

LARAMIE COUNTY



A PRICELESS HERITAGE

*A History of
First Baptist Church
Cheyenne, Wyoming
1877-1977*

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"Take heed now; for the Lord
hath chosen thee to build a
house for the sanctuary; be
strong and do it."

I Chronicles 28:10



First Baptist Church, 1877 - 1977

I AM THE CHURCH!

All the love of God, the great Architect,
All the sacrifice of Christ, the great builder,
All the dreams of dauntless prophets,
All the faith of dauntless pioneers,
All the hope of countless millions,
All the joy of conquering Christians
Are enclosed within my walls!

--Barbara Hughes

"History Teaches Everything,
Even The Future."

--Lamartine

F O R E W O R D

Faith, prayer and sacrifice are the foundation stones upon which the church rests. If our fathers and forefathers had not had faith in God, faith in Jesus Christ, faith in each other, and finally faith in our church, there would be no First Baptist Church.

While it is impossible to include every phase of our church's history, we have endeavored to present a picture of its origin, its development, and its present status. Mentioning names is always a risk. The church has benefited from the devoted services of hundreds of laymen with a deep and abiding conviction that the Good News of Christ should be carried forth.

As you read this history of First Baptist Church, memories will flood in ---some funny---some exciting---sad or touching. In our research and writing we have wept with our forefathers in their sorrows; been discouraged with them in the financial struggle; rejoiced with them in their spiritual victories. Sacrificial service and Christ-like love and devotion laid the foundation, revealing to us the beauty of Christ-like consecration. "Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8

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A History of First Baptist Church
Cheyenne, Wyoming
1877 - 1977

Construction of a Pacific Railroad had been discussed since long before Civil War. Several routes over the Rocky Mountains had been under consideration, and by chance General Dodge, when followed by Indians, worked his way south from Cheyenne Pass and around the head of Crow Creek. With his passage and procedure down a ridge between Crow Creek and Lone Tree Creek he began to realize he had located a fine approach to the Laramie Mountains.

As the railroad built west from the Missouri River it gathered a gang commonly known as "Hell On Wheels" made up of construction crews and their hangers-on friends. Gamblers, saloon keepers and various gun-toters joined the aggregation.

In the book "History of Cheyenne and Northern Wyoming" by J. H. Triggs we read that the first sermon preached in Cheyenne was August 4, 1867 by a Baptist Missionary whose name is unknown. However, in the minutes of the Rocky Mountain Association meeting in Canon City, Colorado October 4-5, 1867 we read that Cheyenne was admitted to the Association and their pastor Rev. Joseph Casto was seated as a delegate from that church of sixteen members. The next year at the Association meeting in Golden on September 11-12, 1868 the report reads: "The church at Cheyenne, Wyoming which in the previous year was received as 'accepting a place of great importance, should that city become the terminus of the Union Pacific Railroad east of the mountains,--was dropped because of invisibility." This was about ten years before the First Baptist Church of Cheyenne, Wyoming Territory was permanently organized.

Others followed these trail blazers with the Gospel message, and the days of pioneering that would test the courage and zeal of the stoutest hearts were yet to come.

As numerous expeditions crossed Wyoming Territory the American Frontiersman matured to sturdy pioneering stock. Ithamar C. Whipple, a groceryman by trade, was a man of faith, courage and endurance. Try as he might to ignore it, he felt the gentle but persistent call from



Sixteenth Street, 1867



Sixteenth Street, East from Pioneer Ave. - 1880



Union Mercantile Company, 1890



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Mr. & Mrs. I. C. Whipple

the Lord to found a Baptist Church, where people of like faith could worship together. Fellow Baptists in the growing community shared his need and concern. They were: C.L.Wells, Superintendent of Schools; S.A. Sturgis, banker; Asa C. Dobbins, weatherman; and J.T. Holliday, lumber and planing mill. These important people in the community, had perhaps spent many hours with Brother Whipple as they discussed their need and ways to accomplish an organized body of believers.

Through the efforts of I. C. Whipple there were brought together on Friday evening, September 21, 1877 a group of Baptist believers to organize the First Baptist Church of Cheyenne, Wyoming Territory. The meeting was held in the edifice of the First Congregational Church. We have no record of all who were in attendance but the following were able to furnish proof that they were members and could procure letters from regular Baptist Churches elsewhere. By their signatures they became the constituent or charter members: I. C. Whipple, C. L. Wells, Mrs. C. L. Wells, J. T. Holliday, S. A. Sturgis, Mrs. Emma J. Sturgis, J. L. Cabe, D. C. Lusk, Mrs. Sarah L. Lusk, Charles F. Bradbury, Mrs. C. F. Bradbury, Elizabeth Wallace, Mrs. Sidney Davis, Mrs. Florence J. Gardiner, Mrs. J. J. Crook (Rebecca), Mrs. W. W. Crook, Miss Marietta Williams, Mrs. Esther M. Durbin, Mrs. E.A. Douglass, Asa C. Dobbins, and Mrs. Edna J. Leibey.

Rev. D. J. Pierce of Laramie City extended the right hand of fellowship to those present and then was called to "chair" the meeting. The record reads: "after preliminary discussion on motion by Brother Sturgis the meeting proceeded to organize." Mr. C. L. Wells was asked to act as secretary. The following Declaration of Faith was read by the moderator and adopted:

The undersigned, believers in the Lord Jesus Christ as the Saviour of the world, and the Supreme lawgiver of His people, having been

immersed upon profession of our faith, hereby declare our union in church covenant under the name of The First Baptist Church of Cheyenne, and offer the following resolutions indicative of our relations to other Christians and the world:

1st Resolved: That we accept the scriptures as our supreme authority in religious belief and practice, and accord to others the same privilege that we claim for ourselves; the right of private judgement in scripture interpretation, and the fullest liberty of conscience and of speech in all matters pertaining to religious worship.

2nd Resolved: That while we hold in the kindest respect and love all "who love the Lord Jesus Christ in sincerity" and are ever willing in all proper efforts for the salvation of humanity, we also recognize it our duty to maintain a regenerate church membership, immersed upon profession of their faith, and governed according to the ecclesiastical policy of the New Testament.

3rd Resolved: That in pursuance of the above principles generally held by Baptist churches, we now unite our efforts and prayers, by subscribing to the following Church Covenant.

The Church Covenant was then read and the signatures were affixed.

Having been as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to Him; we do now solemnly covenant with each other to walk together in Him with brotherly love, to His glory as our common Lord. We do therefore engage; that we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge, holiness and comfort, to the end that we may stand perfect and complete in the will of God. That to promote and secure this object, we will endeavor to uphold the public worship of God, and the ordinances of His house; and to hold constant communion therein,

that we will cheerfully contribute of our property for the maintenance of a faithful ministry of the gospel among us.

That we will not neglect closet and family religion at home, nor the duty of religiously training up our children, and those under our care, with a view to the service of Christ and the enjoyment of heaven.

That we will walk circumspectly in the world that we may win souls.

That we will frequently exhort and if occasion requires admonish one another according to Matthew XVIII in the spirit of meekness, considering ourselves, lest we also be tempted, and ever recognize our duty to walk in newness of life.

And may the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ our Lord.

--dated September 21, 1877

It must have been a lengthy meeting for the record reads: "on motion, the chair appointed such committees as was necessary to perfect the church and corporation and on motion, the meeting then adjourned after prayer by Brother S. A. Sturgis to meet next Sunday evening after regular preaching services September 23, 1877."

The REV. D. J. PIERCE was a native of Vermont. He graduated from the New Hampton Institute at Fairfield, Vermont. He was a candidate for any pastorate west of the Mississippi, so, on the day he graduated from Newton Theological Seminary at Newton Centre, Massachusetts he was asked by the secretary of the Home Missions Board if he would go to Laramie, Wyoming Territory he said, "Yes, where is it?" He and his bride arrived in Laramie and were received into the First Baptist Church there on September 11, 1870. He was to serve also, as principal of the Wyoming Institute. This school was maintained by

the Home Missions Board but was abandoned in 1874 when it could no longer be supported by the Board. The Rev. Pierce wrote:

"The school which brought me as its principal through the Home Mission, was sacrificed to the zeal of the east for the more pressing need of the colored schools of the south, and the denomination is now waking to the importance of their former policy, too soon abandoned."

Rev. Pierce felt called to labor for God in Portland, Oregon and left at this time. On September 6, 1877 he returned to Laramie City to again pastor the First Baptist Church. Later that month, he, with Mr. I. C. Whipple became the guiding spirit in the founding of First Baptist Church of Cheyenne.

The early day Cheyenne newspapers, the Wilkerson Biographical Collections, 1880 Census Record and our own church record has revealed what we have been able to learn about the constituent members. The Tribune of February 1, 1912 tells us of Mr. Whipple's death. We are copying the article for it gives much about this man of God.

WHIPPLE A PIONEER OF CITY DEAD

Came to Cheyenne Forty Years Ago--Was Among
First Merchants--Prominent in Business Affairs

One of Cheyenne's earliest settlers and most prominent business men, Ithamar C. Whipple, died at his residence, 1723 Carey Avenue yesterday afternoon. He had been ill for the past year and hardening of the arteries, together with other complications caused his death yesterday. The funeral will be held tomorrow afternoon at 2 o'clock at the Baptist Church.

Mr. Whipple was a native of Chautauqua County, New York, and was born in 1839 on December 16. With his parents he removed to Indiana at the age of seven, when that section of the country was practically a wilderness. The family remained in Indiana until 1859 when they removed to Marion, Iowa where they lived until 1867 and then crossed the plains to Colorado traveling in wagons to North Platte, Nebraska.

Arriving in the Nebraska town they found that the regular stages were engaged for three weeks ahead by emigrants

for the west but they finally managed to secure transportation by traveling with an outfit of mining machinery which was destined for Idaho Springs, Colorado. From the Colorado town he came to Cheyenne and remained here for the forty years preceding his death.

Arriving in Cheyenne which was then but little more than a camp, Mr. Whipple secured a clerkship in the general store owned by F. Nuckols, who was at one time a delegate from this state to congress. Working in this capacity for about a year, he finally decided to go into business for himself and operated a grocery store just back of the present location of the Palace Drug Store.

Despite the fact that he refused to sell whisky as did the other grocers and kept his store closed on Sunday he prospered. It was not until his store burned down, while he was in the east purchasing supplies, that he received his first setback. Even then he stopped at the wholesale house of Sprague, Warner and Co. in Chicago on his way back and so great was the esteem in which he was held by the members of that firm that they offered to send him a complete new stock of foods and used their influence to induce the railroad company to transport the stock to Cheyenne at half the regular tariff.

On completion of the Whipple block, which he built with Messrs, Taylor and Pierce, and which is now occupied by the Barry Book Store and known as the Union Mercantile Block, he moved his business into that building and occupied it for a considerable time.

Mr. Whipple was a director and vice president of the Stock Growers Bank, as well as a large stockholder in that concern. He was at one time in the cattle business with W. W. Sawyer and later, with Henry G. Hay. He built the residence now occupied by Judge Lacey.

Of late years he had not engaged actively in business, but in the early days he was one of the most active and prominent men in all of the businesses and social affairs of the community. At one time he was president of the city council and acting mayor, and, again, member of the Territorial Legislature.

He is survived by a wife and son, W. L. Whipple, a daughter, Mrs. George W. Johnson and a brother, E. P. Whipple.

C. L. WELLS, Superintendent of Schools was a native of Ohio and was born in Morrow County September 20, 1837. He received his education at Kalamazoo College, Michigan. He then engaged in teaching. He was principal of schools in Springfield, Ohio; at Niles, Michigan; and at Carrollton, Missouri. He went to Colorado and opened the Denver Academy and from there came to Cheyenne. He was principal of schools four years and retired from teaching for a time and went into stock business, spending time out on ranches during two years. He went to Rawlins and for two years had charge of the schools there. He was interested in the cattle business, had a ranch on the Platte River near Warm Springs. He has held the office of Superintendent of Schools and is actively interested in educational matters. Prof Wells was very much interested in spiritual education, as well. He was named to the first Trustees Board, the Sunday School committee and social committee. He served as clerk on a number of instances. In 1863 Prof Wells was united in marriage to Miss Theresa M. Fitzpatrick of Michigan. They had three children--Charles B., Carrie W., Florence G.. Mrs. Wells was named to the first welcoming committee.

J. T. HOLLIDAY, for several years had charge of the extensive lumber trade and planing mill business of his brother, Hon. W. H. Holliday. He first came to the territory in 1870 at the age of sixteen, but lived in Colorado four years before returning to Cheyenne. After some years residence in Cheyenne he went to Laramie where he resided continuously and became thoroughly identified with all the local interests of city and county. It was during his residence in Cheyenne the church was organized and he was named to the First Trustees Board and the social entertainment committee. He had political aspirations for he was the Democratic candidate for sheriff of Albany County in 1880, and was defeated by a small majority.

In 1871 he married Miss Alice Jackson of Davenport, Iowa who died in 1875. Three years later he married Miss Mattie L. Jackson of the same city. They had two children, Alice and Frank.

S. A. STURGIS and his wife, EMMA J. had one daughter. He brought his church letter from the Calvary Baptist Church of Sacramento, California and hers came from

the First Baptist Church of Laramie. Although many of our historical notations refer to him as a banker, the 1880 census records him as a farmer and his wife a housewife. He was a religious leader being named to the first committee on Religious Worship and always called upon to open meetings with prayer. He was on the first Board of Trustees and was the first treasurer. He substituted as moderator and served as assistant Sunday School superintendent. Mrs. Sturgis was named to the visiting committee and was a committee of one to select the first hymn book.

J. L. CABE is only mentioned as a constituent member and was named to the visiting committee. His name was removed from the records on June 10, 1885.

D. C. LUSK was a brick mason. MRS. LUSK suffered from heart disease. They had five daughters. One daughter, Julia, was the first paid organist beginning August 1, 1881 and was paid \$25 for three months service. Mr. Lusk was named to the first religious worship committee. Mrs. Lusk's health perhaps prevented her from actively participating. The name of Mr. Lusk was erased from the record on June 10, 1885.

MRS. SIDNEY DAVIS was the wife of Thomas Davis whose occupation was as a mechanic. She was named to the visiting committee.

MRS. FLORENCE GARDINER was a school teacher and appropriately named to the Sunday School committee.

MRS. J. J. CROOK (Rebecca) was named to the social entertainment committee. Her given name entered in the records in quotes " " indicated perhaps some confusion in identification.

MRS. W. W. CROOK was the wife of the local physician. She was allowed to become a constituent member upon her statement that no letter could be obtained because the church of which she was a member, formerly, had disbanded. She was named to the Sunday School committee.

MISS MARIETTA WILLIAMS was named to the social entertainment committee. We find nothing else.

MRS. ESTHER M. DURBIN was named to no committee and we have nothing on her other than her church letter came from Elrod, Indiana and was recorded December 8, 1877.

JOHN M. THAYER arrived in Cheyenne on March 1, 1875. President Hayes had appointed him Governor of Wyoming Territory. His appointment was well received for he was well known to the people of Wyoming. He had been identified with the interests of the far west.

Governor Thayer was born in Bellingham, Massachusetts January 24, 1820. He graduated from Brown University, studied law and went to Nebraska in 1854. There he distinguished himself as a member of the Constitutional Convention. He served two terms in the Territorial Legislature. He served in the Union Army and was appointed Major General "for his distinguished service." The Cheyenne Leader said of him "In bestowing this office upon General Thayer the President has not added to the luster of that gentleman's career, but he has given to the people of Wyoming a worthy, talented and public-spirited chief magistrate."

He lost his job over "legislative persecution of Judge Peck and his failure to veto the "sagebrushing act" in May, 1878. Generally the Wyoming newspapers thought Wyoming had lost a good governor.

He was a part of the organization of the Baptist Church. He was named to the first Board of Trustees and helped write the Articles of Incorporation. His wife arrived in Cheyenne on November 15, 1877. How he became a part of the Baptist Church we might guess. His Executive offices were a suite of rooms over Mayor Whipple's store on Ferguson (Carey) Street.

MR. and MRS. F. E. WARREN were, apparently, present for the organizational meeting of the church. She was named to the social committee and he was named to the first Board of Trustees. His signature is affixed to the Articles of Incorporation filed with the Secretary of State. We can only surmise the reason their names are not listed as constituent members. Perhaps they could not furnish an established membership from some other church. There is no question of their love and devotion. They had been Cheyenne residents since 1868. He was appointed Territorial Governor in 1885 and served twenty months. He showed unmistakable leadership, was outspoken in what he felt was right for Wyoming. His prestige and ability could not be matched and he was elected the first governor when Wyoming became a state in 1890. He gave this up in two and a half months to become the second United States Senator from Wyoming.

He became a conservative spokesman for western interests. He became the head of the Wyoming Republican Party in 1895 and remained so until his death November 24, 1929 at the age of 85.

MRS. E. A. DOUGLASS is only a name on the records. Her name was erased June 10, 1885.

MRS. EDNA J. LEIBEY was the wife of a merchant. She was named to the visiting committee.

ASA C. DOBBINS was one of seventeen young men in training for the establishment of weather stations. The United States Weather Bureau came into being as a branch of the Signal Service of the War Department by an act of Congress in February, 1870. (Meteorological observations at military stations were authorized to give notice by telegraph of approaching storms.) Mr. Dobbins was assigned to Cheyenne and arrived October 15, 1870, starting a weather station on the second floor of a frame building at the corner of 16th and Capitol. He was named to the first committee on Religious Worship.

The meeting room of the Young Men's Christian Association was secured for regular prayer meeting. The treasurer, S. A. Sturgis, was authorized to pay five dollars a month for the weekly use of this room.

It was voted that the annual election would be held on Tuesday after the first Sunday in January. It became necessary to have trustees to handle the business of the church. Their first obligation was to write the Articles of Incorporation. Much time was spent in the preparation but these were completed, approved and signed by each of the Trustees. The record reads they were "filed in duplicate" the 11th day of December, 1877. One copy being filed with the Secretary of Wyoming Territory, G. W. French and one copy with the County Clerk, Louie Loeb.

By November 1 they received communication from Rev. D. J. Pierce of Laramie City that he would be willing to serve this church for one quarter of the time. It was unanimously voted to extend to him the call and they agreed to pay him \$200 for the year and provide his living expense while he was here. A subscription list was placed in the hands of Brother S. A. Sturgis to procure money with which to pay said salary and expense.

One gets the feeling as he reads the church re-

cords that the organization was now complete. Committees had been appointed, the Articles of Incorporation had been filed and they had secured the services of a minister even though it was for only one fourth of the time. No one knew what the future had in store for them. The city was growing and new members were joining the church.

They continued to meet in the YMCA meeting room but by the next spring had to seek a new location renting the Red Cross Hall for every Sunday and Wednesday evening at \$15 a month. Lights, fuel and janitor were furnished. In the meantime Dr. S. S. Cutting of the Home Mission Board came to help find a location for a sanctuary, promising financial assistance in the amount of \$1000 to purchase two lots east of the Congregational Church.

Upon Mrs. Sturgis' recommendation the first hymnal Centennial Edition of Baptist Hymns and Songs, were purchased.

There had been no regularly appointed Deacons so when the first communion was planned and held, a committee of two was selected to serve temporarily.

It was now late summer of 1878. The Rev. Pierce was guiding them as they sought a full time pastor. His committed year was drawing to a close. First Baptist of Cheyenne made application to be admitted as a member of the Rocky Mountain Association of Baptist Churches. The Association meeting was to be held in Denver in September. Three delegates were sent, and an invitation was extended to the Association to hold their meeting in Cheyenne in September, 1879. This invitation was accepted. Mr. I. C. Whipple was elected moderator and Mr. S. A. Sturgis became the secretary-treasurer for the ensuing year. The first year of Cheyenne's Baptist Church came to a close.

Apparently the delegates to the Association meeting had discussed with the Executive Secretary, Dr. Ellis, their desire to have a pastor. It was October 26, 1878 when a letter was received from him with a letter enclosed from a Rev. W. M. Young, D.D. of Meadville, Pa. He expressed a desire to come west. Dr. Ellis thought this was the opportunity for immediate action so the church clerk, Mr. Whipple, wrote accepting Dr. Young's offer. He was given a history of their one year of existence. They explained they had no meeting house and were holding prayer meetings in

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the residences. They were a united and a praying church. He was offered \$800 a year. One senses their excitement and happiness when Dr. Young immediately responded. His letter of acceptance is copied here for it tells so much of his personality and gives an insight into his leadership ability. This will help you readers to understand the deep loss to the church and community when he died, a few weeks later.

November 1, 1878
I. C. Whipple, Clerk

My Dear Brother:

Your kind and candid letter inviting me to come and settle with you, has made a deep impression on my mind. You will see from within (a notice published in the daily papers of his city) that I have resigned. I dread the winters here and I long to be in another climate. While I am invited to settle nearer to Pennsylvania I am inclined to come to you--1st because you are a young church with a good influence and name in your community. 2nd you are ready and willing to cooperate with an active pastor. 3rd you are willing to support him and make him comfortable, and 4th you speak hopefully in your letter.

I will probably leave for Denver next Wednesday morning. I cannot now tell when I will reach your place. I shall leave Mrs. Young here, until April. My reasons, 1st - Goods will sell for little at present in this market. 2nd --if there could be any reasonable way to bring all on in the spring, or even now, I would be glad. 3rd --my means will not allow me to go very far at present, hence, I think upon the whole I will leave Mrs. Y. here (though it will be hard) until April. I will come on in March, sell out, and bring Mrs. Y. with me. Will you therefore secure a good house for me, with reasonable board? In the meantime we will look about for a house. As the salary for the present is small I must live close and save for the removal of Mrs. Y. in the spring. You see this is business. You understand it, I presume, from your excellent business letter.

Consider me therefore as accepting your call dating from this the 1st day of November,

1878. May the Lord give us both his sealing blessing, to prove that this is His will.

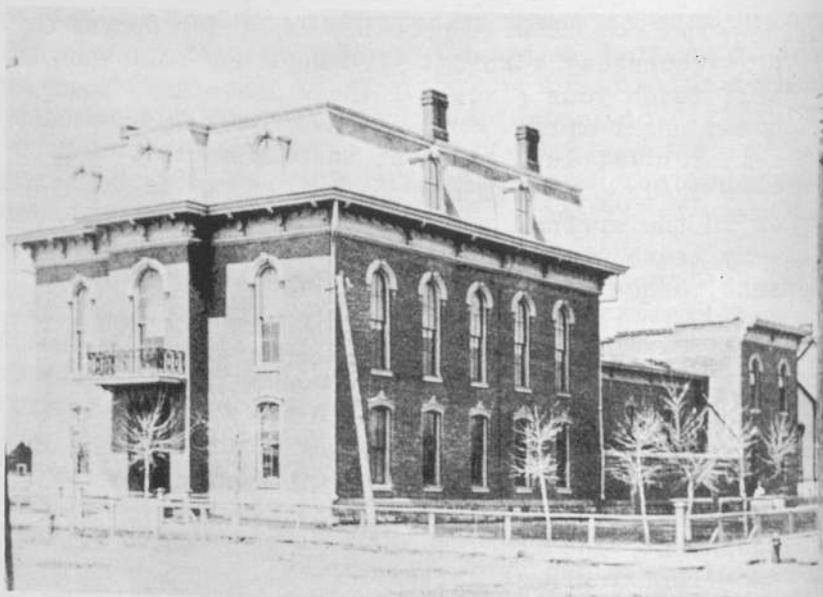
If I find myself crippled for means on the journey, I can call upon you for a Telegraphic Order for a small amount. Thanks for this offer. Tell your Brethren and Sisters to pray, that I may have a prosperous journey to you.

Yours fraternally

Wm. M. Young

It was January 1, 1879 when Rev. Young arrived. A few members came out in the evening to meet him and a prayer meeting was held. Everyone had the feeling that "the Master was in our midst."

The courtroom was secured for holding Sunday services and January 5, 1879 became the first day a service was led by a called, fulltime pastor. Dr. Young preached from Hebrews 13:8 "Jesus Christ the same yesterday, and today, and forever." That afternoon a Union Meeting was held at the Congregational Church and Dr. Young was asked to lead. Again that evening, he was asked to pray for Rev. Mr. Cowhick of the Presbyterian Church and his subject was from Luke 15:18. The record says "we heard



First Laramie County Court House

a splendid sermon and the subject of uniting during the week was on motion of Rev. Cowhick, Presbyterian Church, seconded by Rev. C. M. Sanders, Congregational Church and voted unanimously to unite all the denominations for this week only."

The union services were well attended during the week and apparently Dr. Young's exposure to the citizens of Cheyenne had been favorable. The attendance at First Baptist was very good on his second Sunday. His text was from St. John 12:24; his sermon was good and the lesson was received and applied by a good many. His text that evening was Matt. 16:26, and recorded as splendid, by a large congregation.

They were so hungry for spiritual food they decided to hold services every evening the following week. They were now meeting regularly in the county court house.

The question of finances became the concern of the trustees. They discussed at length the ways and means. \$1500 was the budget and it would cover the pastor's salary, the current expense and building fund. The Trustees were named as a finance committee and were granted the privilege of using such means as they thought advisable. Their first direction was to ask the Home Missions Board for whatever assistance they could give.

It was now that it was decided to organize a Sunday School. Prof C. L. Wells was elected superintendent. It was voted to hold the first session following the morning worship service, beginning the next Sunday, January 19, 1879. The attendance was 55 and the offering was \$3.10. Everyone was encouraged to attend. To stimulate interest and growth, Prof Wells promised a present to the scholar securing the regular attendance of the greatest number of scholars by the end of April. Mr. Whipple agreed to give a present to the one securing the next greatest.

One senses the enthusiasm and challenge as the weeks passed. The finance committee had raised \$870 toward the \$1500. New members were being received and taking their place of service. A request was made to the Home Mission Board for \$400. They were looking into the possibility of securing a church edifice.

The first setback was a letter of regret dated February 17, 1879 from the Home Mission Board. The indebtedness of their Board was too heavy, they could not grant the request. This letter was received and recorded

at the same time the shock and sadness in the sudden death of their pastor struck them. Mr. Whipple recorded briefly, the events of the day February 20, 1879, and then glued the newspaper account on the following page in the record book. It is from this account we take information and excerpts.

"On Wednesday evening the Rev. Dr. Young had led the prayer meeting at the court house as usual, exhibiting his wonted zeal in the cause and was to all appearances enjoying good health. He was residing at the Whipple home and retired at 10:00 o'clock. Between five and six o'clock the next morning Mr. Whipple was awakened by strange sounds from Dr. Young's room. Upon investigation further he found the pastor in 'natural position' but unconscious and breathing heavily. He summoned Doctor G. W. Corey of the city and Dr. J. R. Gibson from Fort Russell. They agreed he was suffering from a stroke of apoplexy and there was nothing they could do." Mr. Whipple records "he passed away without any seeming pain at 11:20 and sleeps sweetly with Jesus."

Soon after his death a letter was produced by Mr. Whipple which had been handed to him by the pastor on January 16. On the envelope was written "to be opened only in case of my death in Cheyenne, Wyoming." The letter was dated January 15, 1879. He wrote he was in the habit of presenting a written request in case of his death in their midst wherever he went. He asked to be buried in Cheyenne. He didn't want unnecessary expense or labor. If there was a monument or tablet placed over his remains it was to read "Here lies the remains of Rev. Wm. M. Young, D.D., Born in Edinburg, Scotland in 1831, Died _____, Elected pastor Baptist Church, November, 1878."

He desired the Knights of Pythias to have charge with his lodge in Meadville, Pa. to pay the bill. If he was in Cheyenne long enough to have moved his membership here the local lodge was to arrange it, and these arrangements in no way were to interfere with what religious services his dear church may desire to have. He wished his wife to live in Cheyenne where she would find kind friends both in and out of the church but he left that to her superior judgment.

"I hope I may live and die an honest minister of Jesus Christ. Grant the above requests to your late but affectionate pastor."

Signed Wm. M. Young

Mrs. Young, after receiving the news of her husband's death, decided not to come. A dear friend, Col. D. C. McCoy, came and took charge of the remains which were prepared to transport to Pennsylvania.

As pastor of the Baptist Church, he had endeared himself not only to his congregation but to all with whom he came in business and social contact. He had no children and was looking forward to his wife coming in April. He was highly pleased with Cheyenne--her people and the climate of Wyoming. He intended to make this his permanent home. He was 48.

He took an active interest in growth and prosperity of all literary and educational enterprises. He was preparing a paper to read at the Literary Club "and when stricken with death the article lay upon his desk --the ink scarcely yet dry upon the unfinished production."

"The deceased was a man far above the average minister in ability, able, eloquent, argumentative and his sermons from time to time have been fraught with beneficial results."

The funeral service was most solemn with the citizens of the city turning out enmasse to show their esteem. The remains were taken to the cars (train) and at 4 o'clock the train started--"and our sad people returned to their houses--we as a church to pray that our heavenly Father may bless our great affliction to us and send us another pastor to lead us in the way of righteousness."

Resolutions were submitted on many occasions. A lengthy one was written paying tribute to Dr. Young's character and ability as well as condolence to his wife. This resolution became a part of the record. These were always published and this one became a part of the national publications, the Meadville, Pa. city papers and the presses of this city.

The church, in the next few weeks, struggled to recover from their loss. Regular prayer meetings continued. Visiting pastors ministered to them, conducting services and receiving new members by baptism and letter.

By April general discussions were held in regard to the future of the church. They sold the lots purchased earlier and as they received payment the treasurer was instructed to put the money in the First National Bank. They later loaned this \$1000 at $1\frac{1}{4}\%$ interest for six months.

A Rev. F. D. Rickerson came from Hannibal, Missouri in July and supplied the pulpit for a month. They enjoyed his services very much and extended a call to him for fulltime service. He declined, feeling it was not his duty at that time.

The second year was coming to a close. Delegates were elected to attend the Rocky Mountain Baptist Association meeting to be held in Cheyenne. Committees were selected to assign visiting delegates, and the annual church letter was read and approved.

Alfred L. Brown and Joseph Grainger were named to fill vacancies on the Trustee's Board since S. A. Sturgis and J. R. Holliday were moving away. This Board considered buying the Presbyterian house, furniture, bell, etc. The offer of \$800 was too small so the matter was dropped.

In April, 1880 a communication was received from the Rev. A. B. Banks, Newton Centre, Massachusetts indicating his interest in this pastorate. Further communication brought about a call for three months at a salary of \$800 per annum. This was accepted and Rev. Banks arrived near August 1, 1880. He preached his first sermon to a good congregation.

In the meantime the Trustees were authorized to procure the services of an architect and to solicit for a building fund. The \$1000 they had loaned was returned having earned \$65.

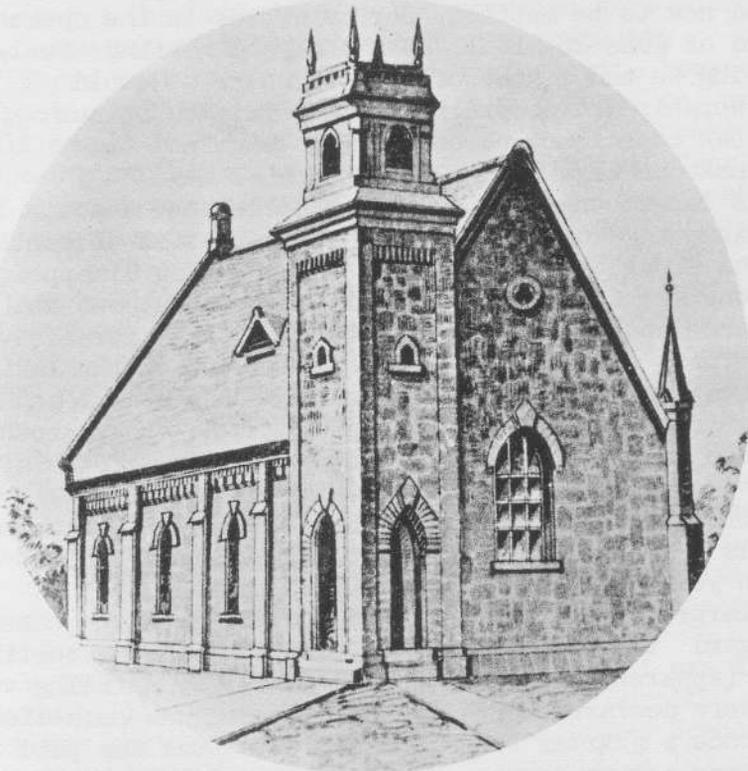
Mr. Whipple must have felt gratified to see his wife, Virnelle, and his son, Willie L. go into baptismal waters the same day, under the ministry of Rev. Banks.

An exchange of Lot 4 Block 327 with a Mrs. Matilda Sanders for a fractional part of Lot 4 Block 355 was completed giving them a 66 x 72 ft lot at the corner of 18th and Ferguson (Carey) Street on which to build. This location is across the intersection from Cheyenne National Bank. It was on September 28, 1880 the Board Trustees awarded a contract to build a church building, according to plans drawn by Architect Mr. Cooper, for the sum of \$4450. The building was to be completed on Jan-

uary 1, 1881 or a forfeiture of \$5 a day for each and every day after January 15, 1881 would be required.

The three months of Rev. Banks' ministry was completed and while he was in Fort Collins conducting special meetings they unanimously called him to serve as their pastor for the remaining nine months of the year. He spent seven weeks in Laramie assisting Rev. D. J. Pierce in a successful revival meeting. Our record says of that endeavor that forty were received by baptism and many more by letter and experience, so their strength was more than doubled. Rev. Banks then conducted a six weeks' revival endeavor in Cheyenne. The church felt renewed and strengthened and at least ten were added to their membership. It was at this time Moody and Sanky were in Denver. The pastor attended the meetings there.

Dedication of the new sanctuary was held on



First Baptist Church - 1881
Wyoming State Historical Photo

June 21-22, 1881. Invitations were sent to sister churches in Cheyenne. Pastors from Colorado and Laramie came. The most noted visitors were Rev. A. P. Mason, pastor of Tremont Temple Baptist in Boston, who gave the dedication prayer; and Rev. Thomas Swaim, of Philadelphia, who read the scripture. The Doxology was sung and there was special music by a male quartet. Brother Whipple, as church clerk, recorded: "and thus passed off two very interesting services in the history of our church. A good attendance of church and citizens on both occasions. The church building being furnished with flowers and flowering plants---with the very neat appearance of the room made a very fine appearance, giving entire satisfaction to all present."

It appears there had been an eight week delay in the occupancy of the new building and, apparently, there had been no place to meet. They were happy and contented now to be settled, for he writes in the church record of June 26, 1881 "We had a good meeting--feeling we had a home of our own where we could worship God according to the dictates of our own conscience no one daring to molest or make us afraid."

A large congregation was in attendance a month later expecting to witness the demonstration of baptism for the first time in the new church. How disappointed everyone was to learn the water had been cut off and the ordinance could not be administered. It was revealed later that those in charge believed one of the ladies to be baptized was very frightened of the ordeal and had paid a youngster to 'pull the plug'. However, another surprise came about when an appreciation gift, of a gold watch and chain, was presented to Rev. Banks.

Rev. Banks was having severe trouble with his throat and was concerned that he might have to leave at the end of the year. They persuaded him to reconsider.

Large attendance continued and the question came up in regard to disposition of 'sitting' in the meeting house (apparently paid or unpaid pews). By a rising vote they were declared to be free. Communion was established on a once a quarter basis. Miss Julia Lusk was paid \$25 for three months service as organist and thus became the first "paid" organist.

Rev. Banks accepted the call for another year. His

salary to remain at \$100 a month and the budget was to remain at \$1500. Solicitors were sent out to canvass the members and friends of the church.

The matter of finances plagued them constantly. The envelope system had been adopted and they were always devising some plan to make collections. Nowhere to this time, has there been any mention of tithing. Mr. I. C. Whipple had served as church clerk since organization but now resigned and was elected treasurer. He was to give a monthly statement of receipts and disbursements and a report on delinquents. There were objections to delinquent names called so it was advisable to use numbers.

Rev. Banks was again called, offering him the same pay. Voting was mixed but carried. The pastor said he could not live on the \$1200 so did not accept the call. He agreed to serve on a basis of one month at a time with his salary fixed at \$100 a month for August and September. They hoped to secure more and were soliciting with the next report showing improvement.

There must have been conflict and strife between the pastor and some members. The pastor asked for unity in all areas of the program and Mr. Whipple spoke of the beauty of Christian organizations and said "worldly organizations have in them so much of beauty and benevolence, how ought we to act, whose lives are hid in the perfect character of Christ."

The financial situation improved and a "sociable" was planned. At the next meeting Rev. Banks read Psalm 1 and his prayer called for grace and wisdom to transact church business, as unto God and for the glory of His cause.

Dan Whipple was named choristor, As the weeks moved along there was concern on the subject of temperance. Ways were being sought of bringing temperance principles before the members of each denomination. At the end of February, 1883 Rev. Banks felt it advisable because of his health to seek a pastorate elsewhere and chose to go to Walla Walla, Washington.

A pulpit committee was appointed and it was their responsibility to see that the pulpit was supplied until a new pastor would be called. The Sunday School was young and struggling. It was self supporting but spiritually weak. Then, as now, the newspapers published items that were in error and the church prepared a paper

to correct an error that reflected on the management of the officers and members. The published article was undoubtedly intended as a eulogy on the pastor, but its falsehoods had to be corrected.

Prayer services, business meetings and worship services with visiting pastors continued. Delegates were chosen to attend the Rocky Mountain Baptist Association meeting. They always brought back a good report. Mr. Whipple continued a visitation program with good results. Since the Baptists were without a pastor they offered the facilities to the Congregational Church which was in a building program. They even made arrangements for the Cheyenne Musical Society to use the building on Thursday evenings for \$5 a week.

Communications from Rev. George H. Brown of Cherokee, Iowa offering his services as pastor were considered and in December, 1883 accepting the challenge he said

"Let us go forward as Christians. We should be able to stand on Christian feet, by the grace of God, and be able to lend a helping hand to the world; thus helping the pastor in his work of saving souls."

The solicitors were urged to work "vigorously" in securing the needed financial support.

Rev. Brown began to make changes. Prayer meeting was now called Covenant Meeting and the business meeting was separated from the Covenant Meeting and became subject to call. The Board of Trustees with the pastor became the Executive Committee and they could transact the usual routine church business. The Executive Committee meetings seemed to be well organized. Special collections were taken for Foreign Missions totaling \$10 and for the Sunday School \$5. The use of the church building was granted to the WCTU for one evening a week.

It appears all the changes being made were not meeting with approval. In May, 1884 the Executive Committee did not function, because there was not a quorum present. In June Brother Whipple, coming to the rescue, called a special business meeting. It was stated that it had not been satisfactory to have an executive committee to transact the business of the church and, after considerable discussion, this Board was dissolved. They agreed to go back to the regular monthly business meeting. Deacon Hunt was deeply concerned, and said this meeting should not adjourn until something was done for the good

of the church; to see if the members could not be stirred up to better conditions and to find out why the present state of affairs exists. The pastor apparently defended himself, for the record reads: "the pastor, spoke for sometime on the object of his work. He came here to work with the people but had often felt bad because the indifference of many of the members of the church, He had spoken plainly yet with loving spirit, and had taken his stand against wrong. He did not wish to labour here unless he could feel that good would be accomplished."

The business meeting was adjourned for a week. The investigating committee reported they had visited with fifteen members and they found much dissatisfaction existed. Another special business meeting was called on June 2, 1884. The resignation of Pastor George H. Brown was read and the church voted to accept it. Mr. Whipple, acting as moderator said the pastor felt that he had not been received in the frank, open-hearted manner that is always necessary to success in church work. The deacons bore testimony to their good feelings toward him and regretted that better results had not followed his administration.

The faithful deacons continued to carry on through the summer and into early fall. Letters of admission were received and letters of dismissal were granted. The finances of the church were neglected and they appealed to their members saying that even though there was no pastor there were other expenses. The annual meeting brought about new officers and the visiting committee reported they were endeavoring to call in every member's home. The Rocky Mountain Baptist Association again met in Cheyenne.

Rev. S. J. Nunn had written in view of candidating for the position of pastor, and was invited to visit the church. It was now November, 1884. Rev. Nunn was working with the Home Missions Board as an organizer of churches and schools. He was looking toward a settled pastorate for he had a wife and two children. He liked to read and thought he would have more time for this. He asked the members to be in deep and earnest prayer. He and his wife were received into the church January 7, 1885. The members were urged to let the Spirit lead them in order to build the church.

The \$2000 debt must have bothered Mr. Whipple, or

perhaps he thought it would challenge other members to give, when he offered to liquidate the debt, if others would contribute a like amount, to make some needed improvements to their church building.

The deacons and the pastor were concerned that three fourths of the city disregarded the scriptures' injunction to "forget not the assembling of yourselves together" They formed a Pastor's Aid Committee and the purpose of it was to foster interest in divine things, rebuild the society and the Sunday School, and to bring men and women under the influence of the gospel. The city was divided, each caller assigned to an area, was to keep an account of his calls and what service was extended.

The choir, at this time, was badly organized so disbanded. A new committee was elected which included Mrs. F. E. Warren. Mrs. King was hired for six months as organist and chorister. She was paid \$20 a month. New members were continually being received. An audit of the Clerk's record brought about the erasure of several, including four who were constituent members. Visitation continued; especially by Mr. Whipple who got a real blessing from his efforts. Everything seemed to be improving and the Social Committee planned a Strawberry Festival which was held in Mr. Warren's building. The festival netted \$71. Earlier in the spring the social committee had sponsored a Jarley Entertainment from which they netted \$103.50.

In September, 1885, J. O. Churchill and his family came to Cheyenne to teach school. He brought his church letter from Moores Hill, Indiana and became a very active member. It was a real loss to the church when this family moved to California, after giving eighteen years of dedicated service to the church and the community. Our present Churchill Elementary School was named for him. His resignation in 1903 took away a trustee, a deacon, the treasurer and the Sunday School superintendent. He was a willing and exceptionally competent person. The Sunday School grew under his leadership. His earnest and consecrated effort in assisting the church, through its discouraging financial struggle, was greatly appreciated. Mrs. Churchill was active in Willing Workers Mission Society and taught a Sunday School Class. In December of 1908 word was received of Mr. Churchill's death in Hollywood, California.



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Mrs. Churchill's Sunday School Class - 1896 or 1897

Mrs. King, the organist, was asked to continue. Apparently there was a new instrument, for the music committee was instructed to sell the old organ.

There had been discussion about the heating system. The cost of installing steam fixtures would be \$410 with the purchase of steam as extra. Mr. F. E. Warren offered to exchange the chandeliers used for oil lamps for electric fixtures. He also would pay from one to three years electricity purchases. His offer was accepted and Dr. Hunt was instructed to make the necessary arrangement to install electricity. We believe the Baptist Church was the first in Cheyenne to have electricity.

In December, 1885, just a year after his coming, Rev. Nunn gave his notice of resignation. \$189.15 was borrowed to pay the balance of his salary. An interim pastor, Rev. Saul A. Dyke, ministered to them for the next two months and a couple of visiting pastors led their services.

Rev. M. J. Sullivan of Northampton, Massachusetts came in July, 1886 to candidate. A call was extended

which he accepted, on a month to month basis, for \$100 a month. The Association meeting was to be held in Boulder, Colorado and six pastors were asked to assist in an ordination service for Rev. Sullivan at this session.

The church was saddened at this time by the death of Mrs. C. L. Wells and resolutions were offered. It seemed to be a common practice to offer this type of condolence and to make it a record of the church and the Chicago Standard.

A special business meeting was held on December 15 to take action by the members in regard to the conduct of several members. Some were erased and apparently the behaviour of one good member, Joseph Grainger, who had served faithfully as church clerk, was questioned. The pastor and the deacons were chosen to deal with him. Evidently they were successful, for he continued to serve for many years. Prof C. L. Wells had moved to Rawlins and asked for his letter and for the letter of Mrs. Florence J. Gardiner. There was considerable discussion and the decision was to not grant the letters. Later a letter was granted to him, to unite with a Denver church.

The church voted to revoke their former church covenant and adopt the printed form contained in the Baptist Manual, which they had been using. Late in January, 1887 the resignation of Rev. Sullivan was accepted. He had served six months.

The church continued to function in the prayer meetings, business meetings, annual election and Rocky Mountain Association. In October they called Rev. H. W. Stearns of Junction City. He had arrived earlier, with his wife, to candidate. Application was made to Home Missions Board for funds and the pastor set some conditions such as cooperation, prompt pay of salary, a four week yearly vacation and relations to be severed at any time by mutual consent. During this pastorate there is evidence of growth in members. Conferences were held and one Wednesday evening of each month was devoted to missionary discussions.

There is no indication of any strife but the pastor must have felt defeated by the behavior of some members, and the general moral condition of the city, for his resignation reads:

Horse Creek, Wyoming August 27, 1888

To the First Baptist Church, Cheyenne

Dear Brothers and Sisters

At the request of the advisory committee of the church, I offer my resignation as pastor. The same to take effect in three months from date or it may be sooner by mutual consent.

May the Holy Spirit guide you in this matter, and grant unto you love and courage to faithfully do your work, in this wicked city.

Yours in gospel service

W. H. Stearns

The first motion was to reject the resignation but was lost in the vote. After some expressions on the matter the majority rule favored the acceptance. Letters were granted to the Stearns, in February 1889, to unite with the First Baptist Church of Grand Island, Nebraska.

Most of the business conducted in these interims was the granting of letters of dismissal. The Grainger brothers were given a vote of thanks for their valuable service in the installation of the new steam apparatus.

In July, 1889 Rev. L. D. Lambkins' name appears in the record and in August a call is extended to him to become the regular pastor. Rev. Lambkins' and his wife's letters came from Titusville, Pennsylvania. They had a daughter, Fannie. After ten months service the resignation of Rev. Lambkin was presented and tabled, but at the August 20, 1890 business meeting it was voted to accept the resignation. He then asked to be their supply pastor until another pastor could be secured.

Correspondence went out to several ministers and in December they extended a call to Rev. E. T. Sanford. He came on a three months trial basis. During his service a number of members were added through baptism, statement of experience and letters. No action was taken as to extension.

The pulpit committee was kept busy and on May 6, 1891 they recommended that Rev. J.J. Phelps of Iona, Michigan be secured, to fill the pulpit in the month of June. On July 1 the committee recommended him for full time pastor and the church voted unanimously to call him. Within two weeks the committee was forced to recommend

the rescinding of the call. The church clerk's entry of July 15 reads: "as a letter had been written by Rev. J. J. Phelps to the Iona Sentinel, in which several misstatements were made in regard to the condition of the field here; and as a result several members of the congregation would not support Rev. Phelps if called, they wrote to Mr. Phelps cancelling the call sent on July 1. They asked the church to authorize such action on their part."

On motion the church unanimously endorsed the action of the committee.

Two years were to go by before another pastor would be secured. During this time a Rev. F. B. Cressey was considered and the vote was taken to call him. It seems he failed to communicate, in the allotted time, so the call was withdrawn.

Mr. I. C. Whipple continued to be a strong and steady leader. He was moderator of most meetings when there was no pastor. Much of the time his son, W. L. Whipple served as church clerk. Other active members were A. K. Rex, Dr. W. H. Hunt, Prof J. O. Churchill, Mrs. F. E. Warren, Joseph Grainger, (a relative of the Conines of this city) Mrs. E. S. Johnston, Gertie Dobbins, Mrs. "Dr." Crook, Mrs. Emerson (Dr. Paul's mother) Wm. Williams, John Grainger and Frank Grainger.

Rev. J. F. Bartlett administered baptismal services to several at this time. Again they were hosts to the Rocky Mountain Association meeting. A good attendance of delegates was recorded and much good was derived by all and a new zeal for the Master's work was imparted.

A call was extended, and rescinded, to a Rev. James Mailey. It seems he had some difficulty over doctrinal points.

In March, 1893 Dr. W. N. Hunt, along with his family was granted a letter to unite with the First Baptist Church of Central City, Nebraska. His moving must have been a loss. He had been a strong leader, spiritually, led much of the discussion and made the motions at the business meetings. Next to Mr. I. C. Whipple, he was the one showing most concern for the program of the church. He had joined the church in its earlier days but was not a constituent member.

The pulpit committee was quietly working and in March, 1893 they invited Rev. J. F. Farmer, Eaton Rapids Michigan to come as a supply pastor for an indefinite

length of time. He immediately showed a fitness for the work of this city and had come highly recommended. His personality must have shown very favorably. He was extended a call to begin the pastorate full time May 1. It was with a few "feeling" words that he accepted the call. His salary was to be \$1800 a year. He had a wife and a daughter, Minnie, who became the church organist.

The association offices in Denver had been helpful in ministering to this young, struggling church. In the fall of 1888 the American Baptist Publication Society sent the first Baptist Sunday School missionary into Wyoming, in the person of Rev. H. F. Wilkinson. His first work was along the Union Pacific Railroad line. He organized Sunday Schools at Tie Siding, Medicine Bow, Rock Creek, Evanston, and others. He used some of his \$600 a year salary to purchase a team and wagon and in the summers traveled north to Big Horn, Sheridan, and Buffalo, establishing Sunday Schools along the way, including Chugwater. He was an indefatigable missionary for Christ whom he loved, in spite of great sacrifices and hardships. During the pastorate of Rev. Farmer he ministered to the church in Cheyenne. The quiet, kindly and loving ways of Rev. Farmer had set the stage for the ministry of Rev. Wilkinson. God used Rev. Wilkinson to heal hurts, settle disputes, and give spiritual reassurance. The resolution written at this time reads:

"We, the members of the First Baptist Church of Cheyenne, desire to give expression to our grateful appreciation of the labors of Bro. H. F. Wilkinson in our state, and especially in our own church. We also desire to testify to his Christian bearing and his loyal devotion to the cause of Christ. His one aim among us, having been to seek out and save those who are lost. In this work God has blessed his efforts. In his house-to-house visiting his pleasant manner, his large sympathies and earnest devotion have won for him the respect and confidence of all with whom he has come in contact. We would also acknowledge splended services rendered during our meetings when his spirited singing and words have breathed forth the love of the Saviour, whom he so earnestly proclaims. He has been to us a workman approved of God, rightly dividing the word of Truth. We would assure Bro. Wilkinson of our earnest prayers for, and, our sin-

cere and abiding interest in, his success in his work; rejoicing in the hope that wherever he goes his efforts may be blessed and prospered."

It is now that our generation becomes more familiar with the names of those joining the church. George H. Kingham, and Grace Emerson gave a statement of their experience. They came through the Sunday School. During special meetings Harry and Howard Heins and Wesley Law, Clara and Cecil Law, Paul Emerson and a number of others came to know the Lord and joined the church.

Early in the year of 1894 repeated reports that the church building was unsafe were being heard. An official examination by a city builder, Mr. E. S. Cady, declared it unsafe. It could stand a few years, but was liable to fall anytime, and it was imprudent to allow people to assemble in it. Accordingly, a decision was made not to hold any more services in the building. The edifice was only thirteen years old but due to the hurried construction in the cold winter of 1880-81, the mortar had not set properly.

Services were then held in the Opera House. The Congregationalists and the Presbyterians offered the use of their churches, also.

The Trustees began looking for a suitable location in case the decision was to build a new house of worship. An option was placed on Lot 8 Block 295 (corner of 19th and Warren) for 90 days. A loan of \$4000 was requested from the Home Missions Board and a concerted effort of soliciting building funds was begun. The ladies became active in this area. Mrs. F. E. Warren, Mrs. "Dr" Crook, Mrs. E. S. Johnston, Mrs. Newman and Mrs. J.O. Churchill were chosen for this committee. The Trustees' Board became the building committee and was instructed to proceed with the erection. The various aspects of a building program made it necessary to establish By-Laws affecting changes in authority of Trustees. They now became a board of six (6) members. J. O. Churchill, a professor and E. S. Johnston a grocer were added to the current board, made up of Mrs. F. E. Warren, I. C. Whipple, Wm. Williams and E. P. Whipple.

They were authorized to borrow money and pay it back; establish a Seal of the church and to transact other business of the church. They adopted a common paper seal.

Everything progressed steadily and on July 26, 1894

at 4:00 p.m., services in connection with the Laying of the Cornerstone was held. The contract was awarded to H. Y. Mitchell, a member of the choir. It is reported that he sang in the choir, in that service, then donned his overalls and spread mortar carefully. The outside of this new frame building was covered with metal made to look like pressed stone. The interior was also covered with beautiful arabesques of flowers, vines, and geometric designs, pressed into metal. Senator F. E. Warren donated the stained glass windows. This edifice was constructed at the cost of \$15,000. The only entry in the record for September 23, 1894 is "The first services in the new church were held today with a good congregation in attendance."

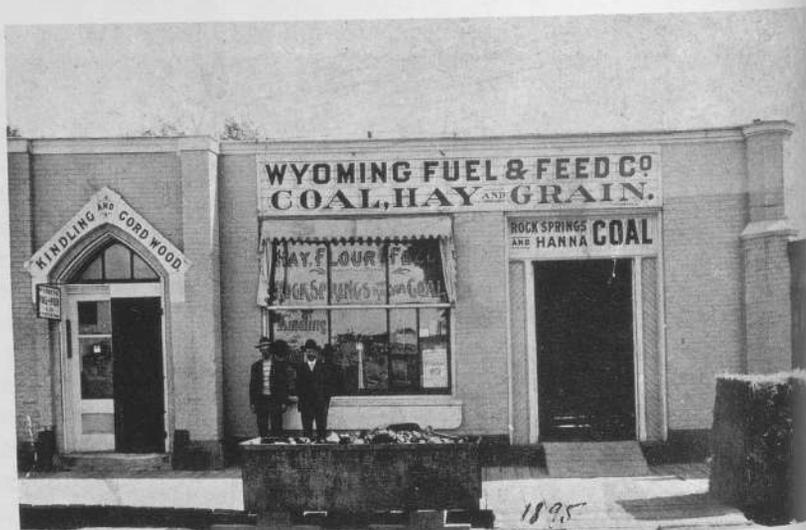
Plans were being made for the dedication service. Invitations were sent to churches at Laramie, Evanston, Buffalo, Sheridan, Dayton and Salem. They were asked to send delegates, and invitations were sent to former pastors Rev. A. B. Banks, now living in Sacramento, and Rev. D. J. Pierce of Seattle. The date was December 16, 1894 and special services continued into the following week. The event closed with a special Christmas program on the following Sunday.



First Baptist Church - 1894



Model Market - formerly First Baptist Church
 Adam Lauck - Proprietors - Mr. Tupper
 about 1895



Formerly First Baptist Church
 Purchased by Wm. Murphy
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Baptists have a faculty for never having any money. Undaunted, they forged ahead. The bell they ordered as a gift from one family had to be sent back because of non-payment by that family. The organ, which had been in the Municipal Auditorium of Oakland, California, having been shipped there around Cape Horn, was paid for with great difficulty. First and second mortgages were juggled to avoid liens being placed on the new edifice. They had borrowed against the property held at 18th and Carey and now owed \$2500, at 10%, to the IOOF. Creditors for labor and materials consented to accept notes, and, again they hoped to borrow from the Home Mission Board.

Rev. Farmer tendered his resignation on April 17, 1895. His resignation also took the organist, his daughter, holding that position. The church borrowed enough money to pay him in full. Although Rev. Farmer was only here two years, they were years of accomplishment..two evangelistic meetings had won souls; children were won through the Sunday School; baptisms were held; and a new church had been built. One senses that dis-sension was at a minimum. Other than the financial struggle the blessings were many.

Supply and guest preachers ministered to them for the next few months. Rev. S. C. Davis of Boulder, Colorado was one of them. After three Sundays the pulpit committee found him very satisfactory. He was a graduate of Kalamazoo College in Michigan and Morgan Park College in Illinois. He had twelve years experience as a pastor and had been held in high esteem by churches he had served. He recognized and understood the financial burden and was willing to come for \$100 a month. He began his services September 1, 1895. His was to become the longest pastorate to date, continuing until June, 1902. Mrs. Davis and their daughter, Edith joined him here.

Mrs. Warren, serving on the Trustee's Board resigned. Presumably it was to accompany her husband, F. E. Warren to Washington D.C. for he had been elected to the United States Senate. The Hon. W. A. Richards was elected, to fill the vacancy.

Wm. A. Richards, a rancher from Red Bank in the Big Horn Basin, who had been surveyor general of Wyoming 1889-1893, was nominated for Governor and won the election in 1894. Mrs. Richards had been active as choristor, and on various committees for some time. At the turn of

the century the Hon. W. A. Richards was named Commissioner of the General Land Office. He and Mrs. Richards, who had been the more active in the church, and their daughters Alice and Ruth were granted letters to join the Calvary Baptist Church in Washington, D.C. Mrs. Richards died in that city October 28, 1903 and was buried from the Baptist Church in Cheyenne.



Capitol Avenue, about 1890

At the annual meeting the reports were all favorable. The financial condition was reported, with an unpaid balance on the organ their chief concern. The officers were given a vote of thanks. The pastor's report was encouraging, showing increased attendance and interest. The Sunday School now had an average attendance of 127.

It is interesting to note that the members were not backward about voting for the erasure of names from the membership rolls. In one instance the right hand of fellowship was withdrawn from one man who had contributed nothing, and ignored all claims of the church upon him, for two years.

Correspondence with the Home Missions Board in regard to the interest due on the loan brought about the suggestion that Rev. Davis be designated as a missionary.

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to this field. This would enable them to receive aid from the Board. This request was renewed a year later. A Roll Call dinner meeting was held in observance of the twenty year anniversary of the church. The meeting was held in the Lecture Room and attended by 70 members, with their friends. Letters of greeting were read and responses were given by Mrs. Churchill, Prof Churchill, I. C. Whipple and the pastor.

The program of the church continued very well under the guidance of Rev. Davis. New members were added through baptism and statement of experience. The clerk's entries are routine reports of the pastor, treasurer, BYPU (Baptist Young People's Union), Mission Circle, Willing Workers, Junior Union and the committees on music, flower, collecting, and visiting. By 1901 the membership was 172.

The new building had heating problems. It was inadequate. Discussion was held on using a different type of burners and the trustees recommended additional heat units. About this time the treasurer called their attention to an unpaid plumbing bill, long overdue, and before the meeting closed enough money was subscribed to pay the bill, with enough over to pay a \$2.50 music bill. The meeting ended on a happy note by singing "Praise God From Whom All Blessings Flow."

The church continued a warm and close relationship with the church at Laramie City. When A. S. Peabody died the loss was felt here. Condolences and resolutions were sent to Mrs. Peabody and the Laramie Church.

April 10, 1890 was Easter Sunday. Special meetings were begun, with Rev. Wilkinson, the Sunday School missionary and Rev. Josiah Gravitt, of Denver, assisting. Rev. Gravitt was the new pastor of Gallilee Baptist Church and many of us remember that he was their pastor for over fifty years, and had an indirect influence on the conservative element developed in the church at Cheyenne.

Several made profession of faith and among them were our beloved Stanfield's, Frank, Oscar and Ida Irene. Their baptism was May 29, 1898. Oscar became the active member of this family. He first served as an usher; then became head usher, and was elected to fill a vacancy on the Board of Trustees. He worked hard to get others to commit themselves to supporting the church. He was perhaps the one man who can be accredited with valiant per-

sistency, in preserving the Wyoming Baptist Council of Men. Through this organization it was he who promoted the plan of "keymen" in the churches. These "keymen" became of immeasurable value to the local churches and denominations of the state. He was a capable business man; quiet and dedicated, he would organize and lead whenever he was asked to serve. Mrs. Stanfield (Minnie) took her place in the Sunday School and the Women's Mission Society. Their son and wife, Mr. and Mrs. Donald Stanfield, are current resident members of the church, giving the Stanfield family a continuous membership of seventy eight years.

The twenty first anniversary of the church was observed at the close of the annual meeting. A Roll Call acknowledged the 83 members being present. Brother I.C. Whipple gave a very pleasing response in answer to his name. He gave a short sketch of the early history of the church. He was the only constituent member present. The honor of being named Deacon Emeritus was bestowed upon him that evening. A letter was read from Brother S. A. Sturgis. Everyone was invited to partake of refreshments prepared by the "good sisters" of the church.

Two new families in the church were the Frank H. Allyn and N. J. Laverants. They were to give many years of dedicated service. Later Paul Laverants was to marry the pastor's daughter, Edith, and they remained active until their deaths many years later.

Rev. Davis was re-appointed as a missionary to this field and \$850 in aid was received from the Home Mission Board. The program was active; the County Sunday School Convention was held here. A few months later this church entertained the State Sunday School Convention. Special meetings were held with a Rev. Rozelle doing the preaching and Mrs. Rozelle singing.

They continued to have a community concern with other churches in regard to morals. It was at this time the pastors in the city wished to form an anti-saloon league. The churches were asked to send delegates. The Baptists were anxious to participate and sent their delegates.

Notes of tenderness were detected when a member of the church family died. Samuel Neely was affectionately known as "Father Neely". Charles Volker drowned in Sloan's Lake; and public school teacher, Miss Emilie Davies, died of typhoid fever in Nebraska. Resolutions

were written reminding the families that "Our Father in heaven makes no mistakes in dispensing His providence. The fruit of their earthly life was fully ripened, and those who sleep in Jesus, God will bring with him at the resurrection of the just."

There were resolutions in recognition of the fact the church was nearing its twenty fifth birthday and it was free of debt. What a blessing and a time for praise!

It became a common feeling among the Baptists of the state, that there should be a state-wide organization. Seventeen delegates met at Cheyenne First Baptist on September 19, 1902 and proceeded to organize a state convention. J. O. Churchill was elected president and I. C. Whipple was elected treasurer.

Sadness was always noted when one of their beloved members died. The funeral of Mrs. F. E. Warren was held on April 2, 1902. She had been a dedicated and faithful worker for the cause of Christ since the early days of the church.

The public life of her husband, and the love and esteem for her, was shown by the number of her friends, both in and out of the church. The church record reads:

"at two o'clock this afternoon the funeral for sister Helen N. Warren arrived. Fully one third of those attending could not get standing room in the church. The floral tributes were such as have never been seen in the city previously."

The Warrens had two children. Fred remained in Cheyenne to carry on the mercantile business and ranching. Their daughter, Frances, married John J. Pershing, an army officer. She, with their three daughters lost their lives in a tragic fire at the Presidio in San Francisco on August 27, 1915. Only the son, Warren, survived. A grandson, F. E. Warren remains a resident in the Cheyenne area.

The funeral of Mrs. Esther Hobart Morris was held at the Baptist Church two days after the burial of Mrs. Warren. The auditorium was full. Mrs. Morris has the title of "The Mother of Women's Suffrage." She had been Justice of Peace in South Pass City. After retirement she went to live with her son, Edward A. Slack in Laramie, where he published a newspaper. In 1876 he purchased the Cheyenne Sun, which later merged with the Cheyenne Leader and became Sun-Leader. Later still, it

became the Wyoming State Tribune. She followed him and his family to Cheyenne. Mr. and Mrs. Slack became very active in the Baptist church. They had two daughters. Dora became the wife of Wm. R. Dubois, the architect who designed many of the prominent buildings in the city. Three of their children remain in Cheyenne, as does one grandchild. Mrs. Slack died March 2, 1921. She was buried from the Baptist Church and the record notes the many flowers.

Rev. S. C. Davis resigned as pastor in June, 1902. His family was growing and he found the financial support inadequate. Also the high altitude was affecting the health of one member of the family. Unsolicited had come a call from First Baptist Church of Duluth, Minnesota. He had been happy in his service and the resolutions written indicated the high esteem they held for his leadership, intelligence, and Christian Spirit. The financial condition of the church was the best it had ever been. Mrs. Davis and their daughters, Edith and Grace, were also highly esteemed. The church was genuinely sorry to see them leave.

Rev. C. E. Tingley of Blair, Nebraska was recommended to the church. He candidated and was extended the call and began his services November 1, 1902.

Rev. Bruce Kinney, the state's missionary was of considerable help during the interim by conducting services. It was not unusual to have baptisms, communion, and right hand of fellowship all in one service.

Rev. Tingley's pastorate was one of additions and dismissals. Nothing unusual in projects or programs indicated in clerk's records but a letter of greeting in September, 1927, at the time of the golden anniversary, of the founding of the Baptist Church, he wrote, that difficult fields were not new to him, and Cheyenne was a difficult field, with its staggering debt. He remembered the spirit of sacrifice and labor on the part of the members, in the campaign in which they freed the church of debt, and made it the first self-supporting church in Wyoming. It was during this pastorate that the trustees were entrusted with the responsibility of contracting the business involved in selling the business property held by the church. The sale was made for \$8000. The choir lacked support so the music committee conducted a canvass to enlist support.

When a call came from First Baptist Church of

Boone, Iowa Rev. Tingley submitted his resignation, after two years and eight months of service. One detects a note of regret that more had not been accomplished. There had been certain handicaps under which they had labored, but in spite of them the work here had not been vain. He asked that disappointments and failures be forgotten. This quote from his letter of resignation gives some insight into his disappointment.

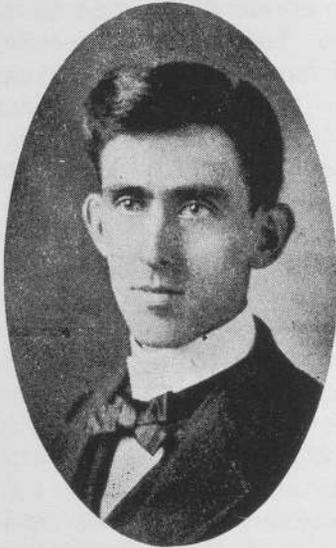
"in view of a certain report that was made current, as to the cause of the resignation of every pastor that has closed his labors, with any evangelical church in the city, during the past five years, permit me to say that, neither political nor gambling interests have had anything to do with driving me away from this place; nor have they interfered in any way, that I know of, with this church."

Attendance at services throughout the summer and fall was poor. From time to time a minister would come to hold services and in many instances was candidating. To be sure enough people were out to take a vote, the church clerk was instructed to send postal cards to the resident members, stating that a minister was coming, and urged them to attend. Because a vote on the following Wednesday, would be an action on him as a candidate. This method must have helped. One candidate received a tie vote--23 yea, 23 nay. Another received 27 yea and 9 nay; but it was noted the vote must be unanimous.

This continued until December when Rev. W. F. Fitzgerald came to minister to them a couple of weeks. The ballot vote was used and, when counted, there were 36 yeas--exactly the number present. The salary was still \$100 a month. The call was for one year at a time, with renewal at the end of each year and, hopefully, a raise.

He accepted immediately, feeling confident in the church action, and stated he would begin January 7, 1906. He, his wife Mary N. and their nine month old daughter, Margaret, came from the Riverside Baptist Church of Baltimore, Maryland. He was a graduate of Southern Baptist Theological Seminary in Louisville, Kentucky. The worship services, the business and prayer meetings all became regular and orderly, immediately.

Interesting is the notation of a letter from the



Rev. W. F. Fitzgerald
1906 - 1910

Second Baptist Church in this city, asking the pastor and deacons to sit at council on March 29 at their church, to adjust certain grievances within their congregation.

Rev. Fitzgerald was very friendly and hospitable. They always had the southern visitors in their home. They entertained all of the visiting ministers and missionaries. Mrs. Fitzgerald was always gracious in receiving them, though it perhaps was not always convenient, with children and church work to care for. The Fitzgeralds had two sets of twins while they lived in Cheyenne. Governor Brooks presented \$25 to them after each set was born.

It was during this pastorate the first Advisory Board or council was established. It was known as the Cooperative Committee. It consisted of the pastor, Sunday School Superintendent, Assistant Superintendent, President of BYPU, President of Willing Workers, President of Mission Society. The nursery was first established and the first Missionary Committee (Board) came into being. This first year was a busy year and now came the time to renew the call, which was formally carried out. An unsolicited call to the church in Pueblo, Colorado had come to him, at a much better salary, but he felt his work in Cheyenne was not complete and his personal consideration, of material interest, had to be set aside for a higher purpose.

During this second year the church authorized the Trustees' Board to purchase the property at 200 East 19 for a parsonage. The cost was \$3500 and a mortgage was assumed. The men of the church made needed repairs and put in a lawn at the church. On June 19, 1907 the one cup communion service was replaced by the newer set of individual glasses, donated by the Sunday School class of Mrs. John Fleming, Sr.

Rev. George L. White had been named successor to

Rev. Bruce Kinney as state missionary. He made his first visit to Cheyenne and returned to conduct evangelistic meetings, prior to Easter Sunday. There were baptisms, both morning and evening, of a goodly number on the Easter day, April 11, 1907.

Another faithful and dedicated member, C. P. Davis, was made Deacon Emeritus and Edith Davis, daughter of the former pastor returned to Cheyenne as Mrs. Paul Lavrants.

Rev. Fitzgerald was again given a unanimous call for his third year. He must have felt a bit of static over his neglect of writing a formal acceptance, because his letter was dated in March, and he stated it was late because he presumed that it was understood he was staying. But the church expected formal acceptance. He said it was difficult to accept work by the year, but was guided by the Holy Spirit, as far as possible.

Rev. Fitzgerald was the first Baptist minister to preach the Baccalaureate sermon for the local high school graduation. The state Sunday School Convention was held in Cheyenne just prior to the State Baptist Convention held in Laramie. Rev. S. C. Davis, former pastor, was a guest preacher on several occasions.

An outstanding milestone and accomplishment, in the life of this church, was the establishment and dedication of the first colportage wagon, #58, which was placed in service in the Wyoming area. This missionary service was dedicated on December 6, 1908 with Rev. Morton Joslin as the missionary. A colporteur is a distributor of religious tracts, books and literature. The small settlements and newly established churches along the railroad were "ripe unto the harvest" with this type of mission. Mr. John Morford, Sr. is a product of this type of ministry and that of Rev. Fitzgerald. Mr. Morford was baptized April 11, 1909 and in 1977 has the distinction of having the longest membership of anyone.

Again came a unanimous call for the fourth year of service. Rev. Fitzgerald accepted with some hesitation. In his acceptance letter he expresses his deep appreciation for the friendship and loyalty of the people, and calls upon all to an understanding with each other in the sublime work of advancing individual interests, and those of the Kingdom of God. This fourth year was one of steady growth in membership. The pastor was active in the Anti-Saloon League. He served as chairman

of both the local and state organizations. He served, actively, in the state convention of Baptists. Guest speakers were from both areas and at times Rev. Joslin, the Colporteur, occupied the pulpit.

In November, 1910 the pastor gave notice of his decision to close his work in Cheyenne at the end of the year. He was grateful for the pleasant four years, and conscious of his imperfections, and called upon the Lord to lead the church in peace and unity.

The Fitzgerald's daughter, Margaret, Mrs. C. C. Curtis of Ashville, North Carolina and her husband visited First Baptist Church in September, 1975. This excerpt from her letter which came after her visit with us, is interesting and enlightening:

"I remember seeing many Catholic sisters in long, black robes walking by; the kind and helpful policeman; a grocery delivery man who drove a horse drawn wagon about town; and a little girl with a life-sized doll, whose father owned a saloon. Because my father was active in the anti-saloon league I remember the parades and the singing of dry songs.

There seemed to be no negroes, for when we moved to Tennessee we children saw our first black people. (My mother said there was a young black boy in high school who attended the class prom and the parents were apprehensive because some of the girls danced with him.) I remember a Frontier Parade, through the city's main street, with cowboys and Indians.

Cheyenne was remembered by our family as a western town, advanced in culture, education and genuine cordiality and friendliness. We always wanted to come back for a visit.

We left Cheyenne to go to a college town in east Tennessee--Jefferson City. Years later when we lived in Ashville, N. C. my father had a letter from your pastor, Rev. George D. White.

Besides holding pastorates in Tennessee and North Carolina, my father and mother were missionaries under the Home Mission Board from 1935-1946. Father died in 1958, following my mother's death in 1953."

He preached his last two sermons in Cheyenne on December 26, and a farewell party was held for them.

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The appreciation and esteem held for him was expressed by gifts of a purse of gold and a gold watch fob.

During the pastorate of Rev. Fitzgerald a new parsonage was purchased at 2519 House Avenue. This was to be the home of pastors for over fifty one years.



2519 House Avenue - Parsonage, 1910 - 1961

The former pastor, S. C. Davis, was asked to spend a month as an interim pastor. The pulpit committee suggested calling him for full time but when the vote was taken it was only 50-50.

Chaplain Stull of Fort D. A. Russell occupied the pulpit many Sundays the next few months. A joint venture by eight churches of the city was a Laymen's Missionary Convention in March, 1910. Missionaries representing the various denominations came from India, Korea, Turkey, Africa, and China. The convention was very successful in its appeal, and perhaps is the beginning of the deep interest and support this church has continued to the present.

The pulpit committee was in correspondence with prospective candidates. Some came, some received calls, which were declined, but, finally a Rev. George VanWinkle of the First Baptist Church, South Omaha, Nebraska came. He and the church felt brought together, and when the unanimous call went to him, he accepted, with his work to begin September 1, 1910. There were two children, Dorothy and Donald.



Rev. Geo. VanWinkle
Pastor, 1910 - 1919

The VanWinkles were barely getting settled into the work when the first chapel car came to Wyoming, and sidetracked in the railroad yards at Cheyenne. It was known as "Glad Tidings" with John 3:16 printed on the outside in letters large enough to read from a distance. This car was seen many times in many different places, where the evangelist conducted services in small communities, over the state. Rev. and Mrs. E. A. Spear were the evangelists and, while in Cheyenne, they along with Rev. VanWinkle, held a revival meeting in the

church. Services of the chapel car facilities, and the evangelist, were used whenever they were sidetracked in Cheyenne. It was a novel activity for the local congregation to worship in this way. A second chapel car, "Evangel", came into service at a later date. It is interesting to note this car found it's resting place in the church at Rawlins, in 1930 when it was built into their edifice, forming the chancelry wall, a Sunday School room, a pastor's study and a church kitchen.

At the annual meeting goals were set for the next year-----increase membership by 100; Sunday School attendance at 150; church attendance to 100. Missionary zeal was promoted, as was interest in the Baptist College at Grand Island, Nebraska.

The new pastor continued an interest in the Anti-Saloon League. A national representative of the Baptist Women's Missionary Society came to speak to the women of the church on missionary work.

Church attendance began to increase. Rev. VanWinkle was sent as a delegate to the Northern Baptist Convention and to the Baptist World Alliance meetings in Philadelphia. The state had a new missionary in Rev. Hal P. Fudge who, with his wife, became a member of the Baptist Church in Cheyenne. He shared the pulpit a number of times in the absence of the pastor.

Mr. I.C. Whipple had become inactive because of

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his health, and we now read of his death in the record of February 7, 1912. This was truly a man chosen of God to be in this place. He must have rejoiced in the fact that the membership was now 243. The church was reasonably free of debt, and self-supporting. His son, W. L. Whipple had taken a place of leadership and the Lord was manifest through all the good times, and the bad times, in the 35 years of existence of the church.

A resolution pays gentle respect to this man of God:

Whereas, it has pleased God in His wise Providence to remove from us to his heavenly home our brother I. C. Whipple and

Whereas, he was a Charter Member of this church and a Deacon from its organization and has filled other offices of the church always with great faithfulness, and

Whereas, he has borne the interest of the church upon his heart and was liberal in time and means to its support,

Therefore, be it resolved: that the church has lost a true friend, a wise counselor, a faithful member, a beloved brother, and that we each one feel a personal loss in his departure.

The thirty-fifth anniversary was observed with a special program on October 6, 1912. The history of the organization was given, and promotion exercises, observed in the Sunday School, were part of the festivities. Diplomas and bibles were given to the graduating class.

There was a bit of consternation noted when no copy of the constitution could be found. A committee was appointed to draft one. After several weeks, with much revision, it was ready for a vote and was accepted.

During the pastorate of Rev. VanWinkle the four leading churches in the community, i.e. Methodist, Baptist, Presbyterian and Congregational worked together in various ways. It seems that Union meetings were popular. Each summer for several years, the months of July and August were given to union meetings. The pastors alternated in preaching and there were many visiting missionaries, evangelists and lecturers, that were sponsored by this union. There was a Home Missions Week and revival meetings, mostly with the Methodists. Community meetings were held in the Capitol Avenue Theatre, where

the people were exposed to social problems involving White Slavery, Temperance, Anti-Saloon speeches, Prohibitionists, and the National Reform Society speakers.

The people of the church were petitioned to support the prohibition measure before the United States Senate. An aggregation of noted men, including the ex-governor of Indiana, called the Flying Squadron, lectured in the Capitol Avenue Theatre on prohibition measures. These drew good crowds.

The pastor and the deacons were taking a serious look at the membership roll. On April 2, 1913 forty names were submitted to be erased from the books. "we make the recommendation for the following reason: The above names appear on our records, and the people do not respond either in person or by letter and do not support the church in any way and, we feel that it is for the best interest of the church that we have a live membership."

Immediately following this erasure a joint revival meeting was held with the Methodists. The result was an addition of 36 to the rolls--24 by baptism and 12 by letter.

Cottage prayer meetings were held in the mornings and the pastor, serving as president of the state convention, was kept busy away from the pulpit. Guest speakers helped fill the gap, and everyone seemed to be happy.

At the annual business meeting in September, 1915, it was noted the organ needed repairs. Apparently the bellows had been operated by hand power. It was now voted to procure a motor as a propelling power. New registers were needed over the furnace, and the old gas light fixtures were turned over to the Brotherhood for disposal. The bulletin board was replaced and a committee of women was appointed to attend to "securing household necessities for a destitute Baptist family."

A Men's Brotherhood was organized in 1915. They had national speakers come to fellowship with them and, at one time, agreed to do the custodial work in the church to save expenses, as well as to be of service. The church began taking a communion offering and designated it to benefit the Ministers and Missionaries Board, a retirement system. This practice was maintained for many years.

For two years, a mission Sunday School had been con-

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ducted in the Park Addition area. Mr. Dubois, the architect, offered a building that could be used as a chapel. This Sunday School averaged 44 in attendance. Financial struggle began making it hard to continue so in March, 1917 it was discontinued.

Rev. VanWinkle led in evangelistic meetings. Cottage prayer meetings preceeded the campaign. "Great many souls were saved and a great many wandering souls were brought back to the Kingdom."

Mrs. E. H. Murphy (Edna), Mrs. B. E. Dittman (Dolores) and Roy Cotton are products of these campaigns, and have maintained their membership for over sixty years.

A vote of confidence was made to the continuing relationship between pastor and members, and one Sunday a stirring message was given to inspire the young people to consider full time Christian service. Two went forward---one, Ralph Moyer, a Bible College student in Denver and the other, Hazel Bell, a candidate for Missionary Training School in Chicago. Later, Ralph Moyer was licensed to preach while he was attending Moody Bible Institute and was serving small churches in that area. On September 2, 1923 he withdrew his membership--he was occupying a pulpit as a pastor.

The choir had improved considerably, and was being used in many ways. The faithful lamented the small attendance at prayer meetings, during Frontier Days. And the exterior of the building was showing delapidation. Joe Grainger was in charge of investigation and presentation of the plans for repair.

Mr. A. S. Jessup and his wife had come to Cheyenne; he was to be superintendent of schools. They were active Baptists and immediately brought their letters and became involved in the program. He was asked to be Sunday School Superintendent and each report he gave, for the next two years read, "growing and flourishing."

Wm. L. Whipple had been very active taking over where his father had left off. He and his family moved to Seattle. This was a real loss to the church. In March, 1917 there had been an epidemic of scarlet fever which closed the public gatherings, including the church. Now the flu epidemic hit, closing everything, for the three months of October, November and December, 1918. This must have been discouraging and on December 3, 1918 Rev. Van Winkle tendered his resignation to take effect January 1, 1919. They went to North Omaha.

For the next two months the church made use of Rev. J. G. Ross, YMCA director at Fort Russell. He filled the pulpit on a number of occasions with "full remuneration" and the morning attendance averaged about eighty. There were new leaders appearing on the scene. Oscar Stanfield who joined the church twenty years previously had been active as an usher, president of BYFU, and collector on the finance committee. He was now church clerk, a trustee and taught a Sunday School class of boys. A. S. Jessup, superintendent of the public schools was chairman of the pulpit committee and Sunday School Superintendent. Wesley Law was president of Men's Brotherhood and head usher. Mrs. E. S. Johnston was president of Willing Workers and Joe Grainger was moderator, trustee and deacon.

Willing Workers came into being in 1898. Mrs. E. S. Johnston was it's capable president until 1919. This organization was the backbone of the church. They worked the hardest, put in the most time and could be depended upon to get a job done. They did the visiting among the members, They raised funds through bazaars, election dinners, etc. They were well organized and appeared to enlist new members for their organization. It was in the late 1930's they voted to disban as a working group and, instead of raising money for various projects, they planned a Harvest Festival in which each was to bring a thank offering. A Missionary Society was organized which became more of a study group, with work projects directed toward the needs of missionaries and fellowmen. The Women's Mission Society is now called American Baptist Women and in 1977 is still holding the annual Fall Festival in November, with a thank offering taken to support the mission projects. World Wide Guild, an organization for girls with its objective of getting the young women interested and involved in missions was organized in 1919. Many of the ladies of today, involved in missions society, had their interest created in this program. Many fine women were challenged to work with the girls and perhaps Mrs. H. J. Engleman, now of Vista, California, is the most beloved.

The pulpit committee presented the name of Rev. Bruce Jackson of Bismark, North Dakota as a candidate. There was much discussion relative to increased salary and finally a ballot was taken. The call was unanimous. He accepted and arrived on the field March 15, 1919.



Rev. Bruce E. Jackson
Pastor, 1919 - 1923

He was an organized person; positive in his approach. Changes in some areas became evident and additions to others gave strength and encouragement to the whole program.

The membership directory was revised immediately; a welcoming committee was appointed---- two for morning service and two for evening. New hymn books were recommended and the boys from Mr. Stanfield's Sunday School class were given the task of caring for them, by handing them out and gathering them up and putting them in their bookcase after services. The business meeting which had been held once

a month, for years, became a quarterly meeting.

Rev. Jackson made some strong recommendations which were adopted: fifteen new members in six months; close the church year with all bills paid and money in the treasury; careful canvass of members not contributing to missions, urging them to give; 150 calls on strangers and non-active members to enlist to service; earnest effort on allied societies and organizations to gain new members; and at the same time examine their rolls so that each name will stand for someone in good standing. An Honor Roll was established for those men in the service of their country who were members of the church.

The Northern Baptist Convention met in Denver in May, 1919. Three delegates were sent. They were so bold as to pledge for the Cheyenne church to purchase an automobile for use in missionary work in northern Wyoming. The cost was \$700 and the church ratified their action. And here we have another first! A committee of three was appointed to investigate ways and means to help the pastor purchase an automobile. The pastor's salary was

raised to \$2100.

Church membership was now 287. The annual meeting was well attended with 126 present. Discussion was begun on a church building expansion and improvement. It was necessary to enlarge the present house of worship because of increasing Sunday School attendance and the church's involvement in Boys Scout work. A building campaign was launched in June, 1920 and the amount pledged was \$40,000.



First Baptist Sunday School - 1921
L. T. Randolph, Superintendent
Bruce E. Jackson, Pastor

Building funds were slow in coming in. The trustees were instructed to borrow from the bank so construction could begin by May, 1921. This was accomplished and construction of the addition and remodeling of other areas was on schedule. The Sunday School enrollment went to 321. There was a lot of activity and everyone was involved in raising funds, from the organizations within the church, to apply on the building fund. Dedication was scheduled for January 1, 1922.

The dedication service was well attended. Every-

one was delighted with the improvements and the addition. One major change was the making of a gymnasium out of the lecture room. Excellent use was made of it---especially by the young people and the Boy Scouts. It became a large dining room and the 1922 annual meeting with 150 in attendance was held there. The Sunday School was very active and had an average attendance of 270 for the year. The financial situation was quite good but ran into trouble when the unfaithful didn't pay their pledge and the faithful paid theirs, then contributed no more. A strong campaign at this time soon had this situation under control.

Pastor Jackson was recognized for his ability and on one Sunday evening he preached to a capacity crowd with this notation in the records: "Pastor's excellent sermon holding the audience profoundly."

The year progressed very actively but on December 13, 1922 the Rev. Bruce E. Jackson resigned effective February 1, 1923. He said the four years had been rich with blessings. He had many friends which he cherished. He appreciated the very fine work force within the church but he felt there was a restlessness among them. The four years had been strenuous for all and so much had been done, under pressure. So much emphasis had been placed on the Sunday School and on boys work that he felt a new leader could rally emphasis on other phases that had been neglected. He had two calls---one to a church in Milwaukee and the other as Superintendent of Missions in the Western States under the Home Mission Society. He took the latter and had headquarters in Salt Lake City. He went on to an executive position in the Northern Baptist Convention as head of Field Division of Council on Finance and Promotion.

The regular services, business meetings and prayer meetings continued on schedule. Some visiting speakers and one candidate, who was turned down, made appearances. A. S. Jessup acted as moderator and handled everything in a businesslike way. He was also chairman of the pulpit committee and on Sunday, March 11, 1923 Rev. H. R. Moorman came from Paris, Missouri to candidate. He stayed into the following week for prayer meeting, and spoke again. The next Sunday a special business meeting was called for the purpose of voting on the calling of Rev. Moorman. When the 85 ballots were counted there were 85 yeas. He accepted immediately, coming very



Rev. H. R. Moorman
Pastor, 1923 - 1928

very highly recommended by the church in Missouri, and arrived on the field May 1, 1923. He was plunged into brisk activity immediately because the Rocky Mountain Women's Home Mission Society and the Wyoming Baptist State Convention were meeting in Cheyenne at the time of his arrival.

The size of the membership and the increased attendance in the worship service made it apparent that needed changes should be made to the constitution, especially in the area of Deacons. Four deaconesses and four junior deacons joined the six deacons on the Board and duties were assigned.

Rev. Moorman instituted a Vacation Bible School beginning June 18 and continuing for six weeks. It was an experimental venture and highly successful. The beginning attendance was 81 and then increased largely. Vacation Bible School has been a continuing program in the church with the average attendance that first year of 91 increasing to about 300 currently.

Miss Lillian Blamey had been organist for three years and now resigned. Later H. Ambrose Kiehl became the organist and music director. The music department grew with many accolades given to him for his fine performance with the choirs, solos, etc. Miss Dorothy Hale became organist in September of 1927.

It was at this time that Mrs. Chester Haug (Miss Lulu Child) joined the church on her statement of Christian experience. This was the beginning of her long and faithful service and that of her family.

One can never say First Baptist Church was not involved! In February of 1924 the Order of Ku Klux Klan attended services in a body and later gave a donation of

five new \$10 bills. The next week they held a memorial service in honor of the late President Woodrow Wilson. They also presented a resolution expressing their interest and cooperation of law enforcement, in their effort to curb lawlessness in the city, But the church never lost sight of their main purpose of winning lost souls to the Lord.

James and Sylva Harper had joined the church coming from Laramie. He became Sunday School Superintendent soon afterward and she became an active worker in the Sunday School and the Women's Mission Society. She planned a Christmas Eve program that was outstanding. It was a Missionary Outreach and many organizations of the church took part, using drama and music. Cecil and Bertie Harper joined the church in August, 1924 and immediately began a service that was to last a lifetime. Our own Earl Harper is their son. Earl and Helen Harper with their six children are a lovely and talented family. Together they have given many years of capable, dedicated and devoted leadership within the church.

April 12, 1925 was Easter Sunday. A special emphasis had been placed on evangelism in the Sunday School and Decision Day was planned for Palm Sunday. Forty two came forward expressing a desire to follow Christ. Fourteen were baptized on Easter morning and eight young people were baptized on the evening.



A series of sermons in the next few weeks on "Obtaining our Rightful Heritage" was received by large audiences which helped guide the new converts into a closer walk with God.

One senses the magnetism in Pastor Moorman. He drew large audiences and when he asked for some vacation it was granted; but the record tells us how happy they were to have him back. He always came back with renewed strength and enthusiasm. Almost every entry in the record relates "fine attendance," "Good spirit", "wonderful sermon," "splendid prayer services."

He had unique ways of presenting the Bible truths. One was a "Stewardship Court". Members were divided alphabetically, with an attorney for each side. The pastor acted as judge. There was a Clerk of Court and a Bailiff. Proper jurors were in place and evidence and witness was presented by those who had studied assigned chapters of scripture, memory verses, lesson book and other books. When one side won, the other side appealed and worked harder. The final session of this court included testimonies. Everyone agreed they had profited deeply in their own stewardship.

At the annual meeting in September, 1925 the membership was 379.

First Baptist Church joined with four other protestant churches to be led in an Evangelistic Campaign by the Harper Evangelistic Party. It was to precede Easter so began February 28 and closed March 28, 1926. A tabernacle was erected on 19th Street east of First Baptist Church. Men of the congregation helped men of the other churches in the erection. The gymnasium of First Baptist became the dining room for meals served these men. The cooking and serving being shared with women of the other churches. They served about sixty-a "happy appearing group of men in a splendid fellowship." A. K. Harper was the evangelist, Mr. Barbee was business director and Mr. Mitchell was the music leader. A nursery was provided at the Baptist Church. The Rev. Harper visited the Sunday School where many decisions were made. The clerk's record states:

"all of our people entered into this campaign wholeheartedly. Many joys came to us as we followed under the direction of the business director, the evangelist and our own minister. Local ministers worked faithfully with their

own congregations. The spirit of the united effort brought about some things almost unbelievable."

Easter Sunday, April 4, 1926 had a record breaking attendance both morning and evening. When the invitation was given 114 who had made decisions and wished to join the Baptist Church came forward. Baptismal services were held all week to avoid congestion and on the following Sunday 114 came for the right hand of fellowship. What a tremendous experience! In three months, January 1 to Easter, April 4, one hundred seventy seven had been received into the fellowship of the church. How thrilling to a pastor to have so many at the midweek prayer and testimony meeting that the meeting had to move to the auditorium!

The next year passed quickly, and in March, 1927 a committee was appointed to arrange for the observance of the 50th anniversary of the First Baptist Church. A new church clerk had been elected and the entries in the record book become more terse. Brief statements indicate admissions and dismissals during the summer and other routine affairs taken care of as per schedule.

When the fiftieth anniversary came, observances were held all week----the theme being "Our Golden Opportunity." Addresses were given by A. S. Jessup-- "This Church a Force for Community Betterment," Governor Frank Emerson "The Church and Politics," Joe P. Jacobs "State and National Convention Activities," and W. F. Ripley, State Director of Religious Education, spoke on "Progress of the Church in Past Fifty Years." (Mr. Ripley was known to young people who went to camp as Daddy Rip). There was a fine musical presentation.

September 21, 1927 was on a Wednesday. That evening there was a banquet. The program included a paper on "History of our Church" by Frank H. Allyn, and letters of greeting and reminiscence from former pastors and members. The annual meeting was conducted. The evening closed with a thanksgiving service. The anniversary offering was \$486.

The proposed program for October, 1927 to October, 1928 was an impressive one. The motto was "Others as Well as Myself". It became personalized as members made others feel at home in the church; witnessing so others may know and appreciate our Master; and enlisting others to find enjoyment in a specific task.



Gov. Frank C. Emerson

Frank C. Emerson was named State Engineer in 1921. He became a real guardian over Wyoming water rights in the Colorado River tributaries. He was elected governor in 1926 winning the election over Nellie Tayloe Ross. He gave much of his time to reclamation matters in which he was an able engineer and lived up to his reputation as a business man. He had concern for a secondary highway system for Wyoming and worked hard to promote efficiency and economy.

Mr. and Mrs. Emerson joined the First Baptist Church June 5, 1921 coming by statement of Christian experience. He soon was named to the Trustee's Board replacing Mr. E. S. Johnston who was retiring from active service after long and faithful service. Mr. Johnston was named an "honorary" member of the Board.

The music committee was the first place of a long and faithful service of Mrs. Emerson. In December, 1924 she gave a report of her interest and work among the Japanese women of the city. She, along with other women of the church, began their work by teaching the Japanese women the English language, singing hymns and the National anthem. This was the beginning of her tremendous relationship with these people. Through her influence three Japanese ladies were won to the Lord and were baptized April 19, 1925. Christianity among the Japanese people in the city had its beginning here. Mrs. Emerson was in the middle of this effort, even to opening the Executive mansion for the purpose of ministering to them. Mr. Emerson gave most of his time to serve on the Board of Trustees. It was a real loss to the church, as well as to the state, when he fell ill of influenza during legislative session and died of pneumonia February 18, 1931.

It was on April 4, 1934 a letter of dismissal was granted her and her three sons, Frank, David, and Eugene, to unite with the First Baptist Church of Laramie.

She remarried and continued to be active in the church. Jean Emerson Grothe died March 13, 1976 at the age of 91.

E. W. Adolphson (Evar) became a baptized member in April, 1926. One of the first positions he held in the church was that of treasurer. He married a Baptist girl, Jessie Kinnear who had been a very active young lady. Together they gave many years of service. His dedication as a trustee and a member of the Building Council during the time of construction of our present building cannot be measured. His quiet, steady guidance is to be exemplified. Jessie Adolphson showed capable leadership in Sunday School, Women's Mission Society and on many committees. She was stricken and confined to her bed for a number of years before her death in 1974. Even then she was a fine example of devotion to her Lord and concern for the Church.

We learn now, that soon after the Moormans arrived in Cheyenne in April, 1923, Mrs. Moorman was stricken with an illness that made her an invalid, confining her to her home. Rev. Moorman was commended upon his care and devotion to her. Everyone was saddened when she died November 7, 1927. The Cheyenne Ministerial Association conducted the funeral services and the Trustees of the church were casket bearers. A resolution of esteem and sympathy was written. The people marvelled at how he could have directed such an active program at the church and at the same time given such devotion to Mrs. Moorman. Those in the church today, fifty years later, still marvel at this dynamic man.

The year following Mrs. Moorman's death was one of steady growth. The pastor took a leave of absence and guest speakers occupied the pulpit. New Hymn books were purchased and a sufficient number of better, old books were given to the Second Baptist Church. \$1000 was again pledged toward Missions.

Rev. Moorman's parents of Missouri spent a considerable amount of time with him and his two children. They must have endeared themselves to the congregation because a farewell reception was held for them with over a hundred people attending. A quartet from the Second Baptist Church sang and gave readings in honor of the occasion.

At the end of August, Rev. Moorman felt that duty called him elsewhere and presented his resignation effective October 1, 1928. The first motion to accept

the resignation failed. After discussion by him as to how he felt, many especially the young people, were too attached to him as a person and they needed to look to the Lord. He felt it would be best for all concerned for him to leave. The second motion was accepted.

During Mrs. Moorman's illness her twin sister, Esther, came to care for her. She managed the household of a busy pastor and cared for the two children who were quite young. She loved the children and they adored their father. A fondness grew between the pastor and Esther and in a few months they married. This action was not without criticism. Although happiness had been restored in his home the criticism seems to have taken the "heart" out of his ministry here.

His final sermon on September 30, 1928 was preached to "packed auditorium", "exceptionally large audience", "both auditorium and gymnasium (overflow room) filled to capacity". He left Cheyenne, bearing good wishes of hundreds of friends, to go to Boise, Idaho.



First Mrs. Moorman



Second Mrs. Moorman

Rev. Moorman visited First Baptist of Cheyenne on the occasion of its 90th anniversary as guest speaker. He lives in retirement at Billings, Montana. The following letter was received from him March, 1976 when communication was requested in honor of our 100th anniversary:

The Cheyenne Story

"In the year of 1922 there was a nationwide railroad strike and when we arrived in Cheyenne, 1923 the results of that strike were still keenly felt. There was an indebtedness on the church property, the payment of which was of deep concern. Many had paid what they had pledged, thinking that this would liquidate the debt incurred, only to find that, because of the failure of others to pay their pledge, the total debt had not been paid. In order to save the situation we lumped everything together and designated it "for the Kingdom of God." To further complicate matters, a \$3500 hail-storm hit the area. But we came through with flying colors without missing a single payment.

In 1924 Frank C. Emerson was elected Governor of the state. He and Mrs. Emerson were towers of strength in our church. Governor Emerson is the only man in my over 50 years in the pastorate who ever called, when he learned it would be impossible for him to attend a church service, to tell me that he was sorry that he would not be able to be present. Even during the busiest day in the Governor's office he called me again and again.

Through the death of a little Japanese mother, two small girls were taken into the home of Mr. and Mrs. Frank H. Allyn. Through this contact we were able to organize an Americanization work among the Japanese women residing in Cheyenne. Our women did the work and what satisfying work it proved to be. I cannot remember the number of those enlisted but it was sizeable. Mrs. Emerson was in the middle of this effort, even to the point of opening the Executive mansion for the purpose of entertaining our new friends.

During the period of the Cheyenne pastorate, Mrs. Moorman was a helpless invalid for much of the time. The memory of the understanding and tender mercies of so many in the church family until the day of her death has ever been a sacred memory in my life. But during the time of her illness, even with my added load, we were able to do what often seemed to be the impossible because a knowledge of the many who cared. I have always considered the Cheyenne pastorate one of the most fruitful periods in my life as a pastor.

Our work with children and youth has been a bless-

ed memory. It may be a surprise to some but one year, late in my pastorate, I was asked by a group of some outstanding men in the community to attend a meeting in which they hoped to pick a successful candidate for the office of Mayor. I was asked to become their candidate. When I asked them why they thought I had a chance the reply was, "your hold on the children and youth of the community will assure your success." I thanked them for the compliment but told them that I would rather be the pastor of the First Baptist Church than the mayor of the city. And I meant every word of it.

I have ever been thankful for the years of service in Cheyenne. Your devotion to Christ and His church has ever been the source of my greatest joy. God bless you one and all."

In the weeks that followed the departure of Rev. Moorman the pulpit committee with A. S. Jessup as chairman was active. The pulpit was occupied by visiting ministers, such as, S. P. Vaugh, President of Colorado Women's College, Rev. C. D. Tingley, former pastor, Rev. J. B. Lutz, Director of Wyoming Children's Home and Ensign A. Pitt of the Salvation Army. Prayer meetings continued and were conducted by different members such as, Oscar Stanfield, J. Mason, F. H. Allyn and others.

Mr. and Mrs. Cecil Coon arrived in Cheyenne in 1925. Their family became a part of the church immediately. Mr. Coon served as deacon, sang in the choir and was on the Building Council. Mrs. Coon gave of her time to the women's society work and social committee preparing and serving many meals at church functions. Their son, Donald, and Mary Jane Haines were baptized, as youngsters, on the same day in 1929. Their subsequent marriage and continuous service within the church in various capacity gives the Coon family a devoted and dedicated service for over fifty years.

Rev. Edwin A. Bell and family arrived on January 16, 1929 from Kalamazoo, Michigan to take charge of the pastorate. He was not new to the state of Wyoming. From February, 1922 to October, 1924 he had been pastor of the Baptist Church at Thermopolis.

It is difficult to put one's finger on any one incident that was of outstanding interest. Services were as usual. Many people came expressing a desire to be baptized and to become members of the church. Dedic-



Rev. Edwin A. Bell
 Pastor, 1929 - 1934



FIRST BAPTIST CHURCH TEAM
 Cheyenne Sunday School Baseball League
 City Champions, 1932
 Back row: Wm. Cook, Coach; Crist; Fowler; Betts;
 Turner; Petty; King; B. Large; Wm. Large, Coach
 Front row: Cook; Cook; Heath; Bentson; Bailey;
 Oslund; Large; Norman King, Manager

tion of babies was instituted and continues as a part of the program of the church.

The pastor was receiving a salary of \$3000 and the budget of \$9500 was adopted. The Missions Budget was \$1200.

In the summer of 1930 real concern was shown over the deterioration of the exterior covering of the building. The trustees consulted Mr. Dubois, the architect, who recommended the use of shingles. Cement or brick was too expensive. \$5000 was borrowed which would also allow for some needed repairs in other areas. It was their pleasure to find the exterior sheeting in good shape leaving them with extra funds. The gymnasium was redeccorated.

The year 1930 came to a close with a New Years Eve program of pictures, lectures and a candlelight service. After more than fifty years the church fiscal year changes from September 30-October 1 to April 30-May 1. The Sunday School attendance remained very good. The average for 1931 was 294. This was the year Mrs. Martha Wellnitz, the mother of Dr. Paul Emerson died. "a life whose place will be hard to fill" is recorded in the church record.

The economic situation worsened. It was depression time! The key words "Press On" became the challenge. The coal bill, the telephone and water bill had to wait while they gathered enough to repay the loan. The custodial work was done by volunteers and the organist agreed to be of service without pay. The pastor was given a rising vote of thanks when he offered to forego a month's salary payment so that the loan could be paid. The pastor's salary dropped from \$3300 in 1931 to \$2500 in 1933-34 and \$2400 in 1934-35. The Willing Workers were observing their 56th anniversary as an organization. These good women worked harder than ever to provide funds for these depression times.

Rev. Bell had endeared himself to the members but on June 10, 1934 he announced his resignation to take effect September 1. The financial situation was the only problem. And this was true over the entire United States.

The Bells moved to Boulder, Colorado where he pastored until October, 1938. Rev. Bell was asked to reminisce in behalf of the Centennial observance. He writes:

"I was born in Chicakmaugua, Georgia, August 15,

1894 and lived in Georgia until my graduation from college. My college undergraduate work was at Mercer University, Macon, Georgia and my theological training at Andover-Newton Theological Seminary. My wife was a student in Wesleyan College in Macon at the time I was at Mercer and this is where we met. She passed away in Sanford, N. C. in August, 1973. I have one daughter, Mrs. Theresa B. Danielson, and three grandchildren.

My services as a pastor were with the First Baptist Church at Thermopolis, Wyoming, Portage Street Baptist Church, Kalamazoo, Michigan, First Baptist Church, Cheyenne, Wyoming, First Baptist Church, Boulder, Colorado, Representative for the American Baptist Convention, Midwestern Area, 1938-1943, Representative in Europe for the American Baptist Foreign Mission Societies October, 1943 to May, 1960.

I have difficulty in putting my finger on any one incident of outstanding interest during my service in Cheyenne, unless it was our total experience during the depression of the 1930's. Those were days of tension and difficulty. I served as a member of the Mayor's Relief Committee in the effort to see that no one went hungry in the community. The experiences of those days brought us all closer to each other. While I had exceedingly happy relationships in all of the churches I served, I think the people in Cheyenne were somewhat closer to me than in the other churches. For some reason the pastor seems to have a larger and more intimate place in the families and lives of the people in the church there than I think is usually the case. I shall always cherish the memories of our days in Cheyenne as among the sweetest of my life."

Rev. Edwin A. Bell lives in retirement in Evanston, Illinois.

Again the pulpit committee was activated. It was difficult if not impossible, because of financial reasons, to travel. Candidates could not come and the pulpit committee could not go so they relied on resumes'

and recommendations from state and national offices. On this basis Rev. H. A. Bolle of Chanute, Kansas was called. He accepted and arrived on this field October, 1934. He had a wife, Mabel, and two daughters, Flora May and Margaret Louise. Margaret later became Mrs. E. L. Prine. She lives in Laramie and has taken a place of leadership in the Baptist work of the state and the national conventions.

A full program was immediately underway. Through an Every Member Canvass it was hoped to reach many who were not contributing in either service or financial ways. It was hoped they might become involved to help alleviate some of the struggle to survive. The pastor had come for a salary of \$2000.



Harry A. Bolle, Th.D.
Pastor, 1934 - 1939

Dr. Gordon Seagrave, an outstanding medical missionary to Burma was a guest speaker. Dr. Seagrave, later, was to play an important part during World War II in the construction of the Burma Road. A book in the church library, Burma Surgeon, is a story of this man's

There appears to have been a steady growth, with no special incidents. An improvement in the financial situation is evident, at least for a month by month existence. But the large debt still remained.

A revival meeting late in 1935 added many to the rolls, and 1936-37 became quite progressive.

Dr. Bolle was named Dean of Camp at Camp WYOBA on Casper Mountain. He took young people of the church and taught large and interesting classes in drama. In the fall they participated with other churches in a Bible Conference directed by Rev. H. Halley. Five young men from Wheaton College presented a recital following by a reception in appreciation of their talent.

missionary work in Burma. During Rev. Bolle's pastorate the church had occasion to hear national leaders in the Baptist Convention. Rev. George Pitt Beers, Executive Secretary visited here. Dr. Harry Openshaw, a retired missionary to West China was a guest. Dr. Earl Pierce came on a stewardship mission. And there was a Stewardship oratorical contest conducted.

Dr. Bolle, apparently had a talent and flare for drama. A pageant "Gloried Giving" designed to "put Christ back into Christmas," was very successful. Later he directed a play "The Color Line" given by the high school young people. This was a stirring presentation revealing the need of a closer Christian fellowship with God's children regardless of race and color. And again, a modern religious play presented by the young people "The House On The Sand" was received by a large audience. It was, also, presented to the extension Sunday School at Granite Canyon.

In 1937 a sizeable number of young men from Fort Warren, formerly Fort D. A. Russell were bringing their church letters. First Baptist Church has been church home for many young men in the service of our country while stationed at Fort Warren, later known as Warren Air Force Base.

All church socials and men's fellowship dinners were well attended and declared "delightful" and "inspirational." Children's programs and cantatas were part of the Christmas and Easter festivities.

Mrs. Dora F. Dubois, the former Dora Slack, wife of Wm. R. Dubois, died as the result of an auto-train collision in west Cheyenne. She had been a member of the church over forty years and this accident was a real shock to the church and community.

Rev. and Mrs. George Rose, talented musicians and preachers held a three week evangelistic campaign. Thirty nine were received as a direct result of the Rose meetings. This revival was such a blessing and the Roses' were long remembered for their ministry.

Dr. Bruce Jackson, former pastor, and now director of Field Activities of the Board of Finance and Promotion of the Northern Baptist Convention was a visitor. A reception was held in his honor and many renewed their acquaintance with him.

The gymnasium was no longer used as such. A plan to remodel, making it a two story unit--lower floor to

be dining hall and overflow and the second floor made into Sunday School rooms--was presented. Much discussion ensued. \$2500 was allowed for the renovation with building fund pledges to cover the cost. The vote carried by a large majority and the work began. Dedication of the new and enlarged area was held October, 1938. There was enough money to improve the kitchen and to paint the exterior of the church.

A union Sunday School had been organized at Engleside (Horse Creek) 38 miles northwest of Cheyenne. Eighteen young people from the Baptist Church conducted the meetings there.

Miss Dorothy Hale was now the capable organist and Carlton Lathrop was the choir director. Mr. and Mrs. Dan Duerksen were faithful members of the choir at that time and have continued in this service for over forty years.

The financial situation had improved considerably and \$1100 was given to Missions. The church year 1937-1938 had a remarkable growth testifying to the fine leadership of Dr. Bolle. One hundred seven were added and thirty were dismissed. It appears there were some members who joined other churches without withdrawing a membership letter from First Baptist. The Board of Deacons was instructed to investigate such procedures. The total membership April 30, 1938 was 992.

Sadness came to the Bolle's. Their daughter, Flora Mae died August, 1938 at Ottawa, Kansas. She was about fifteen. The members of the church were touched with sorrow for the family.

Rev. H. R. Moorman, former pastor and now of Billings, Montana occupied the pulpit August 21, 1938. This was a happy occasion for those to whom he had ministered.

"Men and Missions" became a state program and the local church became involved. James Harper was director of the local organization and Oscar Stanfield became chairman of Laymen's Work in Wyoming.

The tie to the early day history of First Baptist was severed when word was received of the death of W. L. Whipple in California. He was the son of one of the founders, I. C. Whipple. A resolution was written and filed.

On March 1, 1939, Rev. Bolle tendered his resignation to take the position of Executive Secretary of Wyo-

ming Baptist Convention. It had been understood for some time that he was considered for an executive position here or on the west coast. His friends were happy he would continue in the growing work of the state.

The Cheyenne church had a marked increase in membership in his four and half years of service. He led the church in an extensive remodeling program and he had taken part in Civic affairs. The Bolles continued to make their home in Cheyenne.

Chaplain de LaVergne of Fort Warren became part of the activity of First Baptist. He offered to supply the pulpit and take over the duties of a pastor for the summer or until a permanent pastor came.

A pulpit committee was activated and during the summer two prospects came but were turned down. On August 13, 1939 Rev. George D. White of North Platte, Nebraska brought the message both morning and evening. Everyone was impressed with this young man's messages and the pulpit committee immediately recommended him to the congregation. The vote was unanimous and they offered \$2200 plus \$50 convention expense. The Chaplain was a bit more cautious. He was highly in favor of Rev. White but he questioned the church's ability to commit themselves to the salary. The treasurer reported the increase during the summer was favorable so the call was made.

Chaplain de LaVergne closed his work as temporary pastor at the end of August. Two hundred attended the reception in his honor. In the receiving line were Dr. and Mrs. H. A. Bolle, now State Executive Secretary and Rev. and Mrs. J. A. Nordstrom, the state's colporteur missionaries.

The letter of acceptance from Rev. White came early in September. He would arrive October 12, 1939. Little did they know that he would become the pastor with the longest term of service. His first sermon on October 15 was "The Church of My Dreams." For thirty two years this was his message with some variation, on the anniversary of his coming. His family included his wife, Helen and their four year old son, Donald. Mrs. White's mother, Mrs. Ada Hasselblad also made her home with them. There was a large attendance on their first Sunday, and on Wednesday of the following week there was a welcoming reception attended by a large number.

Rev. White was immediately plunged into activity.

A Convocation had been scheduled at First Baptist to bring about a unified program for Wyoming Baptists. National speakers brought stirring messages.

Fine spirit and good attendance was a part of the program leading into the Christmas season. Music was broadcast from the church tower. The cantata on Christmas eve with Dorothy Hale at the organ and Alvin Wade playing the violin, was well received. The New Year's eve Watch Night service had become a tradition and this year was meaningful, closing the old and welcoming the new year with communion and singing "Blest Be The Tie That Binds."

Alvin C. Wade and his father, Alvin N. Wade were baptized at the same time in April, 1927. This began a faithful service lasting a lifetime. Alvin C., talented on the violin has served in many capacities, i.e. deacon, trustee, Sunday School teacher and superintendent and on Steering Committee of Building Council. His wife, Helen, has been faithful within the women's mission society and currently serves as Sunday School secretary.

The challenge of the new year was the building of a strong church program, both physical and spiritual. The new pastor's ability to organize and execute became evident. Needed repair both within and without the structure was begun. The auditorium was redecorated. New Hymn books were ordered, and everyone was urged to read Baptist literature, especially the Missions magazine. A new floor had to be put in the coal room at the parsonage and the janitor's salary went to \$50.

A Missions Study on "World Friendliness" with an average attendance of 99 was conducted. The pastor, Mrs. A. C. Mortensen and Mrs. Walter Hardy taught the classes. There were pre-Easter services during Holy Week with visiting pastors. Constitutional changes were needed to meet the present program of the church. Ninety nine names were dropped from the membership roll. Dr. Paul Emerson who had retired from years of medical work in pediatrics at Boston Children's Hospital returned to Cheyenne.

Guy and Ruby Williams came by letter from Arkansas and Otis and Marie Holmes became baptized members. Z. L. Bush had been an active member for a few years as had Mr. and Mrs. Chester W. Haug. These, now became very active and through the years all have served in

many and various capacities.

The first year of Rev. White's pastorate closed with a marked improvement in many areas. He expressed his appreciation to the members for their cooperation and effort and a rising vote of thanks and confidence was extended to him for the splendid work he had done. His salary was increased by \$200 for the year.

The new year continued to show progress. A roll call Sunday was established. November became Loyalty Month, and Holy Week services continued with communion services and candle light services on Good Friday. Bible conferences, church officers conference, Association Conventions and Gospel teams were part of the program.

Mrs. A. C. Mortensen (Mabel) became a member of First Baptist Church in 1931. Her husband, Axel, became a baptized member in 1940. Mrs. Mortensen became very much involved in Christian Education. She taught a course for prospective teachers. Later she was elected Sunday School Superintendent and after that she felt led to establish a Business and Professional Women's class which she taught for over twenty years. She conducted neighborhood Bible classes and was president of Women's Mission Society. She has been a strong leader, capable in many areas and is still having visions for the work of the Lord. One of their four children, Joe, was called by God to serve and is now a pastor at Midland, Michigan.

Easter Sunday, April 13, 1941 was a memorable day. At the close of the morning services 65 percent of the church supporters laid their pledges on an open Bible as a climax to a consecration service. When the church year closed on April 30 it ended "with all bills paid and a small balance in the treasury." One senses the joy felt over this accomplishment because the above statement was recorded in capital letters.

It became apparent with the increased activity and the extended program of the church that an assistant to the pastor was needed. Pastor White was in contact with Ted Bradley, a student at Moody Bible Institute. Mr. Bradley was a tenor and sang over Radio WMBI in Chicago, He was offered \$75 a month and living quarters. He arrived on September 1 and became director of music and worked with the young people. He left a year later to enter Dallas Theological Seminary. Later he became established at the Multnomah School of the Bible in

Portland, Oregon. His death occurred in 1968.

In May, 1941 Rev. White received the honorary Doctor of Divinity degree during commencement exercises at Northwestern Evangelical Seminary.

Gospel Song Festivals, Christian Life Conferences, Radio Music Ensembles, Brass Choirs, and Trombone quartets were part of the activity. A week of Spiritual Defense Campaign was conducted at the Frontier Pavillion for the selectees at Fort Warren. Leonard Eillers, Cowboy Evangelist, was the speaker. Dawson Trotman, originator of Navigators came with a gospel team and missionaries, Anna Root, China, and Arcola Pettit, Philippines, were visitors.

In the fall of 1941, the Clarion, a bi-weekly news letter featuring church activities and fore-runner of the Call, was established. It was at this time Mr. and Mrs. R. Lynn Harper brought their letters from a church in Nebraska and became very active members serving in various capacities for many years.

By November world events were being discussed. The pastor's remarks, that are recorded, set the feeling that the church must hold. "We are identified with the entire Christian Program regardless of how it might temporarily be affected by world events." Pearl Harbor occurred within a month which affected many of the members.

War or no war, the mission of the church must go on. Dr. White and Mr. Bradley worked harder to minister to the people. But in the midst, the church organ was playing it's 'last' chords. Repair or replacement was the question. The organ with its variety of pipes exposed at the front of the auditorium had been in the church since 1894 and had given forty seven years of service. An interesting fact concerning this organ was that it had been used in the Municipal Auditorum at Oakland, California for years. It had been brought to Oakland, around Cape Horn. Sentimentality had a strong hold upon some of the older members and it was very difficult to give it up. The majority, of course, rules and in May, 1942 a new organ was installed. In 1977 the 'new' organ is still in service, played beautifully every Sunday by our beloved Lois Hungate.

The war years brought many concerns. The Baptists on the national level established World Emergency Funds and the local church accepted a \$450 quota which was

easily met. The men in military service were upheld in prayer constantly, and state meetings were curtailed because of gas rationing. Sunday suppers were held for the servicemen stationed at Fort Warren and their visiting relatives. Wives, mothers, parents, etc. were placed in homes while they were visiting here. At one point a resolution was written and mailed to Wyoming's Senators and Representative in Washington: "whereas, sugar is rationed for healthful use in the homes; the manufacture of alcoholic beverages has not been restricted in its use of sugar; we, the people of Cheyenne, respectfully petition that you use your influence to restrict the use of sugar for the manufacture of alcoholic beverages."

Pastor White continued to emphasize that the church members were servants of Christ in all of their activities and that the program of the church must go on.

After a presentation of facts on tithing and ideas on how to finance the church, the pastor proposed a three month tithing adventure, beginning in March. The plan being to secure one hundred persons willing to enter this adventure and to continue beyond the three months. This proposal was accepted unanimously, and it became an exciting and most beneficial experience to many. The ensuing thirty five years stand as testimony that tithing is the only way to finance the work of the Lord and many can testify to the personal benefit each has received.

The year was one of growth and progress. The first radio broadcast on KFBC from a Sunday morning service occurred. The youth choir was made up of 50 voices and BYPU became BYF---Baptist Youth Fellowship.

Robert Woodburn became the minister of music and youth. He was a graduate of Moody Bible Institute and came highly recommended. After a year's stay he took up service elsewhere, and currently is in Mesa, Arizona.

In looking ahead to the post war period, discussion was beginning about a new building program and establishment of a building fund. Differences of opinion as to whether a new building or an improvement program should be undertaken continued. The church was agreed upon the need...a new sanctuary, expanded space, etc. A recommendation to proceed with plans for rebuilding the entire sanctuary unit after the war, and the estab-

lishing of funds to that effect was accepted. \$50,000 was an ambitious goal in a church where there were no wealthy families.

By 1943 the financial situation of the church was greatly improved. The church, heavily in debt most of its lifetime on its building, was now mortgage free. At the annual meeting the mortgage was burned in a special ceremony.

The illuminated picture of Christ in Gethsemane was dedicated and viewed for the first time on April 18, 1943. It hangs above the baptistry of the present sanctuary and has been a source of beauty, reverence and inspiration for many. An Honor Roll Plaque of service personnel was also dedicated.

E. Stanley Jones was a visitor to Cheyenne and union services were held in the city to hear this outstanding missionary. Dr. Ida Scudder, a Baptist missionary to India was a guest speaker. The Robert Lazears, missionaries to Colombia, S.A., having relatives in the Cheyenne area, were frequent guest speakers. Rev. Wm. Axling, a missionary to Japan was a guest speaker on February 4, 1945 and again November 10, 1957. Chief White Eagle, an American Indian minister was a guest and Gil Dodd, a Christian Athlete was here.

No church history is complete unless there is a report of the bitter as well as the sweet. The Northern Baptist Foreign Mission Society had named a new director in 1943. It became a concern by the more conservative element within the body of believers that this man was very liberal in his attitude and thinking. The dissident elements of extreme or beligerent fundamentalism had its repercussion in Wyoming. It was a time when a united spirit of Christian love and brotherhood was desperately needed. The fears of a number of devoted and dedicated local members that they were being led astray led to many heated arguments, misunderstanding, resolutions and statements of opinion. Resolutions were later rescinded. The question within the local church body was what mission to support? It became a major argument and the funds accumulated until an agreement could be reached. Thus began the habit of designating to specific areas or persons. Many of those who had held a place of leadership were not satisfied, since they felt that many missionaries in foreign fields were being denied support and their work would suffer. On

the surface there seemed to be a union of thought but there were secret meetings and personal attacks on the pastor and those who stood by him. Right or wrong he was admired for his stand on his convictions. It is sad that a very few can say so many things that can hurt or influence so many fine people.

The last bulwark of leadership of many who had served their Lord so faithfully was within the Women's Mission Society. The situation worsened and came to the point of no return. A goodly number withdrew their membership from the church. On March 3, 1949 sixty four former members of First Baptist Church chartered the organization of the Calvary Baptist Church. Time has healed the hurts and God has placed them in favorable location to serve the people of southeast Cheyenne.

As we look back and analyze the situation we ask the question, Who led whom astray? We serve the same Lord and Savior. Our one mission is to seek and save those who are lost. The world situation following World War II has changed the whole approach so change would inevitably have come.

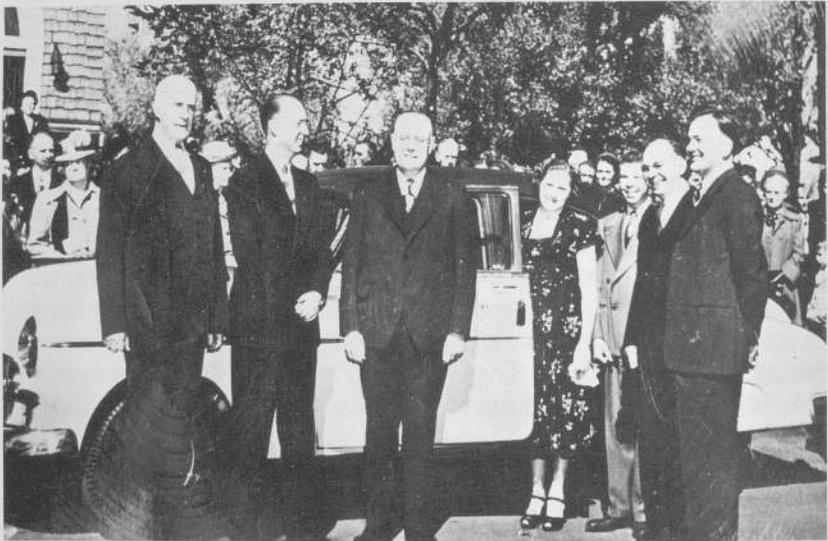
The church continued to grow regardless of the dis-sidence. A Rev. T. C. King from the national offices came to conduct a building fund campaign. Organ Chimes were added to the organ pipes and were dedicated. The first projector was purchased and was used extensively in showing missionary, science and family life films. The World Mission Crusade was supported in which many foreign mission stations damaged by war or age were replaced. A new missions goal was set at \$8000 and by July, 1948 the building reserve fund stood at \$32,000.

Willard and Lucy Harris came to Cheyenne and immediately took their places of service. Mrs. Harris became the Church Visitor and has called in the homes of all members during the past twenty eight years. Her sweet and kindly nature has touched visitors and hundreds of members, old and new.

The first Planning Days Retreat was held at Hynds Lodge on Labor Day in 1948. Many impressive goals were set. The trustees discovered a \$500 debt to the Baptist Home Missions Board that was many years old. It was paid from the building funds and they were surprised when it was returned to the church. The Mission Board found no record of the debt.

October 16, 1949 arrived and Pastor White preached

his sermon "The Church of My Dreams" in observance of the 10th anniversary of his service to First Baptist. A real surprise to him and his family came at the close of the service, when the congregation presented to him the keys of a new car as a love gift.



Presentation of New Car to Dr. and Mrs. White
October 16, 1949

The church was generous in its offering on World Mission Sunday designated to World Relief. The H. J. Engleman and Harry Larson families asked the church to help sponsor three displaced families which became a loving experience as the church ministered to these Latvian families. Missionary and Mrs. John Halbert visited for the first time in 1949. This was the beginning of a long and fruitful relationship.

Rev. Stanley Morrison, a missionary to Brazil was a visitor and became a special interest missionary. Dr. Oliver Hasselblad, a brother of Mrs. White and a medical missionary to Jorhat, Assam was a guest speaker. After twenty years on the field in Assam he felt the need to minister to the lepers and became president of the American Leprosy Mission. Thus another area of missionary interest was established for the church. Rev. Edwin Bell, a former pastor, was a guest and occupied the pulpit on one Sunday.

Mrs. W. R. Bradley served as secretary to the pastor. She became the church's finance secretary and served in this capacity from 1944 to 1959. She pioneered the very complete system of finance records. When she resigned as secretary in 1950, Dorothy Ingwerson came to take up the work. This gifted person came to serve, and her devotion has been exemplary. The understanding and patience she has shown cannot be measured. For a number of years she served as Director of Christian Education until poor health caused her to curtail her activity. Even today she gives service far beyond the call of duty. She has endeared herself to many who hold her in high esteem.

With increased activity, enlarged Sunday School and a very active young people's department it was imperative that the church seek to provide a new building and in a new location. A thousand attending the two services on Easter Sunday in a sanctuary seating 300 with only street parking available, was evidence of the need. The general opinion was to remain near the downtown area. An option was taken on Lots 1 and 2 Block 264 at the corner of 21st and Warren Avenue for \$24,000. Two houses and a carriage barn occupied the 132 by 132 ft. plot of ground. There was \$43,700 in the building fund, so the transaction was completed. Plans were made to replenish the fund within a two year period. Excitement and anticipation ran high. Even 27 degrees below zero on January 31, 1951 did not keep 22 persons from attending prayer meeting. Evar Adolphson and Z. L. Bush were authorized to act for the church in all the business transactions. These two men gave much of their time and effort to carry out the wishes of the church.

By April the purchase was complete and plans were made to remodel the carriage barn for the junior and junior high departments of the Sunday School, and to use it for junior church. When completed, on two levels, the building would provide space for 100 youngsters. The total cost for remodeling was \$1868.70. Rent from the two houses applied to the remodeling cost. Many men of the church gave of their time to do much of the work. We read these names over and over in the record in the next few years as an extensive building program developed: Evar Adolphson, Lyle Corley, Z. L. Bush, Cecil Coon, Otis Holmes, Lowell Cross, H. J. Engleman, Lynn Harper, J. B. Patterson, Fred Loudon, R. W. Macy,

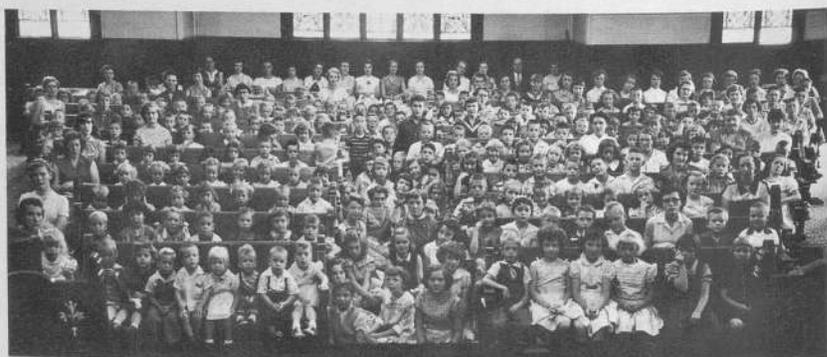
Alvin Wade, Dan Duerksen, Paul Rees, Herb Wier, and Leroy Kelley.

Mr. and Mrs. James Van Velzor became members and began giving of their time and service. The Michael Guido Evangelistic meetings brought Bill Kelley and Gordon Harper into the baptismal waters in October, 1951.

The church was led to join the National Association of Evangelicals. Feelings ran strong and a protest was made to President Truman when he appointed General Clark as Ambassador to the Vatican.



Young People and Adults in Auditorium - 1952



Vacation Bible School - 1952



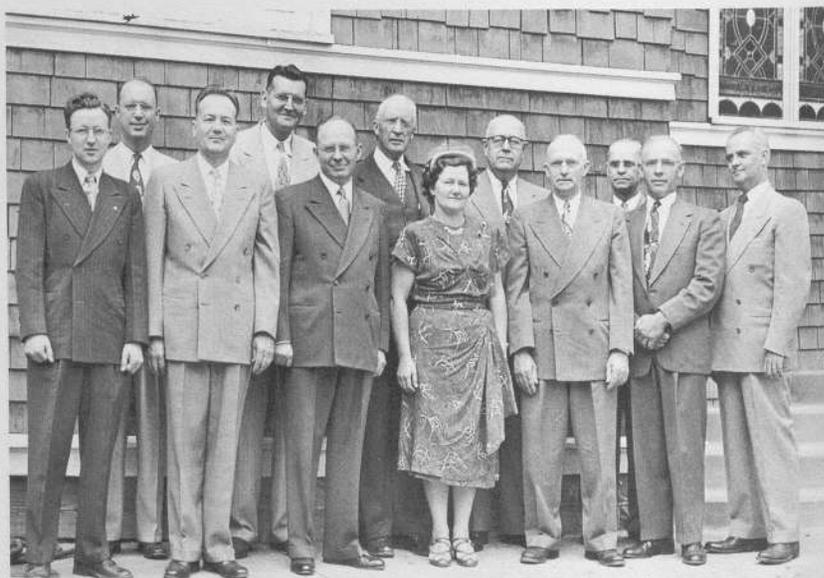
Sunday School Staff - 1952



Remodeled Carriage Barn, 21st and Warren
Used by Junior and Junior High Departments



Girls Trio - Evelyn Bailey, Betty Bailey, Betty Engleman
Melody and Meditation - 1947



Executive Stewardship Committee - 1952
Back: A. Wade, L. Kelley, P. Emerson, E. Adolphson,
Z. Bush, Front: E. Harper, L. Corley, Dr. White,
H. Harper, C. Coon, H. Engleman, P. Rees

Christine Oswald came into the church by baptism in September, 1951. She felt a strong call to serve her Lord in overseas missions. She sought through various Missions Boards to secure an appointment. She was not a robust person and some thought she could not withstand the rigors expected of a missionary. The Sudan Interior Mission accepted her, on her faith, and for the last twenty years she has given of herself serving her Lord in Nigeria. Thus another missionary interest was established for First Baptist Church.

First Baptist has always been fortunate in being ministered to by prominent leaders, within the denomination, and by gifted preachers throughout the nation. Interest in missions was enlarged when the congregation was privileged to hear J. Oswald Smith of the People's church, Toronto, Canada speak at McCormick Auditorium; and later, from the pulpit, and at a Fellowship of Faith dinner.

The months were going by and many were asking when do we build? Early in 1952 there was \$60,000 in the building fund, 514 in attendance at morning worship services and the Sunday School averaged 470. It was apparent that the plot of ground the church owned at 21st and Warren would not be large enough to provide for an adequate building and parking space. Long range plans began to be laid. Leroy Kelley was named General Chairman of a Building Council. Under him were named the following committee chairman: Z. L. Bush, Dr. Paul Emerson, Mrs. Axel Mortensen, Alvin Wade, R. W. Macy, H. J. Engleman, Mrs. Lynn Harper, Evar Adolphson, Cecil Coon, and Earl Harper.

This council met regularly. Many surveys were conducted. Visits were made to Denver and surrounding cities to see newly completed churches. There was much discussion concerning location for the new church. To acquire enough land to accommodate the space needed, and what the church could afford, it was necessary to move to the edge of the city. The main protest was that of lack of transportation and being out of the center of a downtown ministry. The question was ready for vote and a 75% majority was required to carry:

"The Building Council recommends to the First Baptist Church the purchase of a tract of land described as Lots 19 to 27, inclusive, of Block 18 of Eastridge."

When the vote was taken, out of 106 votes, 90 were yea and 16 nay, making it carry by 85%. The location was 1800 East Pershing Blvd.

The parsonage at 2519 House Avenue which the church had owned since 1910 was badly in need of repair or replacement. The Trustees were authorized to proceed with the possible sale and the purchase of a new brick house. However, too many of the members were burdened with the thought of the new church being planned and the heavy contribution already a part of their budget. Many objections and obstacles stood in the way of the vote to sell. Over \$7000 was then expended on the old parsonage to put on a new roof replace floors in three rooms, install a new furnace, replace all the doors and to re-decorate.

The property at 21st and Warren was sold for \$32,500 with the right to use it for eighteen months until the new facility would be ready. The building fund was now over \$100,000. For over thirteen years members and friends had contributed to this fund.

Ralph Peterson, a well known architect of Denver was engaged to draw the design for the new church. It was to be practically fireproof. It was to be made of concrete and steel, brick and plaster, the only wood that used for doors and cabinets. He brought the plans and the model. The plan was adopted and bids were called for in June, 1954. Within a few days construction was underway with the Olson Construction Company as the general contractor. The laying of the cornerstone took place on June 12, 1955 and the first services were held on Christmas Eve, 1955 with regular Sunday services beginning on January 8, 1956.

In this new building were to be complete facilities for an enlarged church program. Seating capacity in the main sanctuary was 650 with overflow areas. There would be a chapel, kitchen and offices. Thirty four rooms and ten restrooms and adequate baptismal dressing rooms were part of the plan. The building was designed to be used seven days a week.

This beautiful new church edifice was formally dedicated on Sunday afternoon, February 26, 1956. Two hundred fifty were in attendance at the dedication banquet that week. The dedication of this new church plant was the realization of a great dream and the culmination of extensive planning and preparation. The total in-

vestment, including cost of lots, building, organ enlargement, furniture, and equipment was approximately \$375,000. At the time of dedication 60% of the cost was fully paid, leaving only an indebtedness of \$153,000. A high concept of Christian stewardship prevailed.



Ground Breaking Services - September 12, 1954
Dr. George D. White, Leroy Kelley, Wesley Law



Ground Breaking Services - September 12, 1954



Ground Breaking Services
Jack Wienburg, Lois Cochran, Mae Luckritz, Win Hungate



DEDICATION DAY
February 26, 1956



During the years of planning and building the regular church program continued. Membership went to 1005 and Pastor White preached his anniversary sermon "The Dream After 15 Years."

Word was received of the death of Gertrude Brox, a missionary to Bengal Orrissa. Gertrude was from Rawlins, but had been a member of First Baptist at Cheyenne when she felt the call to serve her Lord overseas. She had many friends who mourned her loss after so few years on the field. Her witness and testimony is still felt today, in the land where she was chosen to serve.

Many were added to the church family and have given and are still giving of themselves in service: Mr. and Mrs. Floyd Jackson, the Merritt Jensens, Paul Duni-gans, Mr. and Mrs. C. O. Pretty, Carl and Helen Johnson, Mr. and Mrs. Elton Jackson, Mr. and Mrs. Les Gallion, Mr. and Mrs. Guy Simpson, Jo Amen, Gary Kopsa, Leonard and Erma Parkins, Mr. and Mrs. Hoyt Smith, Lee and Polly Gilpin, Ken Wynns. The Smiths and the Gilpins have given many years of service as treasurer and financial secretary.

Myrna Goodman was baptized at the same time of her father, A. E. Goodman on August 30, 1953. She grew in the Lord during her active years in the church and then trained to be a nurse. She accepted the call of Christ to use her abilities on a foreign field. She was accepted by the North American Baptist Conference (German) for the work as a nurse in the Cameroons in Africa. She left on February 15, 1968 for her first assignment, which took her to a Leprosy Colony. During her second term she worked with the midwifery program and, because of the shortage of workers, had to serve in an administrative position in the nursing program.

In the years following the move into the new facilities the old church at 19th and Warren was sold to the Calvary Baptist Church. When that church built in a new location it was sold to Murray Company and the old edifice which had served First Baptist Church for over 61 years was razed to make a place for a parking lot.

Joe Mortensen, a college student and a member of this local church was hired as a youth worker for the summer of 1957. His work was a real service and the continuance of the use of a youth worker was recommended. Larry Kreider, Hoyt Smith, Bob Simpson and Cavin Harper were each given the opportunity to serve in this way.



Hazel Chastain accepting Sunday School Contest Award

First Baptist Church was now 80 years old. The Sunday School average attendance rose to 572. Hazel Chastain had the honor of being superintendent of the largest Sunday School in Wyoming. The giving remained good but obligations were greater because of the expanded program in the new church. A canvass was made. There were cottage prayer meetings, camping and all-church picnics. The Wyoming Baptist State Convention met in Cheyenne and several were involved with Child Evangelism.

Improvements continued both within and without the building. Tile was laid in various rooms and many rooms received paint and, eventually, drapes at the windows. Curb and gutter was laid in the parking lot and the lot was hardtopped. A sprinkler system was installed. In the summer of 1957 a hailstorm did \$2500 damage to the roof.

New members came into the church constantly by baptism and letters to become dedicated and devoted leaders. Many of these are active participants in our centennial year: Mr. and Mrs. Phil Loudon, Mr. and Mrs. James Amen, The Warren Kreiders, Bill and Ila McIlvain, Mr. and Mrs. Paul Peters, Jack Wienberg, Mr. and Mrs. Charles Martin, Mr. and Mrs. W. B. Wiggins, the Norm

Tysors, Lance and Betty Bower, Mr. and Mrs. Walt Hoffer, Mr. and Mrs. Charles Banks, Robert and Betty Martin, Mr. and Mrs. Bert Martin, Mr. and Mrs. Herb Luckritz, Mr. and Mrs. Warren Kreider, and some youngsters Larry Kreider, Paul and Becky Martin, Gerald Jackson, Dennis Dorr, Cavin Harper and John Harper.

Busy people in position of leadership during these years in the early sixties were Hazel Chastain, Mary Snedaker, Madge Sickler, Mr. and Mrs. Alvin C. Wade, Mr. and Mrs. H. J. Engleman, Mr. and Mrs. F. J. Kylander, Ed and Phyllis Kopsa, Mr. and Mrs. Willard Harris, Mr. and Mrs. A. C. Mortensen, Mr. and Mrs. Cecil Redhair, Lowell and Frances Cross, Otis and Marie Holmes, Mr. and Mrs. Paul Rees, Mr. and Mrs. Lynn Harper, Mr. and Mrs. Guy Simpson and Don and Mary Jane Coon.

The Loudens and the McIlvains were plunged immediately into service. The Loudens were on the Deacon's Board and Frances became church secretary, giving a very capable service over many years. The McIlvains became youth directors with a great influence in the development of leadership in many who have gone into full time Christian service. They, later, were to give of themselves on mission fields as teachers of missionary youngsters with Wycliffe Translators.

Edward Lauck, a member of First Baptist Church for over forty years died in 1957. He had been an active member, serving many years as a deacon and as a member of the Men's Bible Class. He tithed faithfully, believing that all he had belonged to God. He made wise investments and at the time of his death had amassed an estate of \$143,000. He never married but cared, lovingly for his mother. He followed with great interest the construction of the new edifice of First Baptist Church at 1800 East Pershing. He gave almost \$36,000 to the building fund. This meant the retiring of a pressing obligation in which nineteen members had affixed their names on notes as a guarantee to a local bank. The balance was used to complete and furnish Fellowship Hall. The church humbly acknowledged the generous gift and prayed that the facilities would be used to win others to Christ. The rest of his estate went to Moody Bible Institute, American Baptist Foreign Missions for work in Africa, International Leprosy Mission, Conservative Baptist Missions, and Wheaton College. This humble, loyal servant of God, through Bible study and reading

became a well informed and discerning worker in the church. A plaque in his honor is placed with our artifacts in memory of a faithful steward and Christian gentleman.

Every-Member Canvass and Loyalty dinners kept the giving of tithes and offerings on a high level. Tithing adventures were for one day at a time and then a week at a time, emphasizing that the tithe brings a spritual lift to those who pay it in love and gratitude to God for the blessings he has bestowed. Eventually the Every-Member Canvass became the Tithing Enlistment program. The church supported the denominational programs of World Mission Campaign, CHEC-Christian Higher Education Campaign to support institutions and the Lay Institute for Interdenominational Evangelism.

On the twentieth anniversary of service by Dr. and Mrs. White the members of the church again surprised them with a gift and a certificate of appreciation. The gift of \$1500 was designated to be used to attend the Baptist World Congress in Rio de Janeiro during the summer of 1960. This time his anniversary message was "Take Time To Dream."

Following the sessions of the Baptist World Congress the White's visited mission fields in Cuba, Puerto Rico, Haiti, and Nicaragua. He was guest speaker at the First Baptist Church of Managua. When they returned home he was able to show slides and tell of the work and the need to a number of congregations in the area.

The church continued to entertain and enjoy the ministry of missionaries. Inspiration was theirs when they heard such missionaries as Bernard VonEhrenkrook of Brazil, Lewis Brown of Africa, Lucilda Newton of Africa, Jimmy Chew of Hong Kong, Alice Townsend of Assam, Norman Riddle of the Congo, Louis Moesta of Greater Europe, Harold Heneise of Haiti, Stan Morrison of Brazil, Herman Tegenfeldt of Burma, Pastor Moses of Africa, and Longri Ao of Assam. Longri is a native of the Naga Hills and the product of modern missions.

Longri Ao served as general missionary in the Naga Hills. What he has been able to do, under God, is one of the great stories of modern missions. He told of the need for a new organ to be used in his ministry. The Sunday School, the Women's Mission Society and the Missions Board contributed \$300 to this project.

In May, 1961 the Trustees announced the purchase



Parsonage, 1961 - 1974

of a new parsonage at 3558 Essex Rd. This was a lovely three bedroom, brick home within walking distance of the church. This house was sold in 1974 to allow pastors to choose and own their own home. The parsonage at 2519 House Avenue, which had been home for First Baptist ministers for over fifty one years was sold. The White's found that after twenty one years in one home, moving was a major undertaking. When they were settled they had special open house on two afternoons, but their home was always open to members and friends.

Jack Snedaker was ordained into the ministry. The influence of the Lord had fallen as a mantle over him through the influence of his mother, Mrs. J.R. Snedaker, and the church. The family had been long time members and held places of leadership. His sister, Mary, has given many years of service to the Sunday School. Jack held a good position to support his family while he was in school. Upon graduation he was offered a substantial promotion but he turned it down to answer God's call. He served the church at Buffalo, Wyoming as a pastor. Following further training he is now a Chaplain with the United States Air Force.

Mr. and Mrs. Z. L. Bush were now retiring from his work with the Union Pacific Railroad. Mr. Bush had been

a trustee, deacon, teacher of Kings Couple Class and was a member of the Building Council during the years of construction of the new church. Mrs. Bush served faithfully for many years on the flower committee. They moved to California and it was with regret that the church wished them well as they left.

In 1961 the personnel committee has been busy seeking an assistant to the minister. Bill Senter had completed his work at the Seminary in Denver. He was well prepared for service. He was a talented and personable young man and fit into the program with dedicated leadership. He had a wife, Lorraine, and two daughters. In two and half years he returned to Denver to continue preparation for additional service and then accepted a call to the First Baptist Church at Rawlins. On April 25, 1964 he was ordained in the church at Cheyenne.

A new program for young girls called, Pioneer Girls was organized. The first leader was Mrs. Warren Kreider assisted by Mrs. Ken Wynn and Mrs. Hoyt Smith. This program continued for a number of years. Those influenced at that time are now, in 1977, endeavoring to reorganize and activate such a program. A Boys Brigade program was begun with Chuck White, Bob Pinther, Gerald Jackson and Mike Fendley as leaders.

The churches of Cheyenne entered into an inspiring interchurch Fellowship of Faith program. The city was privileged to hear such great religious leaders as J. Oswald Smith of People's Church, Toronto, Dr. Frank Gaebelien, Editor of Christianity Today, Rev. Walter Judd, former missionary to China and Senator from Minnesota, Elton Trublood, Rev. A. G. Thiessen of EWLA Radio in Africa and Howard Butt, a layman and founder of Laity Lodge.

The Trustees approved the purchase of the church's first bus in 1962 and authorized the purchase of a new bus in July, 1966. During this time the All-Church picnic was established as was the annual Easter Sunrise Service, with the youth presenting the Easter pageant.

Special observance was held on the 85th anniversary. Ed Kopsa was chairman with Dr. Al C. Swenson, Executive Secretary of Wyoming Baptist Convention as guest speaker. Five years later Jack Weinberg was chairman of the 90th anniversary. At this observance former pastor Rev. H. R. Moorman of Billings, Montana returned as guest.

It was a delight and an honor to hear this man of God. The McIlvains showed pictures of Peru, presenting a new missionary challenge. On the 90th anniversary observance a souvenir china plate was designed to have a real significance. On the front of the plate are sketches of the three church edifices while on the back is valuable historical dates. Five couples who had been married by the Rev. Moorman were honored. These were: Mr. and Mrs. Elmer Cotton, Mr. and Mrs. Otis Holmes, Mr. and Mrs. H. J. Engleman, Mr. and Mrs. Chester Haug, and Mr. and Mrs. George Williams.



All-Church Picnic



Children's Choir directed by Mrs. George D. White

The personnel committee presented the name of a young man, Bernard O'Brien, to be considered as an assistant to the pastor. Bernard was a native of Pueblo, Colorado and was coming from the Theological Seminary in Denver. He accepted the call and arrived with his wife, Carolyn and their children to begin work on June 1 1964. This energetic, full-of-fun couple were personable, and hard to keep up with. They gave unselfishly of themselves to the work of the church. They resigned in August, 1966 to take up a pastorate in Kingsburg, California. He was ordained at First Baptist in Cheyenne on May 23, 1965.

A second parsonage was purchased at 1549 Walnut at the time of their arrival and was kept for the use of assistant pastors. It was sold in 1971. The foresight of the Trustee's Board recommended the purchase of two lots at Salem Rd. and Pershing. This was across the street from the church and the projected use was for parking. Also, the lot, with a house, located on the corner of Salem and Oxford was purchased later and is being used as a home for the minister of youth.



Dr. and Mrs. George D. White
Twenty Fifth Anniversary of Service

October 18, 1964 completed twenty five years of faithful, devoted service of George D. White. He was born in Tenstrike, Minnesota, on August 29, 1905. Although the area was known more for its rough and rugged lumbermen, there was always someone interested in the spiritual welfare of the children of the community. George soon came face to face with Christ's claim on his life. At the age of 12 he surrendered to this claim.

When the Lord spoke to him about full time service he was ready to yield. His schooling took place at Northwestern Bible and Missionary Training School of Minneapolis, University of Omaha and the Omaha Presbyterian Seminary. Dr. White's first pastorate was in the First Baptist Church of Virginia, Minnesota at the age of 18. Following his seminary work he was associate pastor at the First Baptist Church of Omaha and then pastor at Benson Baptist, Omaha. Just prior to coming to Cheyenne he was pastor at the First Baptist Church in North Platte, Nebraska. He married Helen Hasselblad of Omaha, December 20, 1930. They have one son, Donald, of Whittier, California.

The First Baptist Church of Cheyenne prospered. After twenty five years the membership stood at 1075. Twelve hundred had been baptized and more than 2700 had been received as members. Mission giving had gone from \$1555 to over \$25,000 and Sunday School attendance went from 255 to approximately 600.

Heartfelt thanks and expressions of love were extended to George and Helen White for their tireless efforts and their wise and loving leadership. Mrs. White gave of herself in the Sunday School, especially junior high age, the Women's Mission Society, and was a gracious hostess in her home. Many little areas of need in organizing and arranging around the church received her attention. She loved little girls and God blessed her with one son and four grandsons!

The Saturday evening dinner in their honor was "masterfully engineered and left absolutely nothing to be added." There were impersonations of the pastor, music, especially written for the occasion, and remarks by Dr. John Pattison, pastor of the First Presbyterian Church for 24 years, and a life long friend of Dr. White. A generous gift was given which they used for a television set for their home and the rest applied on the expense to attend the Baptist World Congress in 1965.

Special services were held on Sunday with Dr. Al Swenson, Executive Secretary of Wyoming Baptists as guest speaker. A reception in the afternoon and an evening service of music and pictures of past events, brought them to a grand finale.

The church was truly sorry to have the R. W. Macy's retire from his employment and return to their ranch at Morcroft. They had been members for over twenty years and had given service through the Trustee's Board, Deacons, as Sunday School teachers, and Sunday School Superintendent. He did a superb job on the Building Council on the new church. Bob is still being quoted which shows his positive attitude when someone said, "God doesn't make any more land", at the time of decision to purchase lots at Salem and Oxford.

The young assistants were full of ideas for the promotion of Sunday School. There was Sign-A-Link Sunday, Tag Sunday and Kinfolk Day. The Six Point System was inaugurated. Sunday School contests were a real challenge. The theme of one was "Good News, Believe It, Preach It, Teach It, Live It." This contest was with Bethel Baptist, Trinity Baptist and Gallilee Baptist all of Denver, and First Baptist of Fort Collins. Needless to say competition was strong. Each year came to a glorious climax and each year was filled with blessing and progress.

Achievement since moving into the new building was tremendous. Mortgage burning was held on September 26, 1971. Lowell Cross and R. W. Macy had affixed their signatures to the original Mortgage and Deed of Trust. They were privileged to strike the match and have the satisfaction of burning the mortgage. In the fifteen years and five months the substantial care of faithful givers had liquidated the church edifice debt and had also bought and paid for two parsonages, a bus, two lots on Salem and given over \$300,000 to Missions. "Hallelujah!" "The Risen Christ, a Living Reality!"

The personnel committee was again active. They presented the name of Frank E. Dunn of Burbank, California. Frank accepted the call and he, his wife Sandra and sons David and Jeff arrived the first Sunday of October, 1968. Frank was a graduate of Biola College and Talbot Theological Seminary. He had considerable experience in counseling youth for mission service and in summer conference work. He was to serve as Minister

of Education. During his four years in Cheyenne he served one session as Chaplain of the Wyoming Legislature. He was the organizer and first president of the Greater Cheyenne Religious Education Association, besides carrying on an extensive program designed to increase teaching skills. Sandy was active in the Missions Society and often participated on the Saturday morning radio program.

Following the retirement of the pastor, Dr. George D. White, Mr. Dunn continued to lead in the roll of a pastor until a new pastor was called. He resigned his position in September, 1972 to take up the pastorate of the First Baptist Church in Washington, Iowa. It was while he was in Cheyenne that he was ordained to the Gospel Ministry on September 28, 1969.

Larry Booker having made preparation to go into full time Christian service felt called to align himself with the Greater Europe Mission and was sent to Austria. He is a product of our Sunday School and church and continues in his ministry there. The church added another dimension to its support.

When the Whites observed their thirty years of service to this church, Mrs. White was escorted to the platform and a cash gift was given to them. This came, again, as a complete surprise. Dr. White wrote in the Call: "the presentation of the generous gift and words of appreciation as the people filed by to extend their personal greetings was all very exciting. All we can say is Thank you, Thank you, for your many acts of kindness through these thirty years. This has been the kind of church where a pastor would want to serve for thirty years. May the days ahead be fruitful ones as we work together for our Saviour."

The gift was used to attend the Baptist World Congress in Tokyo. It was a vacation time for them so they also visited Expo 70 and missions stations. They were carried away with what they saw in Japan. They came away with the conviction that Japan needs the Christian message. Japan is the key to Asia and is one of the great nations of the world. They also vacationed in Hawaii. Mrs. Bessie Faltnor attended the Baptist World Congress and accompanied the Whites.

The White's had been privileged to attend four of the Baptist World Congresses. He was explicit in his

report to the congregation. He was able to portray through his slides and the story of his experience on the missions stations such a vivid picture that everyone felt that they had journeyed with them. The members gained an insight into the work of the missionary that continued to influence the mission interest.

Memorial services were held for Frank E. Lewis on December 29, 1970. Mr. Lewis had been a member for forty years and had almost a perfect record of attendance. He served on the Trustee Board, was church clerk for many years, led the Men's Bible Class as teacher and in 1967 was named Deacon Emeritus. He was an honored member of the official family of the church. He served in World War I then came to Cheyenne to take employment with the United States Postal Services. In the 1930's he was active as secretary to the Wyoming Baptist Men's Fellowship and through this he became very much interested in the program of WYOBA. He married Mary Gape in 1940. She was a local school teacher and a native of Cheyenne.

Our beloved Mary became a baptized member March 1, 1942. Her Christian life has been exemplary in dedication and devotion. For over thirty five years she has served as superintendent of Beginners Department where many little children have really learned that Jesus loves them and that God's house is a place of reverence and devotion. For twenty years she served faithfully as church clerk keeping accurate church records. They had no children but their love and interest for children was manifested in their financial support of the WYOBA summer camp and her devotion to the Beginner department. The church is ever grateful for their faithful service.

The inevitable fell upon the church March 5, 1971 when a "Letter To The Congregation" from Pastor and Mrs. White came to each member:

"It was under the guidance of God, we believe, that on October 15, 1939, we came to the pastorate of this church from First Baptist Church of North Platte, Nebraska. Our service together has been a period of building and progress for which Mrs. White and I have been deeply grateful. When I preached on "The Church of Our Dreams", on that very first Sunday; I had no way of knowing how long our stay would be. During these years, not

all of the dream has been realized but guidelines then laid down have been a continuing challenge to us. As we look back, we are amazed at all the developments that have taken place. God has been good to all of us and we are thankful for the response of the congregation all along the way.

Now as the plan of God unfolds further for us, the time has come to present our resignation as your pastor to take effect at the end of this year. This will give the church ample time to make plans to select a successor under the guidance of the Holy Spirit.

You will understand that it is with mixed emotions that we give up the leadership of the work which has meant so much to us. Thirty-two years represents a large portion out of anyone's working years. You all have been most patient and cooperative during this time of labor together. We cannot begin to enumerate all the gracious acts you have extended to us. We shall always remember your prayers in our behalf, the hundreds who have found Christ and have been baptized into membership, and the acts of generosity which made possible our attendance at two Baptist World Congresses outside of the country and first hand contacts with Baptist missionary work in so many countries. It certainly has been a time of spiritual growth for many, especially for Helen and me.

First Baptist, Cheyenne, is a strategic church in this Rocky Mountain area and in the American Baptist Convention. Prospects for future growth and service are unlimited. Under the leadership of the new pastor whom God has in mind for you, there will be many wonderful experiences in days ahead. Whatever has taken place in the past is something to build upon in the future, even until the coming of our Lord.

Our love and personal best wishes go to all of you. You will always be in our prayers and fondest memories."

This announcement did not come as a surprise but it was an action that many wished could be postponed indefinitely. The resignation was accepted, knowing that the

love they shared with the people of Cheyenne and the love the members of First Baptist had learned to share with each other, would carry them as they looked to the future.

That summer four of the young people went to Ecuador on an internship under Wycliffe Bible Translators and thirteen went on the Rural Outreach sponsored by the American Sunday School Union. Dr. White accepted the invitation to attend a special Wycliffe Bible Translators Conference in Mexico City for ten days.

Missionaries J. L. Morris with TEAM, in Venezuela and the R. R. Bowers from Nigeria spoke at the church. A musical group "The Mizpah" from the Phillipines ministered to the church in music.

Both budgetary and missions giving continued at a high level because of much prayer and the hard thinking that was required to maintain the fiscal side of the program. Many attended the All-Church Conferences held at Covenant Heights Conference grounds at Estes Park.

The pulpit committee had been busy. Candidates for the position of pastor had been screened. It was Dr. D. Kenton Beshore of South Pasadena, California who came. Much adverse discussion had been part of the business meeting but in spite of it, when the vote was taken the majority ruled, and he was called. In a telegram the Beshores declined the call.

It came time to plan the farewell for the Whites. The theme of the dinner was "The Church Of My Dreams." A mood of sincere appreciation prevailed as 275 gathered for the dinner. Table arrangements were in keeping with this theme. Under the skillful direction of Earl Harper speeches were made, pictures shown, tapes played, and music sung. Presentations included flowers for the Whites, an updated anniversary scrap book, custom made Wyoming Jade jewelry and a check of \$1250.

The pastor, again wrote a letter to their fellow workers in Christ:

"As we bring to a close our 32 years of partnership with you in service at First Baptist, we naturally look in retrospect and recall some of the highlights of this period of time.

We think of outgrowing the building at 19th and Warren and the completion and paying for our present lovely edifice. We recall the pastoral

anniversaries which were so generously observed by you. That new Chevrolet at the 10th anniversary; the trip to Rio for the Baptist World Congress, along with stops at many mission fields, at the 20th; the all-out festivities and color television at the 25th; another overseas Baptist Congress in Tokyo at the 30th. You have done for us the nicest things through the years. And now the dinner in our honor----how shall we ever forget the wonderful spirit of the evening with the gifts presented to us? For all of these we thank you and express our love.

However, above and beyond these expressions we must mention the spiritual blessings and rewards of the years: more than 1400 baptisms of new believers; the evident growth of many individuals as a result of the evangelistic crusades; Bible conferences, camps, and more recently, small groups meeting in homes; some 20 young people in special Christian service. A highlight to us personally has been the increased interest in missions. This takes on a new meaning since our building fully paid for. We hope that in 1972 we can become a "50-50 church" on giving to missions.

Because some have asked about the number of weddings we can report that we have married 777 couples....and that is another wonderful story!

We ask for your prayers as we plan to spend one year in Canada working with Wycliffe Bible Translators. Eventually we expect to establish a home in Colorado. Once more, thanks for your loyal support and bearing with us through these years."

An informal reception was held in their honor giving the members and the community an opportunity to bid them farewell and godspeed.

Dr. George D. White was a man of courage in facing obstacles; dedicated but not dogmatic; steadfast in his convictions that Jesus Christ is Lord and Saviour and the Bible is God's Word. He was a leader and organizer believing things should be done decently and in order. He was well-read and ministered well in a person to per-

son relationship. His capabilities could have placed him in industrial executive positions had God not put His hand on him. How do you describe him? You had to experience him!



Dr. Paul W. Emerson

From the autobiography of the late Dr. Paul Emerson we read of the awe and wonder he felt over the geological history and formations that characterize Wyoming and that he was a native born son of Wyoming. He was born on April 22, 1883 in a little house on West 16th St. near O'Neil, on a night of a terrible blizzard. His father died when

he was two years old and his sister, Grace was six weeks old. His mother remarried and his stepfather had the job of janitor at the Capitol where the family lived in an apartment. Dr. Paul grew up here, and upon graduating from Cheyenne High School he went to live with his uncles in Boston and entered Harvard to train for the medical profession. He practiced in Boston for thirty five years as a pediatrician, and pioneered in treatment of many disorders in little children. He was proud of his heritage and had success in tracing his ancestry to Roger Williams.

First Baptist Church was six years old when Dr. Paul was born and it was through the influence of its teaching that he made his decision to accept Jesus Christ as his Lord when he was a boy. His was a positive faith and he relied on his faith many times to heal his young patients, when he had done all he could for them physically. He claimed the promise of Luke 1:37 "For with God nothing shall be impossible." He retired and returned to Cheyenne in the early 1940's

His frugal living and wise investments created for

him a substantial estate. He had no family surviving so through love for his Lord, and his long association with the church, First Baptist became the recipient of his legacy. His gift provided for an addition to the edifice of First Baptist to be used for educational purposes. A substantial gift was designated by him for medical missions. A 25 bed addition to the Impur Christian Hospital in Nagaland, North East India, and the Bethesda Hospital at the Borneo Medical Center in Indonesian West Borneo were the recipients of this gift.

The Primary Department was furnished by him as a memorial to his sister, Grace and the Prayer Chapel was provided as a memorial to his mother, Martha Emerson Wellnitz. Other gifts from him at the time of construction are the Knabe piano in the sanctuary, kitchen facilities in the Youth Center, and kitchenette facilities in the church parlor.

Dr. Paul W. Emerson passed away May 13, 1972 at the age of 89 years. His memory lingers in our community and at First Baptist Church as we join hands around the world in healing, for both the physical and the spiritual. God Bless His Memory!

Following the retirement of Dr. and Mrs. White the program of teaching, ministering and promotion continued under the capable leadership of Rev. Frank Dunn.



Morgan W. Thompson
Pastor, 1972 to present

Soon the pulpit committee had the name of Morgan W. Thompson of Temple, Texas to present as a candidate. Rev. Thompson was invited to be the guest of the church on May 21, 1972. He was born February 28, 1929 at Russell, Ontario, Canada. He married Ruth Curtis in 1953. They have two daughters, Sheri and Karen. His education and training was at

Toronto Bible College, Wheaton College, Southwestern Baptist Theological Seminary and Hardin-Simmons University. He had pastored two churches since 1961, both in Texas. Mrs. Thompson is a talented musician in voice and piano.

An air of excitement was evident as the pulpit committee read the letter of acceptance. The new pastor would begin his pastorate July 30, 1972. The long search was over and it was the beginning of a new adventure for First Baptist Church.

"Melody and Meditation", the weekly radio program produced by First Baptist, completed 25 years of continuous live broadcasting over Radio KFBC. Music was organized and provided by Mrs. Lois Hungate and talented members of the church. Dr. White who had initiated this program brought greetings via tape from Calgary, Alberta, Canada where he was serving as a volunteer with the Wycliffe Translators.

Pastor Thompson was influential in leading the musical talent in a new direction when, in November, the church hired Rev. Billy Funderburk of Radcliff, Kentucky to assume the duties of Minister of Music. Mrs. Thompson entered into the musical activity by conducting children's choirs. Her proficiency at the piano gained admiration and appreciation from the congregation.

Billy and his wife, Joyce, were a handsome couple and very talented. He organized a youth singing group called "The New Horizon Singers." They were well received throughout Wyoming and Colorado. He instituted an ambitious musical program not too unlike what had been a part of the church program for years. After fifteen months his resignation came abruptly, leaving everyone sorry.

Lois Hungate Day was planned in honor of her twenty five years of dedicated service as organist. This talented lady is well known in the community where she uses her talent as accompanist for Little Theatre productions, Cheyenne Symphony and Choral Society as well as weddings and funerals. She and her husband, Win, have given many hours of their time to see that the special music is provided for the various services.

George and Teresa Loring, with their two little boys came to First Baptist when George was called to serve as Minister of Christian Education. This lovely young couple endeared themselves immediately to the mem-

bers of the Sunday School. He was recognized for his administrative ability; and the lovely voice of Teresa contributed so much to the worship service. The bus ministry which had been inaugurated in 1968 became an important aspect of the Sunday School. Harry Weimer, a missionary on leave from Korea, made this his ministry. By 1977 there are five buses averaging 140 per Sunday. This has become a strong ministry under the direction of Leonard Parkins. The Lorings continued their ministry until the summer of 1976 when they moved to Denver.



The church was coming under some strong, hard-hitting evangelism. Strong man Paul Anderson and missionary evangelist David Marken made one day appeals. New Life Crusades were conducted by Ronald Prince of Louisiana, Charles Mashburn of Alabama and Harold O'Chester of Austin, Texas. The Cheyenne For Christ Crusade under evangelist John Wesley White, of the Billy Graham Association, was well organized and brought together an inter-church relationship which strengthened the churches, individually.

Tim Rakes who worked with the local Youth For Christ was asked to work part time with the youth of the church. His work came to a close within a few months.

Cavin Harper and Gordon Harper, talented young men, were hired in 1974 to assume the ministry of music, jointly. They were not related but grew up in the church. They became known as "The Brothers" when they discovered their talent in singing together. Cavin re-

signed a few months later to further his education for full time service and Gordon resigned at the close of a year's service to return a year later as choir director.

The investment value of the estate of the late Dr. Paul W. Emerson which was left to the church, was fluctuating with the market. It was deemed necessary to lay the plans for the expansion of the educational unit. It was estimated the expansion could cost \$600,000. Commercial Builders of Kansas was hired to draw the plans. The proposed costs and the challenge was placed before the people.

It became apparent the flamboyancy of the south does not mix with the conservative north. Differences of opinion became conflict and controversy. The plan for a new sanctuary and suite of offices, with renovation of present area into Sunday School rooms, was rejected. The Will of Dr. Emerson had clearly stated his estate was to be used for an educational unit. New plans were drawn and accepted. Ground breaking was conducted on Sunday, January 25, 1976. Emerson Hall provides an all-purpose room, a nursery, library and an adequate suite of offices. These are all used as Sunday School rooms.

The healing of deep hurts, frustration and irritation comes slowly. To those, who had labored lovingly and sacrificially through the years to provide the present edifice, it was difficult to adjust to quick decisions and lack of long range planning. They had experienced and knew well the meaning of "waiting upon the Lord."

A new tradition began at Christmas time in 1974, when a unique Living Christmas Tree was created. The frame measures 24 ft at the base and rises to 15 ft. It holds space for 60 adult singers. The first performance "A Christmas Festival" was under the direction of Gordon Harper. The awe and inspiration one experiences when first seen, cannot adequately be described.

Paul Mickleson, known as one of the four outstanding organists of the United States came to Cheyenne to conduct the choir of First Baptist in a premiere performance of his latest cantata "The Miracle." This was a tremendous challenge to the choir and a real treat to those who heard.

Rev. Brian McConnell came to Cheyenne with his wife, Judy and two children, in January, 1976 to assume



Ground Breaking for Emerson Hall, January 25, 1976



Singing Christmas Tree

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the duties of music and youth ministry. This talented couple came from Canada and had a wide range of experiences in performance. They hoped to establish residence in the United States to be able to further their education. They completed their service with the church in June.

Pastor Thompson received an invitation to minister as an evangelist to students and teachers in eight schools in South Korea. The two and half week Crusade stemmed from the fact the First Baptist Church has given substantial support to Mr. Weimer, a missionary teacher of the Bible. More than 35,000 students and 800 teachers heard the Christian message. The team which included Pastor and Mrs. Thompson, their daughter Sheri, Steve Grizzle and Mr. and Mrs. Guy Williams of Cheyenne was received warmly and solicitously by the Korean people. It was a significant thing in the lives of the Team and an experience long to be remembered.

Joe Patton, his wife Cindy and little daughter arrived on the field in January, 1977. Joe was hired to become the Minister of Youth. They came from Dallas, Texas. With the new facilities to promote training and fellowship, he was plunged into an active program immediately.

In 1975 the pastor and several members were aware that the Centennial year for First Baptist would occur in 1977. A Centennial Committee made up of Mrs. Lynn Harper, Mrs. Don Coon, Mrs. Alvin C. Wade, Mrs. Win Hungegate and Mrs. Dan Duerksen was appointed. The theme "History Teaches Everything, Even the Future" became dominant as the plans developed. The first event, a pageant depicting the organizational meeting was held on the 99th anniversary and was the 'kick-off' to many interesting, exciting and nostalgic events to follow during the year. The Multi-Media presentation---a program of slides, film narration, and music of early days to the present, brought back many memories. The Christian Arts Festival was established in which the church family could "show and tell" or brag a bit about their own hobby or talent. Heritage Day was a time to honor all of those who had been members over forty years.

The July 4th weekend became Homecoming. This was a time full of nostalgia, as former members came together to visit and reminisce. Former singers, organists and pastors helped celebrate the occasion.

There are three former pastors among the living. Dr. H. R. Moorman of Billings, Montana, Dr. Edwin Bell, Evanston, Illinois and Dr. George D. White of Fort Collins, Colorado. We Praise the Lord for Their Ministry!

It is fitting the church is engaged in a Bible Conference as they observe the 100th anniversary. Re-consecration and rededication will begin the second one hundred years.

There are people, generally speaking, who are completely wrapped up in days long gone. They talk as if the past contained everything good and nothing bad. And there are people who place all their happiness in the future. What a wonderful thing nostalgia is but we cannot let it cloud our vision. "This is the day which the Lord hath made; we will rejoice and be glad in it." We are reminded by our Bible to give thanks for the past; its blessings and its lessons; we are also urged to make preparation for the future and to look with hope for the final victory of good over evil, of light over darkness. Yet we have a place in this day--today --to do His work here and now.

Our church is our house of God. It stands as a tribute to Him, where we may hear His will--to do it... and where our children may know His love--to reflect it.

"Bless richly the efforts of our church and its faithful people that we may glorify Thy name in all our work. Enable us to extend and enlarge our field of service through Jesus Christ Our Lord."

---Amen---

"Neither will I offer unto the Lord
that which cost me nothing."

I Samuel 24:24

D. J. Pi
Wm. M.
A. B. B.
George
S. J. Nu
M. J. Su
H. W. S.
L. D. L.
E. F. Sa
J. P. Fa
S. C. Da
C. E. Th
W. H. F.
George
Bruce E
R. H. M
Edwin
Harry A
George
Morgan

I. C.
Josep
Wm. L
Gertr
John
Howar
D. M.
Oscar
Mrs.
Frank

A CENTURY OF PASTORS

D. J. Pierce (supply)	Sept., 1877 to Dec., 1878
Wm. M. Young	Jan., 1879 until death Feb., 1879
A. B. Banks	Aug., 1880 to Mar., 1883
George H. Brown	Dec., 1883 to Aug., 1884
S. J. Nunn	Aug., 1885 to Jan., 1886
M. J. Sullivan	Aug., 1886 to Feb., 1887
H. W. Stearns	Oct., 1887 to Oct., 1888
L. D. Lambkins	Aug., 1889 to Dec., 1890
E. F. Sanford	Dec., 1890 to Mar., 1891
J. P. Farmer	Mar., 1893 to May, 1895
S. C. Davis	Sept., 1895 to June, 1902
C. E. Tingley	Nov., 1902 to July, 1905
W. H. Fitzgerald	Jan., 1906 to Jan., 1910
George Van Winkle	Aug., 1910 to Jan., 1919
Bruce E. Jackson	Mar., 1919 to Feb., 1923
R. H. Moorman	May, 1923 to Oct., 1928
Edwin A. Bell	Jan., 1929 to Sept., 1934
Harry A. Bolle	Oct., 1934 to Apr., 1939
George D. White	Oct., 1939 to Dec., 1971
Morgan W. Thompson	July, 1972 to Present

CLERKS OF RECORD

I. C. Whipple	Mrs. Walter Conine
Joseph Grainger	Robert M. Anderson
Wm. L. Whipple	Frank E. Lewis
Gertrude Wyoming Dobbins	Mrs. Frank E. Lewis
John Fleming	Mrs. W. B. Wiggins
Howard Heins	Mrs. Lynn Harper
D. M. Whipple	Mrs. Ed Kopsa
Oscar Stanfield	Mrs. Don Tipton
Mrs. John Wade	Mrs. R. M. Oster
Frank H. Allyn	

DEACON EMERITUS

I. C. Whipple - 1897
C. P. Davis - 1907
Wm. L. Whipple - 1912
N. J. Laverants - 1935
Paul W. Emerson - 1956
Frank E. Lewis - 1967

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by T. A. Larson

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Scrapbooks

Researched and Compiled

by Mrs. R. Lynn Harper (Helen E.)

Edited by

Mrs. A. C. Mortensen (Mabel)

H295 LARAM WYO

Harper, R. Lynn,
A Priceless heritage :a
History of the First
Clayton Library for
10/13

ADDITIONAL INFORMATION

Long Standing Members

Mrs. H. J. Engleman (Glenys)	Nov. 4, 1917
Mrs. Fern Beebower Bowman	1918
Mrs. Roy Jones (Loyal)	May 1, 1927
Mrs. Leslie Lewis (Edna)	April 1, 1928

Deacon Emeritus

Mr. H. J. Engleman - 1974

Church Clerks of Record

Mrs. H. J. Engleman

Mrs. James VanVelzor

Former Member in Full Time Christian Service

Jerry Lloyd
Director of Child Evangelism
State of Colorado

CLA