, South Dakota

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., 1958-1961; First Church, Sidney, Mont., 1961—
104 Fourth Ave., S. E., Sidney, Montana.

Bernard R. Fritzke, born Feb. 16, 1927, Orcadia, Sask.; No. Amer. Baptist Seminary, 1946-1951; ordained, McLaughlin, S. Dak., pastor, McLaughlin, S. Dak., 1951-1955; Grace Church, West Fargo, North Dakota, 1955-1961; Church Extension pastor, Waterloo, Iowa, 1961—
1004 Newman Ave., Cedar Falls, Iowa

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., 1959-1961; Trochu, Alberta, 1962—
Trochu, Alberta, Canada

Dwight M. Fry, born Dresden, Ont., Canada, Sept. 13, 1902; Bible Baptist 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—
7308 Madison Street, Forest Park, Illinois

Frederick Harold Fuchs, born March 26, 1925, Plevna, Mont.; North Amer. Seminary, 1945-1950; University of Rochester, 1947-1948; ordained, Plevna, Mont., July 6, 1950; pastor, Anamoose and Lincoln Valley Baptist Churches, N. Dak., 1950-1954; LaSalle, Colo., 1954—
P.O. Box 267, La Salle, Colorado

Robert F. Fuchs, born Nov. 12, 1928; New York State Maritime College, 1946-1949; North Amer. Seminary, 1953-1955; ordained Evergreen Baptist Church, Brooklyn, N. Y., July 22, 1955; assistant pastor, Ridgmont Baptist Church, Detroit, Michigan, 1955-1958; pastor, Faith Baptist Church, West New York, N. J., 1958—
517-87th St., North Bergen, N. J.

Paul Galambos, born Gyoerkoeny, Hungary, April 12, 1905; No. American Seminary, 1949; ordained, Gyoerkoeny, Hungary, May 9, 1937; pastor, Gyoerkoeny-Gyoenk, Hungary, 1934-1944; Pleinting, Germany, 1944-1948; Washburn, N. Dak., 1949-1951; Streeter and Medina, N. Dak., 1951-1956; Central Church, Yorkton, Sask., 1956-1960; Austin Street Church, Buffalo, N. Y., 1961—
350 Austin Street, Buffalo 7, N. Y.



MINISTERS' FELLOWSHIP BANQUET

Rev. S. Donald Ganstrom of St. Paul, Minn., the past president of the Ministers' Fellowship, is ready to introduce Dr. Curtis B. Akenson, guest speaker, at the General Conference Banquet for the ministers of the denomination.

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, West St. Paul, Minn., 1955—
1452 S. Robert Street, West St. Paul, Minnesota

Gerhard P. Gebauer, born Sept. 15, 1899, Wuestegiersdorf, 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., 1955-1959; Whitesell Baptist Church, River Hills, Man., 1959—
River Hills, Man., Canada.

Lawrence W. George, born Detroit, Mich., March 29, 1922; Detroit Bible College, 1947-1950; ordained, Killaloe, Ont., June 20, 1952; asst. pastor, Ebenezer Church, Detroit, Mich., 1947-1948; asst. pastor, Gethsemane Church, Detroit, Mich., 1948-1949; pastor, First Baptist and Calvary Churches, Killaloe, Ont., 1952-1956; Bethel Church, Indianapolis, Ind., 1956—; also instructor in Church History and Bible Analysis, Indiana Bible Institute, Indianapolis, Indiana, 1960-1961.
44 Briar Lane, Beech Grove, Indiana

Wesley Arthur Gerber, born Aug. 21, 1929; Camrose Alta.; Sioux Falls College, 1950-1952; No. Amer. Baptist Seminary, 1952-1955; Tabor College, Hillsboro, Kansas, 1960—, 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., 1955-1960; First Church, Durham, Kansas, 1960—
Durham, Kansas

Ervin Gerlitz, born March 26, 1927, Goodrich, N. Dak.; No. Amer. Baptist Seminary, 1945-1948; Bethel College and Seminary, St. Paul, Minn., 1948-1949; Multnomah School of the Bible, Portland, Ore., 1954; Western Conservative Baptist Seminary, Portland, Ore., 1954-1955; Cascade College, Portland, Ore., 1957-1958; ordained, Goodrich, N. Dak., Sept. 21, 1949; pastor, McIntosh, S. Dak., 1949-1952; Stafford Church, Sherwood, Ore., 1952-1961; Church Extension pastor, Sierra Heights Church, Renton, Wash., 1961—
10219-126 Avenue, S.E., Renton, Washington

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. Gieseke, 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, 1959-1961; pastor Bloomfield Hills, Mich., 1962—
3600 Telegraph Road, Bloomfield Hills, Mich.

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—
2356 N. Grant Blvd., Milwaukee 10, Wis.

Paul Goetze, born Warsaw, Poland, Aug. 27, 1923; Baptist Seminary, Hamburg, Germany, 1940-1942 and 1947-1949; ordained Oct. 19, 1952, Cantian Street Baptist Church, East Berlin, Germany; pastor, Cantian Street Church, East Berlin, 1949-1954; Herne Church, Westphalia, Germany, 1954-1959; Central Church, Kitchener, Ontario, 1960—
355 Mill Street, Kitchener, Ontario, Canada

J. Walter Goltz, born Minitonas, Manitoba, January 23, 1935; United College, Winnipeg, Manitoba, 1953-1956; God's Invasion Army, Jan.-Dec., 1957; No. Amer. Baptist Seminary, 1958-1961; ordained, Capilano Baptist Church, Edmonton, Alta., July 24, 1961; student pastor, Spring Valley Baptist Church, Canistota, So. Dak., 1959-1961; pastor, Capilano Baptist Church, Edmonton, Alberta, 1961—
10604—76th Street, Edmonton, Alberta, Canada.

Philip R. Grabke, born Whitemouth, Man., Sept. 9, 1920; Winnipeg Bible School and College of Theology, 1941-1942; Western Canadian Bible College, 1951-1953; Christian Training Institute, 1954-1956; ordained East Mount Baptist Church, Strasbourg, Sask., May 27, 1959; missionary, Muscowpetung Indian Reserve, Sask., 1952-1956; student pastor, Rabbit Hill Church, South Edmonton, Alta.; pastor, Gospel Fellowship Church, Unity, Sask., 1956-1958; East Mount Church, Strasbourg, Sask., 1958-1960; missionary, Muscowpetung Indian Reserve, Sask., 1960—
Box 144, Edenwold, Sask., Canada.

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; Grant Park Church, Winnipeg, Man., 1959—
34 Belair Road, Winnipeg 19, Manitoba, Canada

Clinton Edwen Grenz, born Jan. 13, 1933, Napoleon, N. Dak.; Minot State Teachers College, Minot, N. Dak., 1954-1958; No. Amer. Baptist Seminary, 1958-1961; The Chaplains School, Fort Slocum, N. Y., 1961; ordained First Baptist Church, Minot, N. Dak., June 13, 1961; Chaplaincy, 1st Infantry Division, Fort Riley, Kansas, 1961—
1st Infantry Division, Fort Riley, Kansas

Richard Albert Grenz, born Napoleon, N. Dak., Sept. 15, 1915; No. American Seminary, 1935-1940; ordained, Napoleon, N. Dak., Sept. 15, 1940; pastor, Baptist Church, Neustadt, Ont., Canada, 1940-1943; Baptist Church, Cathay, N. Dak., 1943-1947; Fourth Ave. Church, Alpena, Mich., 1947-1952; Trinity Church, Sioux Falls, S. Dak., 1952-1955; Underwood, N. Dak., 1955-1960; Calvary Church, Billings, Montana, 1960—
2303 Broadwater Ave., Billings, Montana

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 University, 1944-1945; ordained, Lansing, Mich., Oct. 27, 1932; pastor, Holmes St. Church, Lansing, Mich., 1932-1936; Immanuel Church, New York, N. Y., 1936-1947; Pioneer Church, Pound, Wis., 1947-1950; Ogden Park Church, Chicago, Ill., 1950-1954; Bismarck, N. Dak., 1954-1961; Editor of German Publications, 1961—
7308 Madison Street, Forest Park, Illinois

August Grymaloski, born Raymore, Sask., Aug. 11, 1927; Miller Memorial Bible Institute, Pambum, 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, 1959-1960; Bull Reserve of Alberta, 1960-1961; assistant missionary, Bull and Montana Reserves of Alberta, 1961—
Ponoka, Alberta, 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.

Curtis A. Haas, born August 5, 1935, Venturia, N. Dak.; Sioux Falls College, 1953-1957; No. Amer. Baptist Seminary, 1957-1960; ordained, Pioneer Church, Pound, Wis., April 14, 1961; student pastor, Evangelical Mennonite Church near Sioux Falls, S. Dak., one year; Pioneer Church, Pound, Wis., 1960—
Pound, Wisconsin

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, Detroit, Mich.; pastor, Glidden, Sask., Canada, 1957-1960; Lauderdale Church, Edmonton, Alberta, 1960—
13145—101st St., Edmonton, Alberta, 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

A. J. Harms, born Hillsboro, Kansas, June 29, 1894; Tabor Academy, Tabor College, Fort Wayne Bible School and McPherson College, 1913-1917; Princeton Seminary, 1918-1919; Yale Divinity School, 1919-1921; University of Chicago, 1922; ordained Sept. 4, 1917, Hillsboro, Kansas; student pastor, Stratfield Baptist Church, Bridgeport, Conn., 1919-1921; teacher at Tabor College, Hillsboro, Kans., 1922-1923; pastor Lorraine, Kans., 1923-1925; enrolled at Central Seminary, Kansas City, Kans., while pastor at Lorraine, 1924-1925; pastor Oak St. Church, Burlington, Ia., 1925-1927; professor, Northern Baptist Theological Seminary, Chicago, 1927-1935; also pastor of Baileyville Baptist Church concurrently 1932-1935; Albany Park Church, Chicago, 1935-1936; First Church, Eugene, Ore., 1936-1940; First Church, Omaha, Nebr., 1940-1945; Burns Ave. Church, Detroit, Mich., 1945-1948; professor, California Baptist Seminary, Covina, 1948-1950; pastor, Woodlawn Church, Chicago, 1950-1954; First Church, Garden Grove, Calif., 1955-1961; Professor Biblical Literature, No. Amer. Baptist Seminary, 1961—
1605 S. Euclid Ave., Sioux Falls, South Dakota



A MISSIONARY CONFERENCE

Dr. R. Schilke (center), general missionary secretary, confers with Mr. William H. Rentz, (left), missionary teacher in the Cameroons, and with Dr. Eugene R. Stockdale, missionary doctor, at the General Conference Exhibit Hall. (Photo by Roy Seibel).

Heights Church, Spokane, Wash., 1959—
E. 3320—20th Ave., 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.

Gordon C. Huisinga, 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, 1898; 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—
32-47—61st St., Woodside 77, New York

Arthur Dale Ihrle, 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 Point Church, Detroit, Mich., 1949—
1032 N. Brys Drive, Grosse Pointe Woods, Michigan

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., 1958—
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, 1958—
Onoway, Alberta, Canada



Rev. E. A. Hoffmann (behind the pulpit) is welcomed to the Fleischmann Memorial Baptist Church of Philadelphia, Pa., as its new pastor by fellow-ministers and leaders of the church. Mrs. Hoffman is seated on the platform.

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., 1952-1960; Immanuel Church, Portland, Ore., 1960—
8311 N.E. Prescott, Portland 20, Oregon

Howard Johnson, born Joliet, Illinois, Jan. 20, 1910; Moody Bible Institute, 1933-1936; Wheaton College, 1950 and 1952; ordained Steamboat Rock, Iowa, Dec. 9, 1941; pastor, First Baptist Church, Steamboat Rock, Iowa, 1941-1951; First Baptist Church, Cedar Falls, Iowa, 1951-1960; Oak Street Baptist Church, Burlington, Iowa, 1960—
2626 Subilbe Street, Burlington, Iowa.

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, Wyocena, Wis., 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 Ave., 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, 1957-1958; 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 Heights 18, Ohio.

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

Walter Kerber, born July 7, 1932, Warsaw, Poland; University of Alberta, Edmonton, Alta., 1955-1957; Augustana College, 1957-1958; No. Amer. Baptist Seminary, 1958-1961; ordained, Oct. 21, 1961, Central Church, Yorkton, Sask.; summer pastorate, First Church, Leduc, Alta., 1957; student pastor, Dell Rapids, S. Dak., 1959-1961; pastor, Central Church, Yorkton, Sask., 1961—
283 Betts Avenue, Yorkton, Sask., Canada

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, Ridgewood, N. Y., 1959—
64-09 Catalpa Ave., Ridgewood 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., 1954-1960; Emmanuel Church, Marion, Kansas, 1960—
102 E. Santa Fe, Marion, Kansas

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., 1957-1960; Ripley Boulevard Church, Alpena, Mich., 1960—
1660 Ruth Street, Alpena, Mich.

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., 1955-1960; instructor, Christian Training Institute, Edmonton, Alberta, 1960—
10810-78th Ave., Edmonton, Alberta, Canada

Frederick Edward Klein, born Hoffnungsstal, 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—
1708 Oak Street, Colfax, Wash.

Walter Hugo Klempel, born Fessenden, No. Dak., June 17, 1913; Northwestern Bible School, 1935-1938; Northwestern Evangelical Seminary, 1938-1940; No. Amer. Baptist Seminary, 1944-1946; University of Nebraska, 1947-1948; ordained, Sidney, Mont., Nov. 26, 1946; pastor, Creston, Nebraska, 1946-1947; West Side Church, Beatrice, Neb., 1947-1950; Hilcrest Community Church, Sidney, Montana, 1951-1952; McIntosh Church, McIntosh, S. Dak., 1953—
McIntosh, South Dakota

R. L. Kluttig, born Zdunska Wola, Poland, March 8, 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—
9759-77th 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., 1957-1960; First Church, Mott, N. Dak., 1960—
Mott, North Dakota

Willy Werner Knauf, born Schmalkalden, Germany, May 15, 1907; Moody Bible Institute, 1929-1930; Northern Baptist The-

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logical 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—
534 Walker Ave., Winnipeg, Man., Canada

Daniel Kolke, born March 13, 1930, Kurgany, Poland; Christian Training Institute, 1953-1955; United College, Winnipeg, Man., 1955-1958; No. Amer. Baptist Seminary, 1958-1961; Princeton Seminary, Princeton, N. J., summer 1959; ordained May 12, 1961, Ebenezer Baptist Church, Shattuck, Okla.; student pastor, Moosehorn, Man., summer 1957; Sebastopol, Ontario, summer 1958; pastor, Ebenezer Church, Shattuck, Okla., 1961—
Shattuck, Oklahoma.

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; student pastor, Bethel Church, Harvey, N. Dak., 1930; 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, 1957-1961; First Church, Selby, S. Dak., 1961—
Selby, South Dakota

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, Gnadensfeld, 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., 1958-1960; Jansen, Sask., 1960—
Jansen, Sask., 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., 1952-1960; Willow Rancho Church, Sacramento, Calif., 1960—
7240 Cromwell Way, Sacramento 22, Calif.

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—
11119-76th 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., 1952-1961; Bethel Church, Harvey, N. Dak., 1961—
Harvey, North Dakota

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

Ben J. Lautt, 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.

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 publications, 1955—
7308 Madison St., Forest Park, Illinois.

Edward B. Link, born Camrose, Alta., Nov. 21, 1925; No. American Seminary, 1945-1948; 1951-1952; Roberts Wesleyan College, Chili, N. Y., 1949-1951; ordained Victoria Ave., Baptist Church, Regina, Sask., Oct. 19, 1952; pastor, Victoria Ave. Church, Regina, Sask., 1952-1953; teacher at the Christian Training Institute, Edmonton, Alta., 1953—
10810—78th Ave., Edmonton, Alta., Canada

David Littke, born McClean County, N. Dak., Aug. 3, 1906; No. Amer. Baptist Seminary, 1924-1931; ordained Sebastopol,

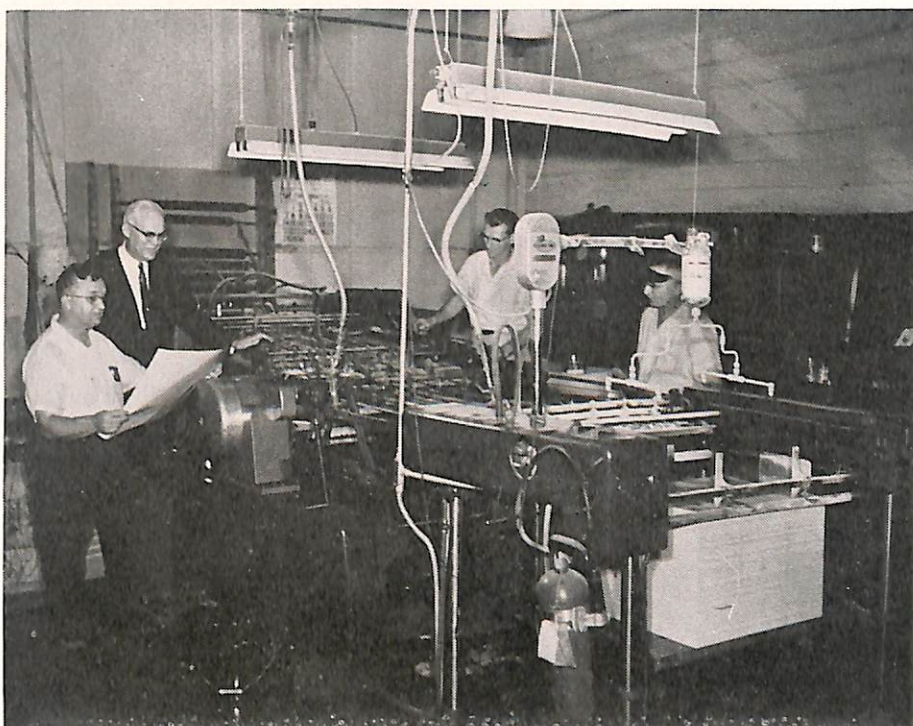
Ontario, June 1932; pastor, Lyndock and Sebastopol Baptist Churches, Ontario, 1931-1937; Streeter and Medina Churches, N. Dak., 1937-1940; New Leipzig, N. Dak., 1940-1944; Plevna, Montana, 1944-1948; Billings, Montana, 1948-1952; Bison, Kansas, 1953-1955; Selfridge, N. Dak., 1958-1961; Berlin Church, Fredonia, N. Dak., 1961—
Fredonia, North Dakota.

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.

pastor, Onoway and Glory Hill, Alta., 1949-1950; teacher, Christian Training Institute, Edmonton, Alta., and missionary worker for the Northern Conference, 1950-1952; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1952—
1605 S. Euclid Ave., Sioux Falls, S. Dak.

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

Thomas Daniel Lutz, born Carrington, N. Dak., July 29, 1901; No. American Seminary, 1928-1933; Colgate-Rochester Divin-



PRINTING PRESSES RUN OFF THE "BAPTIST HERALD"

Mr. A. P. Dick, plant foreman, shows Dr. L. M. Leuschner, editor, how the "Baptist Herald" is being printed by the large presses of the Herald Book and Printing Company, Newton, Kansas. Mr. G. H. Willms is the business manager.

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.

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

ity 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., 1954-1960; Immanuel and Ebenezer Churches, Wessington Springs, S. Dak., 1960—
Box 531, Wessington Springs, 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 pastor, 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.

C. Richard Mayforth, born Chicago, Illinois, May 28, 1935; Wheaton College, 1953-1957; Fuller Theological Seminary, Pasadena, Calif., 1957-1960; No. Amer. Baptist Seminary, 1961; ordained Aug. 19, 1961, First Baptist Church, St. Joseph, Mich.; pastor, Immanuel Baptist Church, Kyle, Texas, 1961—.
Kyle, Texas.

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 36, Michigan.

William R. L. McLatchie, born Chicago, Ill., Dec. 15, 1927; Milwaukee State Teachers College (now the University of Wisconsin in Milwaukee), 1945-1949; Faith Theological Seminary, Philadelphia, Pa., 1950-53; The Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa., 1953-

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

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; Memory Lane Church, Wichita, Kansas, 1959—.
717 North Young St., Wichita 12, 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

Donald N. Miller, born July 21, 1932, Camrose, Alberta; Christian Training Institute, Edmonton, Alberta, 1950-1951; Northern Baptist Theological Seminary, Chicago, Ill., 1952-1955; Temple University, Philadelphia, Pa., 1955-1956; Eastern Baptist Theological Seminary, Philadelphia, Pa., 1956-1960; ordained July 18, 1958, Camrose, Alberta; pastor, Geiger Memorial Brethren Church (Church of the Brethren.), 1958-1960, Philadelphia, Pa.; First Baptist Church, Watertown, Wisconsin, 1961—.
1509 S. Tenth St., Watertown, Wis.

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., 1955-1960; South Fort George Church, South Fort George, B. C., 1960—.
2707-7th St., South Fort George, B. C., 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, Man., Canada, 1934-1940; Hebron, N. Dak., 1940-1943; Inglewood Knolls Baptist Church, Los Angeles, Calif., 1943—.
8313 Third Ave., Inglewood, California.

Donald Gordon Mostrom, born Northampton, Mass., July 30, 1922; Wheaton College, 1940-1944; Wheaton Graduate School, 1944-1945; Northern Baptist Seminary, 1945-1946 and 1950-1951; ordained, Feb. 20, 1950, First Baptist Church, Union, N. J.; pastor, First Church, Union, N. J., 1949-1950; 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.

Ronald K. Nasshan, born Dec. 23, 1932, Queens, New York; B. A. from Columbia Bible College, 1951-1955; B. D. from Columbia Bible College, 1956-1960; ordained, East End Baptist Church, July 9, 1959; pastor, Alta Vista Community Church, Columbia, South Carolina, 1957-1960; Second Baptist Church, Union City, New Jersey, 1960—.
122 40th Street, Union City, New Jersey.

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.



NORTH AMERICAN BAPTIST SEMINARY LIBRARY

Mr. Arthur Patzia, seminary student, looks over some of the recent publications in the Seminary Library and reaches for the "Baptist Herald" to read the latest denominational news.

1956; ordained, Pilgrim Baptist Church, Philadelphia, Pa., Oct. 15, 1957; pastor, First Baptist Church, Osceola, Wis., summer, 1952; Pilgrim Baptist Church, Philadelphia, Pa., supply pastor, 1958-1959; Professor of Hebrew, Old Testament, and Near Eastern History, Temple Baptist Theological Seminary, Chattanooga 4, Tenn., 1959-1961; Professor of Old Testament and Philosophy of Religion, Christian Training Institute, Edmonton, Alberta 1961—.
10810 - 78th Ave., Edmonton, Alberta, Can.

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;

Tabernacle Church, Erie, Pa., 1951—.
501 E. 5th St., Erie, Pennsylvania.

Rudolf 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—.
1208 Renfrew Drive, N.E., Calgary, Alta., Canada.

Reilly 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., 1959-1961; missionary on the Bull and Montana Indian Reserves of Alberta, 1961—.

Wetaskiwin, Alberta, Canada.

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., 1957-1961; Trinity Church, Kelowna, B. C. 1962—.

784 Bernard Ave., Kelowna, B. C., Canada.

Fred Ohlmann, born Russia, Jan. 19, 1913; Herbert Bible School, 1938-1939, 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, 1956-1961; Zion Church, Drumheller, Alberta, 1961—.

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

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., 1958-1960; Springside, Sask., 1960—.

Springside, Sask., Canada.

Carl Herman Palfenier, born May 28, 1934, North Freedom, Wis.; Wheaton College, 1953-1954; Sterling College, Sterling, Kansas, 1954-1957; No. Amer. Baptist Seminary, 1958-1961; ordained, East Side Church, Chicago, Ill., Sept. 27, 1961; pastor, East Side Church, Chicago, Illinois, 1961—.

3505 E. 107th Street, Chicago 17, Ill.

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; Steamboat 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.



The large staff of teachers and workers at the 1961 Vacation Bible School at the Erin Avenue Baptist Church, Cleveland Ohio. Rev. Henry Pfeifer, pastor, is seated in the front row, center.

Otto Patzia, born Germany, Oct. 11, 1906; North Amer. Seminary, 1930-1937; Detroit Institute of Technology, Detroit, Mich., (B. A. degree) 1952; 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., 1954-1960; Colonial Village Church, Lansing, Mich., 1960—.

2706 Pattengill Ave., Lansing 10, Michigan.

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., 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—.

2973 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 Gnadenfeld, Alta., 1954-1955; Faith Church, Camrose, Alta., 1955-1956; First Baptist Church, Torrington, Alta., 1956-1960; East Olds Church, Olds, Alta., 1960—.

R. R. No. 1, Olds, Alta., Canada.

Lorimer D. Potratz, born Sumner, Iowa, July 18, 1922; Moody Institute, Chicago, Ill., 1947-1950; Taylor University, 1950-1952; Wheaton College Graduate School, 1952-1954; Northern Baptist Theological Seminary 1954-1955 and 1957; 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, 1958-1960; ordained June 7, 1954, First Baptist Church, Sumner, Iowa; pastor, Plum Creek Church, Emery, S. Dak., 1954-1960; Grace Church, Grand Forks, N. Dak., 1960—.

806 Campbell Drive, Grand Forks, N. Dak.

Ralph E. Powell, born New Britain, Conn., April 30, 1916; N. Y. Philharmonic Symphony Society Scholarship, 1935-1936; Ernest Williams School of Music, Brooklyn, N. Y., 1935-1936; Moody Bible Institute, Chicago, Ill., 1936-1939; Loyola Uni-

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.

George H. A. Robinson, born Calgary, Alberta, March 29, 1921; Prophetic Bible Institute, Calgary, Alberta, 1939-1941; Berean Bible College, Calgary, Alberta, 1944-1947; ordained Pleasant Prairie Baptist Church, Wetaskiwin, Alberta, 1947; pastor, Pleasant Prairie Church, Wetaskiwin, Alberta, 1947-1951; evangelist, Youth for Christ, International, 1951-1953; pastor, First Baptist Church, Jamestown, N. Dak., 1953-1961; Immanuel Church, Wausau, Wis., 1961—.

903 Fulton Street, Wausau, Wisconsin.

Constantino Salios, born August 13, 1926; Bob Jones Univ., 1946-1949; Southwestern Baptist Seminary, Ft. Worth, Texas, 1949-1950; Northern Baptist Seminary, 1950-1953; 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, Glen Ellyn, Illinois, 1959—.

216 Hill Avenue, Glen Ellyn, 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., 1957-1960; Church Extension pastor, Columbus, Nebraska, 1960—.

1662—39th Ave., Columbus, Nebraska.



COMMISSIONING SERVICE FOR MISSIONARIES

At the 1961 General Conference sessions in Minneapolis, Minn., three young people were commissioned for missionary service: (left to right, standing), Mr. Donald Witt, now in Africa; Mrs. Donald Witt (still to be sent); Miss Alma Zimmerman (to sail for Africa in 1961). Rev. Robert S. Hess (extreme right) offered the commissioning prayer.

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—.

466 Comly St., Philadelphia 20, 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., 1952-1961; Calvary Church, Aberdeen, S. Dak., 1961—.

516 Second St., N., Aberdeen, South Dak.

Kenneth Karl Schmuland; born Fenwood, Sask., Sept. 4, 1930; Christian Training Institute, 1952-1953; Sioux Falls College, 1954-1956; Augustana College, 1956-1957; No. Amer. Baptist Seminary, 1957-1960; ordained Creston, Nebraska, Sept. 23, 1960; pastor Creston, Nebraska, 1960—.

Creston, Nebraska.

Lester N. Schoen, born New York, N. Y., August 31, 1892; Rochester Theological Seminary, 1909-1912; Philadelphia College of the Bible, 1923-1927; ordained, Fleischmann 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; 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—.

818 S. Crescent Ave., Lodi, California.

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versity, 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, 1957-1960; Forest Church, Munson, Pa., 1960—
Box 304, Winburne, Pennsylvania.

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.



A BOOMING CALL TO PRAYER

Peter Ntong beats steadily on the wooden drum calling the native Christians to the church service.

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—
1411 N. 6th Street, 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

Jakob Rauschenberger, born Sept. 1, 1902, Ortachioi, Rumania; Hamburg Baptist Theological Seminary, Hamburg, Germany, 1926-1930; ordained Baptist Church, Cataloi, Rumania, Feb. 25, 1935; pastor, Baptist churches in: Kronstadt, Rumania, 1930-1934; Cataloi, Rumania, 1934-1940; Loetzen, Germany, 1942-1944; Massenbach, Germany, 1947-1951; German Baptist Church, Calgary, Alberta, 1952-1955; Zion Church, Terrace, B. C., (part time) 1955-1960; Bethel Church, Prince Rupert, B. C., 1960—
1402-8th Avenue E., Prince Rupert, 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, Lin-

1933-1936; 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—
15250 W. Burleigh Rd., Brookfield 14, 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, 1960; No. Amer. Baptist Seminary, 1955-1958; ordained September 5, 1958, Bethany Baptist Church, Portland, Ore.; pastor, Eastside Baptist Church, Janesville, Wisconsin, 1959-1960; minister of youth, Trinity Church, Portland, Ore., 1961—
3550 N.E. Holman Street, Portland 11, Oregon

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, 1957-1960; Baptist Church, Port Orford, Ore., 1960—
P. O. Box 438, Port Orford, Oregon.

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 19, Ohio.

Herman Harold Riffel, born July 25, 1916, Rush Lake, Sask., Canada; Chico, California State University, 1934-1936; Multnomah School of the Bible, Portland, Ore., 1937-1940; Wheaton College, Ill., 1944-1945; Michigan State College, 1946; ordained, Wenatchee, Wash., Sept. 1942; pastor, Elgin Community Church, Elgin, Ore., 1940-1941; missionary, Columbia Basin Mission, Holden, Wash., 1942-1943; pastor, Holmes St., Church, Lansing, Mich., 1944-1952; Immanuel Church, Kankakee, Ill., 1952-1957; Bethel Church, Detroit, Mich., 1957—
1958 Littlestone, Grosse Pointe Woods 36, 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.

George H. A. Robinson, born Calgary, Alberta, March 29, 1921; Prophetic Bible Institute, Calgary, Alberta, 1939-1941; Berean Bible College, Calgary, Alberta, 1944-1947; ordained Pleasant Prairie Baptist Church, Wetaskiwin, Alberta, 1947; pastor, Pleasant Prairie Church, Wetaskiwin, Alberta, 1947-1951; evangelist, Youth for Christ, International, 1951-1953; pastor, First Baptist Church, Jamestown, N. Dak., 1953-1961; Immanuel Church, Wausau, Wis., 1961—.

903 Fulton Street, Wausau, Wisconsin.

Constantino Salios, born August 13, 1926; Bob Jones Univ., 1946-1949; Southwestern Baptist Seminary, Ft. Worth, Texas, 1949-1950; Northern Baptist Seminary, 1950-1953; 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, Glen Ellyn, Illinois, 1959—.

216 Hill Avenue, Glen Ellyn, 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., 1957-1960; Church Extension pastor, Columbus, Nebraska, 1960—.

1662—39th Ave., Columbus, Nebraska.



COMMISSIONING SERVICE FOR MISSIONARIES

At the 1961 General Conference sessions in Minneapolis, Minn., three young people were commissioned for missionary service: (left to right, standing), Mr. Donald Witt, now in Africa; Mrs. Donald Witt (still to be sent); Miss Alma Zimmerman (to sail for Africa in 1961). Rev. Robert S. Hess (extreme right) offered the commissioning prayer.

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—.

466 Comly St., Philadelphia 20, 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., 1952-1961; Calvary Church, Aberdeen, S. Dak., 1961—.

516 Second St., N., Aberdeen, South Dak.

Kenneth Karl Schmuland; born Fenwood, Sask., Sept. 4, 1930; Christian Training Institute, 1952-1953; Sioux Falls College, 1954-1956; Augustana College, 1956-1957; No. Amer. Baptist Seminary, 1957-1960; ordained Creston, Nebraska, Sept. 23, 1960; pastor Creston, Nebraska, 1960—.

Creston, Nebraska.

Lester N. Schoen, born New York, N. Y., August 31, 1892; Rochester Theological Seminary, 1909-1912; Philadelphia College of the Bible, 1923-1927; ordained, Fleischmann 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; 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—.

818 S. Crescent Ave., Lodi, California.

**CHURCH EXTENSION
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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 126, Elgin, Iowa.

Gerhard Schroeder, born June 5, 1928; Christian Training Institute, 1950-1951; Moody Bible Institute, 1952-1955; Elmhurst College, 1955-1956; Wheaton College, 1956-1957; Northern Baptist Theological Seminary, 1957-1960; ordained, McKernan Baptist Church, Edmonton, Alberta, July 29, 1960; pastor, First Baptist Church, Bellwood, Illinois, August, 1960—.
239 Fenwood Lane, Hillside, Illinois.

cal Dept., Christian Training Institute, Edmonton, Canada, 1959-1960; not ordained; pastor, Bethel Church, Prince George, British Columbia, 1960—.
459 Cassiar Street, Prince George, B. C., Canada.

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-Moenchberg, Germany; pastor, Baptist Church in Kassel-Moencheberg, Germany; Church Extension work, Treysa, Germany, 1954-1957; Baptist Mission Church, Chicago, Ill., 1958—.
4149 N. Keystone Ave., Chicago 41, 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,

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; First Church, 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.

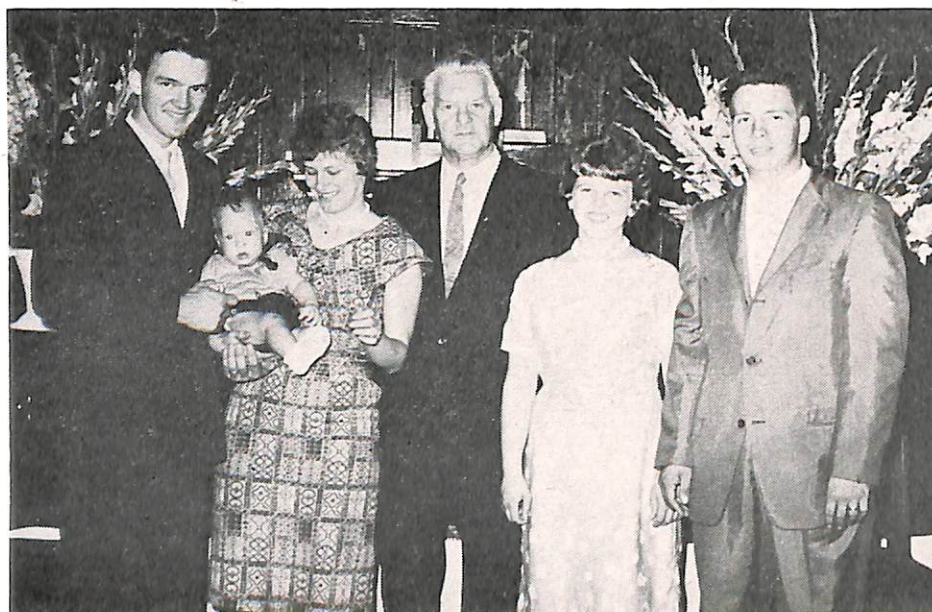
William W. Sibley, born Oct. 20, 1926, Grand Blanc, Mich.; St. Paul Bible College, St. Paul, Minn., graduated 1952; ordained, Simpson Memorial Church, St. Paul, Minn., Sept. 30, 1954 by the Christian and Missionary Alliance; interim pastor, Maple Plain Community Church, Maple Plain, Minn., 1952; pastor, The Alliance Church, Vermillion, S. Dak., 1952-1957; itinerant evangelist of the Christian and Missionary Alliance, 2 years; pastor Calvary Church, Wetaskiwin, Alberta, 1959—.
Box 1470, Wetaskiwin, Alberta, Canada.

Paul Henry Siewert, born Minitonas, Manitoba, March 25, 1930; Sioux Falls College, 1953-1955; Augustana College, 1955-1957; No. Amer. Baptist Seminary, 1957-1960; ordained, Minitonas, Manitoba, June 8, 1960; pastor, First Baptist Church, Leduc, Alta., 1960—.
Leduc, Alberta, Canada.

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., 1957-1961; Southwood Park Church, Portland, Oregon, 1961—.
11585 S. W. 6th Street, Tigard, Oregon

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 Sem-



DOUBLE ORDINATION SERVICE AT ST. JOSEPH, MICH.

Happy scene at the First Baptist Church, St. Joseph, Mich., following the ordination service for two brothers.

Left to right: Rev. C. Richard Mayforth, Mrs. C. Richard (Frances) Mayforth holding Bart Eric Mayforth, Rev. L. H. Broeker, Mrs. Ronald E. (Sharon) Mayforth, and Rev. Ronald E. Mayforth. (Photo by Leo Cuthbert).

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; ordained, July 29, 1960, Southey, Sask.; interim pastor, Lauderdale Baptist Church, Edmonton, Alta., summer 1958; Fellowship Church, Camrose, Alta., Oct. 1958; pastor, Rabbit Hill Baptist Church, South Edmonton, Alta., 1958-1960; Southey Sask., 1960—.
Box 273, Southey, Sask., Canada.

Richard Schroeder, born May 25, 1931, Detroit, Mich.; Michigan State University, 1950-1951; Wayne State University, 1951-1954; Detroit Bible Institute, 1949-1950; Northern Baptist Seminary, 1954-1956 and 1959-1961; ordained, April 29, 1961, Forest Park Baptist Church, Forest Park, Ill.; pastor, Forest Park Baptist Church, 1961—.
544 S. Grove Ave., Oak Park, Illinois.

Walter K. Schroedter, born Oct. 18, 1927, Danzig, Germany; Baptist Seminary, Hamburg, Germany, 1951-1952; Theologi-

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 10, Ore.

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 Seecamp, born Leer, Ostfriesland, September 30; Vancouver Bible School, 1932-1934; Western Theological Seminary, 1934-1938; Webster University, Ga., 1939-1941; Baylor University, 1945-

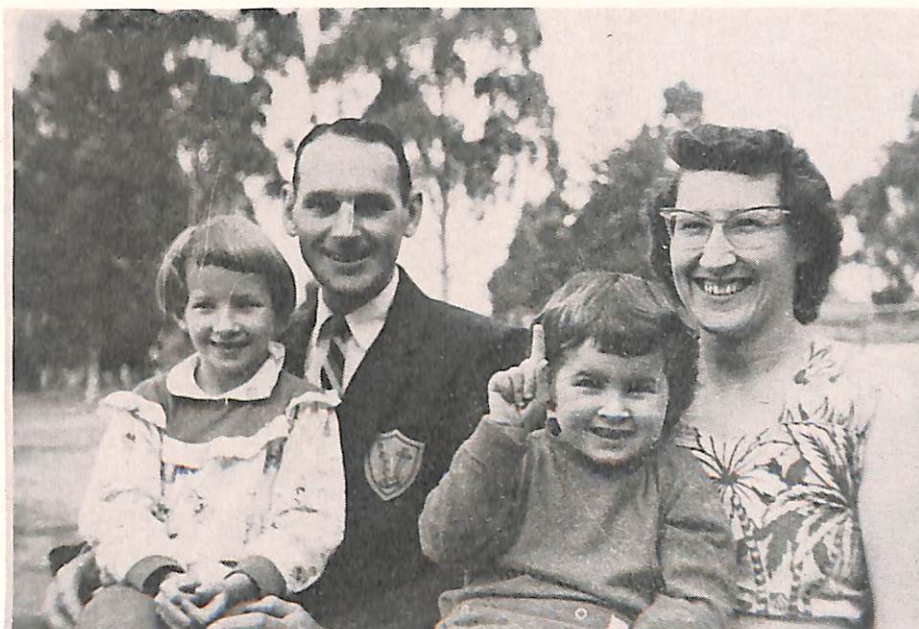
nary, 1946-1950; further studies at University of Rochester and Sioux Falls College; ordained, Bethany Church, Camrose, Alta., Aug. 4, 1950; pastor, Bethany Church, Camrose, Alta., 1950-1953; Foster Ave. Church, Chicago, Ill., 1953-1958; Western District Secretary 1959—; 9406 S.E. Madison St., Portland 16, Ore.

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; Nyack Mission College, 1959; ordained, Oct. 22, 1959, Second Baptist Church, Union City, N. J.; pastor, Second Baptist Church, Union City, N. J., 1957-1960; Union Church, Arnold, Pa., 1960—; 204 McCandless Street, Arnold, Pa.

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., 1953-1960; Washburn, North Dakota, 1960—; Washburn, North Dakota.

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, 1955-1959; 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; Ridgemont



Rev. and Mrs. Elmer C. Strauss, missionaries in the Cameroons, Africa, with their two daughters, in the most recent picture sent to the United States.

Church, East Detroit, Mich., 1960-1961; Fellowship Baptist Chapel, Detroit, Mich., 1961—; 17438 Arlene St., Fraser, Michigan.

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., 1957-1961; Bible Church, Detroit, Mich., 1962—; 18016 Riopelle St., Detroit, Michigan.

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., 1941-1947; 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 2, Manitoba, 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.



CONVENTION HALL FOR BAPTIST WORLD YOUTH.

This auditorium of the United Nations Educational, Scientific and Cultural Organization at Beirut, Lebanon will be the meeting place for the 6th Baptist Youth World Conference in 1963. Lebanon Baptist leaders are making plans for an attendance of 4,000 young people from 50 or more countries. Definite date for the conference has been determined in conversations between Dr. Robert S. Denny, associate secretary of the Baptist World Alliance, and Lebanese government, tourist and church leaders. (Baptist World Photo.)

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., 1953-1960; Church Extension pastor, Hudson Bay Church, Saskatchewan, Sask., 1960—
610 Bedford Road, Saskatoon, Sask., Can.

es, 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—
1118 S. Oklahoma St., Cherokee, Okla.

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

Milton 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

Jerry Vilhauer, born July 21, 1956, Loyal, Oklahoma; Moody Bible Institute, 1954-1956; Baptist Bible Seminary, Johnson City, N. Y., 1957-1958; ordained Feb. 21, 1958, First Baptist Church, Milford, Michigan; pastor, Grace Church, Bison, S. Dak., 1958—; and Temple Church, Lemmon, S. Dak. 1960—
Bison, South Dakota

Gordon J. Voegelé, 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., 1958-1960; Underwood, N. Dak., 1960—
Underwood, 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, Gnadensfeld 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 183, 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

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 Jan-



NATIONAL OFFICERS OF WOMAN'S MISSIONARY UNION

Left to right: Mrs. Henry Schmunk, treasurer; Mrs. Herbert Hiller, Council Representative; Mrs. A. R. Weisser, White Cross Chairman; Mrs. David Draewell, secretary; Mrs. Harm Sherman, president; Mrs. Harold W. Gieseke, vice president.

Roderic I. Thompson, born Superior, Wisconsin, Sept. 3, 1927; Wisconsin State College, Superior, Wis., 1946-1954; Bethel Theological Seminary, St. Paul, Minn., 1954-1957; Drake University, Des Moines, Iowa, 1959-1960; pastor, Kingsdale Covenant Church and Chaffee Community Church, Wis., while in Seminary, 1955-1957; pastor, First Baptist Church, Stratford, Iowa, 1957-1959; Central Baptist Church, George, Iowa, 1960—
George, Iowa.

Berthold W. Tutschek, born Sept. 25, 1915, Zezulin, 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 church-

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., 1956-1960; denominational interim and supply pastor, 1960—
2325 Winnebago St., La Crosse, Wisconsin

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

sen, Sask., Canada, 1947-1950; Onoway, Alta., Canada, 1950-1954; Hamilton, Ont., 1954—.

160 Parkview Drive, Hamilton, Ontario, Canada

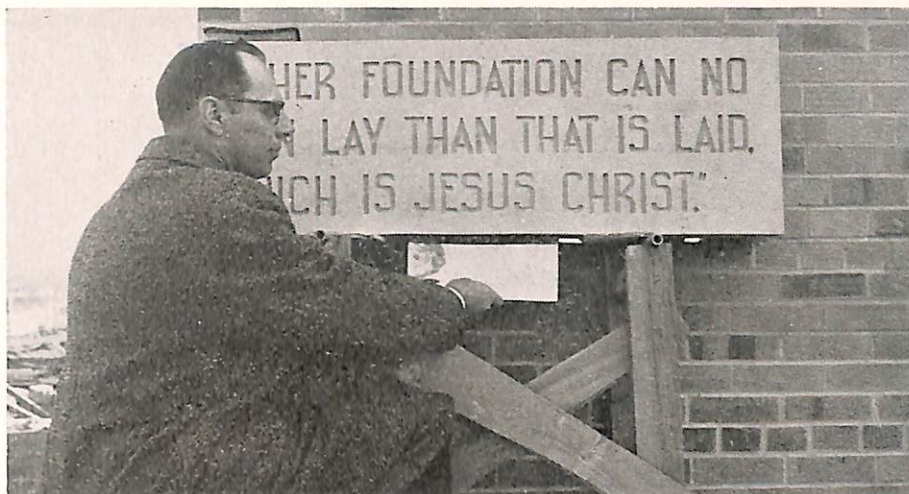
Iver Walker, born Eureka, S. Dak., March 18, 1928; Sioux Falls College, 1950-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, July 10, 1956, Grace Baptist Church, Hettinger, N. Dak.; student pastor, Methodist Church, Ellis, S. Dak., 1953-1956; pastor, Grace Baptist Church, Hettinger, N. Dak., 1956-1961; Trinity Church, Sioux Falls, S. Dak., 1961—.
816 S. Garfield, Sioux Falls, South 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, 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 66, 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., 1954-1961; Ridgemont Church, East Detroit, Mich., 1962—.
13094 Rosemary, Detroit 13, Michigan

Clarence H. Walth, born Hebron, N. Dak., Dec. 11, 1925; Teachers' College, Dickinson, N. Dak., 1948-1951; State College of Education, Greeley, Colo., 1951; No. Amer.



Rev. S. Donald Ganstrom, pastor of the Riverview Baptist Church, West St. Paul, Minn., laying the cornerstone for the new church edifice dedicated in 1961.

Baptist Seminary, 1952-1955; Oregon College of Education, 1960—; ordained, May 25, 1955, Hebron, N. Dak.; student pastor, West Sioux Baptist Church, Sioux Falls, S. Dak., 1954-1955; Church Extension pastor, Willow Rancho Church, Sacramento, Calif., 1955-1960; Salt Creek Church, Dallas, Oregon, 1960—.

Rt. 1, Box 167, Dallas, Oregon

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

NOW WE ARE 82

The new illustrated, 60-page booklet with biographical stories of all North American Baptist missionaries. Watch for announcements about the availability of this exciting book.

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

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; Audio Visual Education Course, Minot Teachers College, Carrington, N. Dak., 1957; 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., 1958-1961; Wishek, N. Dak., 1961—.
Wishek, North Dakota



INGLEWOOD KNOLLS BAPTIST CHURCH, CALIF.

The Inglewood Knolls Baptist Church, Inglewood, California, observed its 75th anniversary from Sept. 15 to 17, 1961. Since its dedication in 1957, the church grounds have been beautified by stately trees and exotic shrubbery and flowers.



CHURCH DEDICATION AT TERRACE, B. C.

Some of the many people in attendance at the dedication of the new building of the Zion Baptist Church, Terrace, British Columbia, on Sunday, Sept. 3, 1961 (left). The ministers present are shown at right: (left to right) Arthur R. Pohl of Kitimat, Jakob Rauschenberger of Prince Rupert, William Sturhahn of Winnipeg, Rudolph Rapske of Terrace and Otto Patzia of Vancouver. (Pictures by M. L. Leuschner).

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., 1959-1961; Calvary Church, Stafford, Kansas, 1961—
Rt. 1, Stafford, Kansas

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, 1959-1961; Bethel Church, Milwaukee, Wis., 1962—
2868 N. 44th St., Milwaukee 10, Wisconsin

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, 1953-1960; Dayton's Bluff Church, St. Paul, Minn., 1960—
448 Griffith St., St. Paul 6, Minnesota

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

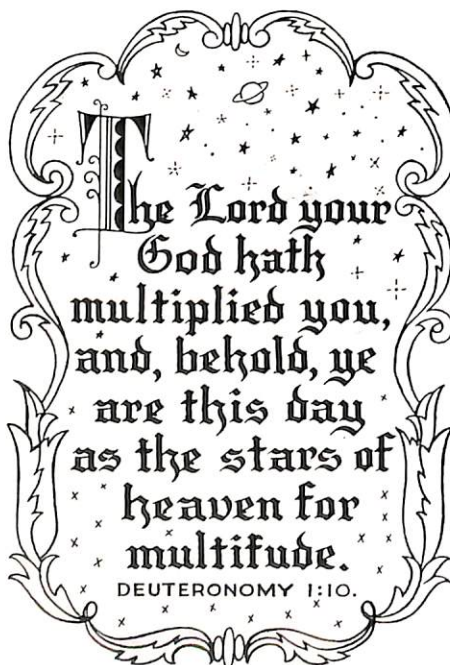
Conference, Bridgewater, S. Dak., Oct. 9, 1932; accepted into Baptist Fellowship, April, 1947; pastor, Emery Baptist Church, S. Dak., 1947-1951; interim pastor, Dayton's Bluff Church, St. Paul, Minn., 1951; interim pastor, Northside Church, Hutchinson, Minn., 1952; pastor, Minnetrista Church, St. Bonifacius, 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.

Emanuel Wolff, born Java, S. Dak., June 30, 1905; No. American Seminary, 1926-1933; ordained, Bethlehem, Pa., Aug. 9, 1933; pastor, Calvary Church, Bethlehem, Pa., 1933-1938; Dayton's Bluff Church, St. Paul, Minn., 1938-1943; White Avenue Church, Cleveland, Ohio, 1943-1947; Salt Creek Church near Dallas, Ore., 1947-1954; Oak Street Church, Burlington, Iowa, 1954-1959; 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., 1958-1960; pastor, First Church, Auburn, Mich., 1960—
4855 South Garfield Road, Auburn, 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., 1957-1961; Emmanuel Church, Morris, Manitoba, 1961—
Box 43, Morris, Man., 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 Baptist 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 Drive, Pittsburgh 27, Pa.



Baptist Mission School for the smaller children at Bansa, Cameroons, where the Baptist Hospital is also located.

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 College, Billings, Montana, 1954-1955; No. Amer. Baptist Seminary, 1957-1960; student pastor, Trinity Church, Sioux Falls, S. D., 1959-1960; Immanuel Church, Kenosha, Wis., 1960—; 4417-67th St., Kenosha, Wisconsin

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, Wiesenhal Baptist Church, Millet, Alta.; pastor Onoway Baptist Church, Onoway, Alta., 1956-1957; Wiesenhal Baptist Church, Millet, Alta., 1958-1961; Serath and Raymore, Sask., 1961—.

Raymore, Sask., 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; Briercrest Bible Institute, 1948-1949; Sioux Falls College, 1950-1952; Augustana College, Sioux Falls, 1952-1953; No. American Baptist Seminary, 1953-1956; United Theological Seminary, Dayton, Ohio, 1960—; ordained, First Baptist Church, Appleton, Minn., Oct. 18, 1956; pastor First Baptist Church, Appleton, Minn., 1956-1958; associate pastor, Ridgemont Church, East Detroit, Mich., 1958-1960; Church Extension pastor, Community Baptist Church, Dayton, Ohio, 1960—; 316 Rock Hill, Dayton 29, Ohio

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. Zimelman, born Anamoose, N. Dak., Dec. 31, 1919; University of Rochester, 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 12, Minn.



MEMBERS OF "GOD'S VOLUNTEERS" TEAMS

Members of "God's Volunteers" teams, past and present, enjoy a reunion at the General Conference Banquet in Minneapolis, Minn.

Front row (left to right): Eunice Kern, Katie Michelson, Lillian Boymook, Shirley Roehl, Joanne Heckman Kiemele, Rose Cicansky, Jeannie Martinitz, Faith Eichler and Darlene Strobel.

Back row: Mrs. Walter Hoffman, Rev. Walter Hoffman, Le Roy Kiemele, Floyd Roehl, Donald Hepperle, Gladys Hoogestraat Richter, Wayne Bibelheimer, Barbara Hirsch and Shirley Lamprecht.

Statistics of Our Churches, 1961—North American Baptist General Conference

Conference	Churches	Baptisms	Church Members	Sunday Schools	Sunday School Scholars	Teachers & Officers	W. M. U. Societies	W. M. U. Members	C.B.Y.F. Societies	C.B.Y.F. Members
Atlantic	22	125	3915	23	2876	327	37	1004	28	534
Central	36	532	9631	36	9212	1057	56	2032	53	1340
Dakota	63	253	7937	71	8165	1256	82	1692	90	1630
Eastern	21	69	2762	19	2196	274	24	640	26	534
Northern	56	259	8044	63	7370	957	53	1384	63	1602
Northwestern	38	262	6632	38	5527	734	62	1674	81	1369
Pacific	42	405	9285	46	9307	1232	61	2064	79	1654
Southern	9	20	859	10	783	143	8	132	11	300
Southwestern	25	48	2546	24	2313	439	33	752	30	393
Total	312	1973	51611	330	47749	6419	416	11374	461	9356
Total last year	300	1463	50646	320	46399	6075	391	11122	431	8825
Total Increase	12	510	965	10	1350	344	25	252	30	531

David Zimmerman, born Friedenstal, Russia, Jan. 5, 1903; No. Amer. Seminary, 1923-1930; ordained, Lyndock Church, Wolfe, Ont., Canada, June 15, 1930; pastor, First Church, Arnprior, Ont., 1930-1933; Union Church, Arnold, Pa., 1933-1936; First Church, Saltsburg, Pa., 1942-1944; Immanuel Church, Kyle, Texas, 1944-1949; La Salle, Colo., 1949-1954; Cathay, N. Dak., 1954-1960; Tyndall and Danzig Churches, S. Dak., 1960—
Box 57, Tyndall, South Dakota

Gideon K. Zimmerman, born Lehr, N. Dak., Aug. 18, 1920; No. American Seminary 1938-1943; 1960-1961; Wesley College and University of North Dakota, 1947-1951; Bethany Biblical Seminary 1958-1959; Chicago Lutheran Seminary Graduate School, 1959-1961; ordained, Wishek, N. Dak., May 23, 1943; student assistant pastor, Bethel Church, Detroit, Mich., summer 1941; pastor, First Church, Auburn, Mich., 1943-1947; Grace Church, Grand Forks, N. Dak., 1947-1951; Temple Church, Milwaukee, Wis., 1951-1955; general secretary, Sunday School Union, 1955-1961; general secretary, Department of Christian Education, 1961—
7308 Madison Street, 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.

YOUNG LEADERS IN OUR JAPANESE CHURCHES

(Continued from page 23)

this school and since April 1961 I have been teaching there full time. There are 14 students in all, including our two students. Mr. Hanazono entered Bible School immediately after graduating from college. Miss Yokota had been living with me for several years helping in the home and in church before she entered Bible School.

Though our work has been comparatively slow and we have sometimes been discouraged over the lack of progress, these young leaders who are arising out of our churches are our joy and crown. They are a tremendous encouragement to us because they are the means by which the fruits of our churches will be multiplied many-fold in years to come.

INCREASE OUR FAITH

Increase our faith, beloved Lord!

For thou alone canst give

The faith that takes thee at thy word,
The faith by which we live.

Increase our faith! So weak are we,

That we both may and must
Commit our very faith to thee,
Entrust to thee our trust.

Increase our faith, that we may claim

Each starry promise sure,
And always triumph in thy name,
And to the end endure.

Increase our faith, O Lord, we pray,

That we may not depart
From thy commands, but all obey
With free and loyal heart.

Increase our faith, that never dim

Or trembling it may be,
Crowned with the "perfect peace" of
him

"Whose mind is stayed on thee."

—FRANCES RIDLEY HAVERGAL

Contributions of Our Churches, 1961—North American Baptist General Conference

Conference	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	\$ 243,601.00	\$ 105,459.00	\$ 349,060.00	\$ 37,235.00	\$ 3,099.00	\$ 40,334.00	\$ 65,389.00	\$ 105,723.00	\$ 454,783.00
Central	594,877.28	424,346.56	1,019,223.84	152,701.85	16,859.72	169,561.57	72,537.16	242,098.73	1,261,322.57
Dakota	413,607.89	268,358.45	681,966.34	118,186.09	14,072.50	132,258.59	6,297.06	138,555.65	820,521.99
Eastern	127,833.65	155,621.95	283,455.60	29,211.80	2,607.83	31,819.63	11,346.37	43,166.00	326,621.60
Northern	387,759.71	118,006.93	505,766.64	107,543.60	20,142.30	127,685.90	26,733.56	154,419.46	660,186.10
Northwestern	346,242.14	185,400.35	531,642.49	92,470.98	9,625.03	102,096.01	51,810.17	153,906.18	685,548.67
Pacific	549,826.99	392,996.43	942,823.42	128,372.07	15,838.97	144,211.04	32,348.27	176,559.31	1,119,382.73
Southern	44,939.78	18,012.60	59,952.38	10,004.25	1,787.96	11,792.21	1,295.11	13,087.32	73,039.70
Southwestern	135,748.65	22,568.21	158,316.86	53,001.65	7,458.26	60,459.91	3,711.53	64,171.44	222,488.30
Total	\$2,841,437.09	\$1,690,770.48	\$4,532,207.57	\$728,727.29	\$ 91,491.57	\$820,218.86	\$271,463.23	\$1,091,687.09	\$5,623,894.66
Last Year	2,583,127.54	1,747,394.42	4,330,521.96	702,169.83	104,328.84	806,498.67	279,959.72	1,086,458.39	5,416,980.35
Total Increase	\$ 258,309.55	\$ 56,223.94	\$ 201,685.61	\$ 26,557.46	\$ 12,837.27	\$ 13,720.19	\$ 8,491.49	\$ 5,228.70	\$ 206,914.31
Total Decrease									

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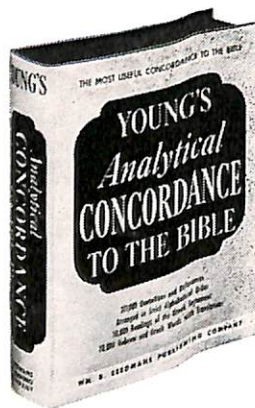
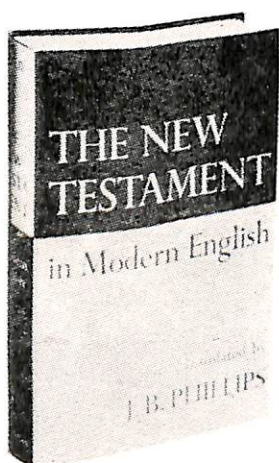
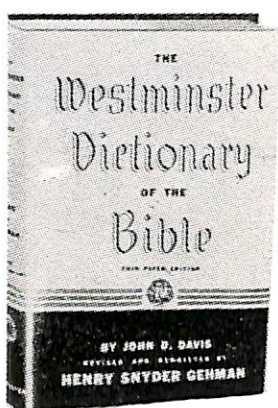
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