



1948 ANNUAL

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Printed in U. S. A.

PRICE 50 CENTS



CHRIST AND THE RICH YOUNG RULER

Painting by J. H. HOFFMAN

"Let this be our goal for the year
ahead —

More consecrated lives in Christ;
More concentrated effort for
Christ."

THE CHRISTIAN ACHIEVEMENT PLAN

THE FIRST GOAL PERSONAL DISCIPLINE

1. The Use of a Prayer List.
2. Tithing of Income.
3. Reading of Christian Literature. "Baptist Herald," "Der Sendbote" and Christian Books.

"Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you will wonder at yourself, at the richness of life that has come to you by the grace of God."

—Phillips Brooks.

THE SECOND GOAL BIBLE STUDY

1. Daily Bible Reading.
2. Attendance at the Church's Prayer Meetings.
3. Scripture Memorization — at Least 25 Verses Annually.

"I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Spirit to work upon."

—D. L. Moody.

THE THIRD GOAL THE CHRISTIAN HOME

1. Maintenance of the Family Altar.
2. The Family at Church.
3. The Family in Christian Service. Any Ministry Rendered by the Family Together Beyond the Circle of the Home.

"Keep the home near heaven! Let it face towards the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason."

—James Hamilton.

THE FOURTH GOAL EVANGELISM

1. Prayer Support of the Church's Evangelistic Meetings.
2. Personal Effort to Win Others for Christ.
3. Distribution of Tracts.

"I look upon the world as my parish; thus far, I mean, that in whatever part I am, I judge it meet, right and my bounden duty to declare unto all that are willing to hear the great tidings of salvation."

—John Wesley.

THE FIFTH GOAL MISSIONS

1. Reading at Least One Mission Book During the Year.
2. Sending at Least One Letter to One of Our Missionaries.
3. Giving to Our Missionary Enterprises.

"Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone."

—Frances R. Havergal.

Leaflets Available:

Now We Are Twenty-two,
To the Uttermost Places With Christ,
How to Put On a Missionary Program in the Local Church.

THE SIXTH GOAL CHRISTIAN TRAINING

1. Promoting Christian Leadership Courses in the Local Church.
2. Responding to Every Call for Leadership.
3. Providing Opportunities and Channels of Service for Others.

"In the Church of Christ one little worker can mar the whole by failing to fulfill his office. There is a place for each. Find your place if you are not already in it, and obey the Savior's command, 'Go, work in my vineyard' — the command of a King which you disobey at the peril of losing the reward of the faithful."

—Aughey.

1948 ANNUAL

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MARTIN L. LEUSCHNER, D. D., Editor



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—Photograph by Ewing Galloway

God Lives!

By BERTHA D. MARTIN

God lives! His star-bejeweled sky
Still spans the darkest of our earthly nights;
His suns move on in majesty on high,
Undimmed, unhindered by our puny might;
His ordered seasons calmly come and go,
His oceans mark their ceaseless ebb and flow.

God lives! God loves! Above all earthly hates
Floats the white banner of His endless care;
In the dim shadow of the cross He waits,
And all who will find rest and pity there.
His lips have drained the cup of mortal woe,
His nail-scarred hands with mercies overflow.

God lives! God loves! God reigns! His changeless will
Unthwarted rules above the plans of men;
Above their strife shall speak His "Peace be still."
The King of kings shall come to earth again.
Look up! The first faint glow breaks overhead,
And list the footfall of His glorious tread!

Write for Enlistment Cards, Free Literature on Any One or All of the Goals and Further Information.
NORTH AMERICAN BAPTIST HEADQUARTERS, 7308 Madison Street, Forest Park, Illinois



The Editor Speaking to a Group of Oregon Young People at Camp Arrah Wanna in a "Candid Shot" Photographed by Roderick Eggiman of the Bethany Baptist Church

AS NORTH AMERICAN BAPTISTS we have a great work to do! It has grown tremendously in recent years as God has opened new doors of service to us. But the heights have not been reached as yet. We are going onward and forward and upward, so long as Jesus Christ leads us triumphantly.

In such a day of stirring marches for the Kingdom of our Lord, it is a joy to present today's challenge of our denominational enterprise to our churches. Young people are responding enthusiastically with their gifts to larger mission projects, with a deepening interest in the work, and even with their lives for service. Our people have seen that this thing is of the Lord and have undergirded the enterprise with their loyal support.

Early in 1948 our Cameroons mission field will have reached new heights of attainment with 23 missionaries under appointment. This year will probably witness the going of other missionaries to Africa. By January 1, 1948 Miss Leona Ross will be on the new mission field in China. We shall hear a great deal about God's blessings upon the preaching of his Word to China's millions during the course of the year.

The Editor's First Word

"Among Ourselves"

The staff of our missionaries in the San Luis Valley of Colorado among the Spanish-American people has increased to four with the faithful services of the Rev. and Mrs. J. J. Reimer and the Rev. and Mrs. C. L. Young. Actually, a fifth missionary is also on the field, since Miss Lindhold, a sister of Mrs. Young, is ministering to the children of Saguache without any expense to us.

The new chapel and missionary's house on the Montana or Bobtail Reserve in Alberta, Canada is beautiful to see. The Indians are rejoicing in its completion. The Red Man on other neighboring reservations is becoming aware of our expanding missionary service, and an ever deepening confidence towards our missionaries is the promise of greater things to come.

The relief ministry of our churches in behalf of our Baptist brethren overseas has approached the half million mark. That monumental story of the thousands of parcels which have been sent and of the tens of thousands of good deeds which have been rendered in "the Name of Christ" needs to be told someday.

We are now in the midst of an inspiring undertaking with spiritual undergirdings, which we call "The Million Dollar Offering." This is the outward evidence of an inner compulsion to follow the Lord wherever he leads. It is the expression of our joy in the Lord to share our blessings with others. It is our response to Christ's command to go into all the world and to preach the Gospel to every creature.

This year 1948 will bear an inspiring testimony to our program of denominational advance through our Million Dollar Offering. Our Seminary is making every attempt to relocate its buildings to Sioux Falls, South Dakota. The new educational unit of our Christian Training Institute of Edmonton will be dedicated during the year 1948. The new Pension Fund plan will be in operation, following Jan. 1, 1948. A Ministers' Retreat for all of our pastors, the first of its kind, is planned for the last week of July at Green Lake, Wisconsin.

Among ourselves, we can state without boasting that God has brought us into stirring times and has blessed us "exceedingly abundantly." His promises are bright for the tomorrow!

A New Year's Message

I know not what shall befall me;
God hangs a mist o'er my eyes,
And thus each step of my onward path
He makes new scenes to rise,
And every joy he sends me comes
As a sweet and glad surprise.

I see not a step before me
As I tread on another year;
But the past is in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink,
Or, if Marah must be Marah,
He will stand beside its brink.

It may be he keeps waiting
Till the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

O restful, blissful ignorance!
'Tis blessed not to know,
It stills me in those mighty arms
Which will not let me go,
And hushes my soul to rest
On the bosom which loves me so!

So I go on not knowing;
I would not if I might;
I would rather walk in the dark with
God

Than go alone in the light;
I would rather walk with him by faith,
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered word, "He knows."

—Mary Gardner Brainard.



Lovely Judith Michelson, Daughter of Our Cameroons' Missionaries, Rev. Edwin and Verna Michelson, Photographed at Soppo, Africa

1948		JANUARY							1948
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Mount Assiniboine in the Canadian Rockies, the "Matterhorn of America," Offers a Spectacular Climb of 11,870 Feet

1948	FEBRUARY						1948
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Maxims by John Wanamaker

(Outstanding Department Store Owner and Influential Christian and Sunday School Superintendent)

Love reads without letters and counts without arithmetic.

School yourself not to keep up an argument just because you are sure you are right.

It is always best to give unwelcome advice privately, but open praise is of much value.

The bitterest tears shed over graves have been for words spoken hastily and for deeds left undone.

Nothing costs less or counts for more than plain, unaffected courtesy in our relations with each other.

The more we give happiness, the more we have left.

It is often well worth while to quietly dig down through chilly human nature and find beautiful things growing under the frozen surface.

Friends, they say, are not friends until their friendship is tested.

You mend your automobile on the spot when something breaks. Don't let your life be going on with something crippled in it.

It is not the thing that we resolve to do that counts, for a moment's indecision may rob us of the opportunity.

To live the fullest life possible must be our first endeavor. Many men and women are invisibly small because they play with toys all the days of their lives.

Three-quarters of all work is drudgery, unless we love it and keep cheerful.

The Christian Optimist

Dr. GEORGE W. TRUETT

Above all else, we owe it to God to cultivate the habit of cheerfulness in our lives. Christianity is joyful. "Behold, I bring you glad tidings of great joy," was the announcement the angels brought concerning the babe to be born, the babe to be the world's Savior. Christianity sees the bright light in the cloud. Christianity always has its face towards the morning. "Rejoice forever more, and again I say, rejoice." That is God's word to us.

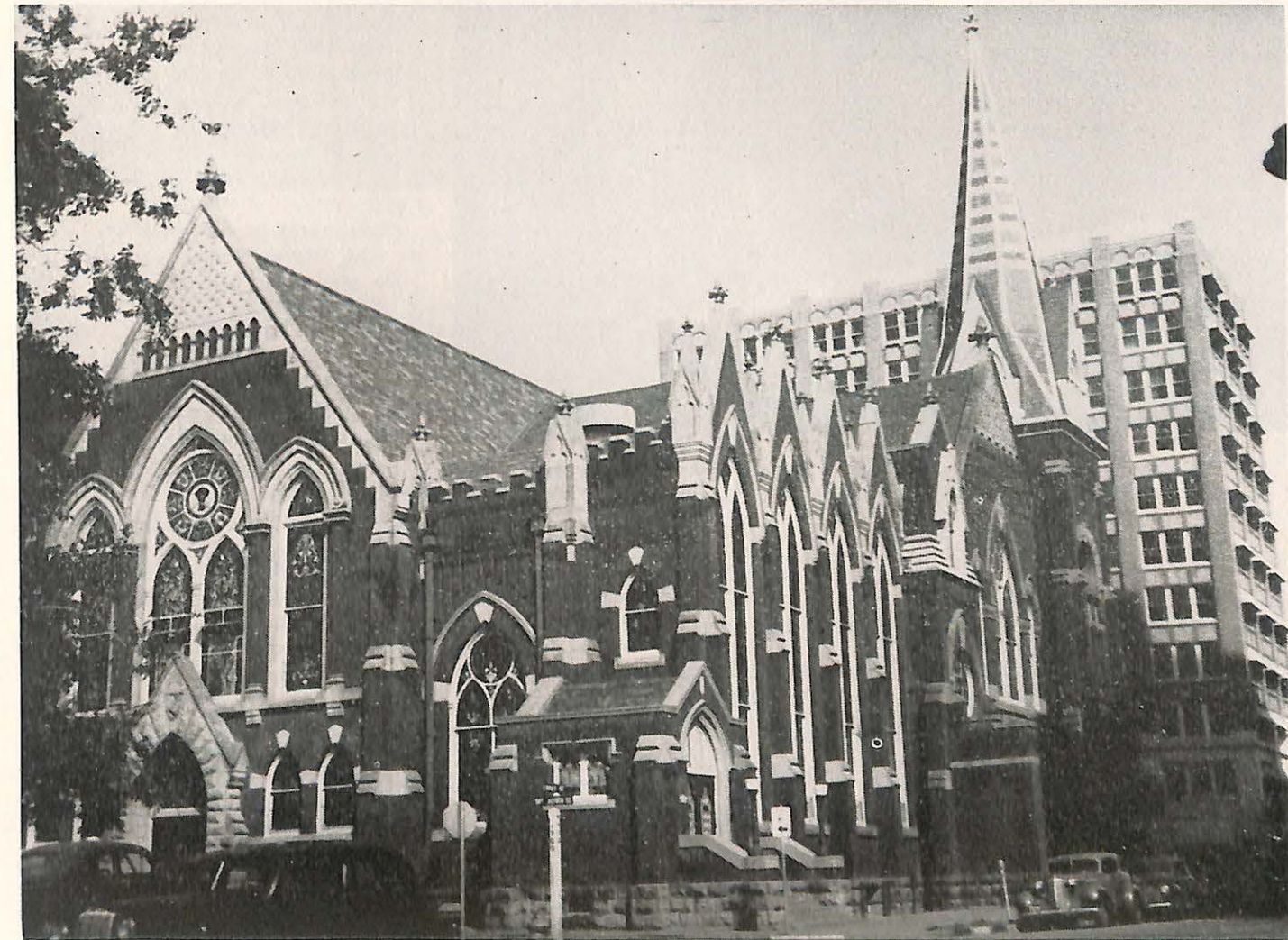
"Ye are the light of the world." He does not say: "You are the clouds of the world." He does not say: "You are the night of the world." Rather, "Ye are the light of the world." I feel sometimes that we allow ourselves to be so darkened and so cheerless that we can easily give the world about us, unregenerated and lost, the impression that religion is morbid and gloomy and depressing. "Ye are the light of the world."

But the main word of all I have yet to say. You cannot see the bright side, you will not find the way out, you will not win the ultimate victory unless you have a power in your life above yourself. Great old Dr. Chalmers had as one of his lofty utterances that expression: "The expulsive power of a new affection." That is what we must have for our great battle in life, every one of us. Every one must have within the expulsive power of a new affection. Love for Jesus is the greatest expulsive power.

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None, apart from Christ, have moral strength or spiritual resources within themselves sufficient to live life as it ought to be lived. No one has that strength. But Jesus, the Savior and Guide, the Teacher and Master, the Friend and Helper, comes, saying: "If you will make simple surrender of yourself to me, I will come into your life, and I myself will be the expulsive power of a new affection. If you let me be the Physician and the Master, the Guide and Master of your life completely, by your consent, I will turn your face to the morning. I will fill your lips and heart with songs."

"Sermons from Paul"—
Copyrighted by Eerdmans Publishing Company



The First Baptist Church of Dallas, Texas, the Pulpit of Which Was Filled for Almost 50 Years by Dr. George W. Truett, One of the Greatest Baptist Preachers of History



—Harold M. Lambert Photo

Flowers or a Crown?

By GEORGE McDONALD

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the sky is black,
There is nothing but noise and din":
But he wept as He sent me back —
"There is more," He said. "There
is sin."

I said, "But the air is thick
And fogs are veiling the sun."
He answered, "Yet hearts are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say":
He answered me, "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your
guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Do you leave the flowers for the
crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see.

PRAYER IS LIKE —

A pitcher—to carry the water of life;
Incense—with which to worship God;
A chemist—who turns all life to gold;
A bow—to carry the arrow of our need;
The guard—to keep the forest of our hearts;
The porter—to watch the door of our lips;
The hilt of the sword—to defend our hands;
A barometer—to show our spiritual condition;
A master workman—who accomplishes things;
The tuning of an instrument—to get us in tune with
heaven's melody;
The chariot—to hold our petitions, the Spirit being the
wheels thereof;
The key to religion—to wind up in the first place and
to keep it going each and every day thereafter.

1948	MAY						1948
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—Ewing Galloway Photo
"Know ye that the Lord he is God: ... we are his people, and the sheep of his pasture." Psalm 100:3

Summer of the Silent Heart

By Dr. HORATIUS BONAR

'Twas summer, and its youngest kiss
Fell on the rose-red lips of June;
Veiled in delicious haze, the sun
Made, for our vale, its tenderest noon.

Away, away, among the woods,
Where winds are rambling, let me too
Rove, feeding on the summer air,
Tasting the freshness of its dew.

O sunshine of the laughing lip,
Soften your colors for a day;
Take on the mild and mellow light,
Mingle the quiet with the gay.

The gentlest of all gentle winds
Stole o'er the silver of the stream,
'Twas summer lapt in autumn's sleep,
The stillness of spring's stillest dream.

O summer of the silent heart,
How rich the song your sunshine sings!
O luxury of tranquil thought,
This dreamy hour of sunshine brings!

O shadows of the pensive heart,
Glow into sunlight, as the love
Comes down, in ever-gushing streams,
From the great heart of God above.

1948	JUNE						1948
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—Harold M. Lambert Photo

1948		AUGUST					1948
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All Is Yours!

By CHRISTIAN F. GELLERT
(1715-1769)

✽

O foolish heart, be still!
And vex thyself no more!
Wait thou for God, until
He open pleasure's door.
Thou knowest not what is good for thee,
But God doth know —
Let him thy strong reliance be,
And rest thee so.

He counted all my days,
And every joy and tear,
Ere I knew how to praise,
Or even had learned to fear.
Before I him my Father knew,
He called me child;
His help has guarded me all through
This weary wild.

The last of all my cares
Is not to him unknown —
He sees and he prepares
The pathway for his own;
And what his hand assigns to me,
That serves my peace;
The greatest burden it might be,
Yet joys increase.

I live no more for earth;
Nor seek my full joy here;
The world seems little worth
When heaven is shining clear.
Yet joyfully I go my way
So free, so blest!
Sweetening my toil from day to day
With thoughts of rest.

When sickness, pains, distress,
And want doth follow fear,
And men their hate express,
My sky shall still be clear.
Then wait I, Lord, and wait for thee;
And I am still
Though mine should unaccomplished be,
Do thou thy will!

Thou art the strength and stay
Of every weary soul;
Thy wisdom rules the way
Thy pity does control.
What ill can happen unto me
When thou art near?
Thou wilt, O God, my keeper be;
I will not fear.

1948		SEPTEMBER					1948
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America the Beautiful

By KATHARINE LEE BATES

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!



—Ewing Galloway Photo

1948	NOVEMBER						1948
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Strength for Today

A Selected Meditation

Strength for today is all that we need,
There never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.

Strength for today, what a precious boon,
To the weary hands that labor,
To the loving hands that minister
To the needy friend or neighbor.

Strength for today, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun,
On a strong and sure foundation.

Strength for today is all that we need,
There never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.



Winter's Glory on Mt. Lassen in California With Manzaleta Lake in the Foreground



The Great Wall of China, Built 2200 Years Ago, Which Has Been Called the Greatest Building Job of All Time, Is Now Largely in Ruins. It Is 1500 Miles Long, 22 Feet High and 20 Feet Broad

Jesus Christ, Our Firm Foundation

A Message of Assurance for 1948 for Every Christian by the Rev. FRANK H. WOYKE, Executive Secretary of the North American Baptist Churches

"For other foundation can no man lay that that is laid, which is Jesus Christ."

I Corinthians 3:11

SOME OF US have had opportunity to see the ruins of Central Europe during the past few years. I can imagine few experiences more depressing than this — to see city after city a pile of rubble, so that only the shells of buildings and heaps of brick are left.

What strikes a person is that the foundations largely remain. Those houses must have been built on good foundations. Even the remaining

rubble gives evidence that they were solidly based, built of good materials and well constructed.

RUINS OF CITIES

But there are the ruins, often still hiding the remains of many thousands of men, women and children. Take the city of Pforzheim in Southern Germany. Over the British radio one day during the war came the message that the inhabitants should flee to the surrounding country-side that night. The city was going to be bombed. Because the warning was regarded as enemy propaganda designed to destroy the morale of the people, it went unheeded. That night

the bombers came and destroyed this city in twenty minutes, leaving 26,000 of its 80,000 inhabitants buried in the smoldering ruins. The experience of this city was duplicated in literally hundreds of other places.

What was wrong? Every true Christian knows. Though the material foundations were solid, the spiritual foundation was lacking. In the end, no people can endure if they build their houses on a material foundation alone. The cities of Europe would not be in ruins today if the faith of the people who inhabited them had been solidly founded on the Rock of Ages.

The ruins we see are simply the symbol of a far more fateful collapse

—the collapse of the moral and spiritual foundation of a people, the decay of their Christian faith. Proud of their great cathedrals, their church dignitaries, and the pomp and glitter of a state church, the German people deluded themselves into thinking they were Christian. Yet evangelical leaders are frank to say that the soul of the German people—fallen prey to the forces of relativism, materialism, and atheism—has been pagan for over a generation.

All of this should be a great lesson to us as American Christians. We must constantly examine ourselves to make sure that we are building on Christ, the One Foundation.

CHRIST, THE FOUNDATION

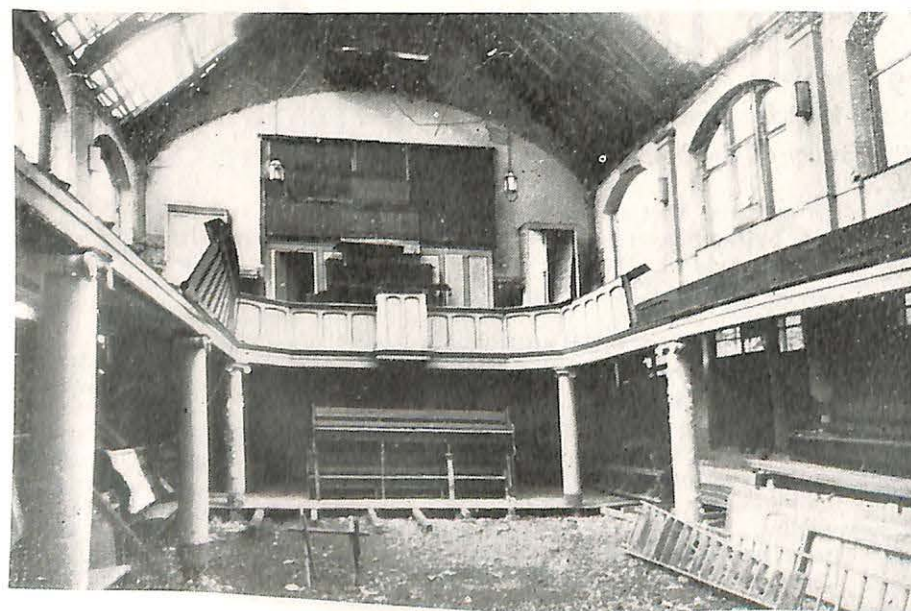
Christ is the foundation, first of all, for our salvation. "God was in Christ, reconciling the world unto himself." It is only through him that we have found our way back to the father heart of God.

Man had strayed farther and farther away from God. Separated from his heavenly Father by a great chasm, and incapable of bridging this gap himself, he was hopelessly lost in sin. Into this situation came Christ to establish a way of redemption and salvation. He not only spoke of God's love, but he practiced it in a way never known before or since. He not only taught that God cares, but he himself cared so much that he was willing to shed the very last drop of his life's blood for us. He, being innocent and without sin, gave himself for us, the guilty.



One of the Baptist Chapels in Berlin, Germany in Complete Ruins at the Close of the War

Jesus Christ is our Redeemer—that is, the foundation for our Christian faith. In his life, in his death, and in his resurrection he made possible our access to salvation and everlasting life. Though they have always sounded foolish according to the wisdom of men, these are words of eternal life to



The Bombed-out Interior of the Weissensee Baptist Church of Berlin, Germany With Only the Walls and Foundations Still Standing

every one who truly believes in Christ the Savior.

GOD IS LIKE CHRIST

Christ is also the foundation for our faith in a larger sense. Since God was in Christ, his only begotten Son, God is like Christ. Through Christ we know that our Creator is a loving, present Father. Through him we have the wonderful assurance that this world is a home, not a hostile, unfriendly wilderness.

To the unbeliever the world is at best indifferent, men are selfish and avaricious and life is a constant struggle for self-preservation and happiness against overwhelming odds. There is no divine power available to help in this battle and at the end of life there is nothing—at least, nothing more than the dark unknown.

For the believer the world is also full of evil, but for him the struggle is never hopeless or without meaning. No matter how long the battle, how fierce the enemies, how weak his own strength or how hopeless the outcome may appear, he does not lose heart. He is supported by the unshakable faith that this is God's world and that God is a loving Father who helps and saves those who come to him humbly beseeching his assistance. Even death has lost its sting for him, because it is only a door that leads from corruption to incorruption, from things temporal to things eternal.

This great truth has been marvelously illustrated by our brethren in Europe during recent years. In the midst of the consuming fire through which whole nations have been forced to go, the faith of the true followers of Christ has been a great inspiration. Not that they have been spared the fiery trials. Cold, hungry, homeless, friendless and despised, they also have gone through great tribulation, but they are those who "have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). While their countrymen are bitter and broken, these Christians are secure in the knowledge that nothing can separate them from the love of God which is in Christ Jesus and that they are upheld by the everlasting arms of God.

OUR CHRISTIAN LIFE AND WORK

Jesus Christ is, finally, the foundation of our Christian life and work. Just as we do not build foundations merely for the sake of having foundations, so God has not saved us merely so that we might be saved. In saving

us, he also calls us into the work of his Kingdom. Jesus said: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). Then he went on to tell the story of the "doer" who builds his house on a solid foundation. We are, as the Apostle Paul said, "laborers together with God."

Though our works do not obtain our salvation for us, they are an inevitable outgrowth of our faith and an essential part of our Christian life.

An old man had a rowboat in which he ferried passengers across a small lake. One day a passenger noticed that he had carved on one oar the word, "Faith," and on the other the word, "Works." Curiosity led him to ask the meaning of this. The old man said, "I will show you." First he dropped one oar and rowed only with the one called, "Works," and then he reversed the process. The little boat went only in circles. Then he took both oars and rowed swiftly across the lake, explaining, "You see, that is the way it is in the Christian life."

We have been saved not merely to be free from sin, but to be productive. We are to bear fruit. One is struck with this truth in visiting Salt Lake City in Utah. At one time it was a barren desert. Though it was without weeds and otherwise free from impurities, it was still a wasteland. Then men brought irrigation into play, and today it is the center of productivity and abundance.

That is what must happen in our lives when Christ enters. With him comes a new and abundant life of service. Like him, we immediately see the need about us and in his name we begin to minister.

May God, in this year of our Lord, 1948, help us as North American Baptists to be firmly founded on the true foundation and may he use us in the building of his Kingdom!

"Glorious things of thee are spoken,
Zion, city of our God;

He, whose word cannot be broken,
Formed thee for His own abode:

On the Rock of Ages founded,
What can shake thy sure repose?

With salvation's walls surrounded,
Thou may'st smile at all thy foes.

"Round each habitation hovering,
See the cloud and fire appear

For a glory and a covering,
Showing that the Lord is near!

Glorious things of thee are spoken,
Zion, city of our God;

He, whose word cannot be broken,
Formed thee for His own abode."



—Photo by Eric A. Pohl
"Laughing Waters" of the Umatilla Indian Tribe near Portland, Oregon Won the 1947 Beauty Contest at the Pendleton Roundup. Her American Name Is Virginia Wilkenson

The Indian's Twenty-third Psalm

Interpreted by Isabel Crawford, For Many Years a Baptist Missionary
Among the Indians

Dedicated to Twila Bartz, Our Missionary on the Montana Indian
Reservation of Alberta, Canada

The Great Father above is the Shepherd Chief. I am his and with him I want not.

He throws out to me a rope and the name of the rope is Love. And he draws me, and he draws me to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His Name is Wonderful.

Sometime — it may be very soon, it may be longer, or it may be a long time — he will draw me into a place between the mountains. It is dark there, but I will not draw back. I will

be afraid not, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied.

Sometimes he makes the Love rope into a whip but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands on my head and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true. I lie not. These roads that are away ahead will stay with me through life, and afterwards I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.



The Students' Home and Seminary Building at 246 Alexander Street, Rochester, N. Y.
As It Looked Many Years Ago With Gas Lamps Still at the Corner

The Students' Home at 246 Alexander Street

The Swan Song of a Sacred Institution Which Is Rapidly Approaching the Close of Its Ministry As Our Seminary Building

By Professor OTTO E. KRUEGER

I AM the North American Baptist Seminary. Here I have stood for fifty-seven long years watching the seasons roll around, welcoming the robins in spring, bidding them farewell in autumn, welcoming the stu-

dents in September, bidding them farewell in May. Students and robins differ.

I began my career with the name, "The New Students' Home," and continued thus until the newness had worn off and the passer-by looked up

at the name over the door and read, "Students' Home," wondering what kind of a place it might be. Some thought I actually harbored students from Germany, old or young, who somehow had been stranded here and were being fed "sweet charity's bread."

FIRST SEMINARY STUDENTS

You may ask, "Why did they ever call you a students' home?" I can easily give you the reason. But it is a rather long story. In the decade, 1840-1850, over a million Germans came to this country to seek a future in freedom. In 1851 one of these, a Baptist, arrived in Rochester to prepare himself for the ministry of the Gospel among his kinsmen. The next year five other men followed. They were poor in finances and poor in English. No dormitory opened its doors for them; they lived among strangers.

Imagine studying algebra in a strange language. In the face of this insurmountable difficulty, one of the strugglers is said to have knelt beside his bed to ask God to shed some light upon algebra. The good Lord gave him what he needed just then, even more than "light." "He gave his beloved sleep." And there he slept on his knees all night! How much light he got on algebra, we do not know, but we do know that he became one of our great leaders.

These men needed a German teacher. God had prepared August Rauschenbusch for the task, which he came to assume in 1858. The number of churches grew; membership increased; more men responded to the Gospel call; but no dormitory had been found. After twenty-four years of homelessness, the Tracy Institute, located two blocks south of our mother institution, became available. Professor Schaeffer collected \$20,000 and purchased the building, which furnished rooms and all other equipment for a school of about thirty-five students. At last they had found a home, and in their enthusiasm they called it, "Die Studenten Heimath."

THE TRACY INSTITUTE

In fifteen years the building had been outgrown. Two, three, and even four students had been crowded into one room. How could one study? How could one carry on private devotions? The time for tearing down and building greater buildings had come.

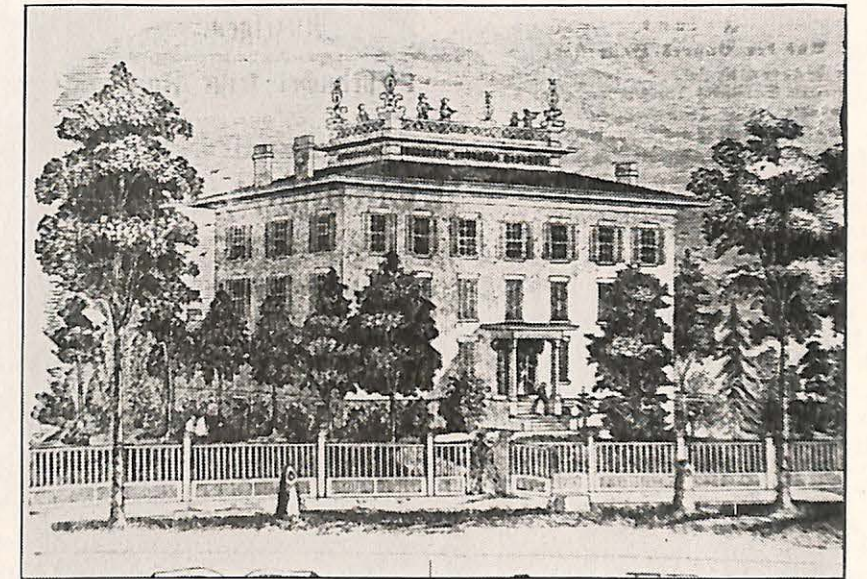
In May 1890 the contractor asked the seminary to close a week sooner, so that he might begin wrecking the old Tracy Institute building. The

students were seen hurrying and scurrying about packing beds and books and storing them in the old barn for the summer. In a week's time not one brick remained upon another. All summer long the pounding of the hammers, the swishing of the saws, the scraping of the trowels, the whistling of the workmen, the commands of the foremen made music in the ears of Professor Schaeffer. And, lo, and behold, on the 8th of September the matron served the first meal to seven of the returned students, and, believe it or not, school sessions began on October 1, 1890 at 2 P. M.

Another unbelievable thing is that the entire immense building had been constructed for less than \$40,000. Of this amount John D. Rockefeller had given more than \$11,000. The response generally had been so good that enough money remained for the construction of two dwelling houses at the rear of 246 Alexander Street, to be occupied by professors.

Professor Schaeffer had made the plea that each student should have his own room to facilitate study and devotions. Soldiers know the distractions of the barracks when it comes to Bible reading and prayer. Jesus knew the importance of the "secret place" for devotions everywhere. The appeal went forth to make a considerable contribution for a "Bettkaemmerlein" for which the donor's name would be put in gold lettering on the transom of such a prayer chamber.

So here I am, "Die Studenten Heimath" — "The German Students'



Tracy Institute, Which Was the First Students' Home of Our Rochester Seminary Used from 1784 to 1890. (Picture Taken by Prof. A. A. Schade from "Der Sendbote" in Its Issue of July 19, 1876.)

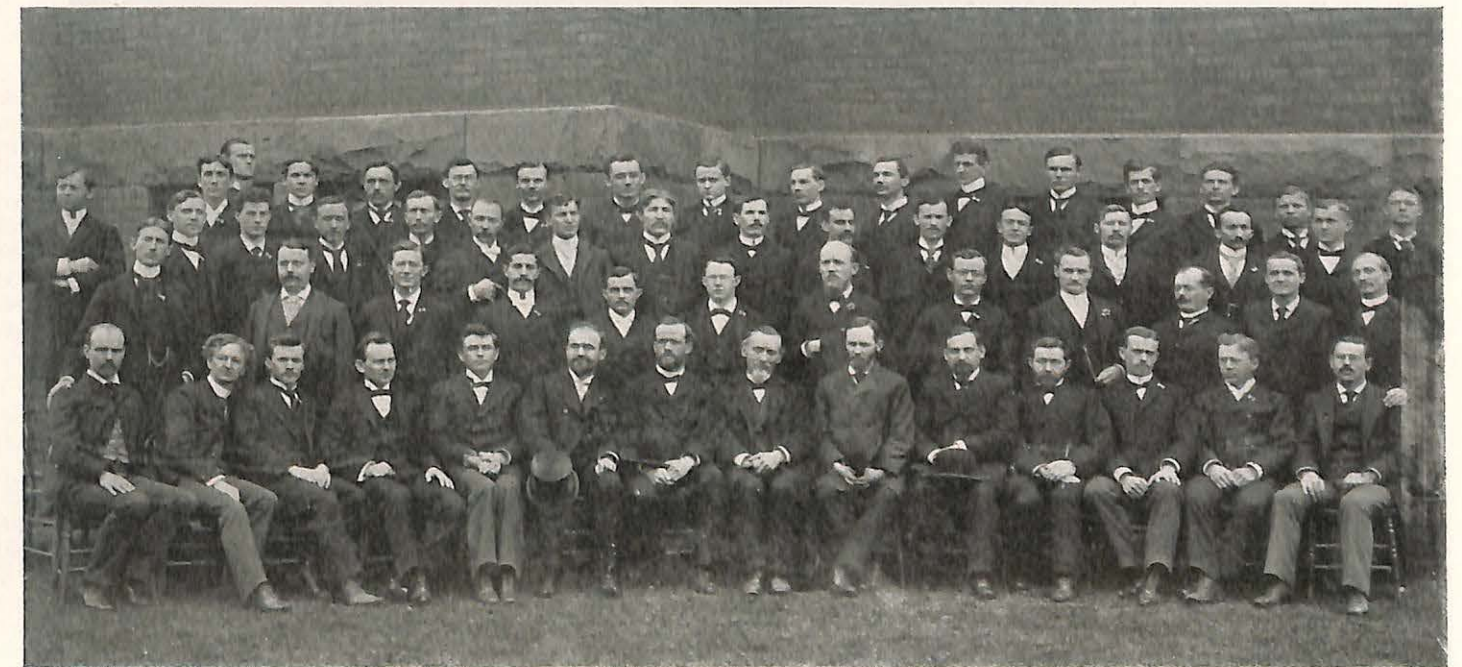
Home" — "The German Baptist Seminary" — "The Rochester Baptist Seminary" — "The North American Baptist Seminary." How often I have changed my name, but I am still "246 Alexander Street." The change of name indicates that other things, too, have changed.

MANY, MANY CHANGES!

The lighting system has changed. In early days every student had his own lighting system, a student's lamp fitted with a circular wick, a blue shade, an automatic, oil-feeding, detachable tank, and an upright rod on

which the lamp could be adjusted to the proper height. This lamp shed a very fine light upon the book and a very dry heat on the hair of the delving student. Some claimed it caused baldness especially when much midnight oil had been burned! But a barren scalp does not necessarily indicate a fertile mind!

Many changes have taken place in the student body. Of course, the picture itself changes every year with the outgoing seniors and the incoming freshmen — the seniors fly out and the freshmen strut in! But not for long, for they soon discover that you must



Students and Faculty of Our Rochester Seminary About the Turn of the Century in 1900 With Student Otto E. Krueger, Now a Seminary Professor, Second from Right on the Front Row

first learn to crawl before you walk, run, and finally fly. Their type also changes. They do not come with long beards and top hats as in days of old.

One story is too good to permit to die. One day a very stately student-dude with cane, kid gloves and top hat appeared at the door of Professor August Rauschenbusch. The old professor listened to his problem and offered the needed advice and, having a sense of humor, created a new problem for the young gentleman by telling him that the wheelbarrow in the back of the yard would be needed at the seminary, and would he kindly take it along on his way back! Of all things in the world! But the "king" had given commandment and "Hamman" must obey! That happened in the days of the "Old Heimath," but they were still chuckling about it when I came on the scene.

THE GERMAN LANGUAGE

In those early days German culture and the German language were very much in evidence, so much so that the society for literary improvement received the name, "Germania," which it still carries without its old significance. Outside of the courses in English, all classwork and all lectures were carried on in German at that time. The students, largely German-born, were preparing to preach in the German language. Hoping to win some



The Familiar Iron Steps Leading Up to the Front Entrance of the Seminary Building at 246 Alexander Street, Rochester, N. Y.

among all men, they felt it necessary to speak the language of the learned as well as the unlearned.

Later the American-born began to trickle into my halls. The men who mastered both languages were prepared for the days of the bilingual churches. The penetration of the English language made slow progress, inching its way in the face of much

opposition, heated debates, and often disruption of harmony. It seemed difficult for the older people to understand that we were not teaching a language but preaching a Gospel and that the language problem had been settled at Pentecost. So long as the newcomers needed that Gospel in German, it must be given in German. But why try to preach it to the grandchildren when they no longer understood it?

German is still taught in some of our classrooms as a language, but all the other work is done in English. The bilingual man is still needed and possibly should have a better foundation in German than he gets now. The only men fitted for bilingual churches are the men who come to us with a good German background. There seems to be some aversion to the study of German. When I see a student take down a German book from a library shelf, I rub my eyes and wonder if I am suffering from illusions. When I hear German spoken in the halls, I rub my ears and wonder about their reliability as sound transmitters.

SECRETS OF THE SOUL

What has transpired in the depth of the souls of these many men these many years, I cannot relate. The deepest struggles, the most profound



Students (Left to Right) Christian Dippel, Peter Wedel, F. Buermann and August Steffens of Our Seminary in a Class of 1891

acts of consecration remain as sacred secrets of the soul. I only know that men of great devotion to their Savior have gone forth into every part of our land, into many countries of the world in loyal consecration to his cause, preaching the Gospel of HIM who loved them and gave himself for them. Great has been the fruitage of their testimony.

Changes have come in the membership of the faculty too. I will merely give the names of the men whom I have seen come and go: August Rauschenbusch, Hermann M. Schaefer, Jacob S. Gubelmann, Albert J. Ramaker, Lewis Kaiser, Walter Rauschenbusch, Gustav H. Schneck, Gustav A. Schneider, Herman von Berge, F. W. C. Meyer, Otto Koenig, Helmut G. Dymmel, Frank H. Woyke and Arthur A. Schade. The total service rendered means centuries of conscientious search for and proclamation of sacred truth.

For many years I have heard talk about moving, sometimes in whispering tones, sometimes in loud proclamations. Not until recently has an agreement been reached. And it seems I am to bid farewell to the spirit that dwelt within my walls these many years. Thus let it be! I am merely the house made with hands. What is to become of me, I do not know, nor does it matter.

It has happened before, even centuries ago. One day the old Prophet Elisha found his students getting restless, wanting a larger place. They proposed going to the Jordan to hew down beams and build adequate structures.

Our students are restless, not for larger quarters but for degrees, which we cannot secure here. But more than that, 246 Alexander Street is too far from the heart of our work, from the places which furnish our students and from the churches to which they will be called. Now as I bid farewell to the treasure I have sheltered, I have one parting wish: May the spirit dwelling in the fathers abide with you, the spirit of true scholarship and honest investigation, the spirit of loyalty to that "inner light that lighteth every man that comes into the world," the spirit of the living Christ of whom Paul said, "Let this mind be in you which was also in Christ Jesus."

FAREWELL! FAREWELL!

I have had a large place in the shaping of the denomination. Here sound and sane teachers trained the leaders of our churches in the time and God-honored essentials of the Christian message, warned them against the riding of hobby horses, centered the evangel on Christ and him crucified.

Forewarned, the churches were forearmed. And thus, we dwelt together in unity without being driven apart by this or that wind of doctrine. May I ask you "to take heed to yourselves that ye lose not the things which they have wrought."

The task is not completed. There is still much land to be occupied. You are doing a work no one else would do. The seminary has been and must continue to be one of the strong ties that binds you together. What a family you have grown to be! What a bond of loyalty knits your hearts! What a wonderful experience the General Conferences are! How refreshing the evidence of the loyalty of your youth! To abandon ship and seek passage on larger, more stately vessels — what a folly that would be!

In God's name, then, go out into the land which he has shown you. You are one jump ahead of Abraham, who didn't even know where he would find his destination. He dwelt in tents in the promised land! Live in barracks then, if it must be, and await the day when thou canst "build thee more stately mansions." Farewell, farewell! You will not sing your songs of praise within my walls, but in your dreams you will still return to 246 Alexander Street of the fair city of Rochester!



The Women's Sewing Circle of Rochester, New York, (About 1910) That Met at the Seminary Regularly To Mend the Students' Clothing and Barn Their Socks.



Beautiful Pine Trees Grow Luxuriantly on the Rim of the Grand Canyon Where God's Creative Glory Is Everywhere in Evidence

Only God Can Make a Tree

Come and Wonder at the Goodness and Greatness of God in One of His Shaded Temple Groves! Open Your Heart to the Whispered Messages in the Rustling of the Leaves and the Singing of the Trees!

By MISS BONNIE GROSSER of Mills College, Oakland, California

"AND he shall be like a tree, planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper."

It is impossible to be in an environment of natural beauty for any length of time without growing more and more humble before God's wonderful plan of creation. Mills College in Oakland, California, where I have spent my happy college years, is such a place. Situated in the rolling, wooded hills overlooking the cities of Oakland and Berkeley and San Francisco Bay, it is a wonder spot of nature.

The aspect of beauty which makes Mills College and all the surrounding hills so outstanding is the abundance of trees and forests. Probably nothing in nature is more inspiring to people than lovely spreading trees. Under them, one may enjoy both shadows and sunlight. As one notices the color, shapes, and changes that come to trees, one is reminded of God and his love for us. It fills one with wonder and enjoyment. Wonder at the goodness and greatness of God, who planned our world, grows into worship.

When I first went to Mills, I was impressed with the many trees there. It was their outward appearance of stately height or spreading grace

which attracted me then. As I walked beneath those trees again and again the physical forms, though lovely, began to take on that more significant spiritual beauty. They served to remind me of my duties and privileges as a child of the Great Creator.

"... that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah 61:3.

One of the most prominent trees at Mills is the eucalyptus tree, among the tallest in the world. The eucalyptus trees grow so very erect and high that when planted in rows, they form a straight corridor of sturdy trunks along the street. Still, these large trees

are supple and bend easily without breaking before the high winds which tear through their branches. For this reason they are frequently used for wind breaks on farms in California.

How much these trees are like our faith in God. Faith, when properly nourished, grows sturdy like a eucalyptus tree. If it is strong, it does not break before the storms of life, but forms a wind break to protect our souls. Even the storms of life cannot disturb the peace and quietude of those fortified with a strong faith.

Our brethren in Europe who have experienced such major catastrophes could testify again and again to this truth. They did not stumble through the agony of defeat, but soared in the triumph of victory. Nothing can be compared with the echo of the exultant "Hallelujah Chorus" of those lands

BONNIE GROSSER

Miss Bonnie Grosser is a daughter of Mr. and Mrs. Walter Grosser of Oak Park, Illinois. She is a graduate of Oak Park High School, where she left a distinguished record in high scholastic attainments. She is a member of the Forest Park Baptist Church of which the Rev. C. B. Nordland is the pastor. Her grandparents are the Rev. and Mrs. Otto R. Schroeder of Anaheim, California. At Mills College in California where the inspiration for this article was received, Miss Grosser is attaining further scholastic honors and rendering a radiant witness for Christ.

EDITOR.

where Christians will not be beaten nor lost forever in the morasses of despair. They breathe the free air of immortal life. May we not fail them in this, their trying hour!

"To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Revelation 2:7.

THE SHADY SYCAMORE

Another very different tree which is a reminder of one's faith in God is the shady sycamore. The low spreading trees line the main road of the Mills campus for several blocks. Their beauty is found, not in their height, but in the shade they provide.

"The Lord is thy shade upon thy right hand." Psalm 121:5.

Here again we see the protective force of our faith. The cool shade shelters us from the heat and stress of our present day situation. In our bewildered world, wracked with fear, greed, pessimism, hatred and cynicism,



A Lone Pine Tree Struggling Against the Winds and Storms in the Rocky Mountains

we can take our stand under the sure, green shady protection of spiritual realities. Greener than the leaves of trees is the triumphant green of our eternal hope in the Lord Jesus Christ.

When thinking of trees which are typical of California, the redwoods, or sequoias, rank first. They are the largest and oldest trees in the world. Great forests of them grow in California. One of the loveliest is Muir Woods on the northern peninsula of the Bay country. As one views the huge trees of this forest, one is always overcome by the realization that these ancient

living things have existed for centuries, and in some cases for more than a millenium. They represent all that is behind us in history. The young sequoias on the Mills campus remind one of the future and the many decades to come, during which they shall stand tall and serene.

These trees seem to be poor, earthly symbols of what eternity is. Their age over-awes one, and yet, they are only temporal. To realize their age is to comprehend only a small fraction of eternity. They remind us that Jesus was the same yesterday, is the same



Stately Trees Silhouetted Against the Sky With Billowy Clouds Rising Over the Mountains in Colorful Colorado

today, and will be the same forever. By the example of trees, Jesus, who loved the outdoors, proved the deathlessness of human life. Leaves may die, but they bud forth in the spring as the souls of men who live on forever. The inestimable gift of God is eternal life through Jesus Christ our Lord.

THE MONTEREY PINE

The Monterey pine is a native of California. Those on the Mills campus are symmetrical and reach a great height, because they are sheltered there. Out on the Monterey coast, these trees are natives. They are gnarled and bent, and never grow erect, but rather look flat along the top. They are constantly beaten by the sea winds, storms, and salt air. Despite all this they are healthy and sturdy. The more the storms beat against them, the deeper their roots penetrate the sandy bluffs to which they cling.

When roots are deeply set in a Christian's life, the storms and winds of experience may beat him into gnarled shapes, but his roots will only go deeper and preserve his strength.

In a state where so much is green all the year around, it is often hard to tell when spring has come. One broad-leaved evergreen, a herald of spring, is the acacia tree. Early in Spring this tree blooms into a beautiful spectacle of color, covered all over with small

TREES

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing
breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

yellow flowers. The contrast between the brilliance of the flowers and the darker foliage of other trees is outstanding and gives joy to all who see it. When one has the love of Christ in his heart, he becomes an acacia. The newness of life gives a beauty to his soul which should be noticeable and lovely to others who associate with him.

THE LIVE OAK

The live oak tree of the Bay Area is not tall or straight. It is often hardly more than a large shrub. This tree has a dark green, shiny foliage which is lovely. All year around it lends luscious color to the California

hills, whether they be green or barren. This constant green beauty means for this humble tree a certain strength and loveliness all its own. Our Christian lives can be like the live oak tree. Even when we have few talents, we can be consistent in our Christian actions and make even the barren spots of life beautiful.

Other beautiful Mills College trees could be mentioned. The sturdy junipers stand like sentinels before the great arched entrance to the music building. The flowering quince and Chinese elms show God's delicate handiwork. The ever-inspiring wooded paths and groves remind one constantly of how lovely is the relationship of the human spirit in his communion with the Creator of these trees. It gives him new courage to hope, dream, build and conquer. It challenges him to go forth into the open air to feel the nearness of God and to feed his hungry spirit. The spirit of Jesus, our Savior, can never die, and he who embraces that same spirit will become a very part of the values that are eternal.

FRUIT-BEARING CHRISTIANS

The intoxicating effects of power, vainglory, pomp, and pleasure have made deep inroads into our national life. These influences have eaten into men's souls and changed them as overnight. The greatest need of the hour is to introduce a lost world to salvation through Jesus Christ.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Proverbs 11:30.

After winning souls, a fruit-bearing Christian reflects his true greatness by a steadfast devotion and a sincere interest in the welfare of others.

"Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit he purgeth it that it may bring forth more fruit." John 15:2.

Trees are among the priceless gifts of God. He has given us trees for beauty, trees for shade and coolness, trees for soil conservation and wind breaks, and trees for the fruit they bear. In addition to these practical uses, God gave us trees, the very beauty of which should inspire our minds and hearts to deeper spiritual thought. It is in the quietness and humility of such reflection that the words of the poet Kilmer seem especially significant:

"... Poems are made by fools
like me,
But only God can make a tree."



The Monterey Pines Along the Rugged Coast and the Blue Waters of the Pacific Near Monterey, California

A Convention of the Rivers

A Story of Africa's Call For Missionaries by Dr. JAMES E. K. AGGREY

Noted Negro Missionary

THERE WAS a convention of the rivers. The Brahmaputra was there, the Ganges was there, the Thames was there, the Hudson was there and all the rivers were there. When the convention was over, the chairman asked them where they were going and what were they going to do.

The Thames said, "I am going to a place called London, where I will be known as the mistress of all the rivers in the world." The Hudson said, "On my banks are going to be great tall skyscrapers and I will be the wealthiest river of the world." The Ganges said, "Children will be thrown into my bosom and I'll be the most sacred river in all the world." The Mississippi said, "I will be the father of all the waters." But there was another river that didn't say a word.

"Who are you?"

"I am the Nile."

"Where are you going and what are you going to do?"

The Nile replied, "A long time ago when they were making this world there was one place called Sahara, as big as the United States, where no man could live, and no life grow. Then I said, 'I am going to roll down my waters from the mountains and bring down life from the mountains into the desert, and I am going to flow on into the Mediterranean Sea.'"

All the other rivers laughed. "Africa, Africa! Why, Nile, why don't you go some place worthwhile, why don't you stay at home where you belong?"

But the Nile said, "I will go," and the Nile went.

God Almighty sitting upon his throne saw what the Nile had done and said, "I am going to make the Nile the most beautiful, the most holy river in the world." And so when the old religions were tottering, and the new religion was growing up, he brought it Moses, who was rocked in the cradle of the self-sacrificing Nile, and when Moses was gone and all the prophets, and another higher one was needed to teach us of God, Jesus was born, and even this Jesus himself might not have done the work he did, were it not for one thing — "Go, take the child and his mother to Egypt, by the side of

the self-sacrificing Nile, so that it can be said, out of Egypt have I called my son."

Then you remember how, when Jesus was going to be crucified, nobody was able to bear his cross but Simon, who was born by the banks of the self-sacrificing Nile.

So, my friends, don't look down on Africa. Africa that has helped all races, needs also to be saved for the

Master. God is ready! Africa is ready! Africa is more ready to be saved than the Christians are ready to come and save it. There are native kings who have no religion, who never heard, who are building school houses and little churches and appealing to the missionaries, "Bring us a teacher," but you are not ready. Remember Africa's call!



—Photo by Paul Gebauer

Native Canoe Drifting Down the Cross River of Nigeria, Africa
Seventy-five years ago this region could not be passed by whites. Its natives were given to cannibalism, fetishism, darkness. Today there is not one village along this mighty river without a chapel and a school. It was here that Mary Slessor of Scotland did her wonderful work.

"Whom Shall I Fear?"

By JENNIE CLARE ADAMS

One of the Baptist Missionaries Who With Dr. and Mrs. F. W. Meyer and Nine Others Were Martyred at Hopevale in the Philippine Islands on Dec. 20, 1943

What can I do, my way is dark,
Groping along through dreary night?
I shall look up, His word is mine,
It is not dark, "The Lord is my light."

What can I do when trials oppress,
When war invades the mission and
land?
I shall look up, His Word is true,
My days and nights are in His hand.

What can I do, my strength is weak,
Weary and faint from dreary strife?
I shall look up, His Word is sure,
God is the strength of all my life.

Whom shall I fear when foe is near,
What shall I dread, whom shall I flee?
I shall look up, He will not fail;
In God, my Lord, salvation is free.



Ebony-skinned School Children of the Mission School at Lus in the Grasslands Area of the Cameroons, One of Many of Our Mission Schools in Africa

"And a Little Child Shall Lead Them"

The Glowing Account of Our Mission Schools in the Cameroons Which Are
Prospering in Numerical Growth and Christian Influence

By MISS LAURA E. REDDIG, Missionary-Nurse

FOND PARENTS, in looking at their little children, see them not only as they are now, but as they hope they will be in years to come. They see each experience as it helps the child to grow mentally and physically and spiritually. This growth is watched. This growth needs guidance.

I think it is with equal interest and longing that the missionaries watch school children grow and develop. In Africa, almost all of the good influences or teachings which touch the children's lives come from the mission church or mission school.

LUS MISSION SCHOOL

If you could take a look into the Cameroons today, and see where our mission schools have reached, and see these children growing up to be real

Christian leaders, you would thrill just as we are thrilling at the glorious opportunity God has given us in molding the lives and futures of so many children. Strong are the forces of evil and of education which is not Christ-centered. Greater, too, are the challenges put up to the mission schools, the mission teachers, and the missionary teachers.

Climb on a horse, and go along to visit our mission school at Lus. It was started in 1942 toward the end of the year. It is in an area where we have some of the finest and strongest and largest mission churches. It is in a warm area where there are very many little children.

Unfortunately it is also in this area that the parents go out of the villages for over half the year, and live out among the hills on their little farms.

So there is no one to look after the children if they remain in the villages. Most of the parents do not allow their children to remain, for their help is often urgently needed in scaring away the monkeys which would otherwise destroy their crops.

The general prospects for a school under these conditions would not be too encouraging. But at Lus, all these obstacles were pushed aside by the children themselves in their eagerness to have their own school. When the first Baptist mission school was started at Mbem in 1937 by Mrs. Gebauer, many of the Lus boys enrolled there. (In 1947, the first Lus boy will become a teacher in his own village.) Those who did not come to Mbem were the first to enroll at Lus, though many had to be dropped later because they were too old for the Infants School.

Now Lus had its own school! The classes were filled to capacity and more the first years, and the way that school grew under those circumstances is nothing short of a miracle! The native Christians from the various surrounding churches came and put up the buildings ... solid mud walls, big airy windows ... beautiful strong buildings! The town-people who were not Christians, helped along with the Christians, for they were going to send their children to school, "weren't they?"

SMILES AND HAPPY FACES

As you ride into Lus valley and slither and slip down the high hills, go through the oil palms and small forest areas, cross the big river, and climb, climb up to the mission school, music comes down to meet you. Such a jolly bunch of smiles and happy faces! And the little school band with its home-made instruments tries its best to be heard above the shouting children.

Back of all the noise is the real delight these children have in having the missionaries visit them. Proudly do they sing their songs, show their fine hand-work articles, and display their strength and skill at sports and games. Just as eagerly do they enter into periods of quiet devotions, showing that they have found, or are beginning to find, Christ's way as one of joy and reality. How quickly they correct another child when something is said or done in an unkind way!

Then they go home ... to talk to people about what they have learned and to witness to others about what Jesus means to them. Today there are well over a hundred boys in this school. How many future leaders! How many workers in Christ's vineyard! School and church are working together in co-operation in visitation, in Sunday School work and in every way possible, all with the aim of helping even more people come to know Jesus and the teaching which he gives which are so different from the country fashions (customs). These little children are already leading the way to better, healthier and happier living. These children are beginning not only to experience the Christian way as the only way, but are finding the Christ as their friendly guide along that way. "And a little child shall lead them."

MANY MISSION SCHOOLS

Since Clara Gebauer went home in 1940, and gave Mbem school into my care, it has been a real joy to watch



Boys of One of Our Mission Schools at Parade for the Empire Day Celebration

our school family grow. As the mission stations of the Baptists of Germany were taken over, Soppo, Ndu, Oku and Binka schools were also acquired. But with such a growth of mission area and influence, it became an urgent need that Christian leaders be trained for our church leadership. Already we could see some of those young boys as if they were in charge of mission churches, leading and guiding many to Christ. The best of training, the most careful guidance is essential.

In Soppo field there was the big school at Soppo itself, but what of the other areas? Bai - Sombe school was opened in our Kumba field (Balongdo) and Mutengene on the way to the coast. Two of the churches in the Kumba field were over 20 years old,

yet they did not have a school in which their own young people could be trained for leadership. The great need, which most of the people recognized themselves, made it easy and urgent to open these schools at Bai-Sombe and Kumba-Balue. (The women of our churches will remember Bai-Sombe as their "child" before the last General Conference.)

Soon there were other villages asking for schools. True enough, some people who were eager for schools, were thinking mainly of the increased income which education would bring to their homes; but others saw their own lack and need, and preferred a mission school to a government school.

(Continued on Page 43)



—Photo by Paul Gebauer
Wayside Market in Bafut, Cameroons With Winding Road and Thick Forests

China Calls - God Calls!

The Door to a New Mission Field Has Opened to North American Baptists and Our Missionary Is Already on the Field in South China

By MISS LEONA ROSS, Our Missionary in China

had fled from Canton and the outlying districts one and a half million strong, to take refuge in the New Territories across from Hongkong, on the mainland. After only a few years, that area also, including Hongkong itself, fell a prey to the Japanese invader. Again I lost all my earthly possessions and became a prisoner of the Japanese for more than seven months.

At this time I might have been subject to the same cruel and brutal treatment as those all around me, but for HIS faithfulness who said, "Lo, I am with you always even to the end of the world." He stood between in behalf of those whose trust was in him, proving, indeed, that all power is given unto him in heaven and in earth, and proving also that he would not fail those, who in obedience to his command, "Go ye therefore into all the world," had gone to bear the lighted torch of the gospel to those in heathen darkness.

CHINA'S OPEN DOORS

After our repatriation on the "S.S. Gripsholm" in August, 1942, I heard missionaries on several occasions say, "These doors will reopen and there will be one more last and great MISSIONARY PUSH."

Today those doors are open to us once more and China is actually pleading for missionaries. It was not always so. There was a time when China did her utmost to exterminate the hated and unwelcome foreigners who came to her shores, as light bearers, representing him who is the Light of the world. More than a century of patient suffering on the part of the missionaries has proved to the Chinese people that Christian missionaries who are true to God are the friends of China. She cannot understand why we are so slow in coming back now. The challenge to us comes not only from China, but first of all from our Lord and Savior.

What can be the reason for our neglect? Is it possibly fear of what might happen to us personally? Let us then remember that we have no guarantee of safety anywhere, not even in America. It may even be that China is a safer place than America. But we do not know. What we do know is that we are safe and happy, only in the center of God's will. I often marvel that we take such comfort and assurance out of what our Lord said in John 3:16, and at the same time give little or no thought to his words spoken just before his ascension in the last verses of Matthew. By that time he had finished the work of our redemption, and it would seem that much more emphasis would be laid upon that last great commission to his followers.

China has for many years suffered the ravishes of war. Almost helplessly she struggled for an existence. Now she is still struggling. If the world criticizes her, let us as Christians remember that she is still a heathen nation. The only remedy is a Savior.

MULTITUDES WITHOUT CHRIST

Nearly one-fourth of the world's population is Chinese. Comparatively few in China have ever heard that nearly 2,000 years ago a babe was born in Bethlehem's manger who at the same time was introduced by the angelic hosts to be the Savior of the world and the Son of God.

My heart is filled with rejoicing to be returning again to China, this time to pioneer in the thousands of villages, beginning at first with the country surrounding Canton. But for a little work, done as a side issue back in 1929-1930, when our real work was among the boat people, nothing has been done for these multitudes. I am sure that the great heart of the Shepherd is moved with compassion for them. He sees them as sheep scattered abroad without a shepherd. Pray ye therefore the Lord of the harvest, that

he thrust forth laborers into his harvest field. The fields are white to harvest, and in this vast field I am as yet the only laborer.

If you are a nurse experiencing the Lord's call to relieve the physical suffering and you have a burden for the lost, a wonderful, fruitful, happy, satisfying life of service awaits you in the villages of South China. And think of it! Pay day is in heaven! Your heart will never be able to contain the joy that will be yours, if you are willing to spend and be spent for our Christ.

If you are a pastor and maybe a pastor's wife, your ministry as an undershepherd will no where be more needed and greatly appreciated than in needy suffering China, still bleeding from the wounds she received over a period of so many awful years. We must rescue the perishing, lift up the fallen.

If you love our Lord Jesus Christ and also love precious little children, come to China and care for the little ones. Gather precious jewels for the King's crown. If you do not, we will be compelled to turn them down and they will either be sold into slavery or picked up by priests and nuns. Are you ready to meet God's challenge — China's? We cannot accomplish this great task and also carry the gospel to the lost. We need your help.

OTHER MISSIONARIES NEEDED

If you have other talents and burdens that will help China, that God has laid upon your heart, "come over and help us!"

And if you are the mother of any of these, do not stand in their way of coming to China. If you do set your will in opposition to God's will for your child, how do you think you will feel when he who shed his blood on the Cross of Calvary, so that you might be forgiven and become a child of God, tells you that you are responsible for thousands of lost souls who went to Christless graves never having heard the Gospel? And how will you feel when you see the rich and priceless reward that you have unthinkingly forfeited? Surely any trial, earthly gains, however important they may seem down here, will fade into nothingness there. They were little temporal things, but your loss will be eternal.

Sometimes people say to me, "How do you think God will deal with those who never heard the gospel?" I do not know, but I would not want to be in the shoes of those who selfishly withheld from them the word of life.

And you, young person, whom God is calling! Remember the great Architect has a perfect plan for your life. The chaos that is today's world is the result of more wills than one in the universe. In past eternity, as at the end of time in future eternity, there is only one will, the will of God. Are you willing to surrender your will now to him in order that his plan for your life might be perfect? If so, your life will be one of the deepest satisfaction and your reward eternal.

If not, what will be your remorse as he who died to save you lays his plan alongside of what your life has been? You would then give worlds to live it over again, as in anguish you cry, "Too late!" All through eternity you will stand stripped of a crown so beautiful that all the costly jewels of England's princess will look like the pauper's rags in comparison. Why not get alone with God and tell him that you desire that his will alone might be wholly wrought out in and through you?

GOD'S MYSTERIOUS GUIDANCE

A young woman who was raised in a very strict Lutheran home in the old country was invited by a friend to a prayer meeting in a large Baptist church in Koenigsberg. There she learned for the first time that her salvation was not dependent upon her works but that Christ had accomplished salvation in her behalf. God gloriously saved her and called her to go to the regions beyond. She married instead and was left a widow with seven children, the youngest only two. She prayed to God to choose from among her children a substitute for the mission field.

While her generation had passed, God did nevertheless hear and answer her prayer, and rare privilege is now mine to be pioneering for the second time in an unoccupied field. My mother had five sons and I have often wondered why God chose one of the two daughters. But I am so happy that he chose me and, after all, his will is sovereign.

China needs consecrated lives. Let us meet her challenge while the doors are open. About all I can do single handedly is to blaze the trail, so "Come over and help us!"

Also I believe that to that degree that our churches respond in the matter of world evangelization, God will bless the work at home. It has always been so, even when the members of the church upon the water in Canton had as their missionary project the task of going to the villages with the gospel, for there were usually

three or four of them with us whenever we made those trips. They became very much interested in that work and were a real help to us. They themselves received much inspiration as they saw the interest of the villagers, listening to the gospel for the first time. Instead of taking away from their church in time and energy expended elsewhere, the church prospered and was blessed of God.

Nothing done for Christ is a loss or a sacrifice. Only one life to live and what can be better than to live that life for him who gave his all for us! May we be ready to meet China's challenge and say, "Lord, here am I, send me."

Strange Sights Greet the Missionary Everywhere on One of the Streets of China's Many Cities
—Ewing Galloway Photo



—Ewing Galloway Photo
A Street Scene in One of China's Thousands of Villages With Some of Her Teeming Population of 525,000,000 People

SOME five years ago many doors in China were closed against the missionaries, not because of China, but because of the cruel and ruthless invader. The Chinese people themselves, who were from the areas where the doors were closed, were compelled to flee from their homes to West China in order to escape atrocities worse than death, leaving behind them the shambles of their bombed homes.

Having myself lost all of my earthly possessions, including my boat at the fall of Canton on October 22, 1938, I went to work among the refugees who





Some of Le Tourneau's Equipment on a Highway Relocation Job in the State of Washington

Le Tourneau Is God's Business Man

The Story of an Inspiring Friendship With One of the Greatest Manufacturers and Most Radiant Christians of Today

By the REV. GEORGE HENDERSON, Missionary in the Cameroons of Africa

"WHAT A MAN! What a business!" you might say. The man is Mr. Robert Gilbert Le Tourneau. The business is Le Tourneau Companies, manufacturers of the world's largest earth moving equipment.

No doubt, you have already heard the name, or probably the man himself, but in this article let your missionary describe Mr. Le Tourneau and the organization. Since the bonds of friendship are strong, I am grateful for the acquaintance made several years ago when I became employed by the owner. Therefore, I am anxious that you should have the opportunity to meet and to know my Christian friend, Mr. Le Tourneau.

GOD'S BUSINESS MAN

Shortly after being employed in one of his factories, I became acquainted and made the friendship with the owner and president of the world's largest manufacturer of earth moving equipment. This inventor has

often been referred to as "God's Business Man." This complaint has been given, because he is outstanding both in Christian circles and in his business career. His success in business he accredits to the fact that he seeks to place God first in his large organization. From the profits of his business, he delights in giving the greater portion of his income back to God, while he has little thought of what he may keep back for himself.

As a designer, "Bob" Le Tourneau has created many new designs, all for bigger and better machines. From his mind there flows a continual stream of new inventions, each proving to give more speed and better efficiency in performance. Rightly it can be said that neither his mind nor his pencils hardly cease, while Mr. Le Tourneau flies in his own plane to his plants located in the various parts of the country. Thousands of feet above the earth, he designs new patterns, while on his weekly schedule to his plants located in the cities of Peoria, Illinois;

Toccoa, Georgia; Vicksburg, Mississippi; Stockton, California; and Longview, Texas. Throughout our land, and in many foreign countries, tons of earth are being moved in construction work by the huge machines bearing the name of Le Tourneau.

NOT A PREACHER

While Mr. Le Tourneau says he isn't a preacher, only a sinner saved by grace, still his weekly speaking engagements are booked months in advance. Through his swift mode of airplane travel, he meets his weekly appointments in the various cities throughout the nation. In speaking, he offers no sermons to the public, but rather a personal testimony of God's guidance in his life. He is a speaker with much enthusiasm, for he interweaves his actual experiences in business to show forth the working power of the Gospel.

As a source for material, he ably uses his daily dealing in his past business transactions to show how God

had directed his paths. It is clear, that his desire expresses itself in leading people to think of him as a humble servant of Jesus Christ and not as a wealthy man. The words of a powerful speaker entreat the ears and hearts of listeners for his message sounds forth the Christ of Calvary, and sinners outside of Christ are invited to look to the Cross.

HIS CHRISTIAN TESTIMONY

Thousands of listeners throughout the nation have been spellbound as "Bob" Le Tourneau has given his testimony, "Up From Bankruptcy," in which he relates how he found himself several hundred thousands of dollars in debt. In the gloom of such a condition, this man realized that failure had come because he had failed to pay his missionary pledge. With confession to God for this mistake, he found more faith in God to trust and rely upon his guidance. Therefore he put God on his payroll and made him a partner. He reports that from that day his business and sales have mounted upward.

The pages of a large volume could be filled with the many good, everyday Christian beliefs, that my friend possesses in his practical religion. First, he believes wholeheartedly that God wants and needs more business men today. From every service, he sounds forth the challenge urging business men to accept God's plan and to follow Christ's way. Success, he insists, is in store for men, who seek to please God in their dealing and to honor God with their financial substance.

Failure, he asserts, in the lives of many Christians today is accredited to the fact that they ask God for blessings, but simply do not get up and go after the blessings.

Still other failure is due to the fact that many people are not willing to work with their hands. Complete education, he believes, is in both the training of the hands as well as the training of the mind. My friend's doctrine is expressed as follows: With a pure heart's desire and the usefulness of the hands, molded together, success is sure to follow!

THE OLD TIME RELIGION

The old time religion and the faith of our fathers is the type of religion that appeals to the heart of Mr. Le Tourneau. He loves the singing of the old-time gospel songs as, "What Can Wash Away My Sins" and scores of others. I have heard the notes of such songs as the walls of the office echoed his bass voice while his singing gave expression to his inward feel-



(By Permission of "Colliers Weekly")
R. G. Le Tourneau Believes God's Word from Cover to Cover and Preaches Its Truths With Spiritual Power

ing even as he worked far into the night over his draft board.

Through the friendship with this great man, I know that he is profoundly interested in the program of missions in keeping with the command of

Christ. Today, even the present hour, is the greatest opportunity in history for the followers of Christ to speed missionaries to the harvest fields in foreign lands. The gospel message can be carried to the ends of the earth, he assures his hearers, if every Christian would do his part in offering prayers, tithes, and gifts for the cause of mission. Through the past years he has promoted the cause of missions by large donations and contributions. Many missionaries at home and in the foreign fields have welcomed gifts given by the Le Tourneau Foundation for their societies.

To encourage missionary activity, he has now established the Toccoa Falls Flying School located at Toccoa, Georgia. This school purposes to train missionaries in flight instruction. Because of his missionary vision, Mr. Le Tourneau has employed competent instructors, purchased good equipment, and dedicated his beautiful landing field. He believes that the gospel can be spread faster and the hardships of the missionary lightened if the use of the airplane can be introduced on the mission fields. There is no question about this in the mind of this man, because he has proven that endless hours of hardship and travel can be made easy by the swift mode of plane travel.

A MISSIONARY AT HOME

A missionary at home, I may rightly call him. True to his work, since God



Robert G. Le Tourneau Stands Alongside One of the Huge Tires on His Gigantic Earth Moving Equipment



The Rev. and Mrs. George Henderson About to Take Off in a Plane Which Alma Learned to Fly at Taccoa Falls College

did not call him to go as a foreign missionary, he possesses great zeal in working for God here at home. Weekly, through the publication of his paper called, "NOW," his messages are carried into the homes of thousands of people throughout the land. As a mighty soldier of the Cross, he endeavors to stand true to Christ wherever he may be among the ranks of his men and friends.

At the sound of the plant whistle once each week, he grants his employees the opportunity of stopping their work and attending the Chapel

Shop Meeting. In the ranks of his important personnel, Mr. LeTourneau has been interested in the spiritual life of his man. Therefore, he has engaged fine Christian chaplains to give counsel and help to the men of his organization.

Another source of inspiration in the experiences of this man is his family life. For at the close of the day, around the table after the evening meal, Mr. Le Tourneau reads God's Word and prays with his family for God's guidance with thanksgiving. Beside him is seated his companion,

Evelyn Le Tourneau, who together with her husband has established a Christian home and reared six children, all of whom have taken their stand for Christ.

To know "Mom" Le Tourneau is a joy. Everyone will quickly agree that her testimony shines through her face and radiant personality. While she does not help her husband with his work of building road grading machine, still she takes every opportunity to help young people with their spiritual problems. Under her splendid leadership many young people have come to accept Christ as Savior at Bethany Camp of Winona Lake, Indiana.

I am grateful to God for the privileges that I have had through the friendship of this spiritual giant. From the life of this man, I have noted the joy one can find in allowing God to control one's life. In our crisis hour, I am praying that God will enable many businessmen to follow the example of Le Tourneau, not to gain of this world's goods, but to store up wealth in Heaven where moth and rust doth not corrupt, and where thieves do not break through and steal.

❖

Out of the Depths

A Poem That Needs to Become Familiar to Every Christian
by MARTIN LUTHER

Out of the depths I cry to Thee,
Lord God, O hear my calling.
Thy gracious ear incline to me,
And make my prayer availing:
On my misdeeds in mercy look,
O deign to blot them from Thy book,
Or who can stand before Thee?

Thou canst be merciful while just —
This is my hope's foundation;
On Thy redeeming grace I trust —
Grant me, then, Thy salvation:
Shielded by Thee I stand secure,
Thy word is firm, Thy promise sure,
And I rely upon Thee.

Thy sovereign grace and boundless love,
Make Thee, O Lord, forgiving!
My purest thoughts and deeds but prove
Sin in my heart is living;
None guiltless in Thy sight appear;
All who approach Thy throne must fear,
And humbly trust Thy mercy.

Where'er the greatest sins abound,
By grace they are exceeded:
Thy helping hand is always found
With aid, where aid is needed:
Thy hand, the only hand to save,
Will rescue Israel from the grave,
And pardon his transgression.



Le Tourneau Even Loves to Sing While Working Late Into the Night at His Drafting Board



Missionaries Twila Bartz and Gladys Scheirer Alongside Their Trailer House on the Bobtail Indian Reservation Last Summer and Some of the Bobtail Indians With Grandpa Standing-on-the-Road Third from the Right

The Gospel Is for the Indian, Also!

Experiences on the Bobtail Indian Reserve and Mission Field During the Past Summer by MISS GLADYS SCHEIRER

"**B**E STILL and know that I am GOD." Ps. 46:10.

It seems hard for man in this day to set aside enough time to be quiet and to let God speak to him.

The Indian has been looked down upon as being slow and irregular. Living among them and observing them daily and hourly is an experience to be desired. They do not rush and push each other around but instead live a quiet and peaceful life. I have never heard of a quarrel at any time. They work and live together as one big family and worship the "Creator" of the trees, grass and flowers. They enjoy to the fullest the beauty of nature and God's care in quietness and in reverence.

GRANDPA STANDING-ON-THE-ROAD

We have been greatly impressed by observing Grandpa Standing-on-the-Road, in whose yard our trailer house was situated last summer. At the dawning of each day, Grandpa could be seen on the edge of the grain field or the wood pile with a shawl thrown over his back. Kneeling at first, then he bowed with his forehead touching the earth. By his side he had a container with either water or tea. He drank several cups and then bowed to the earth again. This he continued

for a great length of time. We could not know what he was saying or to whom he was praying. Occasionally, he would tell us he was speaking to Jesus; other times he would say to the "Great Mystery," meaning God.

Last summer Grandma Cattleman passed on. She was loved by all who knew her and at her funeral we witnessed the Indians' reverence for God, who had now taken the soul from this earth to himself. In silence, every Indian passed by the coffin, placing their hands on the covered forehead of the deceased, and in that way paying their last tributes to her.

Then at the graveyard we again had a beautiful experience in silence with God. This was the first time they had had a Christian service at a funeral on this reservation, and so they asked Miss Twila Bartz to "say a few prayers for Grandma and her people." When the prayer was announced, it was unusually quiet and the presence of God was so near. Words can hardly express what the soul feels at such times. It was there God spoke to these people, for we were better able to work with them after that.

SUNDAY SERVICES

We have had many interesting experiences in our Sunday services. They love to gather out-of-doors, either in the shade of some trees or right out

in the open with God's Heaven as their roof and the earth for their chairs. Then with bowed heads they worship and listen as the message is brought to them, not an expression on their faces to show if they understand or are listening.

Silent prayer is the most impressive part of the entire service. They will sit for any length of time, so awed by God's presence which can be seen in the nature about them as they worship. Then when they are called to pray they give thanks to the Creator for birds and trees and grass and flowers and all the "Great Mystery" has made for them to enjoy.

In worshipping in this quiet manner they forget themselves and think of others. This is what we need to do more often. Every morning one person rounds up all the horses and puts them in the corral, takes his horses and leaves the rest in the corral for each of the other families to get theirs as they need them. They are not worried for fear they get away with more or less than the next person.

HAY MAKING TIME

Hay making time is the most interesting to observe. After the grass has been cut and the hay is ready to be stacked, they all gather on the hay

(Continued on Page 42)

Let Us Grow in Prayer

A Devotional Message by MISS CAROLINE BARBIE of Bismarck,
North Dakota, President of the Central Dakota
Young People's Union

and continued in prayer. The transfiguration scene occurred while Jesus prayed. Upon the cross Jesus gave us the compassionate prayer, "Father, forgive them for they know not what they do." From Jesus' lips at the last breath came the prayer, "Father, into thy hands I commend my spirit."

In Luke we also find the prayer by which Jesus wished to teach his disciples to pray. We all know it or should know it. It is called, "The Lord's Prayer."

Prayer means a sharing of the attitude and purposes of God, a specific method of bringing one into communion and fellowship with a personal God revealed by Jesus Christ.

GUIDANCE AND GRACE

By prayer we receive guidance for our activities. Just as Jesus left the multitudes and went up into a mountain to pray, we must get away from people to a place where we can listen to God undisturbed. Private meditation and prayer can help us refocus our thoughts on what God wants. Then by listening to the still small voice we are ready to respond to the magnetic pull of God's plans for our lives.

Prayer helps us to meet and overcome temptations. The tempter directs his chief attack upon our prayer life because he knows how vital it is to us in our new life of faith. If he can keep us from praying he has scored his first great victory in destroying our life with Christ.

Prayer gives us power and strength. The success of Pentecost reveals the sincerity and earnestness of a group of men in prayer. Whatever the

Apostle Paul accomplished, it was all because he was a man of prayer. Whatever time we spend in prayer is time spent at the source of spiritual power. We must begin to believe that God in the mystery of prayer has entrusted us with a force that can move the heavenly world and bring its power down to earth.

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;
We rise and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

(Archbishop Trench)

Therefore to have a superior and victorious life in Christ, we must lead a life of prayer.

THE MODEL PRAYER

Jesus has given us a "model" prayer showing us how to pray. It has been divided into two parts. The first part is a prayer for the Father's interest. It has the element of adoration by which his name is held in holy awe in our thoughts, feelings, words and actions. It has the missionary element by the words, "Thy kingdom come,

thy will be done on earth as it is in heaven."

The second part is a prayer for our interest, and it may be divided into two parts — our temporal and our spiritual needs. The temporal needs may be summed up in "Give us our daily bread." The spiritual needs are summed up in "the forgiveness of sins."

Jesus not only gave us a "model" prayer, but he also expects us to pray in the proper manner. Prayer should be sincere and earnest. It should be unselfish. It should be regular. Jesus said, "Men ought always to pray and not faint" (Luke 18:1).

Prayer must be offered in faith. Without faith there can be no prayer. "But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways" (James 1:6-8).

It must be persistent. It should also provide for a time to listen to God and bring ourselves into subjection to the Lord's will. In such a way Jesus prayed.

LET'S PRACTICE PRAYER

When we pray, let our prayers be definite rather than general. Let us pray for something in particular. Our missionaries on the foreign fields need our prayers. Our friends in the war torn countries of the world should also be remembered. Then, too, let us not forget to pray for our country and its leaders. In this way we will also fulfill one of our duties as citizens.

Prayer for workers in the Kingdom of God is a command given to us by Jesus. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9:38).

Pray that souls may be won for Christ.

Prayer and Bible reading should not only be a duty, but we should look forward to it with expectation and joy because of the nearness of our best friend. Let's give ourselves a chance to have experiences with God. Let us practice prayer and let us grow in prayer.

"Sweet hour of prayer, sweet hour of prayer!
Thy wings shall my petitions bear
To Him whose truth and faithfulness
Engage the waiting soul to bless;
And since He bids me seek His face,
Believe His word and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer."

ROUND THE EARTH . . .

Let the song go round the earth,
Jesus Christ is Lord!
Sound His praises, tell His worth,
Be His name adored;
Ev'ry clime and ev'ry tongue
Join the grand, the glorious song.

Let the song go round the earth,
From the Eastern sea,
Where the daylight has its birth,
Glad, and bright, and free;
China's millions join the strains,
Waft them on to India's plains.

Let the song go round the earth!
Lands where Islam's sway
Darkly broods o'er home and hearth
Cast their bonds away!
Let His praise from Afric's shore
Rise and swell her wide lands o'er.

—S. G. Stock.



"The Christus" by Thorvaldsen As Seen in the Forest Lawn Memorial Park, Glendale, California

The Bible

The late Dr. A. Z. Conrad, greatly beloved by all evangelical Christians as a great power of strength in New England, wrote a eulogy of the Bible which must not be suffered to die. He entitled it, THE BIBLE — THERE IT STANDS!

Century follows century — There it stands!
Empires rise and fall and are forgotten — There it stands!
Dynasty succeeds dynasty — There it stands!
Kings are crowned and uncrowned — There it stands!
Emperors decree its extermination — There it stands!
Despised and torn to pieces — There it stands!
Storms of hate swirl about it — There it stands!
Atheists rail against it — There it stands!
Agnostics smile cynically — There it stands!
Unbelief abandons it — There it stands!
Higher critics deny its claim to inspiration — There it stands!
Radicalism rants and raves about it — There it stands!
Fogs of sophistry conceal it temporarily — There it stands!
The tooth of time gnaws but makes no dent in it — There it stands!
Infidels predict its abandonment — There it stands!
Free thinkers deride it — There it stands!
Devotees of folly denounce it — There it stands!
An anvil that has broken a thousand hammers — There it stands!
When childhood needs a standard of truth — There it stands!
Youth calls for a beacon light — There it stands!
Sorrow cries for consolation — There it stands!
Weakness searches for the sources of power — There it stands!
Old age calls for an upholding staff — There it stands!
The weary seek refuge and rest — There it stands!
The hungry soul calls for bread — There it stands!
The thirsty pilgrim yearns for refreshing water — There it stands!
Do the overwhelmed cry for relief? — There it stands!
Do the lost seek salvation? — There it stands!

—Evangelical Christian.

—Photo by Harold M. Lambert Studios

WE OFTEN sing, "More Like the Master." An incentive such as this has produced an Adoniram Judson, William Carey, Hudson Taylor, and to bring it closer to us all, it has produced Paul and Clara Gebauer, the Ahrens, the Ganstroms, the Michelsons, the Dungers, Laura Reddig, and many other missionaries our many pastors and Christian workers. This is the incentive which we all need in a greater measure than we possess. Shall we follow the example of Christ and try to become more like him? Then we must follow his example in prayer.

THE CHRISTIAN'S VITAL BREATH

Jesus prayed. For him prayer was something exceedingly vital. It was an inward experience by which he had intimate fellowship with his heavenly Father.

In Luke we find many glimpses into the prayer life of Jesus. Some of those spoken of are as follows: While Jesus was baptized and praying, the heaven was opened. After he had cleansed a leper and manifested his power, Jesus went into the wilderness to pray. Before he called his disciples, Jesus went into the mountains

THE CHRISTIAN ACHIEVEMENT PLAN

Among the six goals of the denomination's Christian Achievement Plan are "Personal Discipline" and "Bible Study." A brochure on "The Achievement Plan" listing more than 30 free leaflets from headquarters is available by writing to Rev. Frank H. Woyke, Box 6, Forest Park, Illinois. After reading this fine article by Miss Barbie, send for some of these leaflets at once!



"The Hand of God" by Auguste Rodin, the Original of Which in Marble Is in the Metropolitan Museum of Art of New York City

God's Hands

By BEVERLY KNEBEL of the Bethany Baptist Church, Milwaukee, Wisconsin

I could not live if I did not know God's hands
Are holding me —
Beautiful hands, blessed hands, strong hands,
And above all else, merciful hands —
Hands that are always there to catch me when I fall,
And gently set me back in the right path when I would stray;
Hands that are not (as some would fain believe)
Grasping each mortal in a mighty grip,
And holding so he cannot get away;
But, rather, hands more like a mother's hands,
Who, knowing her little child must learn to walk alone,
Will stand before him with her hands outstretched,
And give him her strength and guidance for his own.

God's hands — beautiful hands —
Hands that must have longed with an aching bitter and severe
To gently take the Blessed Son from the Cross,
And give him the words of comfort that he longed to hear.
Oh, I would walk with careful steps
In this sin-darkened world,
Lest my own hands become too stained, and go astray,

The Christian Achievement Plan

Also Known As
The Christian Service Plan
Six Spiritual Goals

1. **Personal Discipline**
 - a) The Use of a Prayer List.
 - b) Tithing of Income.
 - c) Reading of Christian Literature. "Baptist Herald," "Der Sendbote" and Christian Books.
2. **Bible Study**
 - a) Daily Bible Reading.
 - b) Attendance at the Church's Prayer Meetings.
 - c) Scripture Memorization — at Least 25 Verses Annually.
3. **The Christian Home**
 - a) The Maintainance of the Family Altar.
 - b) The Family at Church.
 - c) The Family in Christian Service. Any Ministry Rendered by the Family Together in Christian Service Beyond the Circle of the Home.
4. **Evangelism**
 - a) Prayer Support of the Church's Evangelistic Meetings.
 - b) Personal Effort to Win Others for Christ.
 - c) Distribution of Tracts.
5. **Missions**
 - a) Reading of at Least One Mission Book During the Year.
 - b) Sending at Least One Letter to One of Our Missionaries.
 - c) Giving to Our Missionary Enterprises.
6. **Christian Training**
 - a) Promoting Christian Leadership Courses in the Local Church.
 - b) Responding to Every Call for Leadership.
 - c) Providing Opportunities and Channels of Service for Others.

And should, at last, with blind indifference filled,
Slowly and surely push God's hands away;
Because I know some day not long from now,
My Lord shall tell me that my work is done,
And I shall raise my arms to him,
And he shall take my hands in his alone —
And then, oh, then, I would not want my hands
To soil the perfect beauty of his own!

The Million Dollar Offering

of
North American Baptist Churches

Two Year Period from
August 1, 1947 to July, 31, 1949.

\$600,000 for Denominational Services.
Missionary Advances With 23 Missionaries Appointed for the Cameroons, Africa.

New Mission Field in China With Miss Leona Ross as Missionary.

Mission Chapel on the Montana Indian Reserve of Alberta, Canada and Miss Twila Bartz as Missionary.

Continued Expansion of the Mission Field Among the Spanish-Americans in Colorado.

Program of Advance in Every Phase of Our Denominated Enterprise.

\$100,000 for the Relocation of Our "School of the Prophets" from Rochester, N. Y., to Sioux Falls, South Dakota.

\$100,000 for the Important Relief Ministry to Our Brethren Overseas in Central Europe.

\$200,000 for the Expansion of Our Pension Fund Plan for Our Aged Pastors and Missionaries.

Program of Expansion at Our Christian Training Institute of Edmonton, Alberta.

Mission Pictures on This Page:

(Top) Cameroons Natives Welcoming the Missionaries to Their Village as They Eagerly Listen to the Gospel.

(Center) The Newly Purchased Baptist Chapel at Saguache, Colorado, in Which the Gospel Is Now Being Proclaimed to the Spanish-American People of the Town.

(Lower Picture) Indian Missionaries, Twila Bartz (Left) and Gladys Scheirer (Right) and the Indian Children of Last Summer's School on the reservation.





Century Photo

Something to Live By!

What Kind of Books Do You Enjoy? What Books Would You Take With You if You Were Marooned on an Island All by Yourself? Here is a Stimulating Answer to Your Questions on Good Christian Literature!

By the Rev. WILLIAM L. SCHOEFFEL of Cleveland, Ohio

"OUR Generation is Starving!" This tragic situation is literally true in many sections of our world, but many leaders bemoan the fact that spiritual starvation is even worse. This latter tragedy is greater, because, whereas there is a real lack of food in many countries, there is more than sufficient spiritual and intellectual food for all

who desire it. But it is true, nevertheless, that although modern man has much to live with and a great deal to live for, he has so little to live by. Not because of want but rather because of neglect and indifference!

In a general sense the situation is this. Men are prone to fill their bellies with husks and neglect their souls. Christian leaders and teachers have

the burden of making modern man aware of rich spiritual deposits which God and his servants have left for man, ready to be tapped and used every day. A practical illustration of how this actually may work is found in that tender, delightful novel by Harold Bell Wright, "The Shepherd of the Hills."

THE BOOK OF BOOKS

The Bible continues to be the spiritual leader of mankind in spite of many attempts to wrest this leadership from it. This leadership is enhanced in our day by the appearance of many fine translations and new versions. Man may know the truth and the truth can make him free.

A Sunday School leader recalls the days of his boyhood, when on Sunday afternoons he and his brothers would group themselves around his mother or father or sometimes both and peer over their shoulders into an old fashioned Bible, profusely illustrated with wood-cuts, black on white. Some of the illustrations were very grotesque but the more impressive. This sort of Bible reading and study have left an indelible mark on the impressionable soul of that family and, now that they are all grown men, they still recall the truths and illustrations of those Sunday afternoons.

A great teacher of our day, Dr. Elktion Traeblood, calls our derelict generation back to the basic teachings of the Bible in his profound study of the Ten Commandments entitled, "Foundation Stones." Even more significant is the appearance of the new edition, the seventy-seventh, of Frederick W. Robertson's Sermons. Few sermons, spoken or printed, face one so profoundly challenging as these series of sermons. It is not without significance, that in spite of many sermons appearing monthly and yearly, sometimes in series, "Robertson's Sermons" have not been out of print since 1879, a record not equalled by any other religious publications of the house of Harper and Brothers.

"PILGRIM'S PROGRESS"

Very closely related to the Bible as spiritual leaders are two books which themselves are entirely biblical in content. First of all, we have that matchless allegory by John Bunyan, "The Pilgrim's Progress." Christian the Pilgrim living in the city of "Destruction" is not only seeking escape out of the city but also salvation from his burden of sins. With this he sets out on a pilgrimage. His adventures

really start from the house of the interpreter which finally lead him to Calvary where he finds release and peace at the foot of the cross.

His second series of adventure, however, begins immediately as he tries to walk the path of the Christian life joined by Hope and Great Heart. Young people delight in the various adventures, older people understand the significance of the struggles and victories which Pilgrim experiences and ministers have found a rich mine of thought and illustrations for the edification of their hearers.

Closely related but in the form of a modern novel is Sheldon's, "In His Steps." It is the story of Edward Norman who resolved that no matter what happened he would be motivated always by "What Would Jesus Do." So deeply has this story affected a whole generation that it was common to hear men challenge one another with, "What Would Jesus Do!" The motto, "What Would Jesus Do," was found in living rooms and offices.

St. Augustine's Confessions are regarded by many leaders as one of the richest deposits of spiritual nurture. Written by the Bishop of Hippo, at a time when the ancient world was rocking in its very foundations, empires and governments tumbling even as in our day, St. Augustine reveals the things of faith, hope and courage that give men strength to face the world unafraid. Many find in these confessions strength and inspiration for our day.

THREE IMPORTANT NOVELS

Two older novels and one new one take their place on this shelf of spiritual leaders for our day. They are

"Ben Hur" by Lew Wallace and "Quo Vadis" by Sienkiewicz and "The Robe" by Lloyd C. Douglas. These are important, not primarily because of the famous chariot race or the burning of Rome, but because in these novels there is a peculiarly vivid spirit of Christ prevalent as he touches men here and there. Men believed in him, and followed him loyally, even though the road led via the Arena or the burning stake. Moreover the biblical background of the lives and scenes of the characters throw many valuable rays of information on Bible life and customs, giving these novels an added value for constant perusal.

One secular book might be included in this article, limited as it is from the start, although the temptation to include the lyrics by Alfred Tennyson, plays by Shakespeare and the novels of Tolstoy is very difficult to overcome. Omitting these books give us a certain sense of deep loss. However, Robinson Crusoe has a definite place which belongs uniquely to him alone. He was an English sailor wrecked on a lonely island off the coast of South America. His adventures and experiences on this island together with his friend Friday whom he rescued from a band of cannibals is the one classic that everyone enjoys reading again and again.

But the value of this fanciful novel is not in the adventures but in the philosophy back of it which makes it a teacher for all times. Robinson Crusoe symbolizes civilized man, who when placed among primitive circumstances is able not only to conquer the material surroundings but also plan a way of escape and return to civilization. The permanent message for

man from this book is, "Trust in God and do your part."

"TAKE AND READ!"

Perhaps no class of books as such has had a greater influence on character development than books of biography and autobiography.

"Lives of all great men remind us We should make our lives sublime And departing leave behind us Footprints in the sand of time."

For our own general purpose let me mention only biographies such as those of David Livingstone, Robert Moffat, Adoniram Judson, Ann of Ava, C. H. Spurgeon and D. L. Moody; autobiographies by William Lyon Phelps and Albert Schweitzer. Living the lives of these men over in these books is, indeed, a thrilling experience and an inspiration of the highest degree. One is moved by their faith and devotion to the cause of the Kingdom of God and the books seem to call out to us: "Keep this cloud of witnesses ever before you — follow them as they followed Christ."

"Something to Live By." That is what we are trying to offer in this short and limited article. Something that will challenge our will and devotion, — something that will deepen and enrich our spiritual living, — something that will give us wider and broader understanding of life, — something that will help us to be better men. "Take and read!" came the voice to St. Augustine as he walked perplexedly in his garden! What better slogan can we call out to the men of our day, facing problems and burdens as no other generation faced, than this: "TAKE AND READ!"



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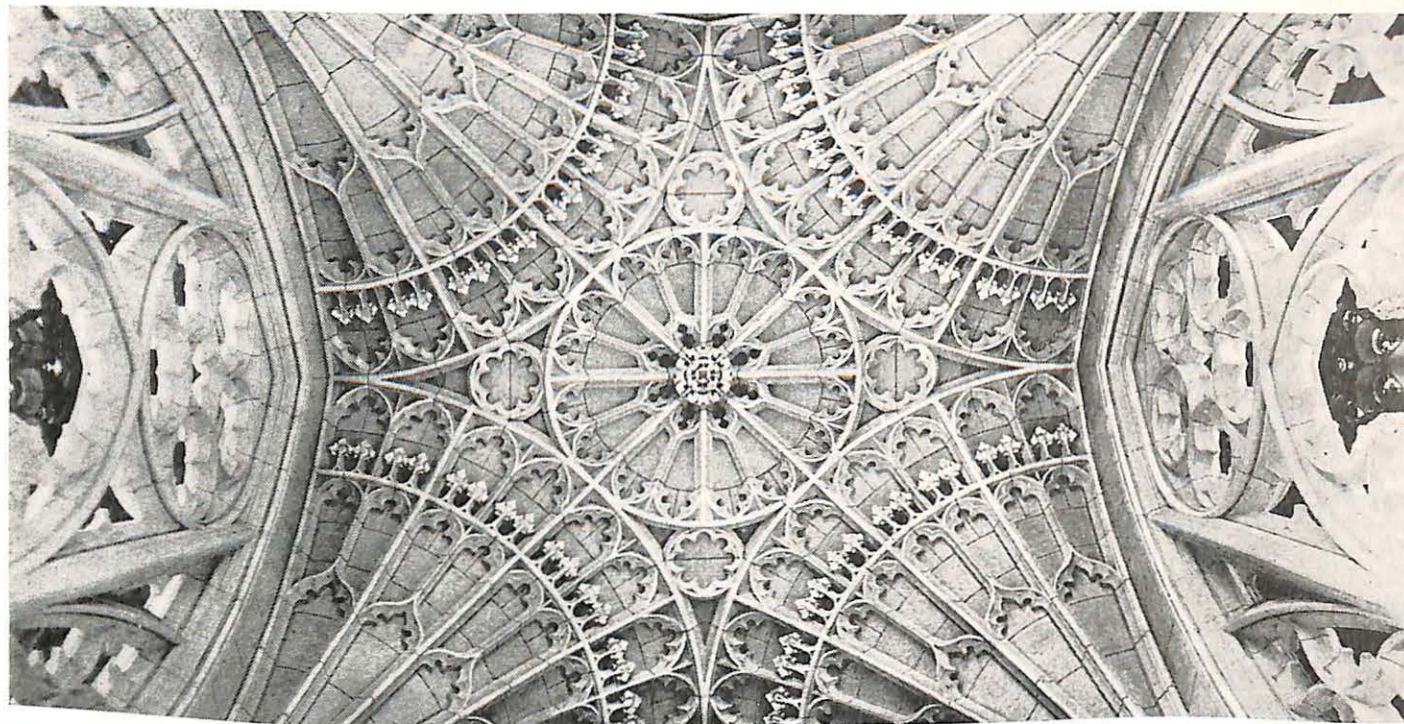
THE ROBE — By Lloyd Douglas \$2.50

It is the story of the men and women who followed the Christ. Its theme: the profound influence His robe had upon those who came into possession of it after it was gambled for by the soldiers.

HURLBUT'S STORY OF THE BIBLE \$2.75



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



Beautiful Designs in the Gothic Architecture to Be Seen in the Ceiling of the Memorial Chamber of the Peace Tower at Ottawa, Can.

A Guide for Higher Christian Living

The Story of the Popular Young People's Quarterly, **YOUTH COMPASS**,
and of the Ministry of the National Young People's and Sunday School
Workers' Union

By **MISS MARTHA LEYPOLDT**, Office Secretary of the National Y. P.
and S. S. Workers' Union

CHRISTIAN YOUTH is faced with the challenge of developing more Christ-like lives and preparing for greater service in the Kingdom of God. There is no better place for the development of Christian leadership than in your young people's organization. The **YOUTH COMPASS** is planned to guide you in this development.

The "Youth Compass" has proved an overwhelming successful venture during its first year of publication. Sixty-four pages of attractively arranged material, bound by seasonally colored and pictured covers, are now being regularly placed into the hands of 1400 subscribers. One hundred and thirty of our churches are already

using this quarterly, and our aim is to get the "Youth Compass" into every young people's organization of our denomination. Because of an urgent request for youth material in Europe, approximately 100 annual subscriptions are being sent to Baptist youth leaders in Germany, which has been made possible through the generosity of our own young people.

On the pages of the "Youth Compass" are helpful, vital, inspirational and biblical studies. Well outlined, thoughtfully and prayerfully chosen topics are interestingly discussed for use in your youth group. A worship program, questions for discussion and helpful suggestions are presented for each Sunday's program. Splendid

Bible studies, denominational and missionary enterprises, devotional messages, constructive study material, and suggestions for games and plays are suitably and attractively assembled in the "Youth Compass." Among other special features of each issue the conference unions are being presented.

THE MARINER'S COMPASS

Luke mentions specifically in Acts 28:13 that the travelers needed a compass to guide them on their way. With the help of the compass they reached their destination safely. The mariner's compass is unquestionably most important to the seafaring captain. The direction of a ship is determined by this small instrument

whose sensitive magnetic needle always points to the magnetic north. Motorists and hikers likewise use a compass to guide them in their desired direction.

Youth, too, needs guidance and the "Youth Compass" can be your compass. It is designed to be your guide. Its magnetic aim is to point to Christ and the true way of living.

A DESIGNING COMPASS

Few of us, however, use a mariner's compass or carry a pocket-size compass to guide us on our hiking expeditions. But we all do remember the type of compass that we used in school as we started our first day in geometry class. It was a compass of two arms used for describing circles. The arms were joined together at the top with a sharp point on one end and a pencil extending from the other.

Remember the impressions that our compass made on the school desks, along with Johnny's and Jimmy's signatures? Pressing hard on the pointed end, we set the compass securely in place. Our hand then guided the direction of the free arm of the compass, uncertain at first but soon with unhesitating skill. At times we drew a perfect circle, but only a short sweep of the arm was necessary to draw an arc. We adjusted the radius of our compass to suit our needs, making it as large or as small as we desired. We were the masters of that compass, using it in as many ways as we were clever enough to invent.

Adjusting the compass to different sizes and setting it at systematically placed positions on the paper, this compass is sometimes used to make beautiful designs. Circles of various sizes and arcs of various proportions are inscribed within a large circle. A skilled master or a person of artistic ingenuity can guide and adjust his compass to produce a masterpiece.

THE YOUTH COMPASS IN ACTION

The "Youth Compass," likewise, has been guided and directed by many in order to produce a well-rounded, young people's quarterly. A beautiful design of cooperation, understanding and inspiration has resulted. The editor, the editorial committee and the National Union officers have placed their hands, one upon the other — the hand of God covering them all. Together they have guided the direction, the design, the scope and the use of this young people's quarterly.

Divergent needs of youth were kept in mind as a basis for the planning of the "Youth Compass." Its primary purpose was designed for use in Sunday evening youth programs. Never-



The Vacation Bible School Held in the Summer of 1947 at the Portland Avenue Baptist Chapel of Tacoma, Washington, Which Is a Mission of the Calvary Baptist Church

theless, it is not to be restricted to that use alone. The radius of your "Youth Compass" can be adjusted to meet the varying needs of your organization and of your church. The sphere of its influence may be extended to suit your requirements. It can be used within the radius of the inner circle of your youth group or it can circumscribe the largest scope of your church activities.

Place the "Compass" in your church library and your own library and use it for reference material. If your youth group does not meet during the

summer months, this material can be used at other advantageous times. Refer to the "Youth Compass" often for the splendid Bible studies. Use it as reference material for our denomination's organizations and the missionary enterprises. The devotional messages and constructive study material can be of constant inspiration to you. The profitable suggestions for games and good religious plays can be helpful in planning special programs and social gatherings for your group.

When the "Youth Compass" is in your hands you are its master. It can



Officers of the National Young People's and Sunday School Workers' Union
(Left to Right: Mr. Harold Gieseke, Vice-president; Miss Carolyn Stassen, Secretary;
Mr. Walter Pankratz, President; and Rev. J. C. Gunst, General Secretary)



An Enthusiastic Crowd of Young People from the California Churches Enjoyed the California Young People's Assembly at Lake Hume in the Summer of 1947

be made vital to you as you employ your ingenuity in its use.

Tell your pastor about the "Youth Compass" and be sure that he has a copy of each issue in his library. A good gesture on the part of each youth organization would be to present your pastor with a yearly subscription to this valuable quarterly. He, too, can use it as reference material and helpful devotional messages. One minister informs us that he used one of the programs, which his young people had not used, as a basis for his prayer service message. If you did not subscribe to the first issue of the "Youth Compass," it will be very helpful to you to order the previous issues so that you will have a copy of each issue in your library.

THE DESIGNING OF THE YOUTH COMPASS

Let us take a mental excursion and visit those who have helped to make the "Youth Compass" possible. A long time before the quarterly was in existence, it was in the mind of the general secretary, the National Union of officers and other youth leaders. Much discussion, pro and con, was given to the advisability of such a publication to meet the specific needs of the youth in our denomination. The question arose as to whether there would be sufficient demand for the quarterly. It was for that reason that your church received the inquiry from headquarters office asking if you would be willing to subscribe to the quarterly if such a publication would be printed. The response was overwhelming and a special committee was chosen to set up definite plans.

Those who sat in on part or all of the planning sessions held October 18, 1945 were: Rev. J. C. Gunst, Rev. and Mrs. William Schoeffel, Rev. and Mrs. Louis Johnson, Dr. M. L. Leuschner, Dr. T. W. Bender, Rev. C. B. Nordland,

Rev. H. G. Dymmel, Miss Alethea Kose, Miss Esther Schultz, Miss Marion Kleindienst, Miss Eileen Carlson, Mr. Walter Pankratz and Mr. Harold Johns. Mr. Harold Petke, the National Union president at that time, gave his assistance through correspondence.

The policies of the publication were established and the editorial committee was chosen. The Rev. J. C. Gunst was appointed editor-in-chief for the youth quarterly which at that time had no name. "Baptist Herald" readers were given an opportunity to send in their suggestions. From the varied list of names, such as Ambassador, Inspiration, Beacon, Challenger, Service, Golden Key, Zeal and Youth Compass, the latter name was unanimously chosen by the editorial committee. Mrs. Ben Schmidt of Opportunity, Washington received the reward of a teacher's Bible for suggesting the name which is now seen so attractively displayed at the top of each issue of the quarterly.

THE COMMITTEE AT WORK

In planning each issue of the "Youth Compass" the editor has the assistance of an editorial committee. At the present time the committee consists of: Rev. J. C. Gunst, Dr. M. L. Leuschner, Rev. Frank Veninga, Rev. Gideon Zimmerman, Mr. Walter Pankratz, Mrs. E. A. Hoffmann, Miss Martha Remus and Miss Martha Leypoldt.

YOUTH COMPASS Topics Will Be Announced in "The Baptist Herald" in 1948! Watch for them!

YOU SHOULD KNOW —! New Feature of the National Young People's and S. S. Workers' Union in Every Issue of "The Herald" in 1948. Youth Pictures and Sunday School Views in Almost Every Number of "The Baptist Herald."

The members of the editorial committee for the "Youth Compass" will not mind if we sit in on their first session. The calendar on the wall indicates that it is January 24, 1946. We notice that the committee is planning for the first edition of the "Youth Compass" which came to you in October, 1946. We realize now how far in advance this quarterly must be prepared.

Stacks of books are sprawled on the table. Looking closer we see a reference Bible, a concordance, Webster's dictionary, Roget's Thesaurus, youth quarterlies, magazines, worship and study books for youth. Each member sits with pencil in hand. Mr. Gunst is leading the meeting. Units of study for the months of October, November and December are being outlined. The seasons of the year, special days and the needs and requests of our youth are being considered as a basis for the preparation of the material. It is important to have a well balanced program. An outline is being made for each Sunday's program as well as special features of the quarterly. Contributing editors are chosen and suggestions are made for future issues. This committee session, however, is merely the beginning of the publication of one issue of the "Youth Compass."

THE EDITOR AT WORK

Let us go to Mr. Gunst's office in Forest Park and see what his duties are in connection with the "Youth Compass." Sitting at his desk we see him dictating letters to be sent to the proposed contributing editors. Care is taken that specific instructions are given.

When the manuscripts arrive, several months later, we see Mr. Gunst checking them over for content and length. Poems, hymns or quotations

to be printed are checked for permission from the publishers. Mr. Gunst makes final preparations for the feature pages and, of course, must write his editorial to the youth of our denomination. All manuscripts are sent to our Roger Williams Press in Cleveland, Ohio, where the printing is done. The fine cooperation of the Reverend E. J. Baumgartner, the general manager of our publication house, has been greatly appreciated.

Several months have passed and a tan, bulky envelope is placed on Mr. Gunst's desk. Opening it we see long narrow strips of printed material. Mr. Gunst tells us that these are the galley proofs and the dummy of the "Youth Compass." The manuscripts have now arrived in printed form, but in a very primitive form of the finished product.

Proof reading must be done on the galley proofs and the dummy is used to prepare the "Youth Compass" in the way that it comes to you. The long strips of printed material are cut to appropriate sizes so that the correct amount of material is found on each page.

The arrangements for the cover of the "Youth Compass" must now be made. The color, the style of printing and the pictures must be selected and prepared by the editor.

The cover and prepared dummy are sent back to the Roger Williams Press where the linotype plates are cut for publication. Mr. Gunst sees the final proof of the "Compass" before the presses turn out the 2000 copies of the quarterly. The "Youth Compass" is now ready to be sent to your church.

"There is more work than you had ever imagined involved in putting out this quarterly," you say? How true! However, all those who have a part in its production have the satisfaction that the young people in our denomination are being helped by its publication. Constant efforts for its improvement are being made.

THE COMPASS REVIEWED

Looking over Mr. Gunst's shoulder we read an excerpt of a letter from Mrs. Kenneth Goodman, a former student at the Moody Bible Institute and now one of our Cameroon's missionaries in Africa. We were much im-

pressed and are sure that you will be interested in its contents.

"Just had to write to you and let you know what went on in our Adolescent Work Class some time ago. All this term we have been working on young people's topics and at the same time getting a list of source material available. Several weeks ago we had to turn in what our church uses and for other churches we know about.

"Of course, we put down "YOUTH COMPASS" and Mr. Garner sent for a copy along with many others that he didn't know about. This morning in class he evaluated all the material he had received so far. He really gave the "YOUTH COMPASS" a send-off! He said he liked the variety of topics and especially complimented on some of the titles given to the topics. (Inwardly I sat back and gloated because it was from our churches.) Do hope he expresses these kind words to you (collectively used), the committee, which does all this work. He also said something about the soundness of the content of the material.

"Just thought you'd like to know."

Youth Compass A Quarterly for Young People's Meetings

Evangelistic Emphasis
Definitely Bible-Centered
Informative Mission Study Materials

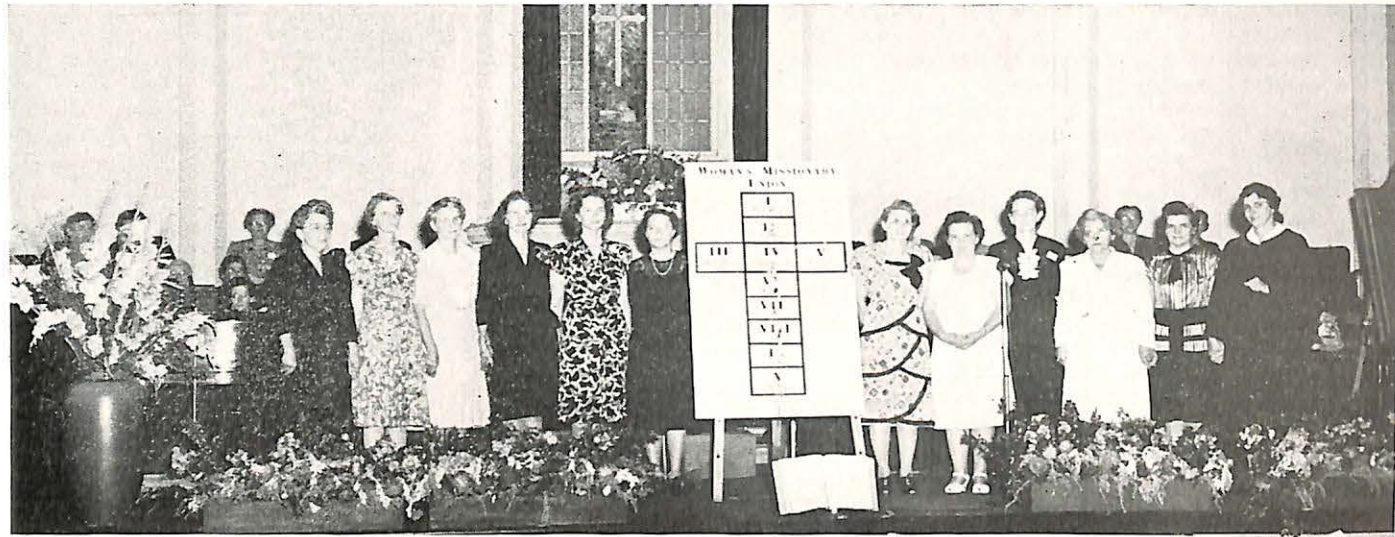
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Every Young People's Organization
Definitely Ought to Have This
Material

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"The Cross of Service" Prominently Displayed at the Women's Meeting of the National Missionary Union During the General Conference Held in Tacoma, Washington in August 1946 With the Women Who Participated in the Program on Both Sides of the Cross

What Every Christian Woman Knows

By MRS. FRANK H. WOYKE of Forest Park, Illinois, Wife of the Executive Secretary of the North American Baptist Churches and the Mother of Two Boys

IN 1908 James Barrie wrote a whimsical little play entitled, "What Every Woman Knows." In it he showed with pathos and with humor the importance of a woman's influence upon a man's world.

Maggie, the heroine of Barrie's play, knew it, but these remarks by a present-day psychiatrist make us wonder whether there are enough "Maggies" in the world today: "There is one type of woman rarely seen in a psychiatrist's office. That is the woman who is glad she is a woman. She honestly enjoys homemaking, and, more than anything in the world, wants to raise a family of healthy, normal youngsters. During twenty years of listening to distressed patients, I have never met her in my office — because she doesn't need help." She is a happy, well-balanced woman because she knows her place and, more important, she accepts her place with thankfulness, with joy, and with enthusiasm. Such a woman's circle of influence can be a wide one.

A WOMAN'S INFLUENCE

But the influence of a Christian woman can be wider and more important, more significant and more distinctly apart than that of any other woman in the world today. This is true because never before in history

has there been such a frank admission on the part of great minds that what the world needs more than anything else is — Jesus. He is the Savior, who can save from sin — from the selfishness, distrust and materialism that fill our souls. He can bring to us a spirit of forgiveness and trust, a spirit of charity. The world is looking to the church and the church is looking to us to foster and nurture that spirit, for it is we Christian women who are the ambassadors of tomorrow's peace, and as ambassadors we must know what our spheres of influence are and what we must do.

Every Christian woman knows, or should know, the importance of home and family. This is our first duty, this our first sphere of influence. We know that the world today is a weary, confused, uneasy world full of weary, confused, uneasy people. How can we make our home firm and steadfast, happy and serene? We can do it only by, first, being that ourselves. We must begin by taking a long, deep, searching look at our inner life. What do we find? Do we find God there? Do we find prayer there? The Christian woman who has the daily practise of prayer is doing much to improve her inner life. Prayer not only changes things but changes attitudes. From prayer we gain, not our own, but

God's attitude; not our own but God's point of view, and girded with that we can accomplish much.

THE OUTER LIFE

Our inner life must then be translated to our outer life, and it is just here that we as Christian women often fail. A little old woman was baking pies one day, an apple and a mince. When she had put on the top layer of dough she suddenly remembered that she must identify them in some way in order to know which was which after they were baked. Humming a little tune, she pricked a "T" on top of the mince pie. "There!" she exclaimed brightly, "That's for 'Tis mince'." Then on the apple pie she also pricked a "T". "And that's for 'Tisn't mince'," she said with great satisfaction!

Are we like the pies? Inside, oh so different, but outwardly the same as anyone else, wielding no special influence? Let us resolve to put our inner life to work on the outside and watch how eagerly our family responds to the quiet joy, the beautiful peace, the firm strength of a Christian wife and mother. Then our home becomes something more than a house run by a housekeeper; it becomes rather a

(Continued on Page 42)

Cross Bearers

The work of the Woman's Missionary Union of North American Baptists may be summarized by the Cross of Service, the ten-point goal chart. Leaders in bearing this cross are the officers, pictured on this page. Listen as each gives her impressions of her task.

President, Mrs. Wm. L. Schoeffel:

"Acting as Union representative is my special privilege. Through the printed word of our 'We, the Women' corner in 'The Baptist Herald,' and while visiting various churches and conferences, we try to hold up the goals and ideals which have



been set before us. Through correspondence we are always glad to become acquainted with the work of local societies, and to give help and advice to the best of our ability. Attending the sessions of the General Council, we are enabled to coordinate the work of our Union with the larger work of our denomination as a whole. It is our foremost aim to serve our Lord by serving others."

Secretary, Mrs. Robert Schreiber:

"... God, whose I am, and whom I serve.' The cross of service carried for the Lord Jesus is not an unwelcome one. Serving as secretary of the Woman's Missionary Union is a task which is richly rewarded by the satisfaction of knowing that I have a share in a world-wide ministry. Each duty is a privilege; each task has a special significance because it is done 'as unto the Lord.'"

Treasurer, Mrs. C. F. Lehr:

"Bearing the Cross of Service as treasurer of the Woman's Missionary Union is sometimes a rather difficult job. So often our dear women forget to send in their annual dues on time. Since it is expected of your treasurer to pay all bills promptly, let me ask you please to keep your end of the bargain. There are times, however, when this cross of service lends enchantment. This happens whenever special monies (love offerings) are sent in for our nurses training project. I know that often these special gifts come from small societies, true handmaidens of the Lord! Another thing that thrills me is whenever I am able to send in the check for our scholarship girl. The work of our Union is indeed a God-given task."

Vice-President, Mrs. H. G. Dymmel:

"Jesus calls all people to serve. My first responsibility, according to our constitution, is to serve in the absence of the president. My next responsibility is to be business manager of the 'Broadcaster.' This includes the mimeographing, addressing and mailing of approximately 530 'Broadcast' and 250 German pages. These are sent to the society president and the pastor's wife of each of our churches. To each missionary family going into foreign service our union gives a subscription to a magazine of individual choice. To date we give 14 subscriptions. It is one of my duties to order these. My task has been and is a broadening one, but it is wonderful to be used in Christ's service."

Editor of Broadcaster, Miss Eva Yung:

"What we are trying to do through the 'Broadcaster' is to take something from the heart of our denominational leaders, something from the heart of our missionaries and put it into the heart of our women. For a long time we have felt that the women of our churches would be reached more effectively if we had a medium of communication which was distinctly our own. We believe our bulletin is meeting a definite need and is becoming indispensable as a means of diffusing missionary information, giving program suggestions, hints on methods of work and awakening a sense of responsibility to our denominational and world wide tasks. The response received from many societies assures us of the worthwhileness of this endeavor."

National Union Officers:

Mrs. Wm. L. Schoeffel, President, Top of Cross.
Mrs. H. G. Dymmel, Vice-President, Top Picture on Lower Part of Cross.
Mrs. Robert Schreiber, Secretary, at Foot of the Cross.
Mrs. C. F. Lehr, Treasurer, at Right.
Miss Eva Yung, Editor, at Left.
Woman's Missionary Society of Anamoose, No. Dakota, Center.



Other Officers, Not Pictured:

Historian: Mrs. E. E. Staub, Chairman.
Program Committee: Mrs. J. J. Abel.
Scholarship: Miss Alethea Kose.
Missionary Education: Mrs. T. W. Dons.



Members of the Woman's Missionary Society of the White Ave. Baptist Church, Cleveland, Ohio

The Gospel Is For the Indian, Also!

(Continued from Page 29)

field. Women and children with their tents and cooking utensils also take part in the fields. While the men with horses, wagons, rakes and forks are raking and stacking the hay on one stack, the women are preparing the food for them. In winter they all use as much of the hay as they need for their horses until it is gone.

Another example of working together and thinking of others is when someone is ill. One day Grandma Standing-on-the-Road suddenly took seriously ill. Before evening her brother, who lived some twenty-five miles away, was at her bedside, with many other friends and relatives. In silence they sat with bowed heads and depending on the "Great Mystery" for help.

The Indian may have many pagan rituals, but to worship the "Great Mystery" in silence and to wait for him to speak to their souls is what brings comfort to them.

KNOWING THE TRUE GOD

It is here you become quiet and learn to know God in his magnificence, portrayed in nature. You are brought to deeper convictions of sin and become conscious of God and his love for all mankind. You find peace with God which is of more value to the soul than all the riches of this world.

To meet God in silence is the key for our day, which brings blessed moments in sorrow or joy because God

is leading us by his loving and untiring hand. The greatest things in our spiritual life come out of our waiting hours when the soul learns to be "still and know that I am GOD."



One of the Indian Squaws on the Umatilla Reservation of Oregon as Photographed by Mr. Eric A. Pohl of Portland

WHAT EVERY CHRISTIAN WOMAN KNOWS

(Continued from Page 40)

home run by a homemaker. What a difference!

WOMEN AT CHURCH

From home and family it is a natural step to our second sphere of influence — the church. Here, as in the home, the kind of person we are, the attitudes and points of view we take help to formulate the attitudes and points of view of our church.

Again, let us take a searching look at ourselves. When the roll is called at church business meetings are we there? Do we contribute to the success of the meetings with our interest, intelligence, and tolerance or do we sit, like so many Jenny Wrens, content just to be there? Does the program chairman in our society wring her hands over us in despair because we usually answer "No," or beam at us with joy because we usually answer "Yes?"

Helen Hokinson has become famous for her hilarious cartoons depicting the confused little club woman. She has plenty of material for there are too many of us either making no contributions at all or making unintelligent contributions. We must know what we are doing and why we are doing it. Then no one can laugh at us, no one can say that our efforts are useless. No, it is not enough today merely to be a member of a church, merely a member of a Woman's Missionary Society, but we must be an active, radiant member of that church, an active, radiant member of that Society. Then only can our church become an active, radiant church making its presence felt in the community.

All this is what every Christian woman knows. Home — family — church: these are the centers of our activity. They are all familiar spheres, but therein lies the danger. Their very familiarity has made it easy for us to become indifferent, lethargic, careless, and uninspired. Like a Caliban in the coal mines we go about in the dark, when all we have to do is to look heavenwards and ask God in his mercy "to fling us a handful of stars!"

"And a Little Child Shall Lead Them"

(Continued from Page 23)

They did not need a long time to convince them of the great difference between a mission school and non-mission schools. They preferred a school in which the aim was something greater than mere money-making.

Coastal schools are quite different from those in the grassland areas. This is because the people and climate and lands are so different. But wherever there is a school, the need for Christ-centered teaching is essential. Wherever regular subjects are taught, Bible teaching goes along to give direction and purpose. Winning the children to Christ is the main task of each mission teacher and missionary. Whether at the hot coastal schools, or the cold grassland schools, this joyous task must never be replaced by any other. Mr. Dunger, who is now our missionary supervisor of all our Cameroons Baptist Mission schools, is well prepared by past experiences and training for the great task of making our mission schools what they should be. This command of Christ's — "Go, teach" — will be carried out in a Christ-guided way.

What a joy and challenge it was to trek with the new missionaries! To come back to the villages, which now boasted a mission school, was almost like coming back and seeing one's own children growing up and doing some remarkable things. And the people were so happy that more missionaries were now here, for that would mean their schools and churches would get more visits. Margaret Kittlitz and I

had a long hot trek in our Kumba field. The "new" missionaries experienced things which were no longer new to me, and I could really sympathize with them when heat, lack of water, sand-fly-bites and mosquitoes made the days far from comfortable.

Next in line to help in this great task of supervising mission schools was Verna Ganstrom. Even little Norris helps along in the work, though very innocently. Natives learn best by watching others do something, and perhaps many have determined that their children should have a better chance in life because they see how little Norris is taught and cared for. I think the Belo area people love their bright-haired missionary teacher, and Missionary Ganstrom helps Verna by teaching better agriculture to the farmer-boys in school.

In the middle of 1946, Ruby Salzman arrived in the Cameroons, and after some weeks of looking into our coastal schools, came to the grasslands to take up her tasks in the schools of Nsungli and Kaka areas. What fun to see the children's first impressions as they see the new missionaries! "All so different, these missionaries." And to the new missionaries, looking into a sea of black faces with rows of white teeth showing, "All alike, these African children," until you get to know them!

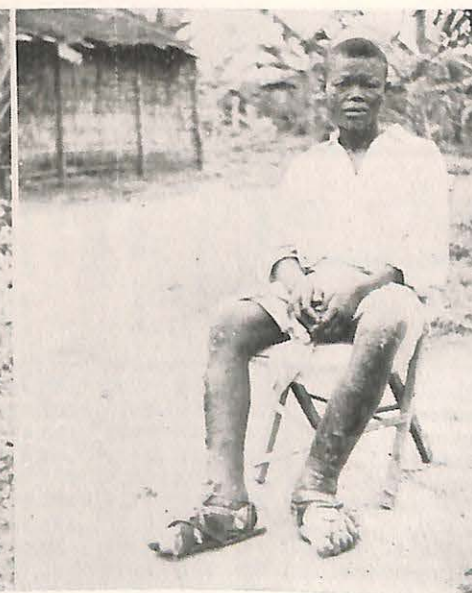
One school sang a sad "funeral hymn" as a welcome song for Ruby. But when she got out her accordion and played some of their own school

songs and choruses, they were far from sad. This accordion, affectionately called "Betty," had already brought much joy and music into our schools, and has a great ministry ahead.

The future of the schools looks wonderful! And it has been such fun to watch that family of schools grow from one school with about eighty pupils to over thirty schools with well over 2,000 pupils today. What joy to see some of the teachers really take up their tasks as if they loved teaching, and loved to think about their responsibilities as Christian leaders. Our schools must not only be "tops" scholastically, but also become great forces in spreading God's word and work.

We have also welcomed Esther Schultz and Ida Forsch into our school family, and now our mission schools are closely guided and helped, and teachers and pupils alike are growing. The future of the Cameroons . . . let us call it the future of the Church in the Cameroons, lies to a great extent in the hands of the mission schools. From there will come the consecrated leaders, willing to give their all in Christ's service, willing to serve and love "with all their hearts and souls and minds!"

The children? They won't remain children long, and even while they are still children, they can be guided into a big work, as they daily go about in their villages. "And a little child shall lead them." Pray for our schools, for the teachers, and for each pupil, that all may find that abundant life in Christ, and each experience Christ as his own personal Redeemer and Friend.



A Doctor and a Hospital Are Desperately Needed in the Cameroons of Africa, As These Pictures Proclaim, Showing (Left) a Belo Woman With Tumor Growths on Body and Neck, (Center) a Mambia Child With a Bad Case of Worms, and (Right) a Leper With Feet, Hands and Face Covered With Leprous Sores

THE NORTH AMERICAN BAPTIST GENERAL CONFERENCE
BUDGET AND SPECIAL APPROPRIATIONS, AND OTHER INCOME (a)
For Conference Year August 1, 1947 to July 31, 1948

	Budget Distribution	Other Income (b) & Appropriations	Total Income
General Missionary Society			
Home Missions	\$ 27,600.00	\$ 28,535.00	\$ 56,135.00
Foreign Missions	80,600.00	19,940.00	100,040.00
Aged Ministers and Relief	5,000.00	850.00	6,850.00
Administration	18,000.00	1,000.00	19,000.00
Total General Missionary Society	\$131,700.00	\$ 50,325.00	\$182,025.00
Roger Williams Press, Cleveland	12,000.00	6,000.00(d)	18,000.00
Children's Home, St. Joseph, Mich.	10,500.00	4,400.00	14,900.00
		2,150.00(c)	17,050.00
North American Baptist Seminary, Rochester	21,000.00	23,035.00	44,035.00
		1,300.00(c)	45,335.00
Y. P. & S. S. Workers' Union	9,300.00		9,300.00
Woman's Missionary Union	1,200.00		1,200.00
Home for the Aged — Philadelphia	1,200.00		1,200.00
" " " " — Chicago	1,200.00		1,200.00
" " " " — Portland	1,200.00		1,200.00
" " " " — Bismarck	1,200.00		1,200.00
" " " " — Medicine Hat	1,200.00		1,200.00
Total Co-operating Organization Income	\$191,700.00	\$ 87,210.00	\$278,910.00
Other Denominational Activities			
Ministers Pension Fund — Operating	15,800.00	6,250.00	22,050.00
" " " " — Fund Reserve	4,000.00	13,750.00	17,750.00
Denominational Group Insurance		3,000.00(c)	3,000.00
Denominational Administration			
Conference and Council Expenses	4,500.00		4,500.00
Headquarters Office	7,850.00		7,850.00
Treasurer's Office	3,600.00		3,600.00
Promotion and Publicity	10,850.00		10,850.00
General Office Expenses	2,300.00	2,000.00	4,300.00
Prior Year Appropriation		6,435.00(c)	6,435.00
Denominational Budget Reserve	30,000.00		30,000.00
Special Appropriations Reserve			
Appropriated	12,885.00	(Dr. 12,885.00)	(c)
Unappropriated	15,515.00		16,515.00
Total Other Denominational Activities	\$108,300.00	\$ 18,550.00	\$126,850.00
Special Purpose Appropriations			
Seminary Removal	50,000.00		50,000.00
Ministers Pension Enlargement	100,000.00		100,000.00
Fellowship Fund	50,000.00		50,000.00
Total Special Purpose Appropriations	\$200,000.00	—	\$200,000.00
Total Appropriations and Other Income	\$500,000.00	\$105,760.00	\$605,760.00

(a) Based on budgets submitted for the Fiscal Year ending March 31, 1947.
(b) "Other Income" is from Investments, Pension Fund Dues, Student Tuitions and Fees, Legacies, Annuities, etc.
(c) Special purpose grants made from "Special Appropriations Reserve."
(d) Special grant from "Denominational Budget Reserve."

Statistics of Our Churches, 1947

Conferences	Churches	Baptisms	Church Members	Local Expenses	Gifts for Our Mission Fields	Gifts for Other Mission Societies	Total Gifts for All Mission Purposes	Total Gifts for All Purposes	Sunday Schools	S. S. Scholars	Teachers and Officers	Woman's Miss. Soc.		Young P'ple Soc.	
												Societies	Membership	Societies	Membership
Atlantic.....	25	130	4208	188,287.14	31,478.39	39,399.36	78,987.72	288,933.68	25	2643	357	39	984	19	526
Central.....	28	243	6975	207,486.39	63,605.36	82,870.74	146,476.10	353,962.49	31	4758	466	25	909	23	798
Dakota.....	53	189	6515	158,427.37	94,288.59	15,620.52	109,909.11	268,336.48	73	5400	701	46	1037	45	1192
Eastern.....	13	84	2432	58,016.34	18,993.99	4,646.31	25,414.99	83,431.33	13	1566	178	15	463	14	316
Northern.....	50	119	5324	101,694.29	45,968.91	9,105.87	55,074.78	156,769.07	45	4215	366	28	677	28	1044
Northwestern....	37	148	5726	157,878.21	54,192.56	29,299.64	83,492.20	241,370.31	36	4403	508	30	1319	30	1094
Pacific.....	24	201	5116	163,390.20	99,610.30	20,844.43	120,454.73	283,844.93	28	4466	427	22	935	23	1129
Southern.....	13	49	1181	36,622.86	11,657.03	3,641.82	15,298.85	51,921.71	12	1085	116	13	173	8	390
Southwestern....	22	101	2646	92,784.73	55,452.95	8,985.73	64,438.68	157,223.41	22	2054	225	20	473	17	489
Total.....	266	1264	40120	1,164,587.53	475,248.08	214,414.42	699,547.16	1,885,853.41	285	31590	3344	238	6970	207	6978
Last Year.....	266	1330	38710	1,021,383.44	402,854.13	175,910.63	578,749.26	1,606,725.96	286	31918	3495	228	5305	198	6830
Total Increase...			1410	143,204.09	92,393.95	38,503.79	120,397.90	279,127.45							
Total Decrease...		66							1	328	151		665	9	148

North American Baptist Churches

List of Churches, Pastors, Addresses, and Denominational Information

1948

Ministers' Addresses

(This directory contains only the names and addresses of ordained ministers who are members of churches of the North American Baptist General Conference.)

1. Pastors of Churches

(* Not Ordained as of Dec. 1, 1947)

Abbot, Harold C., 894 So. 14th St., Newark 8, N. J.
Abel, J. J., 102 E. Santa Fe, Marion, Kansas.
Albus, Leslie, Trenton, Illinois.
Alf, Frederick, Streeter, North Dakota.
Allen, Ray, George, Iowa.
Anderson, Roy B., 1049 W. Marquette Road, Chicago 21, Illinois.
Appel, W. J., 455 Evergreen Ave., Brooklyn 21, New York.
Armbruster, Frank, Shattuck, Oklahoma.

Bartel, F. W., E. 1108-8th Ave., Spokane 10, Washington.
Benke, Jothan, Hebron, North Dakota.
Berg, David, Washburn, North Dakota.
Bernadt, Alfred, 1415 Osborn St., Burlington, Iowa.
Berndt, Lewis B., 3415 James Ave. North, Minneapolis 12, Minn.
Beutler, Gottfried, Ebenezer, Sask., Canada.
Blackburn, J. Wesley, Loyal, Oklahoma.
Borchers, John, R. R. 3, Columbus, Neb.
Braun, H. G., Parkston, S. Dakota.
Bredy, A., 607 Iowa St., Indianapolis 3, Ind.
Brenner, O. W., Wessington Springs, S. Dakota.
Broeder, John, Victor, Iowa.
Broeker, L. H., 910 Broad St., St. Joseph, Michigan.
Buenning, Elmer A., Holloway, Minn.
Buhler, Aaron, Onoway, Alberta, Canada.

Church, Lyman, Sheffield, Iowa.
Crouthamel, John F., 4017 No. 9th St., Philadelphia 40, Pa.

Damrau, W. C., 2007 So. J. Street, Tacoma 3, Washington.
Daum, Phil., Chilliwick, B. C., Canada.
DeBoer, Martin, Buffalo Center, Iowa.
Dons, Theo. W., R. R. 2, Ellinwood, Kansas.

Elsesser, Alex, 1837 Auburn Ave., Dayton 6, Ohio.

Faust, Erwin J., 1012 Yuill St., Medicine Hat, Alberta, Canada.
Felberg, A. S., 19 So. Central Ave., Lodi 5, Calif.
Fenske, E. S., Herreid, S. Dakota.
Ferris, Fred, Lorraine, Kansas.
Fiesel, Otto, 104 Richland Ave., So., Sidney, Montana.
Fischer, Arthur J., McClusky, N. Dakota.
Fischer, Harold, Bison, Kansas.
Foll, A., Odessa, Washington.
Ford, Paul D., 160 W. 20th St., Erie, Pa.
Frey, Theodore, Napoleon, N. Dakota.
Friedenberg, G., 12 Rockwell Ave., New Britain, Conn.
Friesen, Frank, Rt. 5, Box 300, Portland, Oregon.
Friesen, Leland, Route 1, Sherwood, Oregon.
Fuchs, Daniel, 829 McDermot Ave., Winnipeg, Manitoba, Canada.

Geis, Stanley F., 2620 Selden, Detroit 8, Michigan.
Geissler, Peter, Avon, South Dakota.
Gerthe, Wolfgang G., Rt. 2, Cathay, N. Dakota.
Gieser, Karl, Anamosse, North Dakota.
Grenz, Richard A., 217 Fourth Ave., Alpena, Michigan.
Grygo, John E., Pound, Wisconsin.
Gutsche, Erich, Corona, S. Dakota.

Hammond, Victor J., Jamesburg, N. J.
Harms, A. J., 5465 Burns Ave., Detroit 13, Michigan.
Harms, Menno, Gotebo, Oklahoma.
Heer, John, Cherokee, Oklahoma.
Helwig, Wilfred, 1116 N. Carroll Ave., Dallas 4, Texas.
Hengstler, Henry K. F., 6210 Bertha St., Los Angeles 42, Calif.
Hensel, George, 375 Seaview Ave., Bridgeport 7, Conn.
Hess, Robert, 43 Boylston St., Jamaica Plain 30, Massachusetts.
Hiller, Herbert, 6 Norway Parkway, Buffalo 8, New York.
Hintze, Paul G., Hilda, Alberta, Canada.
Hirsch, Henry, 2973 W. 32nd St., Cleveland 13, Ohio.
Hoeffner, L., Elberta, Alabama.
Holzer, Louis B., 2234 Brownsville Road, Pittsburgh 10, Pa.
Hoover, Wm., 822 Pavone Avenue, Benton Harbor, Michigan.
Houbolt, H. S., 24850 Wyland Ave., Centerline, Michigan.
Huber, Adam, Box 200, Leduc, Alberta, Canada.
Hunsicker, Paul T., Fredonia, North Dakota.
Husmann, Assaf, 3247—61st St., Woodside, Long Island, N. Y.

Ihrle, A. Dale, 1023 S. 12th Ave., Maywood, Illinois.
Ittermann, A., Tyndall, So. Dakota.
Ittermann, Arthur, 775 N. First St., Carrington, N. Dakota.
*Jaster, Robert, Valley View, Alta., Canada.
Jeschke, William H., 1725 N. Burling St., Chicago 14, Illinois.
Johnson, Howard, Steamboat Rock, Iowa.
Johnson, Louis, 3505 E. 107th St., Chicago 17, Illinois.

Kaiser, R. G., Hettinger, No. Dakota.
Kanwischer, Reinhold, Springside, Sask., Canada.
Kannwischer, Adolph E., 64-20 Catalpa Ave., Ridgewood 27, N. Y.
Kannwischer, Arthur, 1130 Parkview Drive, New Kensington, Pa.
Kary, Edward, 618 Eleventh St., Bismarck, N. Dakota.
Kepl, John, Martin, No. Dakota.
Kern, R., 528 E. 52nd Ave., Vancouver, B. C., Canada.
Kimmel, John, 7148 S. E. Yamhill St., Portland, Oregon.
Klatt, Edgar W., 528 Stryker Ave., St. Paul 7, Minn.
Klein, F. E., N. 200 Mill St., Colfax, Wash.
Knalson, Fred J., 1109 No. 10th St., Sheboygan, Wisconsin.
Knauf, W. W., P. O. Box 52, Elk Grove, California.
Korella, Karl, Camrose, Alta., Canada.
Kornalewski, Joseph B., Minitonas, Man., Canada.
Kraemer, Aug., Ochre River, Manitoba, Canada.
Kraenzler, J. C., 1600 S. 7th West, Missoula, Montana.
Krombein, A., Eureka, S. Dakota.
Kruegel, J. R., R. F. D. 1, Junction City, Kansas.
Kuehl, John P., 373 Walnut St., Newark 5, New Jersey.
Kuehn, John, Cornac, Ontario, Canada.
Kujath, A., 784 Bernard Ave., Kelowna, B. C., Canada.

Lang, Henry, Wolf Point, Montana.
Lehr, C. F., Box 147, Aplington, Iowa.
Leyboldt, John, 3934 N. 42nd St., Milwaukee 10, Wisconsin.
Lippert, J. J., Rt. 8, Box 293 E., Waco, Texas.
Littke, D., Plevna, Montana.
Lohr, H., Parkersburg, Iowa.
Loth, Paul E., 36 Linden Park, Buffalo 8, New York.

Lower, Fred, 170 E. Bourbonnais St., Kankakee, Illinois.
Lueck, Hugo, 2224 Quebec St., Regina, Sask., Canada.
Lutz, A., 54 Liberty St., Meriden, Conn.
Lutz, Thomas, North Freedom, Wisconsin.

Martens, C., 83 Martin Avenue, Winnipeg, Manitoba, Canada.
Mashner, Fred, Route No. 4, Midland, Michigan.
McAsh, Arthur, 9745 McKinney, Detroit 24, Michigan.
*McKernan, Ed., 1947 W. Newport Ave., Chicago 13, Illinois.
Mittelstedt, E., 8313 Third Ave., Inglewood, California.
Mueller, Fred W., 2525 N. E. 64th Ave., Portland 13, Oregon.
Mulder, Ralph C., Donna, Texas.

Nelson, Kenneth E., Canistota, S. Dakota.
Neubert, George W., Bessie, Oklahoma.
Neumann, P. G., 310 So. Lemon St., Anaheim, California.
Nordland, C. B., 209 S. Harvey Ave., Oak Park, Illinois.

*Ohlmann, Fred, Whitemouth, Manitoba, Canada.
Olthoff, J. F., 4055 East B. St., Tacoma 8, Washington.

Patzia, Otto, 10911 Longview Ave., Detroit, Michigan.
Peters, Christian, 9 Beech Ave., Elsmere, Wilmington 165, Delaware.
Pfeiffer, Peter, 2203 N. 42nd St., Milwaukee 8, Wisconsin.
Potzner, Philip, 621 Dellwood St., Bethlehem, Pa.
Prendinger, Victor H., Butman Rt., Gladwin, Michigan.
Pust, G. W., Startup, Washington.

Quiring, Wilmer, Elmo, Kansas.

Rausser, G. G., 925 N. Cottage St., Salem, Oregon.
Reeh, Adolf, La Salle, Colorado.
Rempel, C., Ventura, North Dakota.
Renkema, H., Baileyville, Illinois.
Renz, J. J., George, Iowa.
Riemer, Emil, Paul, Idaho.
Rietdorf, A. G., Bison, South Dakota.
Riffel, Herman H., 1231 Prospect St., Lansing, Michigan.
Robinson, George, Wetaskiwin, Alberta, Canada.
Rosner, August, Route 1, Branch, La.
Ross, William D., Neustadt, Ontario, Can.
Roth, Otto, 119 N. E. Morris St., Portland 12, Oregon.
Rowell, Thomas, 32 Burgh Ave., Clifton, New Jersey.
Rutsch, G. W., Emery, South Dakota.

Savage, Virgil, Rt. 1, Box 108, Tigard, Ore.
Schatz, H., 229 Eighth St., N. E., Calgary, Alberta, Canada.
Schilke, Richard, 10860—96th St., Edmonton, Alta., Canada.
Schlader, Ray L., 2417 Hansen Ave., Racine, Wisconsin.
Schlesinger, A. G., 3267 Cortland St., Chicago 47, Illinois.
Schmidt, Fred, Turtle Lake, N. Dakota.
Schmidt, Gustav, 1915 W. Saratoga St., Baltimore 23, Maryland.
Schmidt, John, 407 West 43rd St., New York 18, New York.
Schmidt, Otto R., Box 307, Fessenden, North Dakota.
Schreiber, Bruno, Box 156, New Leipzig, North Dakota.
Schreiber, Robert, 745 No. Paulina St., Chicago 22, Illinois.
Schroeder, H. R., 105 Josephine Ave., Madison, South Dakota.

Schulz, Arthur, Rt. 4, Marion, Kansas.
Schultz, J. P., Olds, Alta., Canada.
Schumacher, Henry, Fenwood, Sask., Can.
Schweitzer, J. C., 812 Huron St., Manitowoc, Wisconsin.
Seecamp, C. H., Leduc, Alta., Canada.
Seibel, Roy, 1510 Proctor St., Waco, Texas.
Sigmund, R., 1009 Howard Ave., Billings, Montana.
Smith, L. H., Durham, Kansas.
Smuland, Henry, Millet, Alta., Canada.
Sootzmann, Alex, McLaughlin, So. Dakota.
Sprock, Vincent, Route 2, Burton, Texas.
Stabbert, Ronald, Vesper, Kansas.
Stackhouse, Aaron, Sta. Ford, Kansas.
Stark, Robert E., Okeene, Oklahoma.
Stein, Walter, Ashley, No. Dakota.
Stelter, Albert, Arnprior, Ontario, Canada.
Sturhahn, Wm., Morris, Manitoba, Canada.

Trautner, Fred, Beulah, North Dakota.
Trow, Wm. G., Jeffers, Minn.
Vanderbeck, M., 721 Ferry St., LaCrosse, Wisconsin.
Veninga, Frank, 306 Gilbert Ave., Peoria 5, Illinois.
Voigt, Arthur, Mt. Sterling, Mo.

Wahl, John, Esk., Sask., Canada.
Walkup, John W., 590 Mendota St., St. Paul 6, Minnesota.
Waltereit, H. J., Lehr, North Dakota.
Wegner, E. M., Box 284, Carbon, Alberta, Canada.
Wegner, Lawrence, 1212 Sixth St., Wausau, Wisconsin.
Weisser, Alfred, 12 Broad St., New Haven, Connecticut.
Weisser, Arthur R., Wishek, North Dakota.
Weisser, Carl, Killaloe, Ontario, Canada.
West, North E., 2818-64th St., Kenosha, Wisconsin.
Wiens, Peter J., Chancellor, So. Dakota.
Wilcke, H. J., Linton, North Dakota.
Wipf, D. S., Emery, South Dakota.
Wobig, John, 1847 S. E., 56th Ave., Portland 15, Oregon.
Wolff, Emanuel, Dallas, Oregon.
Woyke, Rudolph, 302 S. Church St., Watertown, Wisconsin.
Wyatt, James R., Rt. 2, Lorena, Texas.

Zepik, R. H., Trochu, Alta., Canada.
Zimmerman, Ben, Randolph, Minn.
Zimmerman, David, Kyle, Texas.
Zimmerman, G. K., 1209 — 5th Ave., N., Grand Forks, North Dakota.
Zinz, George W., Jr., 2474 W. Cypress St., Milwaukee 6, Wisconsin.
Zinz, George W., Sr., Winburne, Pa.
Zoschke, Paul F., 5515 White Ave., Cleveland 3, Ohio.

2.

2. In General Service

Benke, Fred W., 10831-98th St., Edmonton, Alta., Canada.
Bretschneider, A., 93 Meredith Ave., Rochester 7, N. Y.
Baumgartner, E. J., 3734 Payne Ave., Cleveland 14, Ohio.
Donner, H. P., 3172 Warrington Rd., Shaker Heights 20, Ohio (Retired)
Dymmel, H. G., 7308 Madison St., Forest Park, Ill.
Gunst, J. C., 7308 Madison St., Forest Park, Illinois.
Klein, Daniel, Cathay, No. Dak.
Klein, R. A., 223 First St., Bismarck, No. Dakota.
Knapp, C. M., 223 First St., Bismarck, No. Dakota.
Krueger, O. E., 48 Clairmount St., Rochester 5, N. Y.
Kuhn, Wm., 7308 Madison St., Forest Park, Illinois.
Lang, George A., 11 Tracy St., Rochester 7, New York.
Lengefeld, Ed. R., 923 N. Pine Ave., Chicago 51, Illinois.
Leuschner, M. L., 7308 Madison St., Forest Park, Ill.
Luebeck, W. J., 3734 Payne Ave., Cleveland 14, Ohio.
Milbrandt, Rudolf, Haven of Rest, Medicine Hat, Alta., Canada.
Palferier, H., 7308 Madison St., Forest Park, Illinois.
Pfeiffer, Henry, 7308 Madison St., Forest Park, Ill.
Reimer, J. J., Monte Vista, Colorado.

Runtz, A. F., 1401 Langley Ave., St. Joseph, Michigan.
Schoeffel, Wm. L., 3734 Payne Ave., Cleveland 14, Ohio.
Wahl, E. P., 10826-78th Ave., Edmonton, Alta., Canada.
Woyke, Frank H., 7308 Madison St., Forest Park, Ill.
Young, C. L., Box 9, Saguache, Colorado.

3.

3. Foreign Missionaries

Ahrens, Rev. and Mrs. Earl H. (Furlough), Rt. 9, Box 137, Tacoma, Wash.
Dunger, Rev. and Mrs. George A., Cameroons Baptist Mission, Soppo, P. O. Buea, British Cameroons, West Africa.
Forsch, Ida, Baptist Mission, P. O. Buea, British Cameroons, West Africa.
Ganstrom, Rev. and Mrs. S. Donald, Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
Gebauer, Rev. and Mrs. Paul, Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
Goodman, Rev. and Mrs. Floyd Kenneth, Baptist Mission, P. O. Bamenda, British Cameroons, West Africa.
Hein, Myrtle A., Baptist Mission, P. O. Buea, British Cameroons, West Africa.
Henderson, Rev. and Mrs. George, Baptist Mission, Soppo, P. O. Buea, British Cameroons, West Africa.
Kittlitz, Margaret, Baptist Mission, P. O. Bamenda, Brit. Cameroons, West Africa.
Michelson, Rev. and Mrs. Edwin (Furlough), Anamoose, North Dakota.
Reddig, Laura E., Baptist Mission, P. O. Bamenda, Brit. Cameroons, West Africa.
Ross, Leona, General Delivery, Shameen P. O. Canton, China.
Salzman, Ruby, Baptist Mission, P. O. Bamenda, Brit. Cameroons, West Africa.
Schneider, Rev. and Mrs. Gilbert, Baptist Mission, P. O. Bamenda, Brit. Cameroons, West Africa.
Schultz, Esther, Baptist Mission, P. O. Buea, Brit. Cameroons, West Africa.
Tobert, Hilda, Baptist Mission, P. O. Bamenda, Brit. Cameroons, West Africa.

4.

4. Pastors in Retirement

Argow, W. S., 2527 W. Ridge Road, R. F. D., Erie, Pa.
Bandzmer, A. K., 12257 Flanders St., Detroit 5, Mich.
Bistor, O. F., Highland St., Holliston, Mass.
Blandau, R. A., R. 4, Box 520, Puyallup, Washington.
Blum, Samuel, 6211 Pelham Drive, Parma 9, Ohio.
Bonikowsky, E. J., Box 166, Jansen, Sask., Canada.
Broeckel, E., 503-9th St., Bismarck, No. Dakota.
Buening, W. H., Rt. 8, Box 278, Waco, Texas.
Dippel, Christian, 109-8th St., Baraboo, Wis.
Ehrhorn, J. E., 5430 Morningside, Dallas 6, Texas.
Feldmeth, K., 240 East Ave. 33, Los Angeles, California.
Friesen, B. J., 830 S. E. Sellwood Blvd., Portland 2, Oregon.
Goergens, Frank S., 1709-77. Elmwood Park Sta., Chicago, Ill.
Graf, Benj., 4384 Gray Ave., Detroit, Mich.
Gruhn, C. A., 1525 S. 6th St. W., Missoula, Montana.
Guenther, A., Startup, Wash.
Herman, Jacob, 3301 W. Highland Blvd., Milwaukee, Wis.
Heringer, M., 40 Maple St., Glastonbury, Connecticut.
Ittermann, G. 515-6th St., S. E., Jamestown, No. Dak.
Jordan, J., George, Iowa.
Kaiser, Frank, 1487 South Ave., Rochester 7, New York.
Klingbeil, R. M., 320 Thurn St., Colfax, Washington.
Kneisler, Er., 823 N. E. 82nd Ave., Portland, Ore.
Knopf, A., Rt. 2, Kiowa, Kans.
Koester, D., 1401 Cottage Place, N. W. Canton 3, Ohio.
Landenberger, J. H., Gladwin, Mich.

Lang, A. G., Britt, Iowa.
Lauer, Phil., 2031 Gnahn St., Burlington, Iowa.
Leger, T. A., 19 S. E. 30th, Portland 15, Ore.
Lentzner, Gustav A., c/o J. Born, Frazer, Montana.
Leuschner, M., 9662 So. Magnolia Road, Rt. 1, Anaheim, California.
Litwin, A., Nokomis, Sask., Canada.
Lohse, Otto, Box 183, McIntosh, So. Dak.
Lucas, J. J., 1290 N. Winter St., Salem, Ore.
Matz, J. R., 1118 Ave. D, Bismarck, No. Dak.
Menard, P. C. A., 3724 Vine St., Cincinnati 17, Ohio.
Meyer, John F., 2240 W. Jackson Blvd., Chicago, Ill.
Neve, Claus, Marion, Kans.
Niebuhr, J. F., 95 Heck Ave., Ocean Grove, N. J.
Niemann, Eduard, 1545 So. 4th St. W., Missoula, Montana.
Reichle, F. L., 1129 Jones Ave., Fresno 1, Calif.
Rempel, J. C. Seven Sisters, Man., Canada.
Rueckheim, W. P., 3129 Madison Ave., San Diego, Calif.
Schlupf, Benj., 3358 Henderson Rd., East Cleveland, Ohio.
Schroeder, O. R., 916 W. Center St., Anaheim, Calif.
Sellhorn, H., R. 4, Midland, Mich.
Swyter, C., Steamboat Rock, Iowa.
Swyter, Wm., 25-66th St., West New York, N. J.
Vasel, R., 807 Rollin St., South Pasadena, Calif.
Wedel, H. W., 3365 N. 23, Milwaukee 6, Wis.
Wuttke, J. A. H., 5021 Folsom Blvd., Sacramento 16, Calif.

5.

5. Not in Active Service

*Berge, H. von, 1426 Grand Ave., Dayton 7, Ohio.
Bibelheimer, E., 2139 So. L St., Tacoma, Wash.
*Cierpke, Alfred A., Tennessee Temple College, Chattanooga, Tenn.
Davis, Donald G., 20 Newington Rd., Edinburgh 9, Scotland.
Engel, Alfred, 12283 Glenfield, Detroit 3, Mich.
Fehlberg, R. F., 15007 Archdale, Detroit, Mich.
*Gruen, Emil, 27 Throop Ave., Brooklyn, N. Y.
Kahlert, Wm., 122 So. 40th St., Union City, N. J.
Kayser, H. P., 18931 Common Rd., Roseville, Mich.
Keller, Edmund, Burbank, Ohio.
Kemnitz, John, 2533 E. Monument St., Baltimore 5, Maryland.
Klempel, W. H., 2710 Orchard St., Lincoln 3, Nebraska.
Knechtel, John E., 4818 Irving Park Rd., Chicago 41, Ill.
Koch, Herbert, Manitou Springs, Colorado.
*Kornelsen, J. H., 417 So. Hale St., Wheaton, Illinois.
Koschel, John, 5258 Ninth Ave., Sacramento 17, Calif.
Kuhl, Herman G., 177-20th St., Union City, N. J.
Milner, A. J., Box 714, Dauphin, Man., Can.
*Nollinger, Otto, 208 Oak View Drive, San Carlos, Calif.
Orthner, Frank, 1233 Putnam Ave., Brooklyn 21, N. Y.
Penner, Hans, Box 91, Franklin, Calif.
Rieger, H., Munson, Pa.
Reschke, R. E., 6618 No. Atlantic Ave., Portland, Oregon.
Sandow, A. R., Elmo, Kans.
*Schade, Prof. A. A., 364 Third St., NW, Huron, So. Dak.
*Schade, Rudolph, Elmhurst College, Elmhurst, Illinois.
*Schmitt, Wm. E., 181 Garford Rd., Rochester 9, N. Y.
Schoenleber, C. E., 1172 W. First St., Roseburg, Oregon.
Schroeder, G. P., 2746 Fremont Ave., So. Minneapolis 8, Minn.
Sprock, G., 1523 Packard St., Houston 8, Texas.
Thole, C. B., Stafford, Kans.
Wagner, Chas. 4815 N. E. 8th Ave., Portland 11, Oregon.
Warneke, Aug., 2743 N. E. Rodney Ave., Portland, Oregon.
Wedel, H. C., 7351 E. Ball Rd., Anaheim, Calif.

Wetter, G., No. Euclid Ave., Benton Harbor, Mich.
Zeckser, Wm. A., Gillet, Wis.
Zummach, Chas. F., 409 E. Arcadia St., Peoria 4, Ill.

* In Other Christian Service.

6. Denominational Workers Not Otherwise Listed

Bartz, Miss Twila, 10826-78th Ave., Edmonton, Alta., Canada.
Neske, Mr. Robert, 10826-78th Ave., Edmonton, Alta., Canada.
Reimer, Mrs. J. J., Monte Vista, Colorado.
Swain, Miss Ann, 416-6th St., Bismarck, No. Dak.
Young, Mrs. C. L., Box 9, Saguache, Colo.

OUR CHURCHES

INFORMATION GIVEN: Name and address of churches and their stations, date of organization and number of members and their pastors.

ATLANTIC CONFERENCE Connecticut

Bridgeport, King's Highway, 1888, 96-Boston Ave. and Brooks St., George Hensel.
Meriden, Liberty Street, 1873, 116-Liberty and Twiss St., August Lutz.
New Britain, Memorial 1883, 201-46 Elm St., G. E. Friedenberg.
New Haven, Central, 1857, 155 — Corner George and Broad St., Alfred Weisser.

Delaware

Elsmere, First, 1856, 70-Elsmere, Suburb of Wilmington, C. Peters.

Maryland

Baltimore, West Baltimore, 1905, 146-Corner Monroe and Frederick Ave., Gustav Schmidt.

Massachusetts

Boston, Rock Hill, 1878, 95-438-440 Center St., Jamaica Plains, Robert Hess.

New Jersey

Hoboken, Willow Ave., 1892, 11-707 Willow Avenue.
Jamesburg, First, 1885, 104, Victor J. Hammond.
Jersey City, Pilgrim, 1866, 60-Charles St., near Summit Ave.
Newark, Clinton Hill, 1849, 683-Corner Clinton Ave., and So., 14th St., Harold C. Abbott.
Newark, Evangel, 1852, 638-Corner 18th and 20th St.
Newark, Walnut St., 1879, 119-371-373 Walnut Street, John P. Kuehl.
Passaic, Fellowship, 1891, 85-25 Sherman St., Thomas Rowell.
Union City, Grace, 1867, 80-411 Eighth St.
Union City, Second, 1888, 70-120-40th St.
West New York, N. J., Ebenezer, 1933, 55.

New York

Brooklyn, Ridgewood, 1854, 259-Catalpa Ave. and 64th Place, A. E. Kannwischer.
Brooklyn, Evergreen, 1881, 260 — Corner Woodbine and Evergreen Ave., W. J. Appel.
New York, Second, 1855, 96-407 West 43rd St., John Schmidt.
New York, Harlem, 1874, 50-118th St., between Second and Third Ave.
New York, Immanuel, 1894, 106-413 E. 75th St., between 1st and York Ave., A. Husmann.

Pennsylvania

Bethlehem, Calvary, 1911, 100-Philip Potzner.
Philadelphia, Fleischmann Memorial, 1843, 217-Corner 9th and Luzerne St., John F. Crouthamel.
Philadelphia, Pilgrim, 1874, 324-Hancock, above Dauphin St.

CENTRAL CONFERENCE Illinois

Bellwood, First, 1940, 186-St. Charles Road and 25th Ave., A. Dale Ihrie.

BIRTHDAYS

of Our Foreign Missionaries

January 25 (1947)—Walter Gebauer
January 29—Miss Esther Schultz
February 11, (1945)—Norris Donald Ganstrom
February 14—Rev. Gilbert Schneider
February 20—Miss Ida Forsch
March 7—Miss Margaret Kittlitz
March 8—Rev. Floyd K. Goodman
March 17—Mrs. Lois Ahrens
March 19—Mrs. Alma Henderson
March 21, (1945)—Paul Edwin Michelson
March 31—Rev. Edwin Michelson
April 3—Mrs. Louise Dunger
April 15—Miss Leona Ross
April 23, (1943)—Ann Elizabeth Gebauer

Chicago, First, 1858, 218-749 N. Paulina St., Robert Schreiber.
Chicago, Grace, 1886, 126-Corner Willow and Burling St., Wm. H. Jeschke.
Chicago, Humboldt Park, 1893, 145-1859 N. Spaulding St., A. G. Schlesinger.
Chicago, East Side, 1882, 172-Corner 107th and Ave. N, Louis Johnson.
Chicago, Ogden Park, 1902, 101-1049 W. Marquette Road, Roy B. Anderson.
Chicago, Immanuel, 1907, 65-Damen and Newport Ave., Ed McKernan.
Forest Park, 1890, 488-Cor. Harlem and Dixon Street, Cicero Mission. C. B. Nordland.
Kankakee, Immanuel, 1864, 283-Corner Bourbonnais and Schuyler St., Fred Lower.
Peoria, State Park, 1852, 225-Corner 4th Ave. and Fisher St., Frank Veninga.
Trenton, First, 1902, 71-Corner 9th and Maine St., Leslie Albus.

Indiana

Indianapolis, Bethel, 1885, 118 — Corner Singleton and Iowa, Adolf Bredy.

Michigan

Alpena, Fourth Ave., 1884, 116-4th and Sable St., Richard A. Grenz.
Beaver, 1896, 109-Near Midland — Fred Mashner.
Benton Harbor, Clay St., 1909, 498-Corner Pavone and Clay St., Wm. Hoover.
Detroit, Bethel, 1862, 823-Corner Mack Ave., and Iroquois.
Detroit, Linden, 1884, 123-18th and Selden St., S. F. Geis.
Detroit, Burns Ave., 1897, 849-Corner Burns and Chaplin, A. J. Harms.
Detroit, Ebenezer, 1898, 517-Corner Canfield and Mt. Elliott Ave. Sta.: Anthony Wayne Mission, E. Arthur McAsh.
Detroit, Connors Ave., 1935, 219-Otto Patzia.
Gladwin, Round Lake, 1904, 132-Vic. Prendergaster.
Lansing, Holmes St., 1921, 169 — Corner Holmes and Prospect St., Herman Riffel.
St. Joseph, First, 1860, 459-Corner Church and Broad St., L. H. Broeker.

Ohio

Cincinnati, Walnut St., 1857, 61 — Corner Walnut and Corwine St.
Cleveland, White Ave., 1884, 243 — Corner East 55th and White Ave., P. F. Zoschke.
Cleveland, Erin Ave., 1885, 188-Corner Erin Ave. and West 32nd St., H. Hirsch.
Dayton, Fourth St., 1882, 240-E. Fourth, near Dutoit, Alex. Elsesser.
Mt. Sterling, Missouri, 1855, 47 — Arthur Voigt.

DAKOTA CONFERENCE North Dakota

Anamoose, 1907, 82-Karl Gesier.
Ashley, 1903, 437-Sta.: Ashley, Johannestadt, Jewell, Walter Stein.
Benedict, 1941, 25-Sta.: Benedict South and Sawyer.
Berlin, 1888, 100-Sta.: Berlin, Fredonia, Paul Hunsicker.
Beulah, Immanuel, 1910, 43 — Sta.: Zap, Golden Valley, Fred Trautner.
Bismarck, 1912, 108-328 Eighth St., Edward Kary.
Cathay, 1925, 77.
Carrington, Calvary, 1909, 149, Arthur Ittermann.

April 24—Rev. George Dunger
April 28—Mrs. Verna Michelson
May 3—Rev. Earl H. Ahrens
May 20—Larry Lane Goodman
May 21—Miss Myrtle Hein
June 18—Mrs. Jane Goodman
June 18, (1946)—Amaryllis Dunger
June 22, (1939)—Daphne Dunger
June 22—Mrs. Clara Gebauer
July 1—Miss Hilda Tobert
July 3—Rev. S. Donald Ganstrom
July 10—Mrs. Mildred Schneider
July 20, (1947)—Glennis Ann Ganstrom
July 31—Mrs. Verna Ganstrom
August 21, (1946)—Judith Ann Michelson
October 17—Rev. Paul Gebauer
October 21—Miss Laura Reddig
November 11—Miss Ruby Salzman
December 6—Rev. George Henderson

Fessenden, First, 1896, 127—Otto R. Schmidt.
Gackle and Alfred, Grace, 1931, 108.
Germantown, 1884, 32, R. R. Sta. Cathay, W. G. Gerthe.
Goodrich, 1900, 136.
Grand Forks, Grace, 1912, 118—Corner N. 8th St. and 4th Ave., No., G. K. Zimmerman.
Harvey, 1929, 20.
Hebron, First, 1883, 191—Sta.: Antelope, Jothan G. Benke.
Hettinger, Grace, 1925, 56—Sta.: Zion, R. Kaiser.
Lehr, Ebenezer, 1918, 162—Sta.: Lehr, Rosenfeld, Helmut Waltereit.
Lincoln Valley, 1927, 30.
Linton, First, 1900, 162—Sta.: Freudental, Hazelton, H. J. Wilcke.
Martin, 1898, 116—Sta.: Berlin, John Kepl.
McClusky, 1904, 150—Arthur Fischer.
Medina, 1909, 33—Frederick Alf.
Napoleon, 1941, 70—Theodore Frey.
New Leipzig, 1910, 110—Sta.: New Leipzig, Ebenezer, Pilgerheim, B. C. Schreiber.
Rosenfeld, 1903, 33—R. R. Sta. Anamoose.
Streeter, 1897, 82—Frederick Alf.
Tabor, 1925, 47.
Turtle Lake, 1908, 113—Alta., Fred Schmidt.
Underwood, 1946, 46.
Venturia, 1912, 273—Sta.: Bertsch, C. T. Rempel.
Washburn, 1902, 114—David Berg.
Wishek, 1886, 229—Sta.: Beaver Creek, Arthur Weisser.

South Dakota

Avon, First, 1890, 309-P. Geissler.
Bison, Gnadenfeld, 1925, 23—A. G. Rietdorf.
Chancellor, First, 1893, 235—Peter J. Weins.
Corona, First, 1911, 93-E. Gutsche.
Ebenezer, 1917, 89—R. R. Sta.: Wessington Springs, O. W. Brenner.
Emery, First, 1886, 390—D. S. Wipf.
Eureka, 1886, 172—Sta.: Greenway, Hoffnungsfield, Java, Tolstoy, A. Krombein.
Herreid, 1897, 322—Sta.: Polock, Spring Creek, E. S. Fenske.
Isabel, 1941, 27—A. G. Rietdorf.
Madison, West Center St., 1885, 244—H. R. Schroeder.
McLaughlin, First, 1929, 48, Alfred Sootzmann.
McIntosh, 1917, 22.
Parkston, 1893, 117, H. G. Braun.
Plum Creek, 1883, 142—R. R. Sta. Emery, G. W. Rutsch.
Spring Valley, 1906, 63—R. R. Sta. Monroe, Kenneth E. Nelson.
Tyndall Baptist Church, 1876, 248—Sta.: Danzig, Tyndall; R. R. Sta.: Tyndall, Albert Ittermann.
Unityville, 1890, 45.

Montana

Billings, Bethel, 1945, 48—R. Sigmund.
Plevna, 1917, 152—David Littke.
Sidney, 1943, 73—Otto Fiesel.
Vida, Presserville Baptist Church, 1915, 37—Henry Lang.

EASTERN CONFERENCE New York

Buffalo, Bethel, 1895, 244-171 Johnson St., Paul E. Loth.
Buffalo, Temple, 1940, 315-222 Mulberry St., H. Hiller.
Folsomdale, 1867, 45.
Rochester, Andrews St., 1851, 220-268 Andrews Street.

Ontario (Canada)

Arnprior, First, 1871, 156—A. Stetler.
Killaloe, First Baptist Church of Hagarty,
1887, 90—(Country), Carl Weisser.
Killaloe, Calvary, 1936, 153 — (Town), Carl
Weisser.
Lyndock, 1894, 130—R. R. Sta.: Eganville,
John Kuehn.
Neustadt, 1859, 110—William Ross.
Sebastopol, 1869, 50 — R. R. Sta.: Eganville,
John Kuehn.

Pennsylvania

Arnold Union, 1919, 193—Kenneth Ave. and
McCandru St., Arthur Kannwischer.
Erie, Central, 1861, 204—Sassafras and 20th
St., Paul D. Ford.
Pittsburgh, Temple, 1864, 506—Brownsville
Road and Onyx Ave., Louis E. Holzer.
Munson, Forest Baptist, 1893, 60—George
Zinz, Sr.

NORTHERN CONFERENCE

Alberta

Calgary, Bridgeland, 1912, 119—Corner Cen-
ter Ave. and 6th St., H. Schatz.
Camrose, Bethany, 1901, 113—Karl Korella.
Carbon, 1946—Sta.: Zion, 303—E. M. Weg-
ner.
Craigmyle, Hand Hill, 1915, 26.
Edmonton, Central, 1899, 412—Sta.: Lauder-
dale; Cor. 106th A. Ave. and 96th Street,
Richard Schilke.
Glory Hills, 1905, 38—R. R. Sta. Stony Plain,
Aaron Buhler.
Hilda, First, 1910, 69—Sta. Neuburg, Paul
Hintze.
Irvine, 1910, 15.
Leduc, First, 1894, 276—C. H. Seecamp.
Leduc, Temple, 1927, 105—A. Huber.
Medicine Hat, Grace, 1917, 172—Erwin J.
Paul.
Olds, 1929, 128—J. P. Schultz.
Onoway, 1940, 73—Aaron Buhler.
Rabbit Hill, 1892, 54—A. Huber.
Torrington, 1903, 27.
Trochu, 1911, 147—H. Zepik.
Valley View, Emanuel, 1938, 47 — Robert
Jaster.
Wetaskiwin, Pleasant Prairie, 1896, 82 —
George Robinson.
Wetaskiwin, West Side, 1928, 24—Geo. Rob-
inson.
Wiesenthal, 1909, 137—R. R. Sta. Millet —
Henry Smuland.

British Columbia

Prince George, Hager Memorial, 1916, 64.

Manitoba

Minitonas, First, 1928, 494—J. B. Kornalew-
ski.
Moosehorn, 1918, 27—C. Martens.
Morris, Emanuel, 1896, 240—Wm. Sturhahn.
St. Rose, 1930, 82—R. R. Sta. Ochre River, A.
Kraemer.
Whitemouth, 1906, 141 — Sta.: Beausejour,
Kenora, Ontario, Fred Ohlmann.
Winnipeg, McDermot Ave., 1889, 408 —
Corner McDermot and Tecumseh St.,
Sta.: Oak Bank, Daniel Fuchs.

Saskatchewan

Burstall, 1924, 28—Sta.: Gnadenfeld.
Davin, Grace, 1947, 28.
Ebenezer East, 1889, 178—Gottfried Beutler.
Ebenezer West, First, 1889, 113—R. R. Sta.:
Orcadia or Springside, Reinhold Kan-
wisher.
Edenwold, 1886, 99—Sta.: Balgonie, R. R.
Sta.: Balgonie and Edenwold.
Esk, First, 19—John Wahl.
Fenwood, 1907, 70.
Fonhill, 1943, 33.
Glidden, 1920, 24.
Golden Prairie, 1945, 39.
Homestead, 1918, 23.
Jansen, Emmanuel, 1946, 29—John Wahl.
Lashburn, 1938, 16.
Leader, 1909, 8.
Lockwood, 1918, 22.
Nokomis, 1906, 124.
Regina, Victoria Ave., 1926, 103 — Hugo
Lueck.
Rosenfeld, 1911, 166—Sta.: Maple Creek.
Serath, 1911, 41.
Southey, 1906, 116.
Springside, 1934, 135—Reinhold Kannwischer.
Yorkton, 1910, 91—Sta.: Fonehill, Gottfried
Beutler.

NORTHWESTERN CONFERENCE

Illinois

Baileyville, 1865, 110—H. Renkema.

Iowa

Aplington, 1874, 210—C. F. Lehr.
Britt, 1944, 16.
Buffalo Center, First, 1900, 185, Martin De
Boer.
Burlington, Oak St., 1869, 796—No. Oak and
Griswold St., Alfred Bernadt.
Elgin, First, 1879, 241—Sta.: Sumner.
George, First, 1892, 154—J. J. Renz.
George, Central, 1900, 116—Ray Allen.
Parkersburg, 1895, 162—H. Lohr.
Sheffield, Grace, 1894, 125—Lyman Church.
Steamboat Rock, First, 1876, 182—Howard
Johnson.
Victor, First, 1903, 98—J. Broeder.

Minnesota

Holloway, 1880, 61—E. Buening.
Hutchinson, Northside, 1899, 83.
Jeffers, First, 1916, 120—Wm. G. Trow.
Minneapolis, Faith, 1885, 169—712 W. Broad-
way, Lewis B. Berndt.
Minnetrista, 1858, 110—R. R. Sta.: St. Boni-
facius.
Mound Prairie, 1925, 21.
Randolph, 1876, 49—Ben Zimmerman.
St. Paul, Dayton's Bluff, 1873, 235—Corner
Mendota and 5th St., John Walkup.
St. Paul, Riverview, 1887, 214—Corner
George and Stryker Ave., E. W. Klatt.

Wisconsin

Concord, 1882, 15.
Gillet, 1915, 38—John Grygo.
Kenosha, Immanuel, 1922, 141—Corner 64th
and 29th Ave., North E. West.
La Crosse, Seventh St., 1893, 58—Corner
First and Winneboga St., M. Vander-
beck.
Lebanon, 1849, 14—R. R. Sta.: Watertown.
Manitowoc, 1850, 107—812 Huron St., John
C. Schweitzer.
Milwaukee, Immanuel, 1855, 433 — Corner
Medford Ave. and 25th and Cypress
St., George W. Zinz, Jr.
Milwaukee, Temple, 1887, 271—51st St. at
Medford Ave., (future site), Peter
Pfeiffer.
Milwaukee, Bethany, 1932, 159—4175 N. 42nd
St., John Leypoldt.
North Freedom, 1858, 179—Thomas Lutz.
Pound, Pioneer, 1899, 179—John Grygo.
Racine, Grace, 1854, 217—Corner Milwaukee
Ave. and Hamilton St., Ray L. Schlader.
Rock Springs, (Ableman), 1886, 34.
Sheboygan, Bethel, 1891, 103—Corner Erie
and 10th St., Fred Knalson.
Watertown, First, 1874, 108—Rudolph Woyke.
Wausau, First, 1380, 228—Corner 4th and
Grant St., Lawrence Wegner.

PACIFIC CONFERENCE

British Columbia

Chilliwack, 1945, 46—Ph. Daum.
Kelowna, Grace, 1934, 198—Sta.: Osoyoos,
Corner Lawson Ave. and Richter St., A.
Kujath.
Vancouver, Ebenezer, 1927, 404—Corner 52nd
Ave., East and Fraser St., Rubin Kern.
Vancouver, Bethany 1937, 110.

California

Anaheim, Bethel, 1902, 401—Corner Lemon
St. and Broadway, P. G. Neumann.
Elk Grove, First, 1924, 174—W. W. Knauf.
Lodi, First, 1905, 809—Oak St. and Central
Ave., A. Felberg.
Los Angeles, Fifteenth St., 1886, 171—527 E.
15th St., E. Mittelstedt.
Los Angeles, Ebenezer, 1917, 43—6314 Gar-
vanza Ave., Henry F. R. Hengstler.
Wasco, First, 1912, 151.

Idaho

Paul, 1945, 55—E. Riemer.

Oregon

Bethany, 1879, 200—R. R. Sta.: Portland,
Frank Friesen.
Portland, Trinity, 1891, 550—S. W. Fourth
Ave., and 10th St., Sta.: Glencullen, John
Wobig and John R. Kimmel.

Portland, Immanuel, 1902, 224—Corner Mor-
ris St. and Rodney Ave., Otto Roth.
Portland, Laurelhurst, 1937, 316—Corner N.
E. Everett St. and 29th Ave., Fred W.
Mueller.
Salem, Bethel, 1890, 223—Corner N. Cottage
and D. St., G. G. Rauser.
Salt Creek, 1896, 191—R. R. Sta., Dallas,
Emanuel Wolff.
Stafford, 1892, 82—R. R. Sta.: Sherwood,
Ore., Leland Friesen.

Washington

Colfax, First, 1905, 164—F. E. Klein.
Lind, 1905, 10.
Odessa, 1901, 64—Sta.: North and South,
A. Foll.
Spokane, Arthur St., 1908, 56—F. W. Bartel.
Startup, 1894, 59, G. W. Pust.
Tacoma, Calvary, 1889, 308 —Corner 20th
and South J. St., Sta. Portland Ave. Bap-
tist Chapel, W. C. Damrau and J. F.
Olthoff.

SCUTHERN CONFERENCE

Alabama

Elberta, First, 1929, 58—L. Hoeffner.

Louisiana

Mowata, 1907, 43 — P. O. Branch, La., A.
Rosner.

Texas

Cottonwood, 1884, 167—R. R. Sta. Lorena, J.
R. Wyatt.
Crawford, Canaan, 1891, 153.
Dallas, Carroll Ave., 1891, 121—1118 Carroll
Ave., Wilfred Helwig.
Donna, Central Valley, 1928, 25—R. C. Mul-
der.
Elgin, 1921, 19—J. J. Lippert.
Elm Creek, 1883, 40.
Gatesville, Bethel, 1886, 148—8 miles N.W.
of Gatesville.
Greenville, 1861, 89—R. R. Sta., Brenham,
V. Sprock.
Hurnville, 1894, 97 — R. R. Sta.: Henrietta.
Kyle, Immanuel, 1886, 95—David Zimmer-
man.
Waco, Central, 1890, 125—Corner 9th and
Clay St., R. W. Seibel.

SOUTHWESTERN CONFERENCE

Colorado

La Salle, 1893, 140—Adolf Reeh.

Kansas

Bethany, Lincoln Co., 1878, 105—15 miles
N.W. of Lincoln Center, Ronald Stabbert.
Bison, First, 1885, 90—Harold Fischer.
Dickinson Co., First, 1866, 117—R. R. Sta.:
Dillon.
Durham, First, 1896, 125—L. H. Smith.
Ebenezer, 1880, 137—R. R. Sta.: Elmo, Wil-
mer Quiring.
Ellinwood, First, 1879, 131—6 miles south
of Ellinwood, Theo. W. Dons.
Lorraine, First, 1878, 369—Fred Ferris.
Marion, Emanuel, 1900, 168—J. J. Abel.
Mount Zion, 1883, 52—14 miles south of
Junction City, J. R. Kruegel.
Stafford, Calvary, 1909, 182—3 miles north of
Stafford, A. Stackhouse.
Strassburg, 1906, 160—7 miles N.W. of
Marion, Arthur Schulz.

Nebraska

Beatrice, West Side, 1884, 97—Cor. West
Court and La Salle Sts.
Creston, 1910, 82.
Scottsbluff, 1913, 25.
Shell Creek, 1873, 91—R. R. Sta. Columbus,
John Borchers.

Oklahoma

Bessie, 1895, 71—George W. Neubert.
Gotebo, Salem, 1901, 81—4 miles west and
4 north of Gotebo, Menno Harms.
Immanuel, 1893, 101—6 miles N.W. of Loyal,
J. W. Blackburn.
Ingersoll, Bethel, 1911, 62—John Heer.
Okeene, Zion, 1912, 186—R. E. Stark.
Shattuck, Ebenezer, 1904, 74—Frank Arm-
bruster.

Ministers of Our North American Baptist Churches

Brief Biographical Sketches of Our Ministers in Active Service as of December, 1947



Harold Charles Abbot, born Lynn, Mass.,
Sept. 5, 1892; Bates College, 1911-1915;
Newton Theological Seminary, 1916-
1917; Gordon College, 1932; ordained
Roxbury, Mass., June, 1917; pastor,
First Church, Maine, 1917-1918;
Maplewood Church, Malden, Mass.,
1918-1926; Fifth Church, Philadelphia,
Pa., 1926-1930; First Church, Everett,
Mass., 1930-1944; Clinton Hill Church,
Newark, N. J., 1944 —
894 So. 14th St., Newark 8, New Jersey.

John J. Abel, born Gardenfeld, So. Russia,
student at Rochester Seminary, 1916-
1922; ordained Shattuck, Okla., Nov.
5, 1922; pastor, Shattuck, Okla.,
1922-1924; Baileyville, Ill., 1924-1928;
Canton, Ohio, 1928-1931; Lehr, No. Dak.,
1931-1937; Lansing, Mich., 1937-1943;
Gackle, No. Dak., 1933-1945, Marion,
Kansas, 1945 —
102 E. Santa Fe, Marion, Kansas.

Earl Herbert Ahrens, born May 3, 1922,
Bellingham, Wash.; College of Puget
Sound, Tacoma, Wash., (one year);
Multnomah School of the Bible, Port-
land, Oregon (3 yrs.); Pacific Lutheran
College, Tacoma, (one yr.); ordained
Calvary Church, Tacoma, Wash.; Mis-
sionary in the Cameroons of Africa,
1945 —
Rt. 9, Box 137, Tacoma, Wash.

Leslie Paul Albus, born Carrington, No.
Dak., June 1, 1915; Rochester Seminary,
1937-1942; ordained Carrington, No.
Dak., May 1942; student pastor, Fol-
somedale, N. Y., 1939-1940; pastor, Arn-
prior, Ontario, Canada, 1942-1943; chap-
lain, U. S. Army, 1943-1946; pastor,
Trenton, Illinois, 1947 —
Box 73, Trenton, Illinois.

Frederick Alf, born near Warsaw, Klein,
student at the Rochester Seminary,
1907-1913; ordained Ebenezer Church,
Detroit, Oct. 9, 1913; pastor, Eben-
ezer West, Sask., Can., 1913-1915;
Homestead near Springdale, Sask., 1915-
1923; Lansing, Mich., 1923-1926; Good-
rich, No. Dak., 1926-1930; Hebron, No.
Dak., 1930-1935; Linton, No. Dak., 1935-
1938; Freudental, Alta, Can., 1938-1941;
Bethel Church, Missoula, Mont., 1941-
1947; Streeter, No. Dak., 1947 —
Streeter, North Dakota.

Ray Chester Allen, born Niangua, Miss-
ouri, Feb. 15, 1915; Northwestern Bible
School, Minneapolis, Minn., 1937-1942;
Sioux Falls College, 1944; ordained
George, Iowa, July 27, 1945; pastor,
Worthing, So. Dak., 1942-1945; Central
Church, George, Iowa, 1945 —
George, Iowa.

Roy Bernard Anderson, born Brookfield,
Ill., July 30, 1913; Wheaton College,
1935-1939; Northern Baptist Seminary,
Chicago, Ill., 1939-1942; ordained Forest
Park, Ill., March 25, 1942; chaplain,
U. S. Navy, 1942-1946; pastor, Ogden
Park Church, Chicago, Ill., 1946 —
1049 W. Marquette Rd., Chicago 21, Ill.

William Judson Appel, born Rochester,
N. Y., Sept. 19, 1885; Gordon College of
Theology and Missions, 1910; secretary,
Army and Navy Y. M. C. A., 1910-1912;
Y. M. C. A., Madison, N. J., 1912-1914;
assistant, First Church, Fall River, Mass.,
1914-1915; ordained Fall River, Mass.,
Oct. 14, 1915; missionary, Northern Ni-
geria, West Africa, 1915-1918; pastor,
Bethlehem, Pa., 1920-1923; La Crosse,
Wis., 1923-1925; Minneapolis, Minn.,
1925-1930; secretary, Wisconsin Baptist

State Convention, 1930-1939; pastor,
Evergreen Church, Brooklyn, N. Y.,
1939 —
455 Evergreen Ave., Brooklyn 21, N. Y.

Frank Armbruster, born Ligonier, Pa.,
Aug. 29, 1910; Rochester Baptist Semi-
nary, 1931-1938; pastor, Gotebo, Okla.,
1938; interim pastor, Round Lake
Church, Gladwin, Mich., 1938-1939;
Benedict and Sawyer, No. Dak., 1939;
ordained Linden Church, Detroit, Mich.,
Sept. 26, 1940; pastor, Linden Church,
Detroit, Mich., 1940-1945; Edenwold,
Sask., Canada, 1945-1947; Shattuck,
Okla. 1947 —
P. O. Box 304, Shattuck, Oklahoma.

Frederick William Bartel, born Russia,
October 26, 1890; Rochester Seminary,
1911-1917; Evangelical Theological
College, Dallas, Texas, 1929-1931; or-
dained Dallas, Oregon, Oct. 18, 1917;
pastor, Salt Creek Church, Dallas,
Ore., 1917-1922; Sheboygan, Wis.,
1922-1926; Ingersoll, Okla., 1926-1928;
Dallas, Texas, 1928-1931; Fredericks-
burg, Texas, 1931-1935; Avon, So. Dak.,
1935-1941; evangelist for Dakota Con-
ference, 1941-1944; general evangelist,
1944-1947; pastor, Arthur St. Church,
Spokane, Wash., 1947 —
E. 1108-8th Ave., Spokane 10, Washington.

Elmer J. Baumgartner, born Erie, Pa.,
April 8, 1894; Rochester Seminary, 1920;
Colgate-Rochester Divinity School, 1920-
1923; ordained Erie, Pa., 1920; pastor,
Spruce Street Church, Buffalo, N. Y.,
1922-1926; Dayton, Ohio, 1929-1937;
North Avenue Church, Milwaukee, Wis.,
1937-1945; business manager, Publi-
cation Society, Cleveland, Ohio, 1945 —
3734 Payne Ave., Cleveland 14, Ohio

Thorwald Warner Bender, born Steglitz, Germany, June 2, 1908; Illinois Institute of Technology, University of Wisconsin, Northern Baptist Seminary, Sioux Falls College, 1927-1935; Oberlin Graduate School of Theology, Western Reserve University, 1939-1943; Marquette University, Northern Baptist Seminary, 1943-1945; ordained Lebanon, Wis., June 4, 1931; pastor, Lebanon, Wis., 1929-1933; George, Iowa, 1933-1935; Emery, So. Dak., 1935-1938; Erin Ave. Church, Cleveland, Ohio, 1938-1941; Immanuel Church, Milwaukee, Wis., 1941-1947; professor, North American Baptist Seminary, 1947 —.

246 Alexander St., Rochester 7, N. Y.



Four Northwestern Conference Baptist Preachers

(Left to Right: Rev. C. Fred Lehr, Aplington; Rev. Paul Zoschke, Elgin; Rev. Martin De Boer, Buffalo Center; Rev. H. Renkema, Baileyville)

Fred W. Benke, born Ellersville, Alberta, Can., Sept. 1, 1893; Rochester Seminary, 1915-1916; Alberta College, Theological Seminary and University of Alberta, 1916-1920; Western Baptist Seminary, 1938-1939; ordained Edmonton, Alberta, Can., May, 1920; travelling missionary, 1920-1924; Wetaskiwin, Glory Hills, Wiesental, Alberta, 1924-1940; travelling missionary and teacher at the Christian Training Institute, Edmonton, Alberta, 1940 —.

10831—98th St., Edmonton, Alta., Can.

Jothan G. Benke, born May 6, 1916, Leduc, Alberta, Canada; Rochester Seminary, 1938-1943; ordained, Leduc, Alberta, Can., June 14, 1943; pastor, Hebron, No. Dak., 1943 —.

Hebron, North Dakota

David Berg, born Eichenfeld, Russia, June 2, 1912; Herbert Bible School, Herbert, Sask.; Briarcrest Bible Institute, Caron, Sask.; ordained Beaver Flat, Sask., Canada, Dec. 17, 1944 (Mennonite Brethren Church); pastor, Bethania Mennonite Brethren Church, Beaver Flat, Sask., 1944-1947; Baptist Church, Washburn, No. Dak., 1947 —.

Box 311, Washburn, North Dakota.

Alfred Raymond Bernadt, born Buffalo, N. Y., July 11, 1903; Rochester Seminary, 1922-1924; University of Rochester, 1924-1930; Colgate-Rochester Divinity School, 1930-1932; ordained, Rochester,

N. Y., 1932; pastor, Reid Memorial Church, Buffalo, N. Y., 1927-1930; High Street Church, Buffalo, N. Y., 1930-1932; Evergreen Church, Brooklyn, N. Y., 1932-1938; Oak Street Church, Burlington, Iowa, 1938 —.

1415 Osborn St., Burlington, Iowa

Lewis Benjamin Berndt, born Herreid, So. Dak., Feb. 25, 1903; Rochester Seminary, 1927-1933; ordained Sheboygan, Wis., April 4, 1934; pastor, Bethel Church, Sheboygan, Wis., 1933-1942; Faith Church, Minneapolis, Minnesota, 1942 —.

3415 James Ave., No.,
Minneapolis 12, Minn.

Minn., Sept. 18, 1913; Pastor, Hutchinson, Minn., 1913-1915; Gladwin, Mich., 1915-1920; Irving Park Church, Chicago, Ill., 1920-1923; Pekin, Ill., 1923-1926; McClusky, No. Dak., 1926-1934; Gackle, No. Dak., 1934-1936; Corona, So. Dak., 1937-1940; Parkston, So. Dak., 1941 —.

Parkston, South Dakota

Adolf Bredy, born in Austria, Sept. 18, 1884; Rochester Seminary, 1907-1913; ordained Albany, N. Y., June 27, 1913; pastor, Albany, N. Y., 1913-1916; West Side Church, Baltimore, Maryland, 1916-1919; East St. Church, Pittsburgh, Pa., 1919-1923; Second Church, Detroit, Mich., 1923-1929; Bethel Church, Indianapolis, Indiana, 1929 —.

607 Iowa St., Indianapolis 3, Indiana

Otto William Brenner, born Dillon, Dickinson, Co., Kansas, Dec. 2, 1876; Rochester Seminary, 1902-1908; ordained Bethany Church, Lincoln Co., Kansas, June 1908; pastor, Lemberg and Neudorf, Sask., 1908-1909; Edenwold, Sask., 1909-1913; Germantown, No. Dak., 1913-1920; Pekin, Ill., 1920-1922; Indianapolis Ind., 1922-1929; Sheffield, Iowa, 1922-1936; George, Iowa, 1936-1945; Ebenezer, Wessington Springs, So. Dak., 1945 —.

Wessington Springs, South Dakota.

Albert Bretschneider, born Cleveland, Ohio, Feb. 6, 1883; Rochester Seminary, 1903-1908; University of Rochester, 1908-1912; Colgate-Rochester Divinity School, 1913-1916; ordained Cleveland, Ohio, July 24, 1912; pastor, Evansville, Ind., 1912-1913; Clinton Hill Church, Newark, N. J., 1916-1925; General Sec. Y. P. & S. S. Work, 1926-1928; professor, North Amer. Baptist Seminary, 1926-1934; dean, 1934-1940; president, 1940-1944; Huntley Professor, Church History and New Testament, 1934 —.

93 Meredith Ave., Rochester 7, N. Y.

John E. Broeder, born Heaton, No. Dak., March 29, 1901; Rochester Seminary, 1926-1933; ordained Rochester, N. Y., Oct. 18, 1933; pastor, Trochu, Alberta, Can., 1933-1936; Ebenezer Church, Elmo, Kansas, 1936-1943; Holloway, Minn., 1943-1945; Victor, Iowa, 1945 —.

Victor, Iowa

Elmer Arvil Buenning, born Hope, Kansas, Aug. 15, 1912; Kansas State Teachers College, Emporia, Kansas, 1933-1934; Rochester Seminary, 1937-1941; ordained Ebenezer Church, Elmo, Kansas, June 9, 1941; pastor, Bethel Church, Ingersoll, Okla., 1941-1944; interim pastor, Baptist Church, East Rochester, N. Y., 1945; Holloway Baptist Church, Holloway, Minn., 1945 —.

P. O. Box 95, Holloway, Minnesota.

Aaron Buhler, born Plum Coulee, Manitoba, Canada, March 19, 1920; Bible Institute, Winnipeg, Man., 1938-1942; Mennonite Brethren Bible College, Winnipeg, Man., 1942-1943; ordained Leduc, Alberta, June 21, 1947; pastor, Onoway and Glory Hill Churches, Alberta, Canada, 1946 —.

Onoway, Alberta, Canada.

L. F. Church, born Parkersburg, Iowa, Sept. 12, 1893; Ellsworth College, 1913-1916; Moody Bible Institute, Chicago, Ill., 1922-1924; Bonebrake Theological Seminary, 1929-1932; ordained Sept. 28, 1932; pastor, Gladbrook, Iowa; Webster City, Iowa; Muscatine, Iowa; New Hartford, Iowa; Sheffield, Iowa, 1944 —.

Sheffield, Iowa

John Franklin Crouthamel, born Philadelphia, Pa., May 28, 1922; Temple University, 1940-1943; Eastern Baptist Seminary, 1943-1945; Pastor Fleischmann Memorial Church, Philadelphia, Pa., 1944 —.

4017 No. Ninth St., Philadelphia, 40, Pa.

Walter Carl Damrau, born Dortmund-Kley, Germany, Aug. 3, 1907; Evangel. University, New York, N. Y., 1928-1929; Northern Baptist Seminary, Chicago, Ill., 1929-1934; Pacific Lutheran College, 1944-1945; College of Puget Sound, Tacoma, Wash., 1946-1947; ordained Chicago, Ill., Oct. 16, 1934; pastor, Fourth Avenue Church, Alpena, Michigan, 1934-1938; Calvary Church, Tacoma, Wash., 1938 —.

2007 South J Street, Tacoma 3, Wash.

Philip Daum, born Rottenhan, Poland, Nov. 3, 1891; Rochester Seminary, 1912-1918; ordained Whitemouth, Man., Can., Feb. 13, 1919; pastor, Whitemouth, Man., Can., 1918-1921; Morris, Man., Can., 1922-1923; Second Church and Rabbit Hill Church, Leduc, Alta., Can., 1924-1928; Wiesental, Alta., Can., 1925; Northern Conference missionary, 1929-1932; First Church, Leduc, Alta., Can., 1933-1936; Northern Conference district missionary and colonization secretary, 1937-1945; pastor, Chilliwack, B. C., 1945 —.

Chilliwack, B. C., Canada

Martin De Boer, born Little Rock, Iowa, Dec. 17, 1898; Rochester Seminary, 1922-1929; ordained Chancellor, So. Dak., Sept. 4, 1929; pastor, Chancellor, So. Dak., 1929-1936; Shell Creek Church, Columbus, Neb., 1936-1942; Ebenezer Church, Lehr, No. Dak., 1942-1944; First Church, Buffalo Center, Iowa, 1945 —.

Buffalo Center, Iowa

Theo. W. Dons, born Emden, Germany, Dec. 3, 1887; Temple University, Penn., 1908-1909; Rochester Seminary, 1910-1911; ordained Buffalo Center, Iowa, Aug. 27, 1911; pastor, Buffalo Center, Iowa, 1911-1916; Ellinwood, Kansas, 1916-1920; Erin Ave. Church, Cleveland, Ohio, 1921-1927; Forest Park, Illinois, 1927-1941; general evangelist, 1941-1944; pastor, Ellinwood, Kansas, 1944 —.

Ellinwood, Kansas

George Albert Dunger, born April 24, 1908, Saxony, Germany; Rochester Seminary, 1931; Union Missionary Training Institute, New York, N. Y., 1932-1935; Librarian of National Bible Institute, 1936-1938; Kennedy School of Missions, Hartford, Conn., 1945-1946; ordained Immanuel Church, New York, N. Y., Feb. 18, 1938; missionary, British Cameroons of Africa, 1938 —.

Baptist Mission, P. O. Buea, British Cameroons, West Africa.



Several Preachers at the Snow Line on Mount Hood of Oregon

(Left to Right: Rev. W. C. Damrau, Tacoma, Wash.; Rev. M. L. Leuschner, Forest Park, Ill.; Rev. G. G. Rauser, Salem, Ore.; Rev. Otto Nallinger, San Carlos, Calif.; Rev. John Wobig, Portland, Ore.)

Helmut George Dymmel, born Pabianize, Russia, April 24, 1899; Rochester Seminary 1924-1926; Colgate-Rochester Div. School, 1928-1931; University of Rochester, 1929-1932; University of Southern California, 1943-1944; ordained Portland, Ore., July 12, 1926; assistant pastor, Trinity Church, Portland, Ore., 1926-1928; pastor, Community Church, Harts-ville, N. Y., 1930-1931; professor, North American Baptist Seminary, Rochester, N. Y., 1932-1938; pastor, Bethel Church, Anaheim, Calif., 1938-1944; home mission secretary, General Conference, 1944-1946; general missionary secretary, 1946 —.

7651 Monroe Street, Forest Park, Ill.

Alexander Henry Elssesser, born Winnipeg, Manitoba, Canada, March 2, 1918; Rochester Seminary, 1939-1942; Wesleyan University, Middleton, Conn., 1943-1944; Hartford Seminary Foundation, Hartford, Conn., 1945-1947; ordained Milwaukee, Wis., May 9, 1943; assistant pastor, South Avenue Church, Rochester, N. Y., 1942-1943; pastor, Liberty Street Church, Meriden, Conn., 1943-1947; Fourth St. Church, Dayton, Ohio, 1947 —.

1837 Auburn Ave., Dayton 6, Ohio.

Ervin John Faul, born Germantown, No. Dak., Jan. 10, 1914; Northwestern Bible and Missionary Training School, 1933-1936; Northwestern Evangelical Seminary, 1935-1937; University of Minnesota, 1938-1941; Rochester Seminary, 1943-1944; ordained Germantown, No. Dak., June 20, 1944; pastor, Nokomis, Sask., Canada, 1944-1947; Grace Church, Medicine Hat, Alta., Canada, 1947 —.

1012 Yuill St., Medicine Hat, Alta., Can.

Albert Samuel Frederick Felberg, born Poland, Jan. 8, 1904; Preussisch Bahnau Seminary, 1923-1924; Koenigsberg University, 1925-1927; Berkeley Baptist Divinity School, Berkeley, California, 1938-1947; pastor, Schwaegerau Baptist Church, East Prussia, Germany, 1926-1930; Nokomis, Sask., Can., 1930-1934; McDermot Avenue Church, Winnipeg, Man., Can., 1934-1937; First Church, Lodi, Calif., 1937 —.

19 So. Central Avenue, Lodi, California

Edward Samuel Fenske, born Ebenezer, Sask., Can., Nov. 21, 1903; Rochester Seminary, 1921-1926; ordained Edenwold, Sask., Can., June 19, 1927; pastor Edenwold, Sask., 1926-1929; Fenwood, Sask., 1929-1931; Eureka, So. Dak., 1931-1934; Herreid, So. Dak., 1934-1938; Ebenezer Church, Vancouver, B. C., 1938-1941; Freudental Church near Carbon, Alta., 1942-1944; Herreid, So. Dak., 1944 —.

Herreid, South Dakota

Frederick George Ferris, born Detroit, Michigan, Sept. 13, 1911; Moody Bible Institute, 1935-1936; Northern Baptist Seminary, Chicago, Ill., 1936-1941; Aurora College, Aurora, Ill., 1943-1944; ordained Somonauk, Illinois, May 1941; pastor, Somonauk, Illinois, 1939-1944; Lorraine, Kansas, 1944 —.

Lorraine, Kansas

Otto Fiesel, born Tabor, North Dakota, Jan. 26, 1906; Rochester Seminary, 1925-1930; Kansas City Seminary, 1930-1932; ordained Martin, No. Dak., Nov. 22, 1932; pastor, Fessenden, No. Dak., 1932-1934; Hilda, Alberta, 1934-1937; Trochu, Alberta, 1937-1941; Lambert, Montana, 1941-1942; Sidney, Montana, 1942 —.

104 Richland Ave., So., Sidney, Mont.

Send notice of errors or new contributions for these ministers' sketches to the editor, Box 6, Forest Park, Illinois.

Arthur J. Fischer, born Artas, So. Dak., Sept. 14, 1909; Rochester Seminary, 1927-1934; Sioux Falls College, 1935 and 1944; ordained Herreid, So. Dak., October 11, 1935; pastor, Beulah, No. Dak., 1935-1937; Wessington Springs, So. Dak., 1938-1945; McClusky, No. Dak., 1945 —
McClusky, North Dakota

Harold Herman Fischer, born Ellinwood, Kansas, April 13, 1909; Kansas City Bible School, Kansas City, Mo., 1945-1946; ordained Bison, Kansas, Oct. 28, 1947; pastor, Bison, Kansas, 1946 —
Bison, Kansas

Alfred Alfonso Foll, born Chicago, Ill., Nov. 28, 1886; Rochester Seminary, 1911-1917; ordained Ingersoll, Okla., May 4, 1918; pastor, Ingersoll, Okla., 1917-1921; Muscatine and Victor, Iowa, 1921-1928; Shell Creek Church, Columbus, Neb., 1928-1935; Hutchinson, Minn., 1935-1945; Odessa, Wash., 1945 —
Odessa, Washington

Paul Dean Ford, born Rome, Pa., Dec. 20, 1893; graduated from Cazenovia Seminary, 1913; ordained Sunbury, Pa., 1922; missionary in the West Indies, 23 years; pastor, Central Church, Erie, Pa., 1947 —
160 W. 20th St., Erie, Pa.

Theodore Frey, born Hutchinson County, South Dakota, July 3, 1878; Rochester Seminary, 1901-1907; ordained Portland, Oregon, June 21, 1907; pastor, Lodi, California, 1907-1910; Hillsboro, Kansas, 1910-1913; Bethel Church, Gatesville, Texas, 1913-1924; Trenton, Ill., 1924-1929; La Salle, Colo., 1929-1938; Creston, Nebraska, 1938-1946; Napoleon, No. Dak., 1946 —
P. O. Box 156, Napoleon, No. Dak.

Gustav Edward Friedenberg, born on Jan. 17, 1898; Rochester Seminary, 1919-1922 and 1923-1926; ordained Liberty Street Church, Meriden, Conn., July 28, 1926; Wesleyan University, 1933-1936; Yale Divinity School, 1936-1939; pastor, Liberty Street Church, Meriden, Conn., 1926-1929; Meriden Y. M. C. A., 1929-1930; Montowese Church, North Haven, Conn., 1930-1938; Memorial Church, New Britain, Conn., 1938 —
12 Rockwell Ave., New Britain, Conn.

Frank Friesen, born Dallas, Oregon, May 24, 1893; Oregon Normal School (2 yrs.); Tabor College, Hillsboro, Kansas (2 yrs.); Bible Institute, Los Angeles, Calif., (3 yrs.); ordained Dallas, Oregon, Mennonite Brethren Church, May 20, 1934; pastor, Mennonite Brethren Church, Dallas, Ore.; Bethany Baptist Church near Portland, Ore., 1943 —
Rt. 5, Box 330, Portland, Ore.

Leland H. Friesen, born Bakersfield, California, Feb. 18, 1915; Los Angeles City College, 1937-1939; University of Oregon, 1941; Lewis and Clark College, 1942-1944; Bible Institute of Los Angeles, 1934-1937; Western Baptist Theological Seminary, 1939-1941, 1944-1945; ordained Hood River, Oregon, March 9, 1943; pastor, Bandon, Oregon, 1941; Hood

River, Oregon, 1941-1943; Stafford Baptist Church, Sherwood, Oreg., 1943 —
Route 1, Box 156, Sherwood, Oreg.

Daniel Fuchs, born Baltimore, Md., Nov. 14, 1910; Rochester Seminary, 1934-1939; ordained Rochester, N. Y., Oct. 29, 1939; student pastor, Burstall, Sask., Canada, summer 1938; pastor, Andrews St. Church, Rochester, N. Y., 1939-1947; McDermot Ave. Church, Winnipeg, Man., Canada, 1947 —
829 McDermot Ave., Winnipeg, Man., Canada.

S. Donald Ganstrom, born July 3, 1916, Concordia, Kansas; Ottawa University, Kansas, 1939-1942; Bethel Seminary, St. Paul, Minn., 1943-1945; ordained; student pastorates, Lynden, Waverly and Mound City, Kansas, 1939-1942; missionary in the Cameroons of Africa, 1945 —
P. O. Bamenda, British Cameroons, West Africa.

Paul Gebauer, born Germany, October 17, 1900; Southern Baptist Seminary, 1928-1931; Linfield College, 1942-1943; ordained Ebenezer Church, Detroit, Mich., June 3, 1931; missionary, Cameroons of Africa, 1931-1942; chaplain, U. S. Army, 1943-1945; Missionary in the Cameroons, and Superintendent of the Cameroons Baptist Mission U. S. A., 1946 —
P. O. Bamenda, British Cameroons, West Africa.

Stanley Frederick Geis, born Sept. 4, 1906, Durham, Kansas; Tabor College, 1928; Northern Baptist Seminary, 1930-1932; Central Baptist Seminary, 1933-1934; Northern Baptist Seminary, 1941-1943; ordained Durham, Kansas, August 20, 1934; pastor, Fairview Church, Ballard, Mo., 1933-1934; First Church of Dickinson Co., Elmo, Kansas, 1934-1940; Ogden Park Church, Chicago, Ill., 1940-1946; Linden Church, Detroit, Mich., 1946 —
2620 Selden Ave., Detroit 8, Mich.

Peter Geissler, born at Odessa, South Russia, November 25, 1882; GD 1904-1910; ordained Tampa, Kansas, August 29, 1910; pastor, Tampa and Durham, Kansas, 1910-1912; Fifth Ave. Church, Chicago, Ill., 1912; Durham, Kansas 1913-1916; Muscatine, Iowa 1916-1920; Okeene, Oklahoma 1920-1925; Sheffield, Iowa 1925-1928; Bethel Church, Buffalo, N. Y., 1928-1942; Avon, So. Dak. 1942 —
Box 706, Avon, South Dakota

Wolfgang Gotthold Gerthe, born Oct. 16, 1922, Nedlitz, Germany; Acadia Academy, Churchpoint, Louisiana, 1938-1940; Rochester Seminary, 1940-1945; ordained Jan. 28, 1945, Andrews St. Church, Rochester, N. Y.; pastor, Germantown Church, Cathay, No. Dak., and Bethel Church, Harvey, No. Dak., 1945 —
Route 1, Cathay, North Dakota

Karl Gieser, born Grosshebenal, South Russia, Jan. 12, 1893; Rochester Semi-

nary, 1922-1927; ordained Martin, No. Dak., June 23, 1927; pastor, Martin, No. Dak., 1927-1934; Turtle Lake, No. Dak., 1934-1939; Bismarck, No. Dak., 1939-1941; superintendent of Baptist Old Peoples Home, Bismarck, No. Dakota, 1940-1945; promotional secretary of the Home, 1945-1946; pastor, Anamoose, No. Dak., 1947 —
Anamoose, No. Dak.

Richard Albert Grenz, born Napoleon, No. Dak., Sept. 15, 1915; Rochester Seminary, 1935-1940; ordained Napoleon, No. Dak., Sept. 15, 1940; pastor, Baptist Church, Neustadt, Ontario, Can., 1940-1943; Baptist Church, Cathay, No. Dak., 1943-1947; Fourth Ave. Church, Alpena, Mich., 1947 —
217 Fourth Ave., Alpena, Mich.

John Edward Grygo, born Allenstein, Germany, May 5, 1903; Berlin-Charlottenburg Bible School, 1922-1923; Rochester Seminary, 1925-1932; New York University, 1944-1945; ordained Lansing, Mich., October 27, 1932; pastor, Holmes Street Church, Lansing, Mich., 1932-1936; Immanuel Church, New York, N. Y., 1936-1947; Pioneer Church, Pound, Wis., 1947 —
Pound, Wisconsin.

Jacob C Gunst, born Medina, No. Dak., December 13, 1906; Rochester Seminary, 1930-1937; University of North Dakota, 1940-1942; ordained Grand Forks, No. Dakota, July 22, 1937; pastor, Grace Church, Grand Forks, No. Dak., 1937-1942; Wishek, N. Dak., 1942-1944; general secretary, National Young People's and Sunday School Workers' Union, 1944 —
7308 Madison St., Forest Park, Illinois.

Erich Otto Gutsche, born Berneuchen, Germany, Dec. 15, 1897; Rochester Seminary, 1924-1929; Colgate-Rochester Divinity School, 1929-1930; ordained Plum Creek Church, Emery, So. Dak., Sept. 9, 1930; pastor, Plum Creek Church, So. Dak., 1930-1937; First Church, Ledue, Alta., Can., 1937-1939; Clay St. Church, Benton Harbor, Mich., 1939-1946; Corona, So. Dak., 1946 —
Corona, South Dakota.

Victor J. Hammond, born Philadelphia, Pa., Aug. 17, 1883; Crozer Seminary, 3 years; Philadelphia School of the Bible, 3 years; Moody Bible Institute, 3 summers; ordained Philadelphia, Pa., June 24, 1936; pastor, Laurel Springs, N. J., North Merchantville, N. J., Kirkwood, N. J., Folcroft, Pa., Baptist Church, Jamesburg, N. J., 1946 —
Jamesburg, New Jersey

Abraham John Harms, born 1894; McPherson College, Yale Divinity School, University of Chicago, Central Baptist Seminary, Kansas City, Mo.; ordained 1917, Hillsboro, Kansas; pastor, Oak St. Church, Burlington, Iowa; Baileyville, Illinois; professor, dept. of education, Northern Baptist Seminary; pastor, Eugene, Oregon; First Baptist Church, Omaha, Neb.; Burns Ave. Church, Detroit, Mich., 1945 —
5435 Burns Ave., Detroit, Mich.



Mount Rainier Near Tacoma, Washington, as Photographed by Paul H. Stolz of the Calvary Baptist Church of Tacoma, Which Will Remind Many "Annual" Readers of the Glorious General Conference Days in 1946!

Menno Harms, born Cordell, Oklahoma, January 13, 1913; Northwestern Bible and Missionary Training School, Minneapolis, Minn., 1934-1937; Sioux Falls College 1938-1939; University of Minnesota, 1940-1942; ordained Sept. 8, 1942, Gotebo, Okla.; pastor, Salem Church, Gotebo, Okla., 1942 —
Gotebo, Oklahoma

John Heer, born Grand Junction, Colorado, Nov. 14, 1904; Rochester Seminary, 1927-1933; ordained March 27, 1934, Bethany Church, Vesper, Kansas; pastor, Bethany Church, Vesper, Kans., 1934-1937; Lyndock and Sebastopol Churches, Ontario, Canada, 1937-1942; Ebenezer Church, Shattuck, Oklahoma, 1942-1946; Ingersoll, Okla., 1946 —
Cherokee, Oklahoma

George Henderson, born Evergreen, Alabama, Dec. 6, 1918; Toccoa Falls College and Bible School, 1941-1946; ordained, Hill St. Baptist Church, Toccoa, Georgia, Fall 1945; missionary in the Cameroons of Africa, 1947 —
Soppo, P. O. Buea, British Cameroons, West Africa.

Wilfred Helwig, born Neustadt, Ontario, Can., Nov. 7, 1898; Rochester Seminary, 1921-1927; ordained Sebastopol, Ont., Can., June 11, 1927; pastor, Killaloe, Ontario, Canada, 1927-1928; Wessington Springs, So. Dak., 1928-1936; Ellinwood, Kansas, 1936-1942; Dallas, Tex., 1942 —
1116 N. Carroll Ave., Dallas 4, Texas

Henry Fredrick Kaspar Hengstler, born San Antonio, Texas, Dec. 22, 1907; Otis

Art Institute, (3 yrs.); Los Angeles Bible Seminary, Calif., (4 yrs.); ordained Ebenezer Church, Los Angeles, Calif., Dec. 28, 1945; pastor, Bunker Hill Mission, 1941-1945; Ebenezer Church, Los Angeles, Calif., 1945 —
6210 Bertha St., Los Angeles 42, Calif.

George Hensel, born Milwaukee, Wis., Feb. 22, 1888; Rochester Seminary, 1915-1921; Colgate-Rochester Divinity School and University of Rochester, 1921-1924; ordained Milwaukee, Wis., August 18, 1924; pastor, Walnut St. Church, Newark, N. J., 1924-1931; Immanuel Church, Kankakee, Ill., 1932-1943; King's Highway Church, Bridgeport, Conn., 1943 —
375 Seaview Ave., Bridgeport 7, Conn.

Robert Samuel Hess, born Smithville, Lancaster County, Pa., Nov. 27, 1916; Missionary Institute, 1936-1939; Gordon College of Theology, 1943-1945; ordained Emmanuel Church, Foxboro, Mass., Sept. 25, 1941; pastor, Quincy, Mass., 1939-1940; Milford, Conn., 1940-1942; Boston, Mass., 1942-1945; U. S. Army chaplain on leave of absence, 1945-1946; pastor, Boston, Mass., 1946 —
43 Boylston St., Jamaica Plain 30, Mass.

Herbert Hiller, born Erywangrod (near Lodz), Poland, April 22, 1909; Rochester Seminary, 1930-1934; ordained Milwaukee, Wis., July 11, 1935; Marquette University, 1934-1940; pastor, Bethany Church, Milwaukee, Wis., 1934-1941; Temple Church, Buffalo, N. Y., 1941 —
6 Norway Parkway, Buffalo 8, N. Y.

Paul G. Hintze, born Zehrten, Pommerania, Germany, June 10, 1883; Baptist Seminary

Hamburg Horn, 1905-1909; ordained Goyden, Germany, Sept. 5, 1910; pastor, Goyden, East Prussia, 1909-1911; Koenigsberg-Klapperwiese, 1911-1913; Thorn, West Prussia, 1913-1920; Insterburg, 1920-1926; Mowata, La., 1928-1932; Hurnville, Texas, 1932-1938; Mowata, La., 1938-1945; Home for the Aged, Philadelphia, Pa., 1946; Hilda, Alta, Canada, 1947 —
Hilda, Alta., Canada.

Henry Hirsch, born Szemplak, Hungary, Jan. 12, 1888; Rochester Seminary, 1908-1914; ordained Bismarck, No. Dak., July 30, 1914; pastor, Bismarck, No. Dak., 1914-1917; Corona, So. Dak., 1917-1923; Kossuth, Wis., 1923-1924; North Freedom, Wisconsin, 1924-1930; Minneapolis, Minn., 1930-1941; Erin Avenue Church, Cleveland, Ohio, 1941 —
2973 W. 32. St., Cleveland 13, Ohio

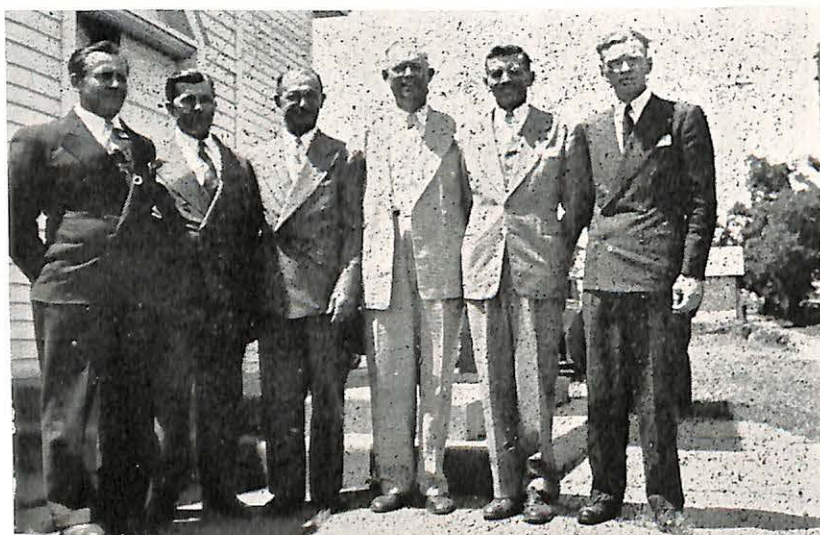
Lawrence Hoeffner, born Odessa, Russia, Dec. 27, 1887; Rochester Seminary, 1909-1915; ordained Waco, Texas, July 19, 1915; pastor, Waco, Texas, 1915-1921; Ingersoll, Okla., 1921-1925; Hebron, No. Dak., 1926-1929; Durham, Kansas, 1929-1936; Donna, Texas, 1936-1943; Elberta, Alabama, 1943 —
Elberta, Alabama.

Louis B. Holzer, born August 19, 1887, Dorrance, Kansas; Rochester Seminary, 1906-1913; ordained Pound, Wis., July 17, 1913; pastor, Pioneer Church, Pound, Wis., 1913-1918; Immanuel Church, Chicago, Ill., 1918-1920; North Ave. Church, Milwaukee, Wis., 1920-1937; Temple Church, Pittsburgh, Pa., 1937 —
2234 Brownsville Rd., Pittsburgh 10, Pa.

Steven Henry Houbolt, born Zetten, Netherlands, March 3, 1903; Moody Bible Institute, Chicago, (2½ yrs.); ordained Calvary Udenominational Church, Grand Rapids, Mich., March 1938; pastor, Christian Assembly Church, Okequoec, Mich., 1934-1940; McBain Tabernacle, McBain, Mich., 1940-1944; Centerline Baptist Church, Centerline, Mich., 1944 —.
24850 Wyland St., Centerline, Mich.

Adam Huber, born Dec. 25, 1910, Serath, Sask., Can.; Rochester Seminary, 1935-1941; ordained Leduc, Alta., Can., July 12, 1941; pastor, Temple Church and Rabbit Hill Church, Leduc, Alta., Can., 1941 —.
Leduc, Alta., Canada

Paul Theodor Hunsicker, born Oberauerbach, Palatinate Germany, Dec. 5, 1915; Rochester Seminary, 1935-1940; ordained Cathay, No. Dak., Oct. 17, 1940; pastor, Cathay, No. Dak., 1940-1943; Berlin Church, Fredonia, No. Dak., 1943 —.
Fredonia, No. Dak.



Oklahoma Ministers and Guest Leaders at the Oklahoma Young People's Institute at the Bessie Baptist Church

Assaf Husmann, born Ust Kulalinka, Russia, Nov. 15, 1898; Rochester Seminary, 1922-1925; University of Rochester, 1925-1928; College of Puget Sound, 1923-1934; Eastern Baptist Seminary, 1936-1937; ordained Rochester, N. Y., May 6, 1928; pastor, Tacoma, Wash., 1928-1934; Pilgrim Church, Philadelphia, Pa., 1934-1941; promotional secretary, 1941-1943; professor, North American Baptist Seminary, 1943-1947; pastor, Immanuel Church, New York, N. Y., 1947 —.
3247—61st St., Woodside, Long Island, N. Y.

Arthur Dale Ihrle, born Detroit, Mich., March 25, 1917; Wayne University, 1936-1940; Northern Baptist Seminary, 1941-1945; ordained Detroit, Mich., June 1942; pastor, Livernois Church, Detroit, Mich., 1940-1943; graduate instructor, Northern Baptist Seminary and pastor, Bellwood, Ill., 1943 —.
1023 S. 12th, Maywood, Ill.

Albert Ittermann, born Wolhynia, Russia, May 4, 1885; Rochester Seminary, 1910-1917; Colgate-Rochester Divinity School,

1917-1918; Yankton College, So. Dak., 1915-1946; ordained Carrington, North Dakota, July 7, 1918; pastor, Pleasant Valley Church, Carrington, No. Dak., 1918-1922; Linton, No. Dak., 1922-1923; Berlin Church, South Africa, 1923-1929; Freudenthal Church, Alberta, Can., 1929-1936; Wishek, No. Dak., 1936-1941; Tyndall, So. Dak., 1941 —.
Tyndall, South Dakota

Arthur Ittermann, born St. Paul, Minn., Oct. 12, 1908; Rochester Seminary, 1925-1931; University of Chicago, 1932-1935; Central Seminary, Kansas City, 1946—; ordained Chicago, Ill., Sept. 1931; pastor, East Side Church, Chicago, Ill., 1931-1936; Cathay, No. Dak., 1936-1940; Emery, So. Dak., 1940-1946; Carrington, No. Dak., 1946 —.
751 No. 1st St., Carrington, North Dakota.

Reuben P. Jeschke, born July 20, 1911, Russia; Rochester Seminary, 1928-1932; University of Rochester, 1932-1933; Wesleyan University, Connecticut, 1933-

Louis Richard Johnson, born Steamboat Rock, Iowa, May 25, 1914; Moody Bible Institute, 1937-1938; Northern Baptist Seminary, 1939-1943; University of Wisconsin, 1944; ordained Forest Park, Illinois, Feb. 21, 1943; pastor, Wyocena, Wisconsin, 1941-1945; East Side Church, Chicago, Ill., 1945 —.
3505 East 107th Street, Chicago 17, Ill.

Rudolf Gustav Kaiser, born Harburg, Germany, February 22, 1893; Rochester Seminary, 1921-1924; ordained Gatesville, Tex., Aug. 5, 1924; pastor, Bethel Church, Gatesville, Texas, 1924-1928; Bethel Church, Ingersoll, Okla., 1928-1930; Parkston, So. Dak., 1930-1934; McClusky, No. Dak., 1934-1944; Grace Church, Hettinger, No. Dak., 1944 —.
Hettinger, North Dakota

Reinhold Kanwischer, born Pulin, Russia, Sept. 12, 1909; Western Baptist Bible College, 1938; Rochester Seminary, 1942-1945; ordained Calgary, Alberta, Canada, Sept. 6, 1945; pastor, Springside and Ebenezer West Baptist Churches, Sask., Canada, 1945 —.
Springside, Sask., Canada

Adolf Emil Kannwischer, born Poland, Nov. 17, 1908; Rochester Seminary, 1930-1935; University of Rochester, 1935-1937; Columbia University, New York City, 1938-1942; Union Theological Seminary, 1943-1945; New York University, 1946-1947; ordained Rochester, New York, Nov. 1937; pastor, Ridgewood Baptist Church, Ridgewood, L. I., New York, 1937 —.
64—20 Catalpa Ave., Brooklyn 27, N. Y.

Arthur Kannwischer, Rochester Seminary, seven years; University of Rochester, one year; University of Buffalo, four years (part-time student); University of Pittsburgh, six years (part time); Western Theological Seminary of Pittsburgh, Pa., one year; ordained June 15, 1937, Temple Church, Pittsburgh, Pa.; pastor, Temple Church, Buffalo, N. Y., 1936-1941; Union Church, Arnold, Pa., 1941 —.
1130 Parkview Drive, New Kensington, Pa.

Edward Kary, born Oct. 17, 1908, Harvey, No. Dak.; Rochester Seminary, 1929-1936; ordained Durham, Kansas, Oct. 22, 1936; pastor, Durham, Kansas, 1936-1941; Napoleon, No. Dak., 1942-1945; Bismarck, No. Dak., 1945 —.
618—11th St., Bismarck, No. Dak.

John Kepl, born Oct. 31, 1883, Hungary; Rochester Seminary, 1917-1920; ordained Sept. 1920, Durham, Kansas; pastor, Durham, Kansas, 1920-1929; Regina, Sask., Can., 1929-1937; Martin, No. Dak., 1937 —.
Box 6, Martin, North Dakota

Rubin Kern, born Leduc, Alberta, Can., June 11, 1910; Rochester Seminary, 1935-1941; ordained Leduc, Alberta, July 12, 1941; pastor, Bethany Church, Camrose, Alberta, 1941-1942; Bridgeland Church, Calgary, Alberta, 1942-1946; Ebenezer Church, Vancouver, B.C.; Canada, 1946 —.
528 East 52nd Ave., Vancouver, B.C., Can.

John Richard Kimmel, born Portland, Oregon, Aug. 28, 1919; Western Baptist Theological Seminary, Portland, Ore., 1943-1946; ordained Spokane, Wash., Dec. 11, 1940; pastor, Community Church, Thornton, Wash., 1940-1942; Oceanlake, Ore., 1943-1946; Glencullen Church (Mission of Trinity Church of Portland), Glencullen, Oregon, 1947 —.
7148 S. E. Yamhill St., Portland 16, Ore.

Edgar Walter Klatt, born Wetaskiwin, Alberta, Can., Dec. 13, 1908; Rochester Seminary, 1932-1937; Wesley College, 1942-1947; University of North Dakota, 1942-1944; ordained Forestburg, Alta., Can., June 30, 1937; pastor, Calvary and First Churches, Killaloe, Ontario, Can., 1937-1942; Grace Church, Grand Forks, No. Dak., 1942-1947; Riverview Church, St. Paul, Minn., 1947 —.
528 Stryker Ave., St. Paul 7, Minn.

Daniel Klein, born near Odessa, Russia, Oct. 21, 1889; Rochester Seminary, 1913-1917; ordained Eureka, So. Dak., June 20, 1920; pastor, Crow Rock, Montana, 1917-1920; Eureka, So. Dak., 1920-1925; Gotebo, Okla., 1925-1929; Muscatine, Iowa, 1929-1931; Beulah, No. Dak., 1931-1935; Germantown and Harvey, No. Dak., 1935-1944; Hurnville Church, Henrietta, Texas, 1944-1945; district missionary, Dakota Conference, 1945 —.
Cathay, No. Dak.

Frederick Edward Klein, born Hoffnungsstal, Odessa, South Russia, Nov. 1, 1899; Rochester Seminary, 1920-1926; ordained Bismarck, No. Dak., Oct. 13, 1926; pastor, Bismarck, No. Dak., 1926-1929; Washburn, No. Dak., 1929-1934; Wasco, California, 1934-1942; Stafford, Kansas, 1942-1946; Colfax, Wash., 1947 —.
No. 200 Mill St., Colfax, Washington

Rudolph A. Klein, born near Heaton, No. Dak., Aug. 8, 1899; Rochester Seminary, 1920-1927; Ottawa University, 1931-1932; ordained Junction City, Kansas, Nov. 2, 1927; pastor, Mt. Zion Church, Junction City, Kansas, 1927-1934; Immanuel Church, Loyal, Okla., 1934-1941; Corona, So. Dak., 1941-1946; Grace Church, Gackle, No. Dak., 1946-1947; representative for Bismarck Home for the Aged, 1947 —.
223 First St., Bismarck, No. Dak.

Walter Hugo Klempel, born Fessenden, No. Dak., June 17, 1913; Northwestern Bible School, 1935-1938; Northwestern Evangelical Seminary, 1938-1940; Rochester Seminary, 1944-1946; ordained Sidney, Montana, Nov. 26, 1946; pastor, Creston, Nebraska, 1946 —.
Creston, Nebraska.

Fred Julius Knaelson, born Jan. 25, 1916, Martin, No. Dak.; Northwestern Evangelical Seminary and Bible School, Minneapolis, Minn., 1940-1942; Rochester Baptist Seminary, 1942-1945; University of Rochester, 1944-1945; University of Wisconsin, 1947; ordained Oct. 7, 1945, Martin, No. Dak.; pastor, Bethel Baptist Church, Sheboygan, Wis., 1945 —.
1109 No. 10th St., Sheboygan, Wis.

Charles (Karl) Michael Knapp, born Halden, Germany, March 10, 1877; Rochester Seminary, 1901-1907; Oska-loosa College, Iowa, 1908-1914; ordained Portland, Ore., June 21, 1907; pastor, Baltimore, Md., 1907-1908; Pekin, Ill., 1908-1913; Ashley, No. Dak., 1913-1916; Baileyville, Illinois, 1916-1921; Wausau, Wis., 1921-1923; Hutchinson, Minnesota, 1923-1928; Wishek, No. Dak., 1928-1936; Hebron, No. Dak., 1936-1940; Rosenfeld Church near Anamoose, North Dakota, 1940-1945; Supt. of Home for Aged, Bismarck, No. Dak., 1945 —.
223 First St., Bismarck, No. Dak.



Ministers as Leaders and Visitors at the Kansas Young People's Asserably Held at Camp Wa-Shun-Ga

Willy Werner Knauf, born Schmalkalden, Germany, May 15, 1907; Moody Bible Institute, 1929-1930; Northern Baptist Seminary, 1930-1935; ordained Anamoose, No. Dak., June 1, 1936; pastor, Anamoose, No. Dak., 1936-1939; Fourth Avenue Church, Alpena, Michigan, 1939-1945; Bethany Church, Vesper, Kansas, 1945-1946; Elk Grove, California, 1946 —.
P. O. Box 52, Elk Grove, Calif.

Karl Korella, born Ukraine, Russia; Rochester Seminary, 1931-1938; University of Alberta, 1945-1947; ordained Southey, Sask., Canada, June 23, 1940; pastor, Southey, Sask., Canada, 1940-1943; Hilda, Alberta, Canada, 1943-1945; and Bethany Church, Camrose, Alberta, Canada, 1945 —.
Camrose, Alta., Canada

Joseph Benjamin Kornalewski, born Al-lenstein, Germany, Dec. 1897; College in Germany, 1914-1916; Winnipeg Bible Institute, 1936-1938; Rochester Seminary, 1938-1940; ordained Leduc, Alta.,

Canada, Feb. 19, 1941; pastor, First Church, Leduc, Alta., Can., 1940-1946; Minitonas, Manitoba, 1946 —.
Minitonas, Manitoba, Canada

August Kraemer, born Krailsheim, Wuerttemberg, Germany, August 6, 1883; Rochester Seminary, 1907-1911; ordained Lemberg, Sask., Can., Nov. 17, 1912; pastor, Lemberg, Sask., Can., 1911-1914; Carrington, No. Dak., 1914-1918; La Crosse, Wis., 1918-1920; Fessenden, No. Dak., 1920-1926; Edmonton, Alta., Can., 1926-1940; Medicine Hat, Alta., 1940-1945; St. Rose, Man., Can., 1945 —.
Ochre River, Manitoba, Canada

Jacob C. Kraenzler, born South Russia, May 3, 1901; Rochester Seminary, 1923-1930; Northern Baptist Seminary, 1930-1931; ordained Manitowoc, Wis., Sept. 28, 1931; pastor, Kossuth Church, Manitowoc, Wis., 1931-1937; Plum Creek Church, Emery, So. Dak., 1937-1943; Goodrich, No. Dak., 1943-1947; Bethel Church, Missoula, Mont., 1947 —.
1600 So. 7th St., West, Missoula, Mont.

Albert Krombein, born October 27, 1894, Winnipeg, Manitoba, Canada; Rochester Seminary, 1921-1927; ordained July 8, 1927, Winnipeg, Man., Canada; pastor, Pleasant Valley, No. Dak., 1927-1930; Berlin, No. Dak., 1930-1938; Kelowna, British Columbia, Can., 1938-1941; Bismarck, No. Dak., 1941-1943; Eureka, So. Dak., 1943 —.
Eureka, So. Dak.

Jack Rudolph Kruegel, born Minneapolis, Minnesota, May 24, 1916; Northwestern Bible School, 1935-1938; Northwestern Theological Seminary, 1938-1939, 1942-1943; Iowa State Teachers' College, 1943-1944; ordained, Lorimor, Iowa, Oct. 26, 1939; pastor, Baptist Church, Lorimor, Iowa, 1939-1942; assistant pastor, Twelfth Street Christian Church, Cedar Falls, Iowa, 1943-1944; Mt. Zion Baptist Church, Junction City, Kansas, 1945 —.
R. F. D. 1, Junction City, Kansas

Send notice of errors or new contributions for these ministers' sketches to the editor, Box 6, Forest Park, Illinois.

Otto Edward Krueger, born Kankakee, Ill., Sept. 27, 1875; State Normal School, Madison, So. Dak., 1893-1895; Rochester Seminary, 1895-1900; Colgate-Rochester Divinity School, 1908-1909; Western Theological Seminary, Pittsburgh, Pa., 1934; ordained June 5, 1900; state missionary and evangelist, Texas, 1900-1901; pastor, Queensland, Australia, 1901-1908; Second Church, Rochester, N. Y., 1908-1910; Oak Street Church, Burlington, Iowa, 1910-1925; White Ave. Church, Cleveland, Ohio, 1925-1929; Temple Church, Pittsburgh, Pa., 1929-1935; professor, North American Baptist Seminary, 1935 —.

246 Alexander St., Rochester 7, N. Y.

John Peter Kuehl, born Sept. 11, 1907, Germany; Salvation Army Training College, 1928-1929; Eastern Nazarene College, 1930-1931; Boston University, 1933-1936; ordained June 30, 1933, Boston, Mass.; Salvation Army Officer, 1929-1930; pastor, Rock Hill Church, Boston, Mass., 1931-1936; Walnut St. Church, Newark, N. J., 1936 —.

373 Walnut St., Newark 5, N. J.

John Kuehn, born Germany, Jan. 27, 1902, Lutheran College, Camrose, Alberta, Can., 1932-1933; Rochester Seminary, 1933-1937; ordained Northern Conference, Ebenezer East Church, Sask., July 10, 1937; pastor, Ebenezer West and Springside, Sask., Can., 1937-1940; Hilda, Burstall, Gnadenfeld, Friedensfeld, and Neuburg of Alta. and Sask., 1940-1943; Lyndock and Sebastopol Churches, Cormac, Ont., Can., 1943 —.

Cormac, Ontario, Canada

Herman George Kuhl, born Philadelphia, Pa., Oct. 29, 1892; Philadelphia School of the Bible, 1921-1925; Eastern Baptist Seminary, 1926; Eastern University, 1927; American Theological Seminary, 1931-1939; ordained Wilmington, Del., Jan. 24, 1920; pastor, East Church, Wilmington, Del., 1928-1939; instructor, American Theological Seminary, 1932-1939; Grace Church, Union City, N. J., 1939 —.

177—20th St., Union City, N. J.

William Kuhn, born Philadelphia, Pa., Dec. 9, 1869; Rochester Seminary, 1892-1897; ordained Philadelphia, Pa., June 10, 1897; pastor, Pilgrim Church, Philadelphia, Pa., 1897-1913; young people's and field secretary, General Conference, 1913-1916; general missionary secretary, 1916-1946; assistant executive secretary, 1946 —.

7308 Madison St., Forest Park, Ill.

Albert Kujath, born Luzenow, Wolhynien, Poland, Jan. 6, 1882; ordained Trochu, Alta., Can., June 17, 1914; colporter, 1907-1914; pastor, Trochu, Freudental and Knee Hill Creek Churches, Alta., Can., 1914-1925; Calgary, Alta., Can., 1926-1938; Regina, Sask., Can., 1938-1942; Kelowna, B. C., Can., 1942 —.

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



Dr. George A. Lang, President of the North American Baptist Seminary, and Moderator of the General Conference of North American Baptists

George Adam Lang, born Detroit, Mich., Jan. 1, 1901; Sioux Falls College, 1919-1920; University of Rochester, 1920-1923; Southern Baptist Seminary, 1923-1924; Northern Baptist Seminary, 1924-1926; University of Washington, 1937-1938; ordained Lorraine, Kansas, July 20, 1926; pastor, Lorraine, Kansas, 1926-1934; Calvary Church, Tacoma, Wash., 1934-1938; Ebenezer Church, Detroit, Mich., 1938-1944; president and professor, North American Baptist Seminary, 1944 —.

11 Tracy Street, Rochester 7, N. Y.

Henry Lang, born Crow Rock, Montana, July 11, 1917; Rochester Seminary, 1939-1944; Sioux Falls College, 1944-1945; ordained Plevna, Mont., May 29, 1944; summer pastorates Harvey, No. Dak., 1942-1943; pastor Presserville Baptist Church near Vida, Montana, 1945 —.

Box 667, Wolf Point, Montana

Carl Frederick Lehr, born Dec. 14, 1891, Mannheim, Germany; Moody Bible Institute, 1914-1916; Northern Baptist Seminary, 1916-1918; ordained Pound, Wis., July 17, 1918; pastor, Pound, Wis., 1918-1921; East Side Church, Chicago, Ill., 1921-1925; Shaker Square Church, Cleveland, Ohio, 1925-1934; Aplington, Iowa, 1935 —.

P. O. Box 147, Aplington, Iowa

Edmund Reinhold Lengefeld, born Cassel, Germany, Sept. 3, 1891; Rochester Seminary, 1913-1916; Baylor University, 1917; Northern Baptist Seminary, 1923-1927; ordained Beasley, Texas, 1917; pastor, Beasley, Texas, 1917-1920; East Side Church, San Antonio, Texas, 1920-1923; Englewood Church, Chicago, Ill.,

1923-1936; superintendent, Western Baptist Old People's Home, Chicago, Ill., 1936 —.

923 N. Pine Ave., Chicago 51, Illinois

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

7308 Madison St., Forest Park, Ill.

John Leypoldt, born Allentown, Pa., March 10, 1884; Rochester Seminary, 1904-1910; ordained Philadelphia, Pa., June 1, 1910; pastor, Third Church, Philadelphia, Pa., 1910-1913; Hanover, Ontario, Can., 1913-1920; McDermot Ave. Church, Winnipeg, Manitoba, Can., 1920-1925; Ebenezer Church, Detroit, Michigan, 1926-1935; Erin Ave. Church, Cleveland, Ohio, 1935-1937; general evangelist, Sept.-Dec. 1937; Trinity Church, Portland, Oregon, 1938-1945; Bethany Church, Milwaukee, Wis., 1946 —.

3934 No. 42nd St., Milwaukee, Wis.

John J. Lippert, born Long Lake, So. Dak., April 9, 1890; Rochester Seminary, 1914-1918, 1924-1926; ordained Lockwood, Sask., Can., Dec. 15, 1918; pastor, Lockwood, Sask., 1918-1920; Anamoose, No. Dak., 1920-1924; Benton Harbor, Mich., 1926-1927; Bismarck, No. Dak., 1930-1935; Greenvine Church, near Burton, Texas, 1935-1947; Elgin, Texas, 1947 —.

Rt. 8, Box 293 E. Waco, Texas

David Littke, born McClean City, Mercer, No. Dak., Aug. 3, 1906; Rochester Seminary, 1924-1931; ordained Sebastopol, Ont., Can., June 18, 1932; pastor, Lyndock and Sebastopol Churches, Ontario, 1931-1937; Streeter, No. Dak., 1937-1940; New Leipzig, No. Dakota, 1940-1944; Plevna, Mont., 1944 —.

Plevna, Montana

Herman Lohr, born Weinholsheim, Hessen Darmstadt, Germany, Oct. 26, 1886; Moody Bible Institute and Northern Baptist Seminary, Chicago, Ill., 4 years; ordained Unityville, So. Dak., May 24, 1922; pastor, Spring Valley and Unityville Churches, So. Dak., 1922-1926; Cathay, No. Dak., 1926-1928; Aplington, Ia., 1928-1935; Corona, So. Dak., 1935-1936; Minnesota State missionary, 1936-1937; Parkersburg, Ia., 1937 —.

Parkersburg, Iowa

Paul Edward Loth, born Buffalo, N. Y., April 12, 1915; Columbia Bible College, 1936-1940; Winona Lake School of Theology, 1941-1943; special student, Buffalo State Teachers College, 1943-1944; special student, University of Buffalo, 1944-1945; ordained Buffalo, N. Y., June 26, 1941; instructor and registrar, Buffalo Bible School, 1940-1943; pastor, Bethel Church, Buffalo, N. Y., 1943 —.

36 Linden Park, Buffalo 8, N. Y.

Frederick Y. Lower, born Denver, Colo., August 17, 1916; Denver University 1934-1935; Monroe Business College 1936, Moody Bible Institute 1937-1940; Olivet College, Kankakee 1943-1945; ordained Denver, Colorado, Aug. 29, 1940; pastor, First Baptist Church, St. Anne, Illinois, 1940-1943; Immanuel Church, Kankakee, Ill., 1943 —.

170 E. Bourbonnais St., Kankakee, Ill.

Willy J. Luebeck, born Berlin, Germany, March 8, 1891; Hamburg Seminary, Germany, 1911-1913 and 1920-1922; ordained Cologne, Germany, Nov. 4, 1923; pastor, Cologne, Germany 1922-1924; Leer, East Frisia, Germany, 1924-1927; Southey, Sask., Canada 1927-1932; Ashley, No. Dak., 1932-1945; Alpena, Mich., 1945-1947; editor of "Der Sendbote," 1947 —.

3734 Payne Ave., Cleveland, Ohio

Hugo Lueck, born Lodz, Poland, Sept. 19, 1902; Baptist Seminary, Prague, Czechoslovakia, 1921-1922; Rawdon College, Leeds, England, 1922-1925; University of Leeds, 1925-1928; University of London, 1928-1930; Baptist Seminary, Hamburg, Germany, 1930-1931; University of Chicago, 1941-1942; ordained Cullingworth, Yorkshire, England, April 1928; professor, Baptist Seminary, Lodz, Poland, 1931-1933; dean, Lodz Seminary, 1933-1939; pastor, Manitowoc, Wis., 1940-1942; Spokane, Wash., 1942-1944; teacher, Christian Training Institute, Edmonton, Alta., and pastor, Onoway, Alberta, Canada, 1945; interim pastor, Bethany Church, Milwaukee, Wis., 1945; Manitowoc, Wis., 1946; Victoria Ave. Church, Regina, Sask., Canada, 1947 —.

2224 Quebec St., Regina, Sask., Can.

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

54 Liberty St., Meriden, Conn.

Thomas Daniel Lutz, born Carrington, No. Dak., July 29, 1901; Rochester Seminary, 1928-1933; Colgate-Rochester Divinity School, 1933; ordained Mt. Zion Church, Kansas, Dec. 27, 1934; pastor, Mt. Zion Church, Junction City, Kansas, 1934-1942; Bethel Church, Sheboygan, Wis., 1942-1945; North Freedom, Wis., 1945 —.

North Freedom, Wis.

Cornelius J. Martens, born Ukraine, Colony Baratow, April 23, 1876; ordained June 30, 1919, Rostov, Russia; served as pastor and evangelist of Baptist Churches in Russia for many years; traveled widely as Christian lecturer and author of books; pastor, Glory Hill and Onoway, Alta., Canada, 1933; Moosehorn, Man., Canada, 1944 —.

83 Martin Ave., Winnipeg., Man., Canada.

Fred William Mashner, born Cass Lake, Minn., May 31, 1916; Rochester Seminary, 1937-1943; ordained Rabbit Hill Church, Leduc, Alberta, Can., August 18, 1943; student pastorate, Valley View, Alta., Canada, summer 1942; Pioneer Church, Pound, Wisconsin, and Baptist Church, Gillett, Wis., 1943-1947; Beaver Church, Midland, Mich., 1947 —.

R. F. D. No. 4, Midland, Mich.

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

9745 McKinney, Detroit 24, Mich.

Edward Dale McKernan, born Clinton, Iowa, Sept. 19, 1916; Northern Baptist Seminary, Chicago, Ill., 1946—; assistant pastor, Lake City Church, Tacoma, Wash., 1943-1946; pastor, Grosse Park Immanuel Church, Chicago, Ill., 1946 —.

1947 Newport Ave., Chicago 13, Ill.

Edwin Michelson, born March 31, 1920, Martin, No. Dak.; Rochester Seminary, 1939-1944; ordained Martin, No. Dak., May 24, 1944; missionary in the Cameroons of Africa, 1945-1947; on furlough in the U. S. and studying at Sioux Falls College, 1947-1948.

Anamoose, North Dakota

Rudolf Milbrandt, born April 26, 1906, Russian Poland; Rochester Baptist Seminary, 1934-1939; ordained June 22, 1939, Ebenezer, Sask.; pastor, Bridge-land Baptist Church, Calgary, Alta., and Bethel and Craigmyle Churches, 1939-1942; Victoria Avenue Church, Regina, Sask., 1942-1945; Conference Missionary and pastor, Grace Church, Medicine Hat, Alta., 1945-1946; conference missionary, 1946 —.

1012 Yuill St., Medicine Hat, Alta., Can.



—Photo by Eva Luoma

Edmund Mittelstedt, born Zgierz, Poland, Oct. 4, 1901; Rochester Seminary, 1929-1933; Colgate-Rochester Divinity School, 1933-1934; ordained Andrews Street Church, Rochester, N. Y., 1933; pastor, Morris, Manitoba, Canada, 1934-1940; Hebron, No. Dak., 1940-1943; Fifteenth Street Church, Los Angeles, California, 1943 —.

8313 Third Ave., Inglewood, Calif.

Fred William Mueller, born Cathay, No. Dak., April 2, 1902; Rochester Seminary, 1924-1928; ordained Edmonton, Alta., Can., June 29, 1928; pastor, Ebenezer Church, Vancouver, B. C., Can., 1928-1934; Trinity Church, Portland, Oregon, 1934-1937; Laurelhurst Church, Portland, Oregon, 1937 —.

2525 N. E., 64th Ave., Portland 13, Oreg.



The Rev. Victor H. Prendinger, Pastor of the Round Lake Baptist Church of Gladwin, Michigan, Preaching Before a Baptismal Service at Round Lake

Ralph Chris Mulder, born Little Rock, Iowa, Nov. 19, 1912; Northwestern Bible School and Seminary, Minneapolis, Minn., (4 yrs.); Bible Institute, Phoenix, Arizona (1 yr.); ordained Tabernacle Church, George, Iowa, June 1942; pastor, Bagley, Minn., 1940-1942; Premont, Texas, 1942-1944; Donna, Texas, 1944 —.

Donna, Texas

Kenneth Edward Nelson, born Maynard, Minn., June 3, 1909; Northwestern Bible School and Seminary, Minneapolis, Minn.; Correspondence Course, Moody Bible Institute; ordained Spring Valley Church, Canistota, So. Dak., Dec. 18, 1946; pastor, Zahl, No. Dak., 1935; Maynard, Minn., 1936-1940; Curlew, Iowa, 1941-1945; Spring Valley Church Near Canistota, So. Dak., 1945 —.

Canistota, South Dakota

George Walter Neubert, born Warsaw, Minnesota, July 18, 1911; Northwestern Bible and Missionary Training School and Seminary, 1932-1936; Augsburg College and Seminary, 1939-1944; ordained Oct. 26, 1944; pastor, Bessie, Oklahoma, 1944 —.

Bessie, Oklahoma

Paul Gerhard Neumann, born Koenigsberg, Germany, March 13, 1901; Western Baptist Theological Seminary, Portland,

Oreg., 1928-1933; ordained First Church, Portland, Oreg., Nov. 13, 1932; associate pastor, First Church, Portland, Oregon, 1931-1933; pastor, Salt Creek Church near Dallas, Oreg., 1933-1937; Burns Ave. Church, Detroit, Mich., 1937-1944; Bethel Church, Anaheim, Calif., 1944 —.

310 S. Lemon St., Anaheim, California

Chauncey Burton Nordland, born April 24, 1901, Brooklyn, N. Y.; Cooper Union and National Bible Institute; ordained Newark, N. J., Nov. 26, 1926; executive secretary, National Bible Institute, 1926-1931; pastor, First Church, Bayonne, N. J., 1931-1936; director Public Relations, Moody Bible Institute, 1936-1941; director, Christian Laymen's Crusade, 1941-1942; pastor, Forest Park Church, Forest Park, Ill., 1943 —.

209 South Harvey Ave., Oak Park, Ill.

1940; Baylor University, 1940-1943; Marquette University Graduate School, 1945-1946; Bethany Bible Seminary, 1946-1947; ordained Philadelphia, Pa., June 2, 1940; pastor, Hartsville Community Church, Hornell, N. Y., 1938-1940; Central Church, Waco, Texas, 1940-1943; United States Army Chaplain, 1943-1944; Temple Church, Milwaukee, Wis., 1945 —.

2203 No. 42nd Ave., Milwaukee 8, Wis.

Philip Potzner, born Hungary, Sept. 1, 1892; Rochester Seminary, 1913-1915 and 1919-1922; ordained Union City, N. J., Oct. 9, 1922; pastor, First Church, Union City, N. J., 1922-1927; First Church, Leduc, Alberta, Canada, 1927-1931; Carroll Ave. Church, Dallas, Tex., 1931-1936; Elberta, Alabama, 1936-1938; Emanuel Church, Marion, Kansas, 1938-1942; Calvary Church, Bethlehem, Pa., 1942 —.

621 Dellwood St., Bethlehem, Pa.

Victor Herman Prendinger, born Austria, Dec. 19, 1893; Rochester Seminary, 1921-1924; Evangelical Theological Seminary, 1928-1932; ordained Jersey City, N. J., August 4, 1924; pastor, Pilgrim Church, Jersey City, N. J., 1924-1945; Round Lake Church, Gladwin, Mich., 1945 —.

Butman Star Route, Gladwin, Mich.

George William Pust, born Zehrten, Pomerania, Germany, December 11, 1883; Rochester Seminary, 1906-1911; ordained New Hamburg, Ont., Can., August 10, 1911; pastor, New Hamburg, Ont., Can., 1911-1913; Sutherland-Saskatoon, Sask., 1913-1914; Lomberg, Sask., Can., 1914-1920; First Church, Dickinson County, Kansas, 1920-1928; Emery, So. Dak., 1928-1935; McLaughlin, So. Dak., 1936-1939; Fessenden, No. Dak., 1939-1946; Startup, Wash., 1946 —.

Startup, Washington.

Wilmer Quiring, born Bingham Lake, Minn., June 21, 1921; Bethel Junior College, Bethel Seminary, Rochester Seminary, 1943-1945; Kansas Wesleyan University, 1946-1947; ordained Sept. 4, 1945, Minneapolis, Minn.; pastor, Ebenezer Church, Elmo, Kansas, 1945 —.

Elmo, Kansas.

Gustav G. Rauser, born Mercer, No. Dak., July 25, 1907; Rochester Seminary, 1924-1926; Moody Bible Institute, 1927-1931; Sacramento College, 1944-1945; ordained Rosenfeld, No. Dak., July 7, 1931; pastor, Rosenfeld Baptist Church near Anamoose, No. Dak., 1931-1935; Martin, No. Dak., 1935-1937; Franklin, Calif., 1937-1946; Salem, Oregon, 1946 —.

925 No. Cottage St., Salem, Oregon.

Adolf Edward Reeh, born Essen, Germany, Feb. 4, 1902; Business College, 1922-1923; manager of Co-operative Society, Germany, 1923-1926; Bausch and Lomb Co., Rochester, N. Y., 1927-1929; Rochester Seminary, 1929-1934; ordained Yorkton, Sask., Can., Oct. 6, 1935; assistant pastor, Winnipeg, Man., Can., 1934-1935; Yorkton, Sask., Can., 1935-1937; Goodrich, No. Dak., 1937-1942; La Salle, Colo., 1942 —.

La Salle, Colorado

Peter Pfeiffer, born Atlantic City, N. J., July 31, 1909; Rochester Seminary, 1936-

Jacob J. Reimer, born Siberia, Russia, December 17, 1910; Northwestern Bible School, 1933-1937; ordained Gotebo, Okla., October 24, 1938; pastor, Salem Church, Gotebo, Okla., 1938-1941; Mt. Zion Church, Junction City, Kansas, 1942-1944; missionary, San Luis Valley Spanish Mission, 1944 —.

Monte Vista, Colorado

Cornelius Thomas Rempel, born Russia, 1911; Winnipeg Bible Institute, 1934-1937; Rochester Seminary, 1938-1940; pastor, Whitemouth, Manitoba, Can., 1940-1942; Trochu, Alta., Can., 1942-1946; Venturia, No. Dak., 1946 —.

Venturia, North Dakota.

Herman Renkema, born Elsworth, Mich., Dec. 3, 1906; Moody Bible Institute, 1931-1933; Northern Baptist Seminary, 1934-1939; ordained Chicago, Ill., Moody Memorial Church, Oct. 1933; pastor, Cass Community Church, Hinsdale, Ill., 1933-1938; Baileyville, Ill., 1939 —.

Baileyville, Illinois

Jacob J. Renz, born Annental, South Russia, Dec. 22, 1906; Rochester Seminary, 1924-1928; Northern Baptist Seminary, 1929-1930; ordained Creston, Nebraska, Feb. 15, 1931; pastor, Creston, Neb., 1930-1938; Plevna, Montana, 1938-1944; First Church, George, Iowa, 1944 —.

George, Iowa

Emil Riemer, born Lodz, Poland, March 26, 1902; Christian Training Institute, Edmonton, 1939-1941; ordained Forestburg, Alberta, Can., Oct. 30, 1942; pastor, Forestburg, Alta., Can., 1941-1942; Bethel Church, Carbon, Alberta, Can., 1943-1945; Paul, Idaho, 1945 —.

Paul, Idaho.

Arthur George Rietdorf, born Detroit, Mich., Jan. 7, 1896; Mountain Home College of Arkansas, 1925-1926; Quachita College, 1926-1929; Southwestern Baptist Seminary, 1929-1932; mission work, San Marcos and Weimar, Texas, 1932-1933; ordained Weimar, 1933; pastor, Salem Church, Gotebo, Okla., 1933-1937; West Side Church, Beatrice, Nebraska, 1937-1947; Bison and Isabel, So. Dak., 1947 —.

Bison, South Dakota.

Herman Harold Riffel, born Rush Lake, Sask., Can., July 25, 1916; Chico State College, 1934-1936; Multnomah School of the Bible, 1937-1940; Wheaton College, 1944-1945; Michigan State College, 1946; ordained Wenatchee, Wash., Sept. 1942; pastor, Elgin Community Church, Elgin, Oregon, 1940-1941; missionary, Columbia Basin Mission, Holden, Wash., 1942-1943; pastor, Holmes St. Church, Lansing, Michigan, 1944 —.

1231 Prospect St., Lansing 12, Mich.

George Henry Alexander Robinson, born March 29, 1921; Prophetic Bible Institute, Calgary, Alta., Canada, three years; ordained Bible Institute Baptist Church, Calgary, Jan. 19, 1946; pastor, Turner Valley Baptist Church, Alberta, two years; evangelistic service, two years; pastor, Pleasant Prairie and West Side Churches, Wetaskiwin, Alta., Canada, 1946 —.

Wetaskiwin, Alta., Canada.



The Staff of General Secretaries and Stenographers of the North American Baptist Headquarters, Forest Park, Illinois

August Rosner, born Zyrardow, Poland, July 8, 1882; Rochester Seminary, 1911-1916; ordained Philadelphia, Pa., May 26, 1916; pastor, Okeene, Okla., 1916-1918; West Ebenezer, Sask., Can., 1918-1922; Edmonton, Alta., Can., 1922-1925; Shattuck, Okla., 1925-1934; Ebenezer East, Sask., Can., 1934-1939; Turtle Lake and Tabor, No. Dak., 1939-1946; Mowata, Louisiana, 1946 —.

Branch, Louisiana.

William Davidson Ross, born Scotland 1901; Davisville Salvation Army College, Toronto, Ont., McMaster College, Hamilton, Ont.; ordained June 13, 1933, Sutton, Que.; pastor, Sutton, Quebec, five years; Rosemount Church, Montreal, Quebec, 3½ years; Huntsville, Ont., four years; Neustadt, Ont., Canada.

Neustadt, Ont., Canada.

Otto Roth, born Switzerland, Dec. 1, 1889; ministerial training, St. Chrischona, Basel, Switzerland, 1909-1913; ordained Chicago, Ill., 1914; pastor, Trenton, Ill., 1914-1917; Greenvine and San Antonio, Texas, 1917-1922; Dayton, Ohio, 1922-1926; Stafford, Kans., 1926-1932; Marion, Kansas, 1932-1937; Immanuel Church, Portland, Oregon, 1937 —.

119 N. E. Morris St., Portland 12, Oreg.

Thomas Rowell, born Mesopotamia (Iraq), Sept. 30, 1895; Presbyterian College, Urumia, Persia; Mount Hermon School for Boys; National Bible Institute (graduate 1927); ordained First Baptist Church, New York, N. Y., Feb. 14, 1935; pastor, Gospel Church, Creskill, N. J., 1935-1937; Prospect Park Baptist Church, Patterson, N. J., 1938-1945; Fellowship Church, Passaic, N. J., 1945 —.

32 Burgh Ave., Clifton, N. J.

August Francis Runtz, born McNab township (Arnprior), Ontario, Can., Oct. 15, 1888; Rochester Seminary, 1910-1916;

special studies, Western Theological Seminary, Pittsburgh, Pa., 1924-1927; ordained Martin, No. Dakota, June 23, 1917; pastor, New Leipzig, No. Dak., 1916-1918; Trenton, Ill., 1918-1923; East St. Church, Pittsburgh, Pa., 1923-1927; State Park Church, Peoria, Ill., 1927-1943; superintendent, Baptist Children's Home, St. Joseph, Mich., 1943 —.

1401 Langley Ave., St. Joseph, Mich.

Gustav Wilhelm Rutsch, born Lublin, Poland, Feb. 3, 1887; Rochester Academy, 1917-1918; U. S. Army, 1918-1919; Rochester Academy and Seminary, 1919-1923; Portland Bible Institute, 1925-1926; ordained Ebenezer, Sask., Can., Nov. 24, 1923; pastor, Ebenezer, Sask., Can., 1923-1925; Portland, Oreg., 1925-1927; Salem, Oreg., 1927-1935; Glory Hill and Onoway, Alberta, Can., 1935-1937; Gackle, No. Dak., 1937-1943; Plum Creek Church, Emery, So. Dak., 1943 —.

Box 174, Emery, South Dakota.

H. Schatz, born Neufreudental, South Russia, April 6, 1899; Rochester Seminary, 1926; ordained Freudental, Alberta, Canada, July 10, 1926; pastor, Rosenfeld, Sask., 1926-1934; Camrose, Alta., 1934-1935; Temple Church, Leduc and Rabbit Hill, 1935-1939; Morris, Man., 1939-1945; Regina, Sask., 1945-1946; Bridgeland Church, Calgary, Alta., 1946 —.

229 Eighth St., N.E. Calgary, Alta., Canada.

Richard Schilke, born Janiscewice, Poland, April 25, 1912; Pniel Bible School, Winkler, Man., Can., 1933-1934; Rochester Seminary, 1934-1939; ordained Ebenezer, Sask., Can., June 10, 1939; pastor, Minltonas, Manitoba, Can., 1939-1943; Central Church, Edmonton, Alta., Canada, 1943 —.

10860-96th St., Edmonton, Alta., Can.

Ray Loughrey Schlader, Moody Bible Institute, (1 yr.); Northern Baptist Seminary, Chicago, Ill., (5 years); ordained Mauston, Wis., 1936; associate pastor, Bellwood Church, Covenant Church and Bethany Church, Chicago, Ill.; pastor, Mauston, Wis., 1935-1941; Grace Church, Racine, Wis., 1941 —
2417 Hansen Ave., Racine, Wis.

Augustus Gustave Schlesinger, born Poland, Oct. 4, 1891; Rochester Seminary, 1911-1917; Rochester University, 1916-1918; Colgate-Rochester Divinity School, 1916-1919; Chicago College of Medicine, 1922-1924; Illinois Medical College, 1924-1927; ordained Milwaukee, Wis., June 7, 1919; pastor, Fourth St. Church, Dayton, Ohio, 1919-1922; Holmes St. Church, Lansing, Mich., 1927-1931; First Church, St. Paul, Minn., 1931-1936; Immanuel Church, Kenosha, Wis., 1936-1943; Immanuel Church, Chicago, Ill., 1943-1946; Humboldt Park Church, Chicago, Ill., 1946 —
3267 W. Cortland St., Chicago 47, Ill.

Fred Schmidt, born Leduc, Alberta, Can., May 10, 1917; Rochester Seminary, 1937-1942; Ordained Whitemouth, Manitoba, Can., August 11, 1942; pastor, Whitemouth, Manitoba, Can., 1942-1946; Turtle Lake, No. Dak.; 1946 —
Turtle Lake, North Dakota.

Gustav Schmidt, born Sumpolno, Poland, Nov. 22, 1891; Rochester Seminary, 1920-1924; ordained West Baltimore Church, Baltimore, Md., June 24, 1924; pastor, West Baltimore Church, Baltimore, Md., 1922 —
1915 W. Saratoga St., Baltimore 23, Md.

John Schmidt, born Lodz, Poland, April 12, 1888; Philadelphia School of the Bible, 1920-1922; Eastern Baptist Seminary, 1926-1927; Biblical Seminary, New York, N. Y., 1930; Columbia University, New York, N. Y., 1938; Bethany Biblical Seminary, Chicago, Ill., 1942; ordained Southey, Sask., Can., July 9, 1922; pastor, Nokomis, Sask., Can., 1922-1926; First Church, Union City, N. J., 1927-1939; First Church, Chicago, Ill., 1939-1947; Second Church, New York, N. Y., 1947 —
407 West 43rd St., New York 18, N. Y.

Otto Reinhold Schmidt, born Leduc, Alberta, Canada, Dec. 31, 1913; Rochester Seminary, 1941-1945; University of Rochester, 1945-1947; ordained Sept. 9, 1945, Wiesenthal Church near Millet, Alberta, Canada; pastor, First Baptist Church, Fessenden, North Dakota, 1947 —
Fessenden, North Dakota.

Gilbert Schneider, born Salt Creek District, Dallas, Oregon, Feb. 14, 1920; Linfield College, McMinnville, Oregon, 1938-1940; Rochester Seminary, 1940-1944; University of Rochester, 1944-1945; Kennedy School of Missions, Hartford, Conn., 1945-1946; ordained Mt. Olivet Church, Rochester, N. Y., Nov. 19, 1944; missionary in the Cameroons of Africa, 1946 —
P. O. Bamenda, British Cameroons, West Africa.

William L. Schoeffel, born Bucharest, Roumania, May 27, 1892; Rochester Seminary, 1912-1918; Rochester University, 1915; Colgate-Rochester Divinity School, 1919; Western Theological Seminary, Pittsburgh, Pa., 1928-1930; ordained Wilmington, Del., April 10, 1919; pastor, Wilmington, Del., 1919-1921; Hoboken, N. J., 1921-1927; East Street Church, Pittsburgh, Pa., 1927-1931; Knoxville Church, Pittsburgh, Pa., 1931-1933; White Avenue Church, Cleveland, Ohio, 1933-1943; Immanuel Church, Kenosha, Wis., 1943-1945; book dept., Roger Williams Press, Cleveland, Ohio, 1945 —
3734 Payne Ave., Cleveland 14, Ohio.

Bruno Curtiss Schreiber, Rochester Seminary, 1941-1945; ordained Bethlehem, Pa., May 10, 1945; pastor, New Leipzig Baptist Church, New Leipzig, No. Dak., 1945 —
Box 156, New Leipzig, North Dakota.

Robert Schreiber, born Bethlehem, Pa., April 1, 1918; Rochester Seminary, 1937-1942; ordained Wetaskiwin, Alta., Can., July 18, 1942; pastor, Wetaskiwin and Wiesental, Alta., Can., 1942-1945; Canaan Church, Crawford, Texas, 1945-1947; First Church, Chicago, Illinois, 1947 —
745 No. Paulina St., Chicago 22, Ill.

Henry Robert Schroeder, born Hillsboro, Kansas, Feb. 17, 1886; Rochester Seminary, 1904-1910; ordained Dallas, Oreg., May 19, 1910; missionary, Newark, N. J., 1910-1912; pastor, Wilmington, Del., 1912-1913; Newark, N. J., Walnut St. Church, 1913-1923; St. Louis Park Church, St. Louis, Mo., 1923-1927; River-view Church, St. Paul, Minn., 1927-1936; West Center St. Church, Madison, So. Dak., 1936-; editor, Sunday School Quarterly, 1945 —
105 Josephine St., Madison, So. Dak.

Arthur Kenneth Schulz, born Washburn, No. Dak., Sept. 3, 1911; Rochester Seminary, 1938-1941; Tabor College, Kansas, 1944-1947; ordained Washburn, No. Dak., Dec. 1, 1941; pastor, Unityville and Spring Valley Churches, Unityville, So. Dak., 1942-1944; Strassburg Church, Marion, Kansas, 1944 —
Rt. 1, Marion, Kansas.

Henry Schumacher, born Young, Sask., Canada, July 28, 1920; Briarcrest Bible Institute, Caronport, Sask.; ordained Nov. 2, 1947, Fenwood, Sask.; missionary and evangelist, several years; pastor, Fenwood, Sask., 1947 —
Fenwood, Sask., Canada.

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3734 Payne Ave., Cleveland 14, Ohio

John Clarence Schweitzer, born Terebles-tie, Austria, March 3, 1900; Rochester Seminary, 1920-1926; Colgate-Rochester Divinity School, 1927-1928; ordained Freudental Church, Alta., Canada, 1926; pastor, Medicine Hat, Alta., Can., 1926-1927; Cathay, No. Dakota, 1928-1931; Wasco, Calif., 1931-1934; Vancouver, B. C., 1934-1937; Bethany Church, Portland, Oreg., 1937-1943; Bismarck, No. Dakota, 1943-1945; general evangelist, 1945-1947; First Church, Manitowoc, Wis., 1947 —
812 Huron St., Manitowoc, Wis.

Carsten Herman Seecamp, born Leer, Ost-friesland, Germany, Sept. 30, 1903; Vancouver Bible School, 1932-1934; Western Theological Seminary, 1934-1938; Webster University, Atlanta, Georgia, 1939-1941; Baylor University, 1945-1946; ordained Stafford, Oregon, June 11, 1936; pastor, Stafford, Oregon, 1935-1939; La Salle, Colo., 1939-1942; Cottonwood Church, Lorena, Texas, 1942-1946; First Church, Leduc, Alberta, Canada, 1946 —
Leduc, Alberta, Canada.

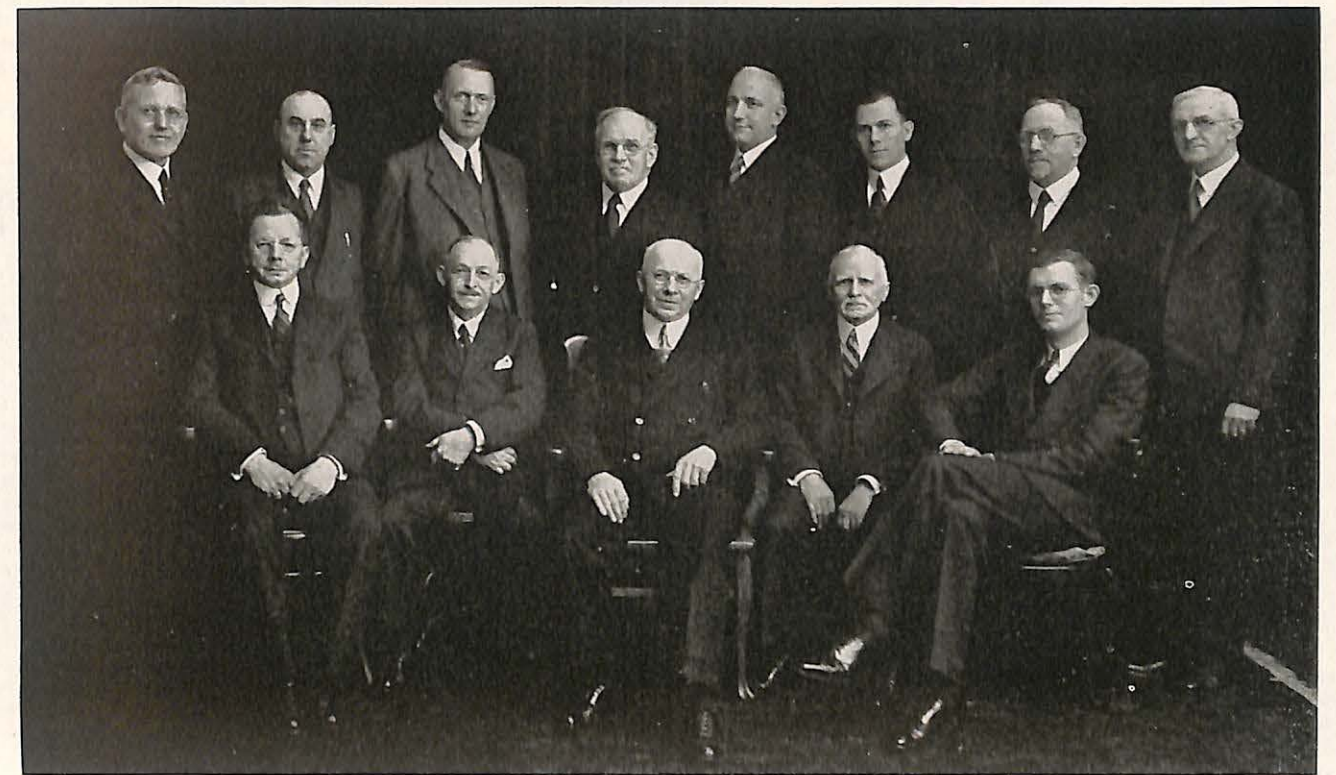
Roy William Seibel, born Fairview, Okla., Sept. 27, 1917; Los Angeles Bible Institute, 1936-1937; Tabor College, 1937-1943; Baylor University, 1945-1947; ordained Marion, Kansas, Oct. 18, 1943; pastor, Strassburg Church, Marion, Kansas, 1937-1943; Central Church, Waco, Texas, 1943 —
1510 Proctor Ave., Waco, Texas

Reinhold Sigmund, born Parkston, So. Dak., April 14, 1906; Rochester Seminary, 1926-1933; ordained Fessenden, No. Dak., March 1934; pastor, Fessenden, North Dakota, 1934-1939; Kossuth Church, Manitowoc, Wis., 1939-1940; Hettinger, No. Dak., 1940-1944; Billings, Montana, 1944 —
1009 Howard Ave., Billings, Montana

Lester Hayes Smith, born Wayland, Iowa, Dec. 24, 1904; Moberly Junior College, 1932; Moody Bible Institute, 1929; Bible Evangelism Correspondence Course, 1928; ordained Aug. 4, 1926, Newburg, Iowa; dedicated to Baptist ministry, Oct. 26, 1944, Durham, Kansas; pastor, Newburg, Iowa, 1926-1929; missionary evangelist, Moberly, Mo., 1930-1937; mission worker, Ketchum, Idaho, 1937-1942; pastor, Durham, Kansas, 1942 —
Durham, Kansas

Henry Smuland, born North Battleford, Sask., Canada, April 15, 1917; Bible Institute, Winnipeg, Manitoba, 1937-1940; Rochester Seminary, 1941-1945; ordained Andrews St. Church, Rochester, N. Y., Jan. 19, 1945; student pastorates, Sprague and South Junction, Manitoba, 1940-1941; Endeavor, Sask., 1943; pastor, Southey, Sask., 1945-1946; Wiesenthal, Alta., Canada.

Alex Fritz Sootzmann, born Berlin, Germany, April 9, 1905; National Bible Institute, New York, N. Y., 1938-1941; Rochester Seminary, 1941-1944; ordained McLaughlin, So. Dak., Sept. 22, 1944; pastor, McLaughlin, So. Dak., 1944 —
McLaughlin, South Dakota



The First Picture of the General Council of the North American Baptist General Conference Taken in 1936

Vincent Elmer Sprock, born Grand Forks, No. Dak., July 22, 1915; University of Houston, Texas, 1938; Rochester Seminary, 1940-1946; University of Rochester, 1942-1946; ordained Houston, Texas, June 9, 1946; pastor, Prince George, B. C., Canada, 1946-1947; Greenvine Baptist Church, Burton, Texas, 1947 —
Rt. 2, Burton, Texas

Ronald Bruce Stabbert, born Tacoma, Washington, Aug. 17, 1921; University of Washington, 1939-1940; Multnomah School of the Bible, 1941-1942; Northern Baptist Seminary, 1942-1943; American Seminary of the Bible, 1943-1945; ordained, Bellerose, L. I., N. Y., June 17, 1945; associate pastor, Riis Park Church, Chicago, Ill., 1942-1943; teacher, American Seminary of the Bible, 1944-1946; interim pastor, Ebenezer Church, West New York, N. J., 1946; pastor, Bethany Church, Vesper, Kansas.

Aaron Arthur Stackhouse, born Feb. 7, 1903, Cushing, Okla.; Northern Baptist Seminary, Chicago, Ill., 1933-1937, 1939-1941; ordained Dec. 16, 1942, Farmington, Ill.; pastor, Shabbona, Ill., 1936-1941; Farmington, Ill., 1941-1943; Grand Forks, No. Dak., 1943-1945; Hartford, Ill., 1945-1947; Calvary Church, Stafford, Kansas, 1947 —
Stafford, Kansas.

Robert Elkin Stark, born Rutledge, Mo., Dec. 5, 1905; Houghton College, Houghton, N. Y., 1925-1929; Winona Lake Summer School of Theology, 1929-1933; Dallas Theological Sem-

nary, Dallas, Texas, 1946-1947; ordained Gowanda, N. Y., Oct. 20, 1929; pastor, Hinsdale, Allegheny and Wells-ville, N. Y., 1929-1933; Sharon, Pa., 1934-1938; Fundamental Baptist Church, Sharon, Pa., 1938-1941; Delaney St. and Holden Heights Churches, Orlando, Florida, 1941-1942; Chaplain, U. S. Army, 1942-1946; Okeene, Okla., 1947 —
Okeene, Oklahoma

Walter Stein, born Eisenach, Germany, Aug. 11, 1911; Bible Institute, Calgary, 1932-1935; Rochester Seminary, 1935-1940; ordained Southey, Sask., Canada, July 10, 1940; pastor, Ebenezer Church, Ebenezer, Sask., Can., 1940-1943; Minnetonka, Manitoba, 1943-1946; Ashley, No. Dak., 1946 —
Ashley, North Dakota

Albert Stelter, born Winnipeg, Man., Can., July 12, 1889; Rochester Seminary, 1920-1926; ordained Neustadt, Ont., Canada, July 10, 1926; pastor, Neustadt, Ont., Canada, 1926-1930; Delmont, So. Dak., 1930-1933; Plevna, Montana, 1933-1938; American Falls, Idaho, 1938-1944; Arnprior, Ont., Can., 1944 —
Box 495, Arnprior, Ontario, Canada

John William Henry Sturhahn, born Varel, Germany, Jan. 28, 1908; Rochester Seminary, 1932-1936; ordained Unityville, So. Dak., Sept. 16, 1936; pastor, Spring Valley and Unityville Churches, Unityville, So. Dak., 1936-1941; Immanuel Church, Loyal, Okla., 1941-1945; relief representative to Europe, 1946-1947; pastor, Morris, Man., Canada, 1945 —
Morris, Man., Canada.

Fred Trautner, born Chrailshaim, Germany, July 2, 1879; Ainsley College, Ottawa, 1910-1914; ordained McClusky, No. Dakota, Oct. 26, 1923; pastor, McClusky, No. Dak., 1923-1925; Beulah, No. Dak., 1925-1928; Tuttle, No. Dak., 1928-1930; Hettinger, No. Dak., 1930-1937; Eureka, So. Dak., 1937-1941; Benedict and Sawyer, No. Dak., 1941-1945; Unityville, So. Dak., 1945-1947; Beulah, No. Dak., 1947 —
Beulah, No. Dak.

William Gordon Trow, born Curlew, Iowa, June 29, 1921; Northwestern Theological Seminary, 1940-1944; ordained Jeffers, Minnesota, July 19, 1944; pastor, Jeffers Church, Jeffers, Minnesota, 1944 —
Jeffers, Minnesota

M. Vanderbeck, born January 27, 1895, Bedum, Groninging, Netherlands; ordained Sept. 5, 1927; missionary to the Indians, 1913-1918; religious work director, gov't schools, 1918-1924; evangelistic work, 1924-1928; First Baptist Church, Mauston, Wis., 1928-1929; Calvary Church, La Crosse, Wis., 1929-1934; evangelistic work, 1934-1938; Seventh St. Church, La Crosse, Wis., 1938 —
721 Ferry St., La Crosse, Wisconsin

Frank Veninga, born June 8, 1913, Ost-friesland, Germany; Rochester Seminary, 1936-1941; Milwaukee State Teachers College, 1943-1944; Bradley University, 1946-1947; ordained Evergreen Church, Brooklyn, N. Y., May 27, 1941; pastor, Bethany Church, Milwaukee, Wis., 1941-1945; State Park Church, Peoria, Ill., 1945 —
306 Gilbert Ave., Peoria, Illinois.

Arthur A. Voigt, born Germany, Nov. 3, 1881; president, South Dakota Y. P. and S. S. Workers' Union, 1921-1931; president, Council of Christian Ed., Bon Homme County, South Dakota, 1920-1935; South Dakota State Legislature, six years; ordained Nov. 19, 1947, Mt. Sterling, Mo.; pastor, Pin Oak Creek Church, Mt. Sterling, Mo., 1947 —.

Mt. Sterling, Missouri.

Emil Peter Wahl, born June 18, 1892, Emery, So. Dak.; Rochester Seminary, 1914-1917 and 1920-1922; ordained Hilda, Alberta, Can., March 18, 1918; pastor, Hilda, Alberta, Can., 1917-1920; First Church, Leduc, Alta., Can., 1922-1927; immigration secretary, 1927-1928; pastor, Trochu and Knee Hill Church, Olds, Alta., 1928-1933; Immanuel Church, Portland, Oregon, 1933-1937; director of Bible School work, Northern Conference, 1937-1939; pastor, Central Church, Edmonton, Alta., 1940-1943; president, Christian Training Institute, Edmonton, Alta., 1939 —.

10826—78. Ave., Edmonton, Alta., Can.

John Wahl, born Yugoslavia; Baptist Seminary, Hamburg, Germany, 1923-1927; Rochester Seminary, 1947; ordained 1929; Vel. Kikinda, Yugoslavia; pastor, Vel. Kikinda, Yugoslavia, 1927-1935; Zemun, Yugoslavia, 1935-1944; Esk and Emmanuel Church of Jansen, Sask., Canada, 1947 —.

Esk, Sask., Canada.

John William Walkup, born August 17, 1910, Chicago, Illinois; Moody Bible Institute, 1930-1934; Northwestern Theological Seminary, 1944-1945; ordained Victor, Iowa, Sept. 15, 1939; pastor, Victor, Iowa, 1938-1940; Grace Church, Sheffield, Iowa, 1940-1944; Daytons Bluff Church, St. Paul, Minn., 1944 —.

590 Mendota St., St. Paul 6, Minn.

Helmuth John Waltereit, born Berlin, Germany, June 5, 1913; Rochester Seminary, 1934-1939; ordained Camrose, Alta., Can., July 1, 1939; pastor, Bethany Church, Camrose, Alta., Can., 1939-1941; Fenwood, Sask., Can., 1942-1945; Lehr, No. Dak., 1945 —.

Lehr, North Dakota

Ewald Michael Wegner, student at the Winkler Bible Institute, 1929-1930; Winnipeg Bible College, 1930-1933; Rochester Seminary, 1936-1940; ordained Southey, Sask., Can., June 23, 1940; pastor, Nokomis, Sask., Can., 1940-1942; Springside and Ebenezer West, Sask., 1942-1945; Carbon, Alta., Canada, 1945 —.

Box 284, Carbon, Alberta Canada

Lawrence Emil Wegner, born Gladwin, Michigan, July 21, 1920; Northern Baptist Seminary, 1939-1944; ordained Manitowoc, Wisconsin, May 15, 1944; pastor, First Church, Manitowoc, Wisconsin, 1943-1946; Immanuel Church, Wausau, Wis., 1946 —.

1212 Sixth St., Wausau, Wisconsin.

Alfred Weisser, born Camrose, Alberta, Canada, March 29, 1906; Rochester Seminary, 1926-1933; ordained Stafford,

OMISSIONS

Sketches of the following ministers do not appear. The churches which they serve and their addresses follow.

Louis H. Broeker — First Baptist Church of St. Joseph, Michigan.

910 Broad St., St. Joseph, Mich.

William Hoover — Clay St. Baptist Church of Benton Harbor, Mich.

822 Pavone St., Benton Harbor, Mich.

Otto Patzia — Connors Ave. Baptist Church of Detroit, Mich.

10911 Longview Ave., Detroit 5, Mich.

J. P. Schultz — Baptist Church of Olds, Alta., Canada.

Olds, Alta., Canada.

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Kansas, Oct. 19, 1933; pastor, Calvary Church, Stafford, Kansas, 1933-1941; Calvary Church, Carrington, No. Dak., 1941-1946; Central Church, New Haven, Conn., 1946 —.

12 Broad St., New Haven 11, Conn.

Arthur Richard Weisser, born Camrose, Alberta, Can., June 21, 1904; Rochester Seminary, 1934-1939; ordained Bethany Church, Camrose, Alberta, Can., July 1, 1939; pastor, Edenwold, Sask., Canada, 1939-1944; Wishek, No. Dak., 1945 —.

Box 539, Wishek, North Dakota

Carl Reuben Weisser, born Camrose, Alberta, Can., October 24, 1911; Rochester Seminary, 1937-1942; ordained Arnprior, Ontario, Can., at convention, July 5, 1942; pastor, First Baptist and Calvary Baptist Churches, Killaloe, Ontario, Can., 1942 —.

Killaloe, Ontario, Canada

North E. West, born July 7, 1910, Lapeer County, Michigan; Battle Creek College, 1936-1938; Northern Baptist Seminary, 1931-1934, 1941-1942, 1945-; University of Chicago, 1946-1947; ordained April 14, 1939, Battle Creek, Mich.; pastor, Lakeview Church, Battle Creek, Mich., 1935-1940; First Church, Minot, N. Dak., 1940-1942; Chaplain, U. S. Army, 1942-1945; Immanuel Church, Kenosha, Wis., 1946 —.

2818—64th St., Kenosha, Wis.

Peter J. Wiens, born Rushlake, Sask., March 30, 1914; Northwestern Bible School and Seminary, Minneapolis,

Minn., (5 yrs.); ordained Minneapolis, Minn., Aug. 20, 1942; pastor, Community Church, Minneapolis, Minn., 1940-1943; Webb, Iowa, 1943-1945; Chancellor, South Dakota, 1945 —.

Chancellor, South Dakota.

Hans J. Wilcke, born Berlin, Germany, May 19, 1917; Otachita College, 1936-1937; Cleveland College, 1937; Rochester Seminary, 1937-1942; ordained Olds, Alberta, Can., June 21, 1942; pastor, Olds, Alta., Can., 1942-1944; Linton, No. Dak., 1944 —.

P. O. Box 141, Linton, North Dakota

David Wipf, born Feb. 23, 1897, Bridgewater, So. Dak.; Freeman Jr. College, 1925-1926; Tabor College, Hillsboro, Kansas, 1926-1927; High School Principal, Vilas, So. Dak., 1928-1930; Instructor, Freeman Jr. College, 1930-1939; Head of Bible Department, Freeman Jr. College, 1937-1939; Private Business, Freeman, S. Dak., 1940-1942; Superintendent, High School, Dolton, So. Dak., 1943-44; Principal, High School, Bridgewater, So. Dak., 1944-1945; Superintendent, High School, Emery, So. Dak., 1945-1947; ordained, Krimmer Mennonite Brethren Conference, Bridgewater, So. Dak., Oct. 9, 1932; accepted into Baptist Fellowship, April, 1947; pastor, Emery Baptist Church, Emery, So. Dak., June 1, 1947 —.

Emery, South Dakota.

John Wobig, born McCook Co., So. Dak., Sept. 5, 1901; Rochester Seminary, 1924-1931; ordained Wausau, Wis., Aug. 19, 1931; pastor, Immanuel Church, Wausau, Wis., 1931-1936; Riverview Church, St. Paul, Minn., 1936-1946; Trinity Church, Portland, Oregon, 1946 —.

1847 S. E. 56th Ave., Portland 15, Ore.

Emanuel Wolff, born Java, So. Dak., June 30, 1905; Rochester Seminary, 1926-1933; ordained Bethlehem, Pa., Aug. 9, 1933; pastor, First Church, Bethlehem, Pa., 1933-1938; Daytons Bluff Church, St. Paul, Minn., 1938-1943; White Avenue Church, Cleveland, Ohio, 1943-1947; Salt Creek Church near Dallas, Ore., 1947 —.

R. F. D., Dallas, Oregon.

Frank H. Woyke, born Grieshenow, Russia, January 18, 1905; University of Minnesota, 1927-1928; Rochester Seminary, 1928-1932; Wesleyan University, (Conn.) 1932-1933; Hartford Seminary, 1933-1934; Marburg University, (Germany) 1934-1935; Yale Divinity School, 1935-1936, 1939-1940; ordained Meriden, Conn., Sept. 30, 1932; pastor, Liberty St. Church, Meriden, Conn., 1932-1936; professor at the North American Baptist Seminary, 1936-1943; chaplain U. S. Army, 1943-1946; executive secretary, General Conference, 1946 —.

7308 Madison St., Forest Park, Ill.

Rudolph Woyke, born Windom, Minnesota, March 8, 1910; Northwestern Bible School, 1933-1936; Rochester Seminary, 1936-1939; Northwestern College, Watertown, Wis., 1942-1945; ordained Washburn, No. Dak., July 18, 1939; pastor, Washburn, No. Dak., 1939-1942; First Baptist, Watertown, Wis., 1942 —.

302 So. Church St., Watertown, Wis.



Missionaries George Henderson (Right) and Edwin Michelson With His Son (Left) on the Handcar Pushed by Cameroons Natives Over the Small Gage Railroad Tracks Through an African Plantation

James R. Wyatt, born Sept. 17, 1904, Waco, Texas; Baylor University, Waco, Texas, 1925-1926, 1938-1942; ordained Waco, Texas, Sept. 8, 1926; pastor, Oak Grove, Texas, 1926-1927; Lakeview, Texas, 1930-1935; McGregor, Texas, 1935-1936; Spring St. Church, Waco, Texas, 1936-1942; U. S. Army Chaplain, 1942-1946; Cottonwood Church near Lorena, Texas, 1946 —.

Rt. 2, Lorena, Texas.

Charles Leonard Young, born Tyler, Texas, April 6, 1898; Georgetown Baptist College, Georgetown, Ky., 1918, 1923-1925; Northwestern State Teachers' College, Alva, Okla., 1920-1921; Moody Bible Institute, Chicago, Ill., 1928-1930; Southern Baptist Seminary, Louisville, Ky., 1936; ordained Robards, Ky., Jan. 19, 1936; missionary in Costa Rica, 1930-1935; home missionary, Rock House, Ky., 1936; pastor, McVeigh, Ky., 1936-1939; missionary, Laredo, Texas, 1939-1940; pastor (Mexican Baptist Church), Sonora, Texas, 1941; missionary among Mexicans, Santa Ana, Calif., 1942; Wycliffe Bible Translators, Mexico, 1943; Child Evangelism, Texas, 1944; pastor, New Braunfels, Texas, 1945-1946; missionary among Spanish-Americans, Saguache, Colo., 1946 —.

Box 9, Saguache, Colorado

Robert Hugo Zepik, born Nokomis, Sask., Can., Sept. 29, 1909; Rochester Seminary, 1936-1941; ordained Startup, Wash., Oct. 1, 1941; pastor, Startup, Wash., 1941-1945; Rosenfeld and Golden Prairie Churches, Golden Prairie, Sask., Canada, 1945-1946; Trochu, Alta., Canada, 1946 —.

Trochu, Alta., Canada.

Ben Zimmerman, born Lehr, No. Dak., March 20, 1918; State Normal and Industrial School, Ellendale, No. Dak., 1935-1938; Rochester Seminary, 1941-1944; Carleton College, Northfield, Minn., 1946—; ordained, Wishek, No. Dak., June 22, 1944; pastor, Randolph Baptist Church, Randolph, Minnesota, 1944 —.

Randolph, Minnesota

David Zimmerman, born Friedenstal, Russia, Jan. 5, 1903; Rochester Seminary, 1923-1930; ordained Lyndock Church, Wolfe, Ontario, Can., June 15, 1930; pastor, First Church, Arnprior, Ont., 1930-1933; Union Church, Arnold, Pa., 1933-1936; First Church, Saltsburg, Pa., 1942-1944; Immanuel Church, Kyle, Texas, 1944 —.

Kyle, Texas

Gideon K. Zimmerman, born Lehr, No. Dak., Aug. 18, 1920; Rochester Seminary, 1938-1943; ordained Wishek, No. Dak., May 23, 1943; student assistant

pastor, Bethel Church, Detroit, Michigan, summer 1941; Beaver Church, Michigan 1943-1947; Grace Church, Grand Forks, No. Dak., 1947 —.

1209 Fifth Avenue, North, Grand Forks, North Dakota.

George William Zinz, Jr., born Ellwood City, Pa., Sept. 3, 1911; Moody Bible Institute, 1936; Huntington College, 1938; Rochester Seminary, 1940; ordained Erie, Pa., May 23, 1940; pastor, Central Church, Erie, Pa., 1940-1943; U. S. Army Chaplain's Corps, (on leave of absence from church), 1943-1946; pastor, Central Church, Erie, Pa., 1946-1947; Immanuel Church, Milwaukee, Wisconsin, 1947 —.

2474 W. Cypress St., Milwaukee 6, Wis.

George W. Zinz, Sr., born Transylvania, Hungary, Aug. 15, 1888; Rochester Seminary, 1913-1917; ordained New Castle, Pa., May 24, 1917; pastor, Munson, Pa., 1917-1920; New Castle, Pa., 1921-1928; Akron, Ohio, 1928-1931; Neustadt, Ont., Can., 1931-1940; Forest Church, Winburne, Pa., 1940 —.

Winburne, Pa.

Paul Ferdinand Zoschke, born Benton Harbor, Mich., Nov. 25, 1900; Rochester Seminary, 1920-1926; ordained Dayton, Ohio, Dec. 9, 1926; pastor, Fourth St. Church, Dayton, Ohio, 1926-1929; Grace Church, Racine, Wis., 1929-1935; Elgin, Iowa, 1935 —.

5515 White Ave., Cleveland, Ohio.



The Cross

By MR. ROLAND E. ROSS
of River Forest, Illinois

(Mr. Ross is the Comptroller of the North American Baptist
Headquarters at Forest Park, Illinois)

At a distance I see a tall thin spire,
Which must rise from a chapel below.
And the cross that graces its very tip
Is my constant guide toward the way I go.

Over hill and through vale I wend my way,
Which at times is smooth, though more often rough.
And when I would falter as I weary grow
I look at the cross and gain strength enough —

To continue my journey toward the goal beyond —
To travel for Him of whom I am fond —
To follow the way which He has shown,
And not complain, or with travel pains groan.

For I know that when to the goal I come,
My long journey is ended, and I'll be at home;
With loved ones who have long since been there,
And our Heavenly home together we'll share.

But best of all, my Master I'll see,
Jesus, who served man in Galilee.
His glory with God I shall then behold,
And see the great wonders that His book has told.

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Denominational Statistics 1947

Conferences	Churches	Baptisms	Memb.
Atlantic	25	130	4208
Central	28	243	6975
Dakota	53	189	6515
Eastern	13	84	2432
Northern	50	119	5324
Northwestern	37	148	5726
Pacific	24	201	5116
Southern	13	49	1181
Southwestern	22	101	2646
Total	265	1264	40123
Local Church Contributions			\$1,164,587.53
Missionary Contributions			721,265.88
Total Contributions			\$1,885,853.41
Per Member			\$47.00

Pastors on our lists	321
Pastors in active service	200
Missionaries in foreign fields	40
(Cameroons, China, Balkan Lands)	
Number of Sunday Schools	285
Sunday School Scholars	31,590
Sunday School Teachers	3,344
Number of Young People's Societies	207
Membership of Young People's Soc.	6,978
Number of Woman's Missionary Soc.	238
Membership of Woman's Societies	6,970

Conferences, 1948

Atlantic — Open
Central — June 24-27, Benton Harbor, Mich.
Dakota — Third Week of June, Avon, South
Dakota.
Eastern — Bethel Church, Buffalo, N. Y.
Northern — Open
Northwestern — Open.
Pacific — Immanuel Church, Portland, Ore.
Southern — Open.
Southwestern — La Salle, Colorado.

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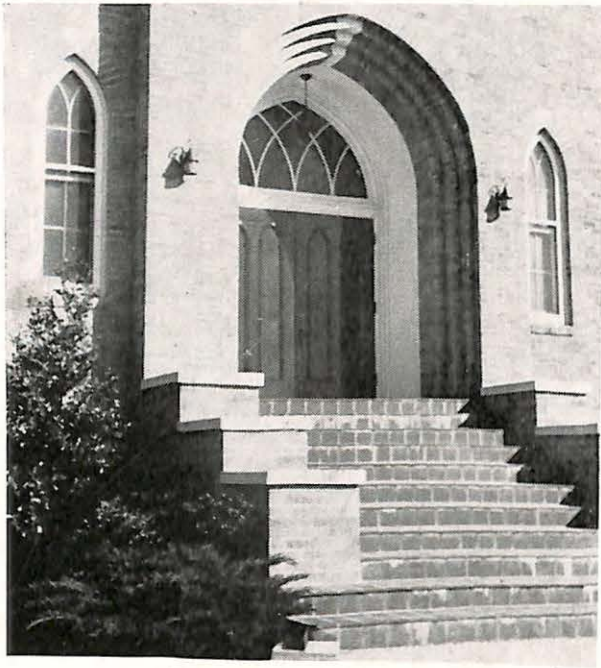
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