





—Eva Luoma

Denominational Calendar for 1950

- January 1 (Sunday) — New Year's Day.
- January 1-6 — Week of Prayer. Devotional Material for the Week's Observance Prepared by Rev. Robert Hess of Bethlehem, Pa.
- January 29-February 5 — National Union Youth Week. "Youth Week" sponsored by the Commissioned Baptist Youth and Sunday School Union with program material to be made available by Rev. J. C. Gunst, general secretary. Topic: "God Designs — Youth Builds."
- February 24 (Friday) — Worldwide Day of Prayer. Program Material to Be Prepared by the National Woman's Missionary Union.
- March 12 (Sunday) — Bible Day. Program Material Prepared by the Publication Society. Offerings for Bible Colportage Work.
- April 2 (Sunday) — Palm Sunday.
- April 5 (Wednesday) — Commencement Exercises of the Christian Training Institute, Edmonton, Alberta, Canada.
- April 7 (Friday) — Good Friday.
- April 9 (Sunday) — Easter Sunday. The Easter Offering Will Be Received by Our Churches from Palm Sunday to Easter Sunday for Our Denominational Enterprise.
- April 24-28 — Sessions of the General Council and General Missionary Committee at Forest Park, Ill.
- May 14 (Sunday) — Mother's Day.
- May 21 (Sunday) — Commencement Sunday North American Baptist Seminary, Sioux Falls, So. Dak.
- May 28 (Sunday) — Pentecost Sunday.
- June 11 (Sunday) — Children's Day. Program Material Prepared by the General Missionary Society. Offerings for the Chapel Building Fund.
- July 22-27 — Baptist World Congress at Cleveland, Ohio.
- July 31-August 6 — Laymen's Retreat, Northern Baptist Assembly, Green Lake, Wis.
- October 15 (Sunday) Tentative Date — Harvest and Mission Festival. Program Material Prepared by the General Missionary Society. Offerings for Foreign Missions.
- October 29 — Publication Sunday. Announcements to Be Prepared by the Publication Society.
- November 19-26 — Thanksgiving and Sacrifice Week. Offerings for the Denominational Enterprise.
- November 23 (Thursday) — Thanksgiving Day.
- December 10 (Sunday) — Universal Bible Sunday.
- December 25 (Monday) — Christmas Day.

Easter Dates for Ten Years

March 25, 1951	April 5, 1953	April 10, 1955	April 21, 1957	March 29, 1959
April 13, 1952	April 18, 1954	April 1, 1956	April 6, 1958	April 17, 1960

1950 ANNUAL

VOLUME FIVE

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—Photo by Eva Luoma

God's Care

Not a brooklet floweth onward to the sea,
Not a sunbeam gloweth on its bosom free,
Not a seed unfoldeth to the glorious air,
But our Father holdeth it within his care.

Not a floweret fadeth, not a star grows dim,
Not a cloud o'ershadoweth, but 'tis marked by him.
Dream not that thy gladness God doth fail to see;
Think not in thy sadness he forgetteth thee.

Not a tie is broken, not a hope laid low,
Not a farewell spoken, but our God doth know.
Every hair is numbered, every tear is weighed
In the changeless balance wisest Love has made.

Power eternal resteth in his changeless hand;
Love immortal hasteth swift at his command,
Faith can firmly trust him in the darkest hour,
For the keys she holdeth to his love and power.



—Photo by Malak, Ottawa

The Editor's First Word

— ❖ —

Toward the Sun!

evitable consequences for good or ill. It is the Christian's conviction that a life is blessed only as it is committed into the hands of the Lord Jesus Christ for him to redeem it, to transform it and to reclaim it for eternity. Such a life is constantly centered in Christ, the Son of the living God, the Light of the world!

Keep your face toward the sun! There is nothing else that the sunflower can do. It is the most natural thing imaginable for the sunflower to keep turning with the sun. God has made the sunflower that way. In like manner, God wants us to walk in the light of his truth and to keep his commandments. We must feel the spiritual pull of the Son of God, even as the flower knows the pull of the sun or the ocean the pull of the moon.

Jeremiah, the prophet, challenged his people with this truth. His heart was sad because Israel had not felt the spiritual pull of God upon their lives. "Yea, the stork in the heavens knoweth her appointed times; and the turtledove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah" (Jeremiah 8:7). To know and to do the will of God as well as to keep all of his commandments should be the most natural thing for the Christian. It ought to be his second nature, implanted into his soul by the grace of God.

All of this involves the care of your soul. Every moment of the sunflower's existence is devoted to basking in the warmth of this sunlight. There is a significant relationship between the two — the sun, that orbed continent of fire — and the sunflower, growing confidently on a Kansas field. The famous words of Galileo aptly illustrate this: "I have noticed that the sun which holds the whirling stars, planets, and worlds in place in the universe, also has time to ripen a bunch of grapes on the vines of Italy." The two have been made for each other in God's creative economy.

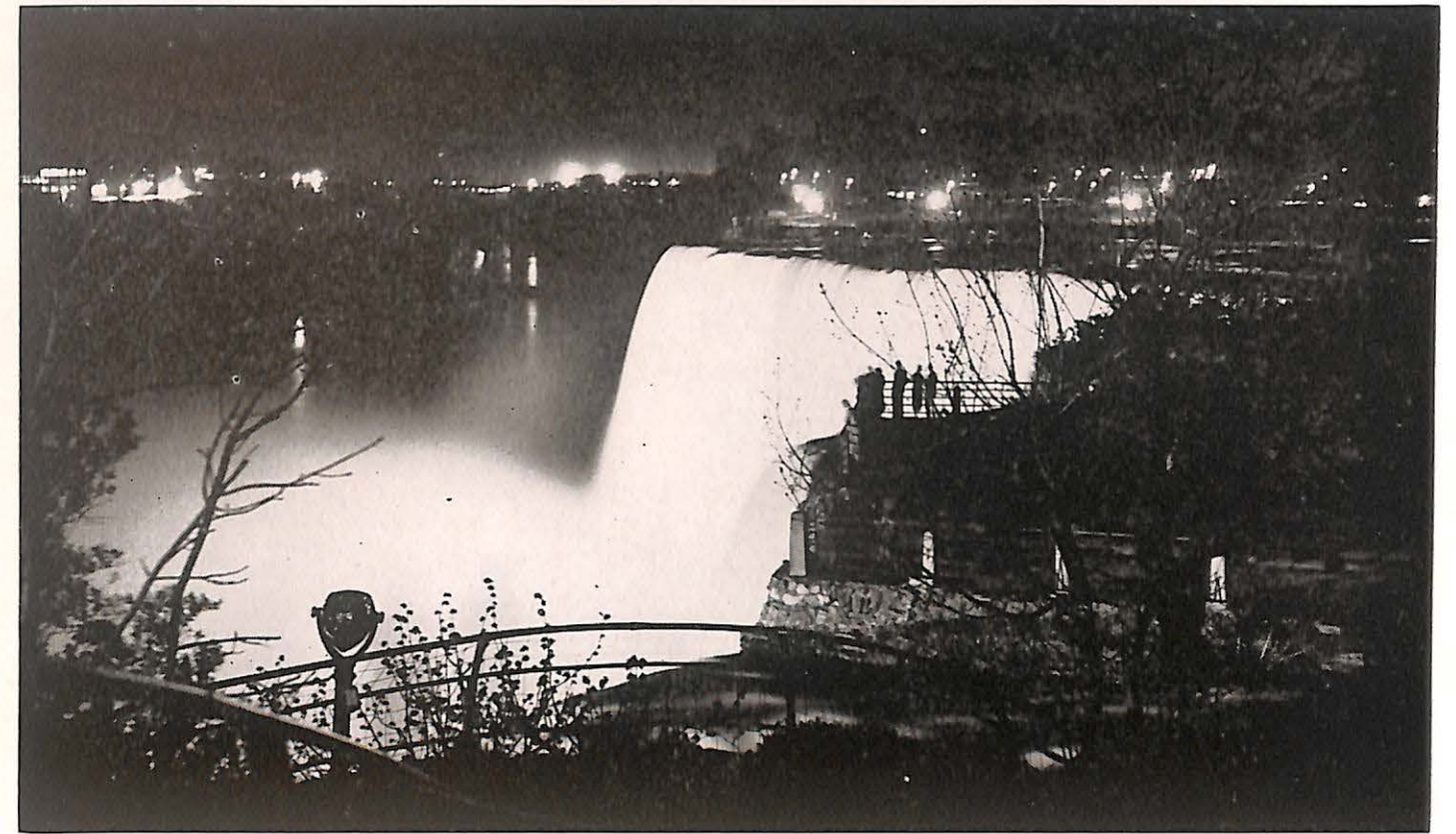
How much more should we, then, be concerned about the care of our souls! We should walk as children of light. We should bear witness to that Light. We should become full-orbed Christians in strength and beauty, even as the sunflower, by keeping our lives ever turned toward the Son, the Light of life, the Lord Jesus Christ!

LOOK for the silver lining! Keep your face toward the sun! Walk in the glory of the sunlight! That's the message of the sunflower as it keeps its golden face turning with the sun to catch every bit of its warmth and to reflect its heavenly splendor. It's no wonder that this flower of the field has been named "the sunflower," for it lives intimately with "the fairest of lights above, whose beams adorn the spheres, and which moves with unwearied swiftness, to form the circle of your years" (Watts).

Keep your face toward the sun! The constancy of your spiritual outlook will determine the brightness of your life. We are admonished by Scripture to look unto Jesus, the author and finisher of our faith. We shall be in the center of God's will and enjoy the fulness of his blessings only as the direction of our outlook is right and as we maintain that right relationship with him.

"Keep your eyes upon Jesus,
Look full in his wonderful face,
And the things of the world will grow strangely dim
In the light of his wonderful grace."

The outlook of the soul is all important. The choices we make shape our destiny. The direction of our walk determines our environment. The things we seek for ourselves have their own in-



—Photo by Ewing Galloway

My Guide in the Year of Our Lord 1950

By GERTRUDE R. DUGAN

— ❖ —

The open door of another year
I've entered by grace divine;
No ills I fear and no foes I dread,
For a wonderful Guide is mine.
Through joy or chastening though he lead,
In tears though my race be run,
Whate'er my lot, this my prayer shall be,
"Not mine, but thy will be done."

I walk by faith in my heav'nly Guide,
With fearless, unflinching tread,
Assured that he, who appoints my days,
Will daily provide my bread.
He'll send more grace should afflictions come,
And a staff for the pathway steep,
While o'er me ever by night and day
My Father his watch will keep.

With perfect trust in his love and care,
I'll walk to my journey's end;
And day by day he will strength renew,
And peace to my heart will send.

O blessed Guide, walking all unseen,
Yet close to my side always,
Do thou, who guidest my steps aright,
Lead on to eternal day!

JANUARY · 1950

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Miss Berneice Westerman of Sioux Falls, South Dakota, One of Our 28 Missionaries Now Serving Under Appointment in the British Cameroons, West Africa

Two New Missionaries for Africa

Berneice Westerman, a member of the Northside Baptist Church of Sioux Falls, South Dakota, is a graduate of the Baptist Missionary Training School of Chicago, Ill. She is being supported by the Baptist Church of Chancellor, So. Dak., of which she was formerly a member.

Myrtle Weeldreyer served as a missionary-nurse on the Spanish-American Mission Field of Colorado several summers ago. She is a member of the Baptist Church of Emery, So. Dak., which along with the Emery Baptist Sunday School is supporting her.

FEBRUARY · 1950

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Miss Myrtle Weeldreyer of Emery, South Dakota Who Left for Africa at the Close of 1949 as One of Our Cameroons Missionaries in British West Africa

Christ Alone

The world, I thought, belonged to me — —
 Goods, gold, and people, land and sea — —
 Where'er I walked beneath God's sky,
 In those old days, my word was "I."

Years passed: there flashed my pathway near
 The fragment of a vision dear;
 My former word no more sufficed,
 And what I said was — "I and Christ."

But, O, the more I looked on him
 His glory grew, while mine grew dim;
 I shrank so small, he towered so high,
 All I dared say was — "Christ and I."

Years more the vision held its place
 And looked me steadily in the face;
 I speak now in a humbler tone,
 And what I say is — "Christ alone."

—Selected



Palm Trees of Florida Bending to the Wind as They Are Silhouetted Against Ocean and Sky! —Ewing Galloway Photo

God Is In Every Tomorrow

By LAURA A. BARTER SNOW

God is in every tomorrow,
 Therefore I live for today,
 Certain of finding at sunrise,
 Guidance and strength for the way,
 Power for each moment of weakness,
 Hope for each moment of pain,
 Comfort for every sorrow,
 Sunshine and joy after rain.

God is in every tomorrow,
 Planning for you and for me;
 E'en in the dark will I follow,
 Trust where my eyes cannot see;
 Stilled by his promise of blessing,
 Soothed by the touch of his hand,
 Confident in his protection,
 Knowing my life-path is planned.

God is in every tomorrow,
 Life with its changes may come;
 He is behind and before me,
 While in the distance shines home!
 Home—where no thought of tomorrow
 Ever can shadow my brow;
 Home—in the presence of Jesus
 Through all eternity—now!

MARCH · 1950

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APRIL · 1950

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—Photo by Malak, Ottawa
Springtime Has Come and Tulips Are Abloom in an Enthralling Setting in Ottawa, Ontario, the Capital City of Canada

New Every Morning

By ANNIE JOHNSON FLINT

God's faithfulness fails not, it meets each new day
With guidance for every new step of the way.
New grace for new trials, new trust for old fears,
New patience for bearing the wrongs of the years;

New strength for new burdens, new courage for old,
New faith for whatever the day may unfold;
As fresh for each need as the dew on the sod,
Oh, new every morning the mercies of God!

MAY · 1950

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JUNE · 1950

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Life's Story

By FRANCES RIDLEY HAVERGAL

Our yet unfinished story
Is tending all to this:
To God the greatest glory,
To us the greatest bliss.

If all things work together
For ends so grand and blest,
What need to wonder whether
Each in itself is best!

Our plans may be disjointed,
But we may calmly rest;
What God has once appointed,
Is better than our best.

We cannot see before us,
But our all-seeing Friend
Is always watching o'er us,
And knows the very end.

What though we seem to stumble?
He will not let us fall;
And learning to be humble
Is not lost time at all.

What thought we fondly reckoned
A smoother way to go
Than where his hand hath beckoned?
It will be better so.

And when amid our blindness
His disappointments fall,
We trust his loving-kindness
Whose wisdom sends them all.

The discord that involveth
Some startling change of key,
The Master's hand revolveth
In richest harmony.

Then tremble not, and shrink not,
When disappointment nears;
Be trustful still, and think not
To realize all fears..

While we are meekly kneeling
We shall behold her rise,
Our Father's love revealing,
An angel in disguise.



—Eva Luoma Photo

JULY · 1950

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—Photo by Herman Siemund
 The Spotlight Is Thrown on Our Home Missionaries, Mr. and Mrs. Reinhard Neuman and Rev. and Mrs. C. L. Young, in the Dramatic Presentation, "The Light Will Triumph," at the Opening Session of the General Conference Held in August 1949 at Sioux Falls, South Dakota

Saved to Serve

Is thy cruse of comfort failing?
 Rise and share it with another,
 And through all the years of famine
 It shall serve thee and thy brother.

Love divine will fill thy storehouse
 Or thy handful still renew;
 Scanty fare for one will often
 Make a royal feast for two.

For the heart grows rich in giving —
 All its wealth is living gain;
 Seeds which mildew in the garner
 Scattered fill with gold the plain.

Is thy burden hard and heavy?
 Do thy steps drag wearily?
 Help to bear thy brother's burden;
 God will bear both it and thee.

Numb and weary on the mountains,
 Wouldst thou sleep amidst the snow?
 Chafe that frozen form beside thee,
 And together both shall glow.

AUGUST · 1950

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He Goes Before You

By ANNIE JOHNSON FLINT

He goes before you, O my heart!
 Fear not to follow where he leads;
 He knows the strength each task
 demands,
 He knows the grace each trial needs.
 He's just a little farther on
 Along the dark and lonely way,
 His bleeding footprints you may trace,
 He goes before you all the day.

He goes before you, O my heart!
 Through deepest depth, o'er highest
 height;
 He knows where lurks the ambushed
 foe
 And what the battles you must fight;
 He sees the pitfalls you will meet,
 The place where you will faint or fall;
 The weariness, the pain, the tears,
 He goes before, he knows it all.

He goes before you, O my heart!
 He does not ask that you shall bear
 A single pang he has not borne,
 A single grief he does not share;
 He beckons on through toil and woe,
 Through storm or calm or tempest
 blast.
 And you shall see him as he said,
 For he shall lead you home at last.

He goes before you, O my heart!
 Still follow on through gain or loss,
 And for the joy that's set before,
 Despise the shame, endure the cross.
 The path your falt'ring steps must
 take
 Is one his nail-pierced feet have trod;
 Through Garden, Mount and riven
 Tomb
 He goes before you up to God.



—Eva Luoma Photo
 The Harvest Awaits the Conqueror of the Soil!

SEPTEMBER · 1950

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OCTOBER · 1950

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The Star in the East

By EDNA W. GIESEKE
of Trenton, Illinois



In my very early childhood
I heard a story old,
Of Wise Men who traveled many miles
With myrrh, frankincense and gold.
They sought for a King 'twas
rumored —
These Wise Men from afar,
As by day and night they journeyed
Led by a brilliant star.

Over mountain, plain, and valley,
Their travels never ceased,
Until they came to Bethlehem
Following that Star in the East.
There in the lowliest cottage,
Bedded on straw and hay,
With rosy cheeks and tiny hands
A dear little baby lay.

The King? — They gave him their
homage,
Their frankincense, myrrh and gold;
Then traveled home by another
route —
Those Wise Men of the story old!
Years passed, each with its burdens,
And the babe grown to man's estate,
Went teaching, and preaching, and
healing,
To the lowly as well as to great.

Then in the garden they found him,
And they nailed to the cruel tree
Him to whom the star in its beauty
Had led the Wise Men three.
Three days in a new tomb he rested,
Bound by chains of law, increased,
Then he came forth — Our Lord
Immanuel —
To honor the star in the east.

(Continued on Page 61)



—Photo by Malak, Ottawa
The Peace Tower on Canada's Parliament Buildings as Seen Through the Branches That
Are Heavily Laden With a Mid-winter Snow

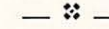
NOVEMBER · 1950

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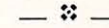
DECEMBER · 1950

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Thy Will Be Done on Earth!



On August 8, 1934 Dr. Herman von Berge preached the Congress Sermon at the 5th Baptist World Congress Held in the Tagungshalle of Berlin, Germany on the above theme and text. The following article is a revision of that same Congress sermon in the light of deepening spiritual convictions and developing world conditions



By Dr. HERMAN VON BERGE of Dayton, Ohio

THE LORD'S PRAYER is world-wide in its horizon. We realize that especially in the petition which is the theme for our meditation. None of us can pray it and think only of his homeland. It is all-inclusive in its concern for human welfare, both material and spiritual.

The petition which precedes it and with which it is inseparably linked is: "Thy kingdom come!" God's kingdom can come only when God's will is done on earth. It is linked up just as inseparably with the petition which follows it: "Give us this day our daily bread!" That petition con-

cerns itself with our temporal and material welfare. But we shall not have our daily bread, in the larger sense of that prayer, unless God's will is done on earth.

The prayer for our daily bread is no longer a prayer for rain and sunshine in due season so that crops may grow. The great mass of our people are not rural but they live in cities. For them the prayer becomes one for a job, for a decent wage, for a social order that makes for security and justice, for peace among the nations. All that will be when God's will is done on earth, and only then.

What a remarkable change has

come about in our world within the last fifty or sixty years. Before that time, all kinds of separating walls surrounded us, separating us geographically, nationally, racially and otherwise into all kinds of groups, with little or no contact and cooperation between them. But in the course of recent years these separating walls have crumbled down little by little. The coming of the telegraph, the telephone, the radio, the new means of speedy transportation over land and sea, especially by airplane, all these and many other developments have brought this about. Distances no longer mean anything. We have all

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"The Book of All Nations," a Poster of the American Bible Society for Universal Bible Sunday

**THE 5th BAPTIST WORLD ALLIANCE, BERLIN, GERMANY,
AUGUST 4-10, 1934**

Imagine a vast hall covering acres of ground, a dome of glass and steel, a balcony running the full length of the hall! Then imagine these acres of flooring filled with a reverent throng; thousands upon thousands of Baptists assembled from all parts of the world; a platform filled with Baptist leaders drawn from all nations.

The speakers platform is two hundred feet from the wall. Behind it are tiers of raised seats accomodating a massed choir of 800 voices. In the center is an organ. On the rear wall is a great design. The figures of Oncken, Spurgeon and Carey stand at the foot of a black cross, draped with a sepulcher cloth. Over the cross rays of light and a descending dove symbolize the gift of the Holy Spirit.

On the background are written four quotations. The first two are a bi-lingual quotation of Eph. 4:5-6: "One Lord, one faith, one baptism, one God and Father of all." The languages are German and English. Below is the challenge of Oncken: "Every Baptist a missionary," and the heroic utterances of Carey: "Except great things from God: attempt great things for God." Then you can envision the fifth congress of the Baptist World Alliance.

become neighbors, and we have all become dependent upon one another.

The industrial revolution is especially responsible for that. And when God created this world of ours, he evidently intended that we should be dependent upon one another, for he has distributed the world's natural resources in such a way that no country is self-sufficient unto itself. Some of these resources are found only in one country, others in another land, so that our various needs can be supplied only by all of us lending a helping hand to one another over these borders of separation.

If, for instance, we want to build an automobile, we must go to eighteen other countries for materials which either are not found at all in our land in spite of its great natural resources, or which other countries can produce better. Our bakers must call on twenty-eight other countries for help, our clothing industries on twenty-one others, and so it goes! The recent world wars with their introduction of modern military weapons of aggression and destruction, especially the catastrophic use of the atomic bomb, have more than anything else taught us that ours is now "One World."

THY WILL

Its problems of prosperity and security and peace and happiness must be faced on a world basis by every country, great or small. The psalmist's prayer, "Teach ME to do thy will, for thou art MY God," must become the more inclusive prayer, "Teach US to do thy will, for thou art OUR God," or as the Lord's prayer expresses the same thought, "Thy will be done ON EARTH."

In probably all so-called Christian countries the legislative or parliamentary sessions are officially opened

with prayer. Formally, at least, we look to God for revelation of, and guidance by his will. Actually, however, there is little real concern about it. Our politicians, with only occasional exceptions, are largely if not exclusively guided by the powerful lobbies that represent the munition makers, the oil, the steel, the coal, the liquor and all kinds of other trusts and interests. Our national and international capitalistic tie-ups are governed by the profit motive, not by the will of God.

Let us not limit that only to the capitalistic tie-ups. The protest against the misuse of capitalistic power has in recent years created a parallel concentration of power in the organized labor movement. That, too, if dominated by self-seeking alone, is just as threatening a menace to the welfare of the nation as self-seeking capitalism is, as many recent happenings have amply illustrated. And if all these things happen in so-called Christian countries, what can we expect in those which recognize no God?

The only hope for peace on earth and good will to men, the only hope for the solution of our world problems is that the powers of evil be dethroned, whatever they be, and that the dominating power to guide all nations on earth be the will of God.

Thy will be done! Oh, help us catch the vision
That should be ours when this thy prayer we pray.
Thy will be done on earth as 'tis in heaven;
Oh, hasten, Lord, the coming of that day
When by all tribes and nations
'neath the sun
Thy will is done.

Thy will be done! Not theirs who, as the mighty,
Misuse their power to oppress the weak;
Not theirs who know, alas, but one ambition,
Their selfish ends at every cost to seek.
That peace on earth, good will toward men be won,
Thy will be done.

UNITED CHRISTIANS

The importance of united effort to foster common interests has brought together not only the industrialists and capitalists, on the one hand, and also those of the laboring class, on the other hand. It has also taught Christians all over the world that in union and cooperation there is strength. Recent years have given birth to quite a number of outstanding Christian fellowships and organizations uniting churches denominationally and interdenominationally in common interests and for united action in fostering them.

In our own country a number of Councils of Churches have tied together practically all Protestant denominations to make clear to our country what we as Christians stand for and what we stand against. It is a united effort to be the light of the world and to let that light shine more brightly in the darkness by that Christian union. While these Councils of Churches include only the churches of our own land, a far more important union had its birth when representatives of Christian churches from all over the world came together for that interdenominational congress in Amsterdam, the World Council of Churches. It was a wonderful occasion, and the influence of such a gathering will be felt in all lands, and will be increasingly felt with every new convocation, for important and impressive as it was, this was only the beginning of this world-wide movement.

This is not the only world-wide Christian union. There is still another, in which we as Baptists are especially interested, and that is the Baptist World Alliance, binding together all the Baptist churches of the world. The get-together of that congress in July 1950 in Cleveland, Ohio will be one of the outstanding events in Baptist history, and it offers an opportunity to the people of our land that will be highly appreciated.

What do all these unions mean, and what are their objectives? Those of us who have had the privilege of attending such gatherings will never forget the spiritual blessings which we received there and the joy of Christian fellowship that was theirs at such convocations. Where not only

two or three, but two and three or five and six thousand are gathered in his Name, united in song and worship and prayer, listening to his voice as it is heard through his messengers, and feeling his presence in the very midst of his people, that is an experience that cannot be described.

What a challenge such meetings bring to one when unitedly the tasks of the Christian church are faced. What are some of these tasks? The Board of Christian Social Action of the Evangelical Church presents the following as the tasks of the church in its responsibility for securing an ordered world:

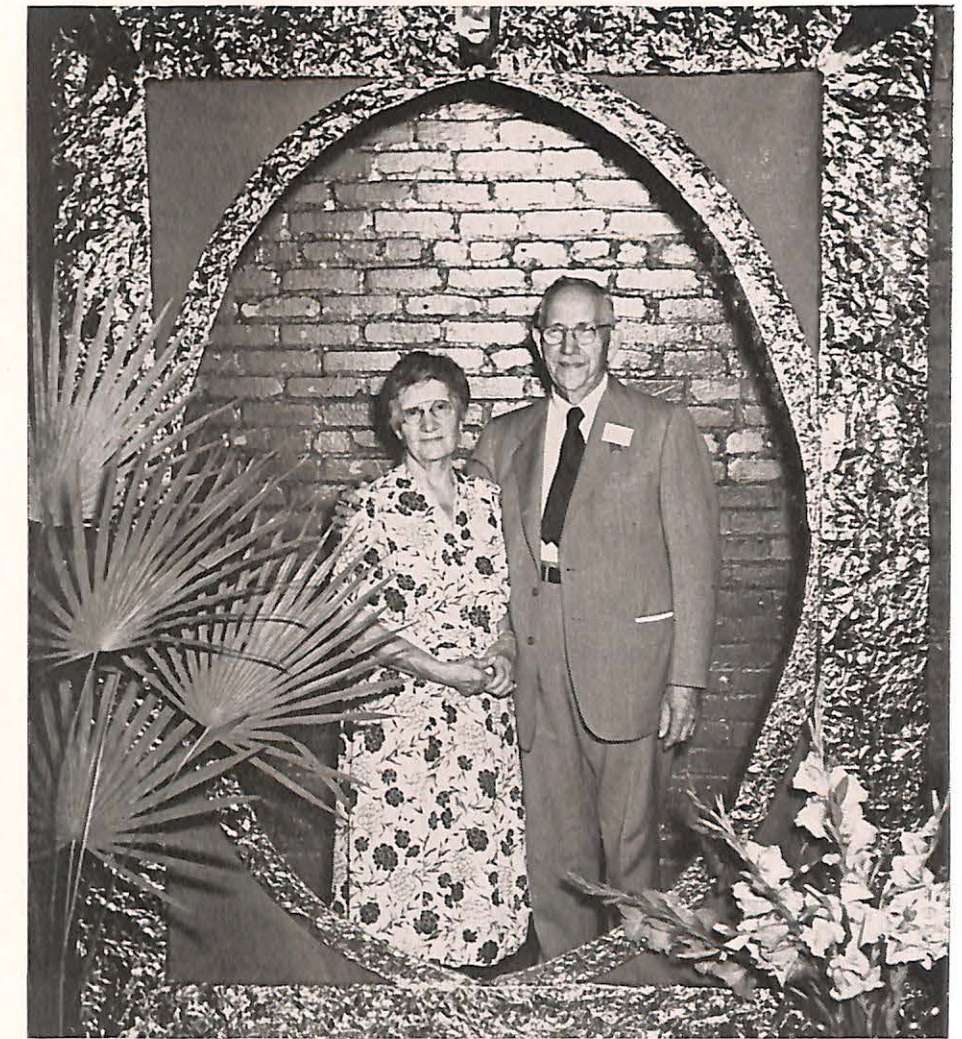
1. To accept the responsibility of shaping public opinion.
2. To teach people the causes of war.
3. To point out the principle that make for lasting peace.
4. To offer a specific program for political action.
5. To inspire people to use their powers of citizenship in order that statesmen will follow this Christian program.

These are all fine and challenging tasks, but the real tasks of the Christian church go far beyond that. We realize that when we see how closely the petition in the Lord's prayer, "Thy will be done," is linked up with the one preceding it: "Thy kingdom come!"

THY KINGDOM COME!

When and how will that come? Not until God's will is done on earth. And God's will can never be really done until it has been written into the hearts of men. That happens only to changed hearts, to hearts that have been opened to God, for him to enter and dwell and reign there. To bring that about is the real task of the Christian church. We must win the world to Christ. For a Christianized social order has as its inevitable prerequisite a regenerated and Christianized humanity. We need to take the business of soul-winning seriously, not only to save them for the world to come, but to win them to a life of obedience to God and his will for the life that now is.

For the first step, after having made people disciples, is to teach them to obey all things whatsoever he has commanded us. Obedience to God's will is the truest mark of a Christian. Such a one is an asset and a blessing to society. A man who is not dominated by these highest considerations but goes his own way is always a threat to peace and the happiness of those about him. That is even more true when entire nations are concerned. One un-Christian nation can block all efforts at peace in the world.



—Photo by Herman Siemund
A Superb Picture, Beautifully Framed, of Dr. and Mrs. Herman von Berge Taken at the General Conference, Sioux Falls, South Dakota in August 1949

And so the challenge to go into ALL the world and make disciples of ALL nations comes to us with a new emphasis. Christian missions mean more to the peace and happiness of the world than all your diplomacies.

The motto of a national Y. M. C. A. convention held in Rochester, N. Y., a little over 50 years ago was: "The World for Christ in This Generation!" What an inspiring motto that was! But alas, the generation has gone by and the dream has not come true. If it had been taken more seriously, not only by the Y. M. C. A. but also by all the Christian churches in the world, how different would be the conditions under which we are living now! No sadder chapters have ever been written into the world's history than those covering the last few decades just behind us. And is it not all due to the fact that the world had not been won to Christ?

But though we must look back with sad and guilty hearts, dare and must we not also look forward with new hope and courage? Our 1949 Gen-

eral Conference rallied around the wonderfully inspiring theme, "The Light Will Triumph!" And triumph it will in spite of all the distressing experiences and failures of the past. The very fact that Christ himself taught us to pray, "Thy kingdom come, thy will be done on earth," is in itself a prophecy, and an assurance that this is what we in faith may look forward to.

We have increasing evidences of that in things that already have come to pass and are constantly happening in all corners of the world. The reports of our missionaries from almost every field speak of the universal hunger for the Gospel. We are facing the Christian challenge of our day with a Christian unity such as the world has never known before. May we all have our full share in that, giving ourselves with new strength and hope and consecrated effort to the evangelization of the world, winning it to Christ, so that God's kingdom will come and his will be done on earth as it is in heaven.

Open the Gates of the Temple

— ❖ —
 The year 1950 marks the 25th anniversary of the homegoing of one of America's greatest Baptist preachers, Dr. Russell H. Conwell, who founded the world-famous Baptist Temple of Philadelphia, Pennsylvania

— ❖ —
 By Dr. W. J. APPEL of Philadelphia, Pa., Assistant Pastor of the Baptist Temple

"THERE'S RUSSELL climbing that tree," said his uncle to a neighbor who together had observed the 10-year-old lad, while tending his father's sheep, struggling to climb a gnarled and broken hemlock tree. He was evidently after an eagle's nest near the top of the fifty-foot tree, which no one would have thought possible to reach unless by shooting down. Neither of the men expected the lad to realize his ambition and were surprised to find after several attempts that he had succeeded in his efforts.

"No one on earth but Russell would have thought of such a thing or ventured to climb for such a prize," the

uncle observed.

Was this prophetic of the many undertakings in the life of Russell H. Conwell before which men still stand and marvel?

THE CONWELL HOME

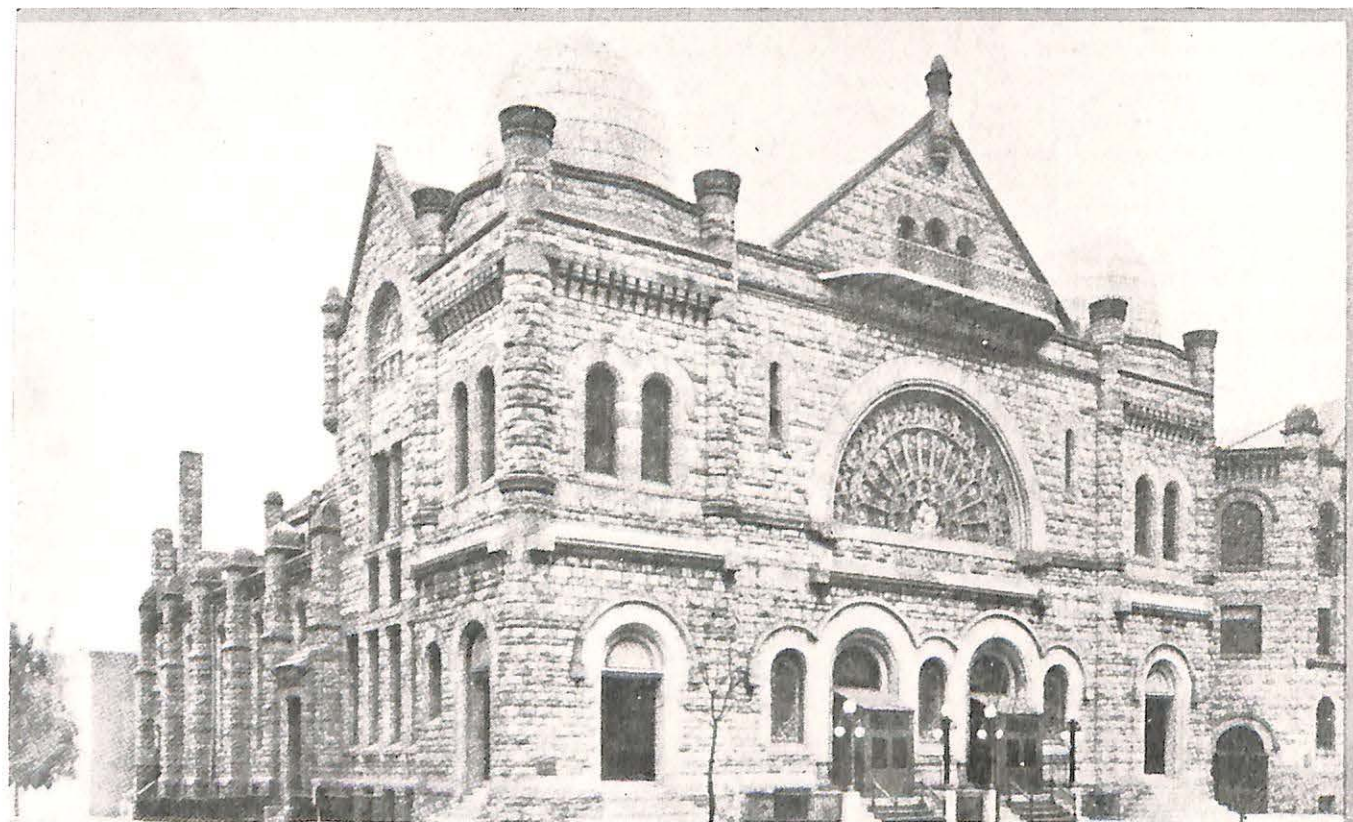
Situated in the Berkshire Hills, near the town of South Worthington, Massachusetts, was the little two-room cottage with attic, where Martin and Miranda Conwell lived and where was born to them on February 15, 1843, a son, Russell. A brother, Charles, was on hand to greet Russell, and a sister, Harriet, followed later.

Although beautiful for location in the Hampshire Highlands of the Berk-

shire Hills, the little cottage was rudely finished and poorly furnished. The half story where the brothers slept was not finished except for a rough plank floor and a crude stairway of slabs from the sawmill.

Each of the children was expected to assist by doing assigned chores in the barn and about the house. The home life was simple. The food in the main consisted of Indian pudding and baked potatoes. Hard work, self-denial and poverty characterized the Conwell family, but it was never sordid nor unhappy.

Sunday found the whole family in Sunday School and church, and family devotions were observed daily, a portion of the Bible being read by the



The Baptist Temple of Philadelphia, Pennsylvania, Dedicated on March 1, 1891, With a Seating Capacity of 3,135 Persons in Which Dr. Russell H. Conwell Preached Until His Death in 1925

father. It was at such times that he gave to his children the foundations of morality, industry and religion, which saved them from many a fall in after-years.

According to Russell, Harriet was a real friend and often persuaded the father to forego severe punishment of her brothers which his sense of justice dictated. Charles became a civil engineer after his term of service in the Civil War. He died from consumption contracted while in service.

Martin Conwell was a tireless reader, took a keen interest in the affairs of the day, and was always ready to place his knowledge at the service of people who came from all parts of the county to consult him. Miranda Conwell shared her husband's interest in current affairs as well as the desire to read. She was a woman of deep spirituality and a devoted student of the Bible.

Visitors to the Conwell home were frequent, and among those who made a lasting impression on the children was John Brown. The hanging of John Brown, which immediately preceded the opening of the Civil War, aroused the indignation of the New England people. On the day set for the execution of John Brown, the members of the Conwell family were called together by the father into the kitchen and commanded to keep silent until the clock struck twelve, and, although the Bible was taken down from the mantel, no reading was done, for tears blotted out his view of the words.

PRODIGAL IN BOSTON

The reading of biographies and a volume of history borrowed from his school teacher finally resulted in a determination for Russell Conwell to realize his ambition to see what lay beyond the limited boundaries of his home. The thought of running away was so strong within him that without a word to any member of the household, equipped with a loaf of bread and his winter overcoat, he set out to see the world. Although there was a constant urge to return home, he overcame this and finally found himself at the railroad station, where he purchased a ticket for Boston with money from his savings.

Arriving in the great city, the first problem he faced was to find a place to spend the night. On the wharf he discovered a cask partially filled with straw, in which he soon was lost in sleep. The sound of church bells awakened the lad and reminded him that it was Sunday morning. A hearty invitation to attend Sunday School in a nearby mission was extended to him by a passerby. Deacon George

W. Chipman of Tremont Temple, learning of the boy's hunger, took him to a restaurant and made provision for his breakfast, with the understanding that the lad come to the mission immediately after eating.

Learning the story of the runaway lad, the good Deacon secured sleeping quarters for the night and a railroad ticket back home. With some hesitation the prodigal neared his home, where he was met by his sister who expressed displeasure. To his great surprise his father mentioned nothing of his departure or return, and he was assigned his usual tasks as though nothing had occurred.

Russell's early education was received in a one-room schoolhouse. Later he attended Wilbraham Academy, and, although he attained a reputation for ability as an orator at the institution, his academic standing was never remarkably high. In 1860 Russell entered Yale University, taking the classical course and studying law simultaneously.

In 1862, when Lincoln sent out a call for 100,000 volunteers, young Russell, fired by a sermon on slavery which he had heard delivered by the Reverend Henry Ward Beecher, organized a company and was elected Captain at the age of nineteen. The company was known as the "Mountain Boys," and the youths distinguished themselves by acts of bravery in several battles.

Captain Conwell continued his study of law when the duties of the Army were light. While the company was stationed at Newport Barracks, North Carolina, he and his soldiers built the first free school for Negroes in America. Captain Conwell was instructor at first, but later he engaged a woman for that position.

Over the bed in Dr. Conwell's home in Philadelphia there hung a sword, back of which lay a vital story revealing the incentive for the unceasing activity which filled his days.

THE STORY OF A SWORD

At the time of Conwell's re-enlistment as captain during the Civil War, a boy begged to accompany him. Although the lad had the consent of his father, the captain sought to discourage him because of his youth, but the boy remained insistent, and the captain reluctantly took him along.

Prior to this, Conwell has been a student at Yale University for a little over a year, and by this time felt that he knew all that could possibly be known. On a vacation spent at home, his devout Methodist father observed that he was not attending church. In response, Conwell said, "I am not going to church anymore. I do not believe the Bible anyhow. I am an agnostic. I have learned that I don't



Dr. Russell H. Conwell, Who Died on Dec. 6, 1925 After Having Served as Pastor of the Baptist Temple of Philadelphia, Pa., for 43 Years

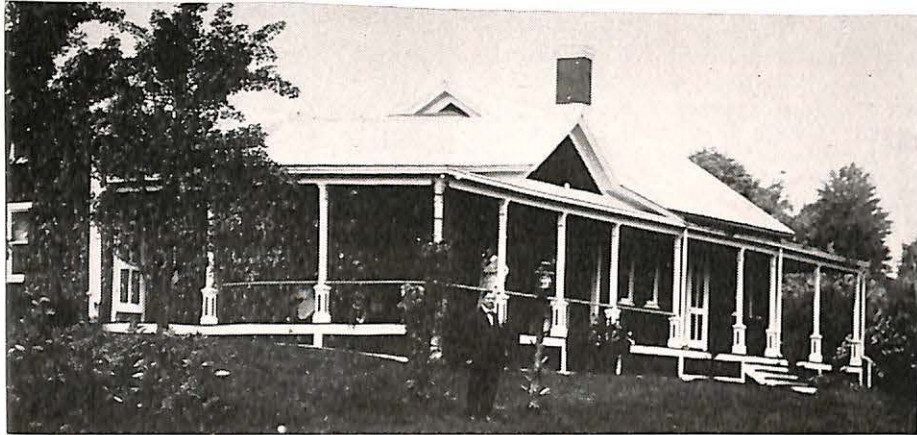
know anything about religion. I have joined the free-thinkers' club." His father expressed concern that he should be getting away from the God of his parents.

The first night that he was with Captain Conwell, Johnny Ring took out his Bible to read, but he was told that that would not be tolerated. The next night the lad repeated the practice and again was forbidden. In response, the lad said, "This is my mother's Bible and father told me to read it in memory of mother. I love you, captain, but you are a very wicked man." After this Johnny went into the Orderly Sergeant's tent to read his Bible.

A call of duty took Captain Conwell from his camp at Newbern, North Carolina. During his absence Pickett's celebrated Corps appeared suddenly, causing Conwell's men to flee across the river, after which they set fire to the trestle bridge. After some of the men had safely crossed, Johnny ran up to the Orderly Sergeant inquiring the whereabouts of the captain's sword. It was Johnny's special delight to keep this sword polished and bright, and, fearing that it had been left hanging on the center-pole of the tent, he ran back across the bridge, passed the Confederate soldiers, and pulled down the sword, which Conwell had promised when presented to him to protect with his life.

Johnny was half-way back across the burning bridge when a Con-

federate captain saw him and waved his white handkerchief causing the men to cease firing. They called to the boy to jump into the river, but, heedless, the lad made his way through the smoke and flame and fell exhausted. They rolled the insensible lad in the water to extinguish the flames, and took him to the hospital, where he lay for three days. When consciousness returned, he asked: "Hasn't the captain come yet? I want to give him the sword myself, for then he will know how much I love him." However, before the return of Captain Conwell, Johnny had passed into the Great Beyond. Horror filled the soul of Captain Conwell upon receipt of the word of



"The Eagle's Nest," Birthplace of Russell H. Conwell at South Worthington, Massachusetts on Feb. 15, 1843

Johnny's brave deed which brought on his untimely death. This played a very important role in the life of the captain.

RUSSELL CONWELL'S CONVERSION

About six months later Captain Conwell was left for dead on the field of battle, and upon regaining consciousness in the hospital tent asked the nurse if he were still alive. Given her assurance, he told her he would like to see the chaplain. Upon the chaplain's arrival, Captain Conwell asked prayer for the forgiveness of his sins and he said he desired to find his Lord. No immediate satisfaction came from this meeting, but, as he expressed it, some time during the night he felt a strange sense of dying, and felt he had the assurance that he was going to meet Johnny and his God.

The climax of this experience was a perpetual urge in the life of Dr. Conwell, who kept that sword hanging on the wall over his bed and daily prayed that God would help him to do the work of two, that of Johnny Ring and his own. It was through Johnny's devotion and his giving his life for Conwell that the captain became a Christian.

Resigning from the services because of ill health, Conwell went to Springfield, Massachusetts, and continued the study of law, then went to Albert University and was graduated from that institution. At Chicopee Falls in 1865 he was married to Miss Jennie P. Hayden, one of his former pupils. They moved to Minneapolis, Minnesota, where Conwell engaged in the real estate business.

On an occasion when his home caught fire Dr. Conwell suffered a hemorrhage of the lungs. He was restored to health by a delicate operation. That experience moved him in later years to found the Samaritan Hospital, now known as Temple University Hospital, in Philadelphia,

Pennsylvania.

He later engaged in newspaper work for the "Boston Traveler" and "New York Tribune." He covered the most inconspicuous assignments at first, but was soon traveling about the world in the capacity of foreign correspondent. While in Italy he made the acquaintance of Garibaldi. From information he obtained from the famous Italian, he wrote and delivered lectures in Cambridge, England.

Following the period of journalism, he went to the city of Boston, where he engaged in the practice of law and real estate. Here in 1872 he experienced great sorrow in the death of Mrs. Conwell. He united with the Tremont Temple Baptist Church in Boston, and was frequently called upon to lecture and to conduct religious services.

While engaged in this work, he met Miss Sarah Sanborn, a member of an influential family in Newton Centre, Massachusetts. She was an active worker in mission and church circles. Frequent meetings and common interests drew them together, and in 1874 they were married. After marriage Colonel Conwell moved to Newton Centre, the seat of Newton Theolog-

ical Institution. Mr. Conwell had many friends among the professors, which brought them frequently into the atmosphere of theological study and discussion.

BAPTIST PASTOR IN LEXINGTON

About this time a representative of the Baptist Church at Lexington visited Conwell at his law office in Boston, relative to the disposal of the church property which was in badly rundown condition. Conversation resulted in Conwell's promising to conduct the service on the following Sunday. Instead of selling the property, the congregation was encouraged by Conwell to revive the work.

In his own words, "It was an occasion when all the old-time desire arose in full power within me, and my conscience resumed complete control of my actions. I resolved that night to at last dedicate myself to the cause which I should have adopted years before. I was then 37 years of age and settled in a profession in a large city, with prospects of wealth and success, which were very attractive; but I felt, 'Woe is me if I preach not the Gospel,' and I dared not disobey that fine call." Interest was awakened, and Conwell accepted the pastorate of the church.

After the decision was made to enter the ministry, Conwell enrolled at Newton Theological Seminary, pursuing his studies while preaching and building at Lexington. He was ordained in 1879, with Dr. Alvah Hovey, President of Newton Seminary, presiding. Among the members of the council was George W. Chipman of Boston, who years before had taken the runaway boy into the mission Sunday School.

An enthusiastic and consecrated group of Baptists was working with new life at Lexington when a call came to their pastor from the Grace Baptist Church, Philadelphia, Pennsylvania. A humble and rather small group of people became the channel through which he was to rise to his greatness in the Kingdom of God.

Little did they realize when they participated in the call to Russell H. Conwell that they were laying the foundation of a university of 26,000 students, a great hospital, a medical school of which there is none better in America, and one of the several really great Baptist Churches in the world. Little did they realize that the man who was talking to them on that first Sunday morning would eventually be heard the world around.

In speaking of Dr. Conwell, someone recently said to a visitor in his home, "He walked through this room and went out into the kitchen, and it has not been the same since." This illustrates that the influence of his

life is still keenly felt, reaching out to the lives of others through three main channels, namely, preaching, teaching and healing. In this three-fold work he followed the example of his Master and was characterized by the warm sympathy and loving understanding of a man with the shepherd heart.

CONWELL'S GOSPEL PREACHING

Dr. Conwell entered upon his duties in Philadelphia on Thanksgiving Day, 1882. He faced the difficult task of completing an unfinished building with a mortgage of \$15,000 upon it. He went to work with characteristic energy, preaching, planning, organizing and getting people busy. His career culminated in a remarkable pastorate. During his ministry a building seating 3,300 persons was erected. The numbers attending were so large that it was necessary to issue tickets to members to insure their admission to the services.

Dr. Conwell's preaching was simple and direct, with illustrations that gripped attention and helped the hearers to incorporate the message in their everyday living. His conception of the mission of the church is clearly presented in a statement taken from an address made before the Pennsylvania Baptist State Convention in 1893:

"The mission of the Church is to save the souls of men. It is the only mission of the Church. The moment any church admits a singer who does not sing to save souls, the moment a church calls a pastor who does not preach to save souls, the moment a church elects a deacon who does not work to save souls, the moment a church gives a supper or an entertainment of any kind not for the purpose of saving souls, it ceases in so much to be a Church, and to fulfill the magnificent mission God gave it. Every concert, every choir service, every preaching service, every Lord's Supper, every agency that is used in the church, must have the great mission plainly before its eye. We are here to save the souls of dying sinners; we are here for no other purpose; and the mission of the church being so clear, that is the only test of a real Church."

AT THE BAPTISMAL WATERS

That this was practised in Dr. Conwell's ministry is evidenced by the thousands who accepted the Lord Jesus Christ as Savior and followed him in baptism. Dr. Conwell's personal interest in each individual is shown in the following words spoken when three young men, in whose spiritual life he had been much concerned, entered the baptismal waters:

"Charles, I have prayed for thee. I have prayed for all three, and I cannot at this moment express how happy I am to know that thou, being a true friend, takest this stand for God. Oh, my brother, my brother what a grand step this is, to know that thou wilt be kept from temptation! How often wilt thou resist evil and stand forth in manhood just because thou hast adopted this higher, nobler principle of life, and hast accepted the Lord Jesus as thy Savior.

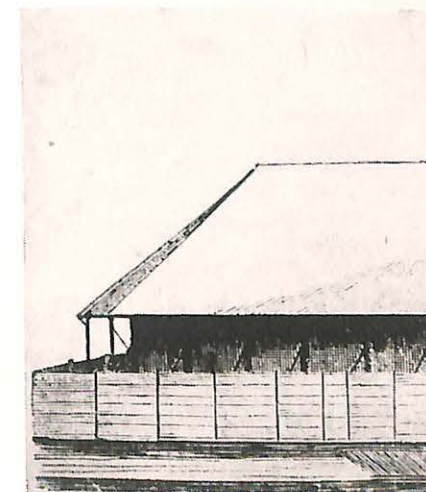
"I do not know how many I have baptized, but about four thousand, since I have been pastor of this church, but never in my life was the baptism more sacred, more solemn, than when these three put forth this new strength of young manhood and dedicated the sword of the Spirit and their strength to the service of everything good and true and right in life, in the name of Christ.

"And so I baptize thee, Charles, in the name of the Father, and the Son, and the Holy Ghost.

"Fred, hast thou decided that the manliest, bravest, best thing for a person to do is to stand forth clearly, openly, and decidedly on the side of right, and against everything that is wrong, and set thy manhood in the line of Godliness and truth, charity, love and kindness, and all the principles Christ came to teach?

"Art thou here in this place, Fred now because thy conscience and common sense dictate that this is the only place for a man to be in this civilized world?

"Then shalt thou stand where all men shall see and say, 'Here is one who will never do or say anything wrong, and here is one on whom we may lean.' Thou wilt be



The First Church Home of the Grace Philadelphia, Pa., a Tent Erected at Be

FROM "ACRES OF DIAMONDS"

By RUSSELL H. CONWELL

Greatness consists not in holding some office; greatness really consists in doing some great deed with little means, in the accomplishment of vast purposes from the private ranks of life; that is true greatness. He who can give to this people better streets, better homes, better schools, better churches, more religion, more of happiness, more of God, he who can be a blessing to the community in which he lives tonight will be great anywhere, but he who cannot be a blessing where he now lives will never be great anywhere on the face of God's earth. "We live in deeds, not years; in feelings, not in figures on a dial; in thoughts, not breaths; we should count time by heart throbs, in the cause of right." Bailey says: "He most lives who thinks most."

If you forget everything I have said to you, do not forget this, because it contains more in two lines than all I have said. Bailey says: "He most lives who thinks most, who feels the noblest, and who acts the best."

—Agnes Rush Burr in "Russell H. Conwell and His Work."

are doing this morning, making an open confession of Christ. There are many who could face a cannon but could not face the people."

TEACHING MINISTRY

Dr. Conwell's interest in making possible for the poorer classes a higher education found realization when a young man appealed for guidance in studies preparing for the Gospel ministry. Arrangements were made to meet in the pastor's study, and when the young man appeared for his first instruction he brought six other would-be students, and thus was formed the original class of seven, the beginning of what is now known as Temple University of Philadelphia.

Instruction was free to the students. Soon there were crowded classrooms. The press ridiculed the school as a "short-cut" school, and even close friends were unable to believe it could succeed.

Temple University was begun as an evening school to supply a most conspicuous need. In 1884 the city of Philadelphia had no public evening schools, and there were only a few institutions which supplied any instruction for the laboring classes during their spare hours in the day. The lack of instruction kept the rate of wages low, owing to the lack of earning power. Enterprise, public spirit and the happiness of the middle classes were restricted and restrained by the lack of knowledge how best to apply themselves to their opportunities. There was a great door and it was wide open.

To help finance this enterprise, Dr. Conwell donated the income from his famous lecture, "Acres of Diamonds," given more than 6,000 times and netting some \$8,000,000. At present Temple University has a student body of approximately 26,000, with a

faculty of 1,014 teachers, with 16 different schools, and with 70 buildings.

SAMARITAN HOSPITAL

In the year 1891 Dr. Conwell received a letter from a woman living in the neighborhood of a small hospital, appealing for help to prevent the closing of that institution. Conwell said to his secretary, "Wherever there is need, there I am wanted," and immediately took the 13th Street horse-car to the hospital. This was the beginning of a work of far-reaching significance.

The old location, deemed unsuitable, was disposed of and another building was purchased. Samaritan Hospital, with 14 beds, was then opened for ministering to the community, with a physician in charge and a nurse. This developed into the

IT IS HARD

Contributed by JOHN C. LOTZ of Richmond Hill, New York, a Member of the Ridgewood Baptist Church.

To forget
To forgive
To apologize
To take advice
To admit error
To be unselfish
To save money
To be charitable
To be considerate
To avoid mistakes
To keep out of the rut
To make the best of little things
To shoulder blame
To keep your temper at all times
To begin all over again
To maintain a high standard
To keep on keeping on
To think first and act afterwards, but
It Pays.

present 602-bed Temple University Hospital, with a staff of 278 physicians, 300 student nurses and 135 graduate nurses, where persons from all parts of the United States and foreign countries come for treatment.

During the last year 16,871 patients were admitted to the University Hospital, 129,999 visits were made to the out-patient department, and 2,506 children were born in the maternity department. Connected with the hospital is the School of Medicine of Temple University, with a student body of approximately 600 from 39 states in the Union and five foreign countries and possessions.

That the growing work of an active Church, University and Hospital required Dr. Conwell's constant attention and leadership is obvious. Although his consecration and cheerfulness continued through the years, age was beginning to take its toll, and he was urged by intimate friends to take a much needed rest. This he was reluctant to do, until in the spring of 1925 he was obliged because of illness to give up his many activities.

Several months were spent at the seashore, and in September an operation was performed at the Samaritan Hospital, of which he was founder. Then followed a period of serious illness, and two weeks before the end he was removed to his home, where on Sunday morning, December 6, 1925, he entered into the presence of his Lord.

Audible among his last words were the words, "the gates of the Temple." When asked if he meant that the choir should sing that hymn, his answer was "yes." This request was granted, and, as the throngs gathered in the Temple to express their love to their devoted leader, the great chorus sang his favorite anthem, "Open the Gates of the Temple."

The spirit of the man is expressed in poetic form among the last words that he wrote as he lay in the Samaritan Hospital and dictated the message on November 4, 1925.

MY PRAYER

I ask not for a larger garden,
But for finer seeds.
I ask not for a more distant view,
But for a clearer vision of the hills
between.
I ask not to do more deeds,
But more effective ones.
I ask not for a longer life,
But a more efficient one for the
present hour.
I want to plant more,
Advertise more;
Tell the story of Jesus in clearer
form;
I want the world to be more wise
And also more glad because I was
used.

A Bird's-eye View of Our Mission Schools at Ndu

— ❖ —

An Introduction to Our 855
School Children and 41 Teachers
in the Ndu Area of the
Camerouns, Africa

— ❖ —

By MISS RUBY SALZMAN,
Missionary

❖

again, the teacher was asking, "What great book did Bunyan write?" "Here it is," I said, as I held up the copy of "Pilgrim's Progress." Present day English is hard enough for them to understand and use properly, so it wasn't any wonder that as I opened the pages and proceeded to read the story in "Old English," they found it very difficult to follow the meaning and the action.

They seemed, however, to grasp the fact that the language was similar to that used in the King James Version of the Bible, and were interested in the comparison of expressions and of the date of publishing. Much to my surprise, they asked to have the story continued during their recess period on some future day.

GIRLS AT SCHOOL

Leaving that classroom, I entered the one next door to see what could be done for the boys who were practicing music for the coming celebration of Empire Day on Queen Victoria's birthday in May. The instruments used are the native-made flutes, bamboo sticks, hollow in the center, and seven holes cut in to play the sulfas. The greatest handicap of these home-made instruments is that it is very difficult to get them all cut out so as to be in tune. White people



The Main Entrance to the Bamenda Mission Station and the Home of the Rev. and Mrs. Paul Gebauer in the Camerouns of Africa



The Cross at the Entrance to the Baptist Mission Station at Bamenda in the Camerouns Beautifully Designed by Mrs. Clara Gebauer

who are very talented in music find it hard to enjoy the tones produced.

If you were to come with us for a glance into some of the classes, you would see in Infants I (first grade at home), forty children, eight of them girls, giving the teacher a merry time as they raise their hands eagerly for a chance to answer a question, and as some of them forget in spite of warnings from said teacher and call out, "I sir, I sir." Yes, the teachers are all "Sirs" in our grassland schools except for two girls who graduated from our Belo Standard VI School in the last two years, and started teaching here at Ndu in January, 1949.

We look forward to the time when we can have women teachers for all of our Infants' Classes in the years to come — but it will indeed be in the distant future, for there are few girls in our higher classes. Girls are still needed at home to be "Guardians"



—Photo by Laura E. Reddig

A Striking, Candid Picture of the Rev. Paul Gebauer and Dr. Leslie M. Chaffee, Missionaries in the Cameroons, Engaged in a Spirited Conversation on the Mission Field

for the babies, toting them on their backs around the compound or following the mother to the farm when the baby gets hungry. Both girls and babies are without clothing, so it is necessary in these colder parts of the Cameroons that the babies be held for body warmth.

The first few weeks after the maize crop has been planted call for the children to sit in the small farms and scare away the birds who come and pluck out the corn as soon as the shoots appear above the ground. A little later the monkeys come out of the bush early in the morning for their share of the tender green plants, and even more so as the ears appear. Do you wonder that it is hard for the white man to convince these mothers that their boys and girls need to "learn book so they go be sense man when they get big"?

SCHOOL ACTIVITIES

Our program here at Ndu is quite varied, for besides the regular academic subjects we have activities that we hope will help fit the children for a useful position in their native society when they leave school. Therefore, our experiments include the keeping of six calves loaned to us by the government farm near Ndu, three large school farms, a small blacksmith shop, the use of the saw, hammer and plane in the carpenter shop, and sewing classes for the girls, with plans for further domestic science training as the months go by.

In and through all of these activities we try to put into practice the moral and spiritual lessons that are learned every morning in our Christian education classes, and also in these classes the children are led to the next step in Christian experience, that of joining the Inquirers' classes held by the church teacher every week. There is always definite cooperation between the school teachers and the church teacher in seeking out the unsaved.

But let us proceed now to a brief sketch of our outschools. Enrolled in our nine out-schools are 600 children of varied size and age, yet most of them are eager to learn. The largest of these schools is at Binka, fifteen miles away from Ndu via the motor road, three hours away via the bush paths and horseback. I'm sure your hearts would have thrilled as did ours several weeks ago as we watched a hundred men join with the Binka Chief, the Binka Evangelist, and the school teachers as they hoisted the new bamboo frame for the roof of the Infants I and II building which is approximately twenty-four by forty feet in size.

When all four sides were up, the chief gathered the men around him in a large circle, and shaking his finger at them, proceeded to give orders about the bringing of grass and the thatching that was to be completed on the next two country Sundays. We wondered at the time just how effective his commands would be, but

when we returned from trek several weeks later, I found a letter on my desk from that chief, stating that the grassing was completed, and that the teachers could take their classes back into the classrooms when they returned from holiday.

INFLUENCE OF CHIEFS

At Ntumbaw, a two and a half hour horseback ride in the opposite direction from Ndu, there is a chief's son who is very interested in the progress of his school, so much so that he has paid for the erecting of a sun-dried brick school house that is twenty-one by forty feet in size, with a huge grass roof. The people there had said that they were afraid to send their little children to school for fear that the old bush houses would fall down on them. We fully agreed with them as to that danger, and were more than glad to give the necessary help to this ambitious gentleman, for such he is. Eighty children are enrolled there, and thirteen adults were attending afternoon classes when last we visited the school.

As has been stated many times, chiefs will do all in their power to be able to boast of a school that has more classes than the school in the next village. One Sunday afternoon last December the Chief of Nkoll, eight hours away from Ndu in still another direction, came for a visit and a plea for a Standard II class. Never thinking that the chief would agree, much less comply with his agreement, we set up a contract with him stating that the amount of the teacher's salary over and above the school fees paid by the boys would be his sole responsibility, and that if the teacher was not paid, the Mission would not ask him to stay at the school and the class would be discontinued.

To date the teacher has been paid in full, and the chief is asking for less fees from the boys than the Mission would have asked. Here too the Evangelist is teaching an afternoon class made up of village women. The wife of the Headmaster of the school was the incentive, for the village women saw her reading from the Infants II reader and marveled at her ability, as did also the chief when he heard her.

BINKA AND TAKU

The picture is not so bright in some of the other places. At Bi, two hours away from Binka, we have a school that is about to fade out of the picture. One reason is that the population is sparse. The other is that the chief, a young man, does not have control of his people. The same is true of the school at War, three hours out

(Continued on Page 61)

The First Watchnight Service for the Indians

A stirring report of the first Watchnight Service held on Dec. 31, 1948 on the Montana Indian Reserve and of the Indian testimonies given at that time

By Miss META STOBBER of Morris, Manitoba,
a Student at the Christian Training Institute of Edmonton, Alberta

WE THANK GOD for the privilege that was ours as a group of students from the Christian Training Institute of Edmonton, Alberta to assist the Rev. F. W. Benke with the Watchnight Service at the Indian Montana Reserve near Hobbema, Alberta.

This was the first Watchnight Service to have been held on the reserve. At first we wondered just how well the service would be attended but before long the little church was filled to capacity. We thank God for this lovely little church and for our missionaries, Mr. and Mrs. Reinhard Neuman.

PRaise TO GOD

Brother Neuman opened the first half of the service by leading the congregation in a song service. It was a joy to hear these songs of praise being sung so heartily in Cree and English. How wonderful it is to know that in the sight of God we are all equal and that he is no respecter of language or color.

After several musical selections and testimonies by the students, Chief John Bear, Fred Little Poplar and William Standing on the Road, Sr., gave their testimonies. They expressed thanks to God for leading them through the year and hoped that they might walk closer to him through the coming year. Their thankfulness toward God for sending missionaries and students to the reserve to show them the way of salvation was touching to our hearts and gave us new desire to continue in this worthy work.

After lunch, which Mrs. Neuman had prepared, we went over into the second part of our service. The Rev. F. W. Benke brought a brief message. Interspersed by musical numbers by the students, the testimonies from our Indian friends were given. It was uplifting to hear these simple words of belief and trust in God. Some of these testimonies by the Indians follow.

Just before twelve o'clock we united in prayer. The earnest and sincere

prayers were most inspiring. God has wonderfully blessed this work among our Indian friends, and our prayer is that more souls may be brought to the saving knowledge in Jesus Christ.

CHIEF JOHN BEAR

At this time of the night we have come to visit God. We know well enough that it is his House. So we thank God for having come here to find him as a great Friend. He is a Friend to us as Indians. It is for God we are living. He gave us the world to live on, and therefore for that reason God made day and night. The Wise Men at Christmas time, which we have recently celebrated, went down to worship him and, when they found him where he lay, they followed a star. Through the star they found Christ.

We should do the same since we know that it is God's help that we like. It is not necessary for a man to stand face to face with another man to show his trust in God. I be-



The Baptist Mission Chapel on the Indian Montana Reserve Near Hobbema, Alberta, Canada With the Home of the Missionaries, Mrs. and Mrs. Reinhard Neuman, at the Rear of the Church



Chief John Bear and His Wife (Left) and William Standing on the Road (Right), Indians of the Montana Reserve in Alberta, Canada, Standing Alongside the Car of the Rev. F. W. Benke, Friend and Missionary to the Indians

lieve a man should have worship for God. Let's do our part in worshipping God. He will save us in this world and bring us also to heaven.

Since we have come into the New Year, we are glad to hear the message of God. Surely, all people know there is a God and they should all love him. We are thankful for the good words of the missionaries and the Bible School students. As we come to church and listen to God's message and pray to him, we feel that we get more strength to live our life here on earth. Surely, we are thankful for this church and all the mission people have done for us. We are glad that they visit the sick people on the Reserve and in the hospital. All know God has given us life. Therefore we should keep on asking God to protect us and show us how to live for God. We are pleased to hear Christian friends among the white people who have come to visit us. They are friendly and shake hands with the people. God made us all and we should love one another.

WILLIAM STANDING ON THE ROAD, SR.

Dear friends, we should believe that God has created the things for us. He created all living things and he also created man and placed him over all living things, and he gave him the breath of life. Then God gave the human being that he created a mind and thought. After these things, he created the human being to think about him. So the people who know

him are called God's people. God would like to have people not to forget him. That is also why we are coming here tonight to assemble in this church.

Now the place of a church is to be telling the good Gospel news to the people. We are asking the Lord Jesus Christ that the children who grow up as men and women are to be blessed by God. We also ask God, may he help individual persons in mind and thought. We ask God to protect us and keep us the rest of this year until we reach the New Year and from there on forward. We also ask God that bad things we have done in the past year we should not do in the sight of God in the next year. May God give us more courage to do right things in this new year!

After this life is past, God has promised us a beautiful land for those who are serving and working for God. I do hope may Jesus help us from now on the way we should go. We heard that the white people first received this blessing from God. You had more Christian education than we. You have book knowledge and understanding that is written on paper. We Indians have no education. We don't know how to write. An Indian is only using his head and mind. I do hope every one of us here tonight may forget this past year and may God help us when we step into the new year. That is all I have to say. May God bless you all that you brought the good message to our own people.

JOHN CATTLEMAN

I like to see religion. As far as I can remember when I was a boy I tried to serve God. I think that is the reason I notice that I have more friends all around me. I did not know much about God until these Christian missionaries came and told me the Good News. Then I felt the desire in my heart to pray to this God and ask him to help me. We are also anxious to see our young people, especially the little ones to understand how to read and write English. I do hope that God may be with us and may bless us all.

JOHN RABBIT

(First testimony. This man formerly called himself a pagan.)

I am also very glad to come into the New Year with you people here. I also ask God to keep me further on up to the next year. This Christmas and New Year I have reached by the help of God. I want always to trust in God. I do hope may God help us all and bless us all to walk this new year for him.

LOUIS STRAWHAT

We thank God, our Father, that he suffered on the cross and gave his life for our sins. We may talk about good luck but by Him we have all that is good for us. We also remember your Christian workers. May God bless your service here. May we have faith and courage to tell the Good News to the other people and help them as best as we can. After we are through our service here when we leave this church, may we have a good message to go along in the days to come as we step into the new year. We also ask God to help us to live and serve him better.

MRS. JOHN BEAR

We are very thankful to God that he has been with us and we may come to him at all times in prayer. I do trust God. May he bless us more abundantly in this coming new year. May God also bless these students.

MRS. JOHN CURRIE

I am also very thankful tonight that God has kept me through this year. I do trust God. May God bless each one here as we have gathered here. May God help me to be more faithful in this new year.

WILLIAM STANDING ON THE ROAD, JR.

I am also very glad to have come to the Watchnight Service here. I pray to God that many more realize to come into our church. You know last

(Continued on Page 62)

"GREAT OAKS from little acorns grow!" This is the thought that keeps recurring when one attempts to evaluate the contribution which our Seminary has made to the denomination during the formative years of its growth and development. One can scarcely vision a smaller and more humble beginning. Yet seldom has any institution exercised a greater influence upon its denomination than has the Rochester Seminary upon North American Baptist Churches. It was to a large extent the great unifying factor in the denomination that prevented the movement from disintegrating during its early years. In this anniversary year it is fitting that we pay tribute to the memory of those heroic spirits whose sacrifices made this possible.

As early as 1851 the need for an educated ministry was recognized by the founders of the denomination. They were not alone in this. For in that same year the faculty of the Rochester Theological Seminary, organized in 1850, offered their assistance by granting a scholarship of \$70 per year for each German student as well as placing at their disposal the facilities of the new institution on equal terms with the English students.

FIRST STUDENTS

The first students to respond were Anton Heusler and Phillip Bickel. The former found the work too difficult and after two years left and took up another occupation. Bickel was a young man who had studied law in Germany, but because of his revolutionary ideas had left his native land and emigrated to America. He graduated in 1855, the first German student to do so, and was destined by God to play an important part in the life of the denomination as preacher, writer and organizer.

In 1852 three more students arrived, Haselhuhn, Bodenbender and Gubelmann, all of whom were destined to play a leading part in the future development of the denomination. None of these, with the exception of Bickel, possessed sufficient knowledge of the English language to profit to the full extent by the opportunities offered them. There was no German teacher. Poverty added to their difficulties. All of them were poor immigrants. There were only eight German Baptist churches in America at the time, with a membership of less than 500, most of whom were as poor as themselves.

In spite of the fact that an early circular states that board could be had for \$1.50 per week, the seventy dollars per year grant was insufficient

Our School of the Prophets

Seldom has any institution exercised a greater influence upon its denomination than has our Rochester Seminary upon North American Baptist Churches!

An Anniversary Article by the Rev. CHARLES F. ZUMMACH of Peoria, Illinois

to pay their expenses. They rented two rooms and "batched," taking turns at cooking and dishwashing. "Schmalhans" was "Küchenmeister" and they were often hungry. An invitation to dinner from some kind-hearted church member was a welcome variety in their meager bill of fare.

It was at this stage that the influence of August Rauschenbusch first began to make itself felt. In season and out of season he pleaded with the churches for aid for the ministerial students. How successful he was is an epic too long to record in detail here.

But financial difficulties were not the only obstacle to be overcome. As early as 1853 Dr. Zenos Freeman, Secretary of the New York Baptist Union for Ministerial Education, stated: "It is needed that a man be placed at the head of the German Department who will be able to take it wholly in hand and who is capable of giving thorough instruction in all that may be

necessary to fit young men for efficient service as preachers of the Gospel among Germans." But where find such a man? The denomination did not possess them, and little was done to remedy the situation for some years to come.

AUGUST RAUSCHENBUSCH

In 1855 Dr. Conant again issued an appeal to the German Conference to make provisions for a trained ministry for their churches. As a result Dr. August Rauschenbusch, then pastor of the Pin Oak Creek Baptist Church in Missouri (now Mt. Sterling) was invited to come to Rochester to discuss the situation with the Board. He accepted the position offered him to head up the German Department, but for some reason did not commence his work until 1858, which year marks the real beginning of our Seminary as a separate institution.

For thirty years Rauschenbusch guided its development and the train-



German Baptist Ministers in 1883 at a Conference Session With Professor August Rauschenbusch in Front Row (Center)



An Interesting Picture from Yesterday's Album of Our Seminary in Rochester, New York Showing the Students in the Orchestra and Chorus About 1924

ning of the students. It was of the utmost importance for the denomination that the training of its ministry came under the influence of such a man. His students were not only well grounded in the Bible but also fortified with a broad culture, which enabled them to cope with the various problems in a changing civilization. It is truly said of him that he saved the denomination from an unbalanced, unsound and illiterate ministry, from men who loved to display their little learning, or who were chiefly concerned about their salary and a life of ease. Dr. Robertson states: "These years furnish the most interesting chapter in the history of American Baptists."

But his lot was not an easy one. He found only six students upon his arrival, and some of the others who came were too old to apply themselves to the subjects that were required. To add to his difficulties the financial condition of the Rochester Seminary in 1860 became so precarious that the Board suggested giving up the German Department. Fortunately for us, faith and German tenacity prevailed and the Seminary was permitted to continue.

FINANCIAL PROBLEMS

To help cultivate the use of the German language, the students organized a society called the "Germania." Meetings were held in the chapel of the German Baptist Church and were open to the public, who were often amused by the debates and the criticism by students.

Many, indeed, were the vicissitudes through which the Seminary passed during the early years of its existence. Its greatest problem seems always to have been a financial one. This can be gathered from the urgent appeals for aid which Rauschenbusch made from time to time to the churches, in which he repeatedly voiced the opinion that "a hungry stomach does not make a good student."

Apart from this he had to overcome a deep-seated prejudice against an educated ministry which prevailed in many of the churches. The rapid expansion of the work necessitated the ordaining of many men without any academic training. While most of them realized the value of an education and co-operated loyally in the support of the Seminary, some of them, unfortunately, were antagonistic and spread the poison of distrust against the Seminary, dubbing it a "Prediger-Fabrik" (Preacher factory) and branding Rochester as an "Irren-Anstalt" (Institution for the mentally unbalanced). It seems absurd now after ninety years, and at the time when we are placing greater emphasis than ever upon the necessity of a well trained ministry, to contemplate the arguments raised against an educated ministry by some who denounced it as liberalism, placing the human intellect above the Holy Spirit. But in the end better judgment prevailed.

By 1860 the German Baptists numbered 2400 with 50 churches, and the question arose again and again: "Where shall we get the necessary

trained men to supply our churches?" By 1861 the need had become so urgent that Rauschenbusch made the following appeal to the churches: "The Seminary is your Seminary. It was founded to meet the needs of the churches and at your request. It now becomes your task to support it." With reference to the need for financial aid he said: "It is bad enough to ask young men to forsake their occupation and spend years in preparation, without expecting them to earn their daily bread while doing so."

HIGH COST OF LIVING

By 1862 only eight students were left, and for some unknown reason instruction was discontinued for some time, but resumed again later in the year. But the financial situation remained one of grave concern and became more difficult with the ensuing years. In 1865 a student wrote about the rigid economy forced upon them by the "high cost of living," and how they shed many tears over their financial worries. He reported that some became so discouraged that they left and turned to other occupations.

In the same year Rauschenbusch writes: "What causes men to volunteer for the ministry? Not love of ease, wealth, honor or prestige! For German Baptists have none of these to offer." He asks the churches to remember that the spiritual blessings they receive are the result of labors by pastors who sacrificed economic security for their sakes.

As a result the first General Conference in 1865 adopted the Seminary

as a denominational project and pledged its support to the institution. But this by no means solved the financial difficulties. The funds from the Baptist Union for Ministerial Education were insufficient to meet their needs. Besides that part of the old University building which they occupied was unsanitary and resulted in much sickness among the students.

IMPORTANT DATES

The date of Dec. 6, 1949 marks the 50th anniversary of the homegoing of Professor August Rauschenbusch, the founder of our North American Baptist Seminary.

The year of 1950 virtually marks the 100th anniversary of the Seminary since its early history was identified with the Rochester Theological Seminary founded in 1850.

The school year of 1949-1950 is our Seminary's first term at Sioux Falls, South Dakota in its relocation program.

Again the Rochester Theological Seminary came to the rescue. In 1869 they completed their new building, Trevor Hall, on the corner of East Avenue and Alexander Streets, and allotted one classroom and eight dormitory rooms to the German Department. The rest were compelled to room in private homes.

But other difficulties arose, and the following year a special meeting of the Educational Committee was called to discuss the situation. What matters were discussed and what conclusions were arrived at were not revealed. The report merely stated that matters were discussed which did not lend



General Conference Officials, Seminary Board Members and Sioux Falls College Representatives Sign an Important Agreement at the General Conference Sessions in August 1949 Permitting the Use of College Buildings and Facilities for Our Seminary in Sioux Falls, South Dakota

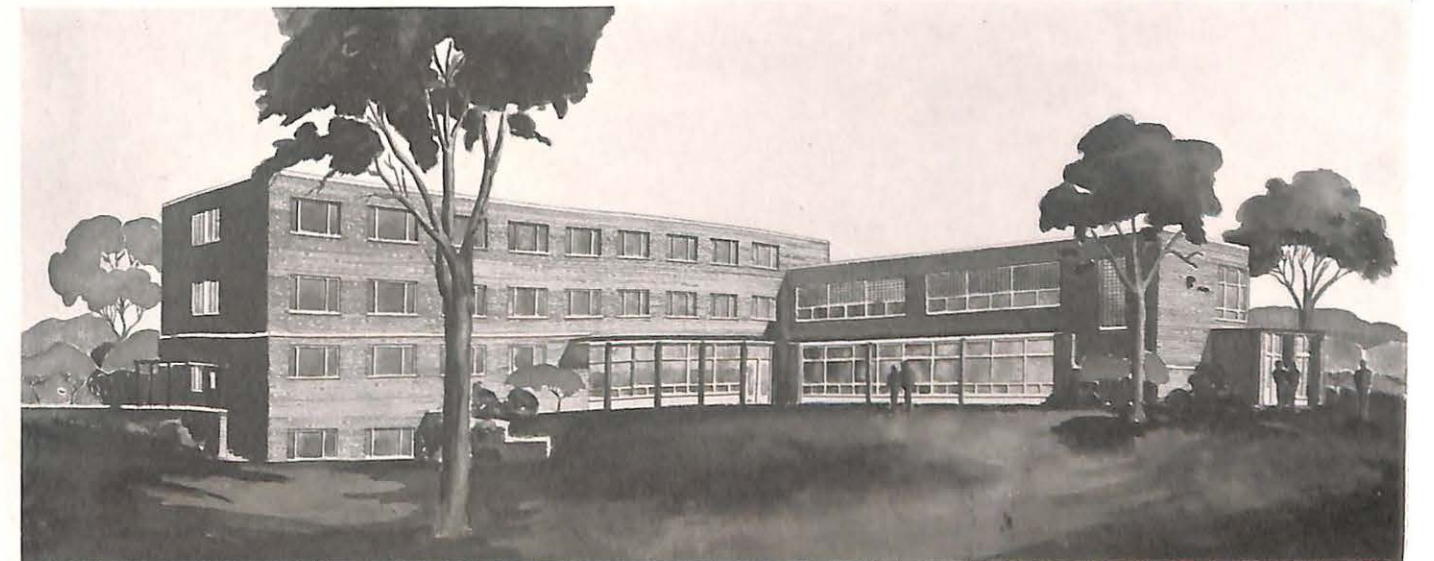
themselves to publication. However, something of the seriousness of the situation can be gleaned from the words of Rauschenbusch: "Only the patience of the saints could endure what our brethren here have to suffer."

PROF. H. M. SCHAEFER

In 1871 a second teacher was appointed in the person of Professor H. M. Schaefer. His appointment was in many ways one of the most important

made by the Seminary. "He brought to the position he held for twenty-five years those natural gifts which Rauschenbusch never possessed: a ready and sure discernment for the material needs of the Department, coupled with a determination and persistency which would not let go until the task undertaken was completed. He possessed powers of persuasion that were simply marvelous."

It is largely due to his efforts that (Continued on Page 62)



The Architect's Sketch of the Proposed New Seminary Building, Sioux Falls, South Dakota on Which Construction Began in the Fall of 1949

Training for Lifetime at Edmonton's C.T.I.

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The Christian Training Institute of Edmonton, Alberta has made an important place for itself in the denomination. Its influential ministry of today is colorfully described in this article

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By the Rev. E. P. WAHL, President of the Christian Training Institute

EXPERTS and specialists are the demand of our present economic set-up. The ability to do one thing well makes for finer service and greater pay in the commercial world. But life is more than "making" or "doing." Tennyson well states it:

"Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in bath of hissing tears,
And batter'd with the shocks of
doom,
To shape and use."

This mystery of mysteries, this miracle of miracles which we call life is that with which we must struggle and out of which we seek to make the most. "God is the author, men are only the players. These grand pieces which are played upon earth have been composed in heaven."

The upheaval in Europe and other parts of the world in recent years has uprooted some of the most efficient specialists and cast them out into the passionate waves of uncer-

tainties. So we find a former professor of science of Riga trying to eke out a living as a common clerk in a bookstore in Edmonton, Canada; or a man with a theological degree busy in a factory as a janitor; or the highly trained forester of Europe working on a Canadian farm as hired-man.

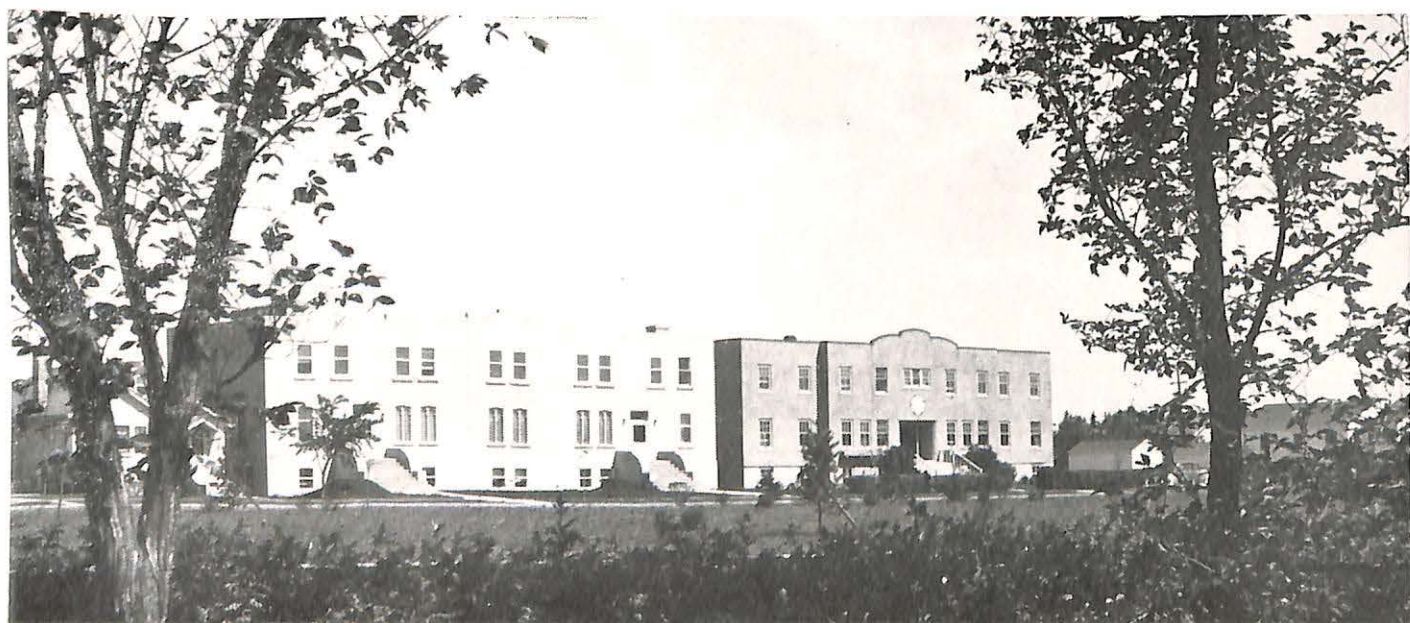
CHRISTIAN TRAINING

To be sure, the training of youth must be more than preparing for a vocation. The church with its lofty understanding and higher purpose and with its conception of the unspeakable value of life alone can guide and direct to a proper training for lifetime. Our denomination seeks to fulfill its mission of Christian education on those entrusted to us. Our youth must be fitted and firmly grounded to fill its niche in the providential economy. To this end also was given to us the Christian Training Institute at Edmonton, Alberta.

Christian training and nothing less shall be the watchword. With sincere diligence and great sacrifice we shall

labor to keep our young people Christian. In a most remarkable way God has also used our Bible School to this end. Behold the stream of young life parade before us that comes from all parts of western Canada and many parts of the United States to study at this school of ours for some time. We are deeply impressed by their spiritual development and sincere devotedness to the Master and his cause. They who will soon take our places and must build better than we have built need the best of training. This is a training that prepares the soul as well as the body and mind.

Our Christian Training Institute offers a BIBLE MISSION COURSE. To obtain the Missionary Diploma the student must have high school standing and complete the four year Bible School course. The latter requires no less than 120 term hours. In following this course the student receives a grounding and understanding of the Bible. He must have a working knowledge of the Word of God by the time he has finished this



—Photo by M. L. Leuschner
A Panoramic View of the Buildings and Campus of the Christian Training Institute, Edmonton, Alberta, Canada

course of study.

To be better acquainted with the church and its missions he pursues the study of church history, missions and Christian doctrine. To fit himself for service in the church and God's Kingdom a careful study of personal work, evangelism, Sunday School work, and young people's work, psychology and homiletics are made. Thus the student is prepared to enter the missionary field at home or abroad as a competent laborer.

NEW COURSES OF STUDY

A BIBLE COMMERCIAL COURSE. Young people seeking to follow a commercial career need to be strong characters with high principles. Through the Christian Training Institute, students following commercial subjects are nevertheless always in a wholesome spiritual atmosphere, linked with prayer groups and practical Christian work. Thus the spiritual man also grows and becomes more mature during these school days. To carry the religious stamina into the business world and to give young life a correct purpose of service is the chief ambition of this training.

A HIGH SCHOOL COURSE. Beginning with September 17, 1949 a new milestone in the far reaching service of the Christian Training Institute was attained. In the past history of the school it has been found that every year young men and young women who had not completed their High School work felt the definite call into "full-time service." To enter our Seminary young men need to have completed their high school studies. For adult young people to return to the grade schools to take up High School work is not very advisable. They do not fit in with the rest of the pupils, and their goals and ambitions are much different from the younger life. Often it is impossible to obtain high school training in the home area.

To assist those less fortunate young people in receiving the proper education to enter the ministry or to become missionaries has long been our prayerful hope. God has answered these prayers by showing us a way. As we venture forth for God and in service to his church, we have once more stepped out in faith and opened up at our Bible School this new branch of education.

Grades ten, eleven and twelve are being taught. The work done is recognized by the Department of Education of the Province of Alberta and full matriculation for the University of Alberta is obtained. Again our students have also the opportunity to take some Bible studies along



Faculty of the Christian Training Institute, Edmonton, Alberta, Canada
(Left to Right: Rev. Albert Johnson, Miss Erna Schwanke, Miss Esther Kaiser, Rev. E. P. Wahl, Rev. Karl Korella, Rev. F. W. Benke, Rev. L. R. Turnquist and Mr. R. Neske)

with their High School work. In these days when modernism and worldly activities crowd into so many of our public and high schools, young people studying at C. T. I. are given the opportunity to enjoy their Christian life and to grow strong in their religious convictions.

The quality of our Bible School teaching is such that certain subjects on the curriculum receive credit in the High School department of education. The entire tenure of our school is raised to a higher level and is becoming ever more capable of giving our students a well-balanced, scholastic, life-satisfying training.

Every year new strides towards a better and more permanent faculty are taken. We want men and women to serve on the staff with a simple conservative faith in the Gospel and with firm convictions in the Bible as the Word of God. They need to have a passion for souls and possess a character of good report. They must know how to teach and be saturated with learning which they are to teach to others.

In the denomination the Christian Training Institute has made a very important place for itself. Former students of the school are found in
(Continued on Page 62)



The C. T. I. Harmonettes at the Manitoba Young People's Camp at Lake Dauphin
(Left to Right: Darline Thole, Margaret Benke and Erna Schwanke)



—Photo by Eric A. Pohl

Do You Know That the Honorable Harold E. Stassen of Philadelphia, Pa., Was Formerly a Member of the Riverview Baptist Church of St. Paul, Minnesota? Mr. Stassen, Former Governor of Minnesota, at Present President of the University of Pennsylvania, and in 1952 a Possible Nominee of the Republican Party for the Presidency of the United States, is Here Shown Greeting the Rev. and Mrs. John Wobig at the Trinity Baptist Church, Portland, Oregon

Do You Know That ?

A Page of Facts and Fiction

Edited by the Rev. ALFRED R. BERNADT of Burlington, Iowa

The total church membership in the United States has now reached 80 millions or 54% of the total population.

A man who reached the ripe old age of 108 years attributed his long life to minding his own business.

It is reported that the son of Karl Barth, also a Lutheran minister, has abandoned infant baptism in his congregation.

The most inflammable kind of wood is the chip on the shoulder.

All Protestant Schools in Spain, once housing 7,000 pupils, are closed and the children must go to the schools where Roman Catholic instruction is compulsory.

A mosquito rarely gets a slap on the back until he goes to work.

Baptists of Texas have voted a \$10,000,000 budget and promised to fight liquor, gambling, indecent movies,

literature, divorce, delinquency, Sabbath desecration and war.

When saving for old age, it is always a good idea to save up a few pleasant thoughts as well.

The "Greatest Story Ever Told" radio program has received more awards and special honors than any other program.

For some people to drive something out of their mind requires only a putt.

There are now more married women employed in this country than single girls, and one-half of the women employed are over 35 years of age.

College-bred is a four-year-old loaf made with father's dough.

There is no limit to the amount of good a man can do if he doesn't care who gets the credit.

It is always little people who create big problems.

It is said that only one out of seven volunteering for mission work actually becomes a missionary.

The boy claimed that the definition of "untouchable" was the guest towel.

We should keep our mind on our work but not our work on our mind.

Some speeches are like a wheel; the longer the spoke, the greater the tire.

If the 397 billion cigarettes produced last year were laid end to end they would reach around the world at the equator 672 times.

A beetle can lift 500 times his own weight and nobody seems to know what breakfast food he uses!

The Methodist Church has announced plans to add two million members to its church rolls next year.

Just because somebody is harping all the time, it doesn't make him an angel.

We ought to remember that an open mind leaves a chance for someone to drop a worthwhile thought into it.

You can be the judge of the wheels that are in a man's hand by the spokes that come out of his mouth.

If everyboy practiced what he preached, there wouldn't be any preaching to practice.

A cold is the only thing that can stay in some people's hands more than a day.

It is easier to do a job right than to explain why you didn't.

Most of our troubles are caused by too much bone in the head and not enough in the back.

One reason why there are so many failures in marriages is that there are so many marriages among failures.

It is said that some women can dish it out much better than cook it.

There are three kinds of believers — believers, make-believers, and unbelievers!

The only way you can watch rising prices these days is to keep your chin up.

The best remedy for a sick church is to put it on a missionary diet.

One big-four decision that surprised nobody was, to each his zone.

The Riverdale Story

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The Riverdale Story is the account of the building of the Garrison Dam in North Dakota, the largest earth-filled dam in the world. It is also the thrilling story of men, machines, money and miracles. It is likewise the amazing story of Underwood's First Baptist Church, now known as the "Little Church in the Heart of the City, With the City AT HEART"

— ❖ —

By the Rev. FRED J. KNALSON, Pastor of the Baptist Church, Underwood, North Dakota

laborers it is a gigantic job which requires not only brawn but also brains. Here everything is done according to rigid government specifications and is wholly on a scientific basis. The technical skills which are required are legion. Technicians and engineers from all over the world have been called on to assist in the job of building the Garrison Dam.

technical skill needed for the success of this undertaking. Men are needed for this job. They must be skilled men, educated men, strong men and industrious men. Often men who are daring are needed for dangerous jobs. Many of these men are family men while some are still single.

They live either in the houses built for them by the government in the government town of Riverdale or in one of the boom towns erected near the dam site by some enterprising business men. There are many such

For instance, the soils laboratory, which is constantly on the job testing the soil in every phase of the work, is only one small phase of the

THE RIVERDALE STORY is a story of men, machines, money and miracles. It was almost overnight that this tract of wind-swept prairie in North Dakota became the hustling and bustling city of Riverdale. Here is located the nerve center for all the plans as well as the performance in connection with the erection of the Garrison Dam, the largest earth-filled dam in the world. In a short time this town has grown to a little "city" of about 5000 inhabitants from every corner of the continent, Europe and Asia. People have come here to work with the promise of good living conditions and fat pay envelopes.

Here, in the city of Riverdale, North Dakota the government has erected lovely homes for many of the workers. As one enters Riverdale, he can see these lovely white homes with green and red shutters, nestled along wide streets and green lawns. All of this building of homes, highways, railroads, stores, shops, churches and schools has been brought about by one great big idea and dream — the harnessing of "The Old Muddy," the Missouri River. The over-all purpose of this will be to irrigate large tracts of rich North Dakota land for flood control and for recreation.

THE BAPTIST CHURCH

The dam is located about fifteen miles from one of our youngest denominational churches, the First Baptist Church of Underwood, North Dakota. It was the locating of the dam near the church that inspired its members to go forward in a great venture of faith, that of building a parsonage and church. The first part of the venture of faith was completed with the dedication of the new parsonage in the summer of 1948. Now the second phase, or Operation No. 2, as it would be called by the Garrison engineers, is under way. It is hoped that the church will be able to provide adequate facilities for the larger influx of permanent residents in the future.

To this "Little Church in the Heart of the City, With the City AT HEART," people come from North, South, East and West to visit and worship every Sunday. We try to make for them a Church Home away from home. It has been a real blessing to the members of the congregation as well, in that they have been able to meet Christians from all parts of the country and to have fellowship with them.

THE MEN

The Garrison Dam is a man's job. From the top man, Colonel Seybold, down to the commonest of common



The Rev. Fred J. Knalson Points With Justifiable Pride to the Large Church Sign on the Dakota Prairie Welcoming Laborers on the Garrison Dam and Travellers to the Services of the Baptist Church at Nearby Underwood, North Dakota



Residential Scene at Garrison Dam in North Dakota Which Shows the Results of Recent "Mushroom Growth"

little towns along the highway with names such as Big Bend, Silver City, Dakota City, Sitka, Gateway and Pick City. Other employees live in the established cities near the dam, such as Underwood and Garrison, while still others live in trailer camps located throughout the dam site area.

Many of these men and their families are of the type that follow construction jobs such as the Garrison Dam and are therefore without any church connections. They live from day to day for big wages and a good time. Saloons, bars and roadhouses dot the highway leading to Riverdale. In such places as these much of their money and spare time are spent.

The influx of these people was something new to the quiet farming communities near the dam site. To witness women smoking cigarettes on the streets, men shooting it out with the law while barricaded in a shack, road houses and almost daily automobile accidents were an eye opener for most of our people. Thus it was that these men and their families have become our God-given responsibility.



Construction Bridge Over the Missouri River, "The Old Muddy," at Garrison Dam in North Dakota

They need our witness to the saving power of a loving Christ. We feel we cannot neglect our duty and still have a clear conscience. We are dealing with eternal souls who are without Christ and without hope. We have been called to make disciples of all nations and here we find men and women of all nations at our very door steps.

THE MACHINES

In our twentieth century civilization, men and machines go hand in hand. Where there are machines, there must be men. Where there are men, the magnitude of the modern job usually requires machines. Thus, for each one of these men who work on the dam, there is usually some machine. Only one who knew this area before the Garrison Dam was started can appreciate the vast amount of machinery that has been imported for the completion of the job. As the visitor nears the construction area of the dam, he is greeted by a deafening roar of machines.

As the visitor nears one of these earth removing machines, he is greeted with the familiar trade mark

on many of them. The trade mark reads, "LeTourneau." In that name is seen the application we wish to make. These powerful earth removing machines are symbolic of the power of the Gospel which is preached by the man who is responsible for their being manufactured. Paul, the apostle to the Gentiles, gave testimony to this fact, when he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." Romans 1:16.) May this Gospel be the means of salvation to many while they are in our midst!

Thus, above the deafening roar of these LeTourneau machines there is the silent witness of the man who manufactures them. The name, "LeTourneau," has become a symbol to Americans of what God can do with a man who is fully dedicated to him. Yes, man and machines can change landscapes, but only God in his infinite mercy and love revealed in Christ can change lives. (See Article on LeTourneau in 1948 Annual.

THE MONEY

For scores of people who have come and are still coming to North Dakota to work on the Garrison Dam, it means only one thing — money! Here they receive good wages for the time they put in. Often they work overtime and receive much more. They then look, and often in vain, for a place to spend their money. Sometimes they do not have to look long. The night clubs and roadhouses afford them a very good opportunity.

To others this is the opportunity for which they have been looking to build that home, to buy that car, or to take that trip. To others with large families it is merely the means of a livelihood for they must depend on their summer wages to carry them through the winter. Our Lord Jesus Christ had something to say about wealth and money. He was speaking to the contemporary twentieth century man when he said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

There are those who have come here with the idea that "this is my chance of making a good haul." Therefore, they try to make the best of such an opportunity. In the meantime, they are suffering irreparable losses spiritually. They are not becoming "rich toward God." Their children grow up like pagans learning the ways of the street and not those of the Lord. Where there has been some profession of faith in Christ in the past, this faith is not being nurtured because the things of the present are crowding out anything that

"Lord, Make All Good People Nice!"

A Sermonette by the Rev. WILLIAM H. JESCHKE of Sumner, Iowa

Dr. and Mrs. Paul James of Atlanta have a son, Edward, who, when he was about 5 or 6 years old, often played with the son of another Christian family that lived nearby. One day the boys became victims of a misunderstanding, and the quarrelling waxed warm and long. Suddenly little Edward drew himself up and declared, "It's time one of us acted like a Christian. HOW ABOUT YOU!"

MANY OF US have been "passing the buck" that way. We wait to make out the next party's attitude or actions, then respond accordingly. "The Golden Rule? . . . Impractical today!" BUT "if ye love (only) which love you," insisted the Master, "what thank (or "grace") have ye? for sinners also love those that love them." And Christians are to be different!

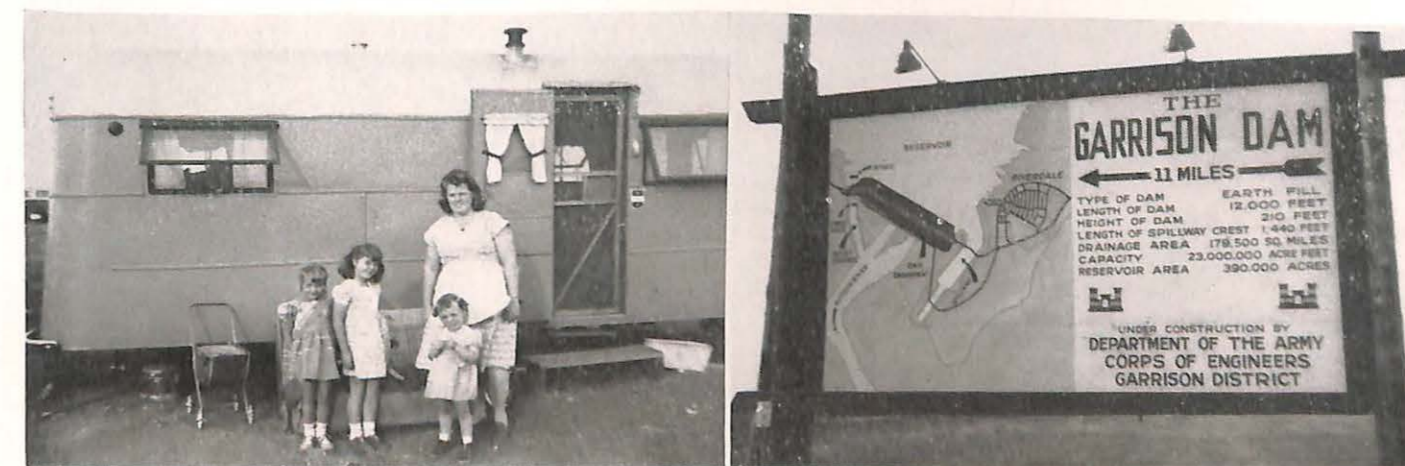
"By this shall men know that ye are my disciples." He continued elsewhere, "if ye have love one to another." Again and again it is repeated in the New Testament, and emphasized as being a "commandment." But this badge of the Kingdom, here and there it seems, has become hidden or lost. Conformity to denominational Bible-interpretation and program has taken over as the determiner of acceptability and fellowship. And the Heresy (if "heresy" signifies "departure from the faith" this is betrayal indeed) of Chilled Hearts has blasted much warmth and attractiveness from God's fair Kingdom.

Tertullian's famous passage about the first Christians is known to many:

"The heathen are wont to exclaim with wonder, "See how these Christians love one another, and how they are ready to die for one another!" And so we, down through the ages, were to stand declared: Not by our creed (important as that is), nor by our ritual, nor even by voluble testimony, BUT by our "love one to another."

Let us turn from examining one another to examine ourselves in our relationships. How much vinegar is there in our own dispositions? The first Christians were not of one mind, but they were of "one heart." Can we disagree and remain sweet in temper? We are called, not to cudgel-brandishing, but to cross-bearing. Can we crusade for a righteous cause without belligerency? Can we take criticism and disappointment without becoming sullen and unforgiving? Are we generous in judgment? Paul admonishes the Christians: "Forbearing one another . . ." It hardly means to "tolerate"; it means to "Hold up" one another! It would then not only put us out of the stone-throwing business, but it will not permit us to keep even the garments of those who do (Acts 7:58).

"Lord, please make all good people nice," was the childish prayer of a little heart that could not understand the unkind spirit of some "good" people. It is high time that all of us turned from the preoccupation of theories to become more occupied with results for all to see, and showed the attractive conduct of true children of God. And let every disciple follow the worthy example of those long before them, and say, "Lord, is it I?"



Mrs. Gardner and Her Children (Left) from the State of Maine in Front of Their Trailer House. Her Husband is One of the Workers on the Garrison Dam Which Is Described on the Large Highway Sign (Right) Near the Dam Site. The Gardner Family Attends the Services of the Underwood Baptist Church



The Rev. H. G. Dymmel Points Out the Cameroons to the Misses Myrtle Weeldreyer and Berneice Westerman at the General Conference Missionary Exhibit Shortly After Their Appointment as Missionaries to Africa

Our 29th General Conference

Impressions That Remain of the General Conference Held at Sioux Falls, South Dakota from August 22 to 28, 1949

THE 29th GENERAL CONFERENCE held at Sioux Falls, South Dakota from August 22 to 28, 1949, is enshrined with gilt edges in the album of North American Baptist churches

of our denominational history. The record-breaking facts of the conference have been recorded. Its stirring sessions have been glowingly reported in our churches.

But there are still impressions that grow upon one as the actual events of yesterday recede into the distant background. The Sioux Falls conference demonstrated our denominational solidarity. Even with language differences that threatened to divide the conference and with the weakening of some bonds that used to hold us together, the General Conference delegates were united as never before in decisions, in spiritual harmony, in Christian fellowship, in determination to work together for the Lord Jesus Christ.

MISSIONARY ADVANCE

As the days since the conference increase in number, the impression of the strength of youth at the Sioux Falls sessions is intensified. The large hosts of young people at the conference caught a vision of the service which they in a peculiar way can render. They are changed — different — grander — since the days at Sioux Falls. As the reins of leadership are placed into their hands, we can be assured that all will go well with our churches. That is the confidence growing out of last year's General Conference!

Our missionary advance continues unabated. The General Conference at Sioux Falls set the pace. The appointment of two new missionaries, the enlargement of our Spanish- (Continued on Page 42)



—Photo by Herman Siemund

General Conference Mass Choir Composed of South Dakota Choir Members and Directed by the Rev. Edmund Mittelstedt Which Thrilled the General Conference Visitors at Sioux Falls, So. Dak., With Their Inspirational Singing



The Cleveland Stadium at Cleveland, Ohio Where President Harry Truman Is Scheduled to Address the Baptist World Alliance on Saturday Evening, July 22, 1950

30,000 Baptists Marching to Cleveland

Announcement of the Baptist World Alliance Which Is Scheduled to Meet in Cleveland, Ohio from July 22 to 27, 1950

THE CONGRESS of the Baptist World Alliance is held every five years. It is scheduled for a place on continental North America only every ten or fifteen years. It has not been held in the northern part of the United States since 1911.

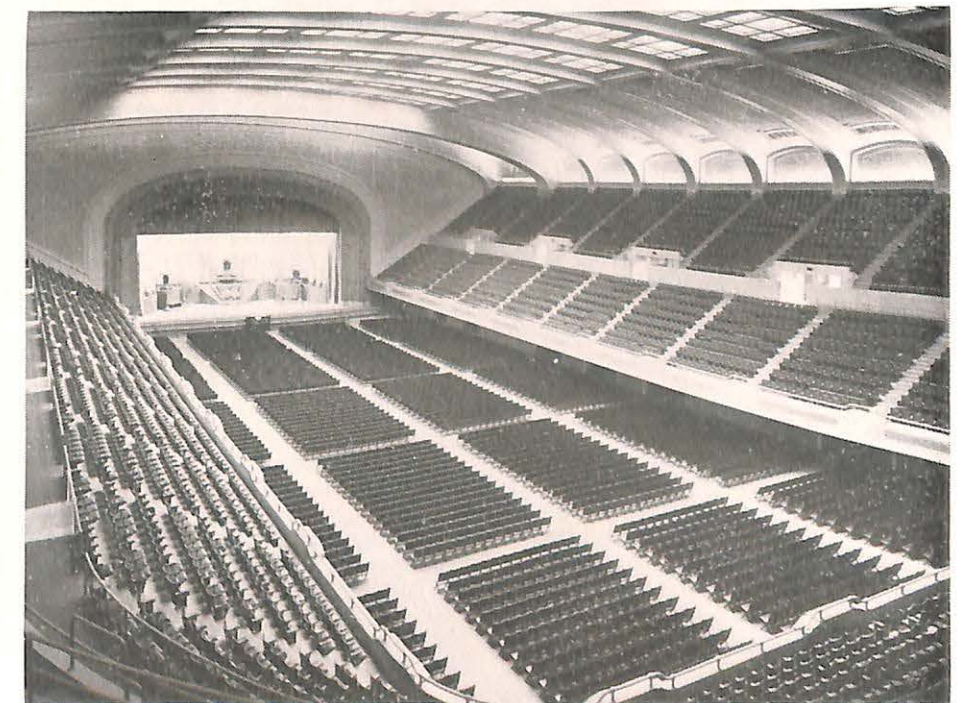
This greatest and most inspirational gathering of Baptists will meet in Cleveland, Ohio from July 25 to 27, 1950. It is the opportunity of a lifetime for every Baptist living within a thousand miles or more of Cleveland.

BAPTIST PAGEANT

Baptists from the British Isles and nearly every European nation, from Russia, Africa, India, China, Japan, Australia, New Zealand, South America, Mexico, Cuba, Canada, and the United States — will be gathered under one roof at Cleveland. We will hear them in many tongues. The colorful Roll Call from all the nations of the world where Baptists are to be found is always a highlight of the Congress program.

A glorious pageant, with a cast of over 1,000 persons, arrayed in magnificent costumes, will portray the historic story of the triumph of the light

in Christ over the powers of darkness, and the victory and challenge to the Baptist principle of Soul Freedom. The rise of enemies to our freedom in our own day, and our acceptance of (Continued on Page 62)



The Interior View of the Cleveland Public Auditorium at Cleveland, Ohio Where the Main Sessions of the Eighth Baptist World Alliance Will Be Held from July 22-27, 1950

God's Hand in the Making of a Life

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Introducing Mr. Harold W. Gieseke of Trenton, Illinois, the President of the Commissioned Baptist Youth and Sunday School Union of North American Baptist Churches

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By Mr. ELDON G. SCHROEDER of Lorraine, Kansas, a Student at Wheaton College, Wheaton, Illinois

CHRISTIAN friendship is something to be long enjoyed and cherished. Regardless of geographical location and occupation in life, whenever a Christian meets a person interested in the Lord's work, immediately there is discovered a common ground for friendship.

Two years ago last September in the Forest Park Baptist Church near Chicago, Illinois, I was privileged to make the acquaintance of Harold Gieseke, who was then beginning his work at the Northern Baptist Seminary in Chicago. Since that time I, along with others, have learned to know and love Harold as he has continued on in the Lord's work.

GOD'S GUIDANCE

In this sketch of his life we will see how the Lord's hand has been guiding and directing him through many circumstances to greater opportunities of service. In fact, these circumstances have strengthened and deepened his Christian testimony in the work to which he has been called. When the pathway of life seemed dark and uncertain because of sorrow, there was in his life the everlasting peace "which passeth all understanding."

When sorrow was overcome, there was then present a glad heart of rejoicing, only made possible by the indwelling Spirit. For we read in 1 John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." A child of God is not mastered by circumstances, but is a master of circumstances. Many times obstacles are but steppingstones to higher things. The outward incidents, such as prosperity or poverty, sorrow or misfortune, are all powerless before the inward man of one who is consecrated to the Lord.

At the 1949 General Conference in Sioux Falls, South Dakota, qualifications were considered and discussed



Harold W. Gieseke and His Father on Commencement Day When Harold was Graduated from McKendree College, Lebanon, Illinois

concerning the one who was to be the next president of the Commissioned Baptist Youth and Sunday School Union of North American Baptists. As the conference came to a close, I am sure we were all happy to see Harold Gieseke taking up this new work in our denomination as the president of the Union.

TRENTON, ILLINOIS

The small southern Illinois town of Trenton was the scene of the early years in Harold's life. In this small town a German Baptist Church was a center of spiritual blessing in the community. This church, at one time a mission of the St. Louis Park Baptist Church of St. Louis, Missouri, was organized in 1902 by God-fearing men and women who had made their way from Germany shortly after the war of 1870.

It was from this little church that August Steffens went out to serve the

Lord in the dark continent of Africa as our first missionary to the Cameroons. The Ahrens family was also among this early group of believers and at the present time that name is very familiar in our mission field. Among the charter members of this church was Henry Gieseke, who had been converted and baptized in Germany. The parents of these immigrants were won to the Lord during the great revival meetings of J. G. Oncken. Only the records of God will reveal the results of the spirit-filled preaching of Oncken as he proclaimed the Gospel to his fellow-men during his many years of service in Germany.

Harold W. Gieseke was born on January 30, 1914 into a devout Christian home. His mother, who had previously belonged to the German Baptist Church in Bloomington, Illinois, greatly influenced his life by her radiant Christian testimony. Her memory is, even yet, a rich source of blessing. As a lad, Harold helped in his father's retail shoestore. On Saturday, they worked late into the evening for the convenience of the farmers who could not get into the town during the day.

However, all the long hours did not keep his family from the place of worship on the Lord's Day. To them the Lord's Day was holy and it was the Christian's duty to observe it properly. Almost as accurate as the town clock, Mr. Gieseke would be on his way to Sunday School every Sunday morning at 9:25 A.M. Through the years of work in the church, his father served in the capacity of church clerk, treasurer, and deacon, always eagerly carrying on the duties of the Lord's house.

HAROLD'S CONVERSION

When Harold was thirteen years of age the Holy Spirit spoke to him during a period of evangelistic services and it was then in a prayer of confession that he said, "Lord, give me a new heart." Although only a young



Mr. Harold W. Gieseke at the Forest Park Headquarters (Left) With Mr. Walter Pankratz and Miss Carolyn Stassen, Former President and Secretary of the National Young People's Union, and Harold Gieseke (Right) Teaching a Class of Young People at the Iowa Christian Life Camp at Iowa Falls, Iowa

lad, Harold's prayer was answered, and the gift of eternal life was freely given. The grace of God is certainly wonderful, for Christ has said, "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." Later during that year he was baptized and received into the church by Rev. Theodore Frey, now pastor of our church in Napoleon, North Dakota.

As a young person he quickly found himself engaged in Christian work, which has proved to be a big asset for his service at the present time. At the Trenton Baptist Church he served as organist for thirteen years. He was also Sunday School teacher, superintendent, and B.Y.P.U. president.

In 1931, Harold was graduated from Trenton Community High School and began his new work at McKendree College in Lebanon, Illinois. The teaching profession seemed to be the clearest in view at this time. At college he majored in mathematics and took a variety of subjects in science to satisfy his interest in that field.

School was hardly under way when the Lord took both his sister and mother in an automobile accident. This severe tragedy in the family was a great shock to all, but also a time of deep spiritual strengthening. Four years of college were then completed, and he was found in the graduating class of 1935, receiving the Bachelor of Science Degree.

IMPORTANT DECISIONS

After spending several years at home teaching music, he again took up his schooling, studying at Washington University in St. Louis, Mo. A short time was then spent in High School teaching, but soon he accepted a job in a commercial plant, working in a laboratory as a metallurgical chemist for five years. Although a fine job had been acquired, Harold

still seemed unsatisfied and thought that the Lord would have him to do something else. Did the Lord want him to be doing some work for him? Or was he to continue in the scientific field? These were the questions that seemed to be ever-present.

During the Fall of 1944, Harold began to see what the Lord had been telling him all through the years. At the appropriate time, through the providence of God, Lois and Earl Ahrens of Tacoma, Wash., cousins of his, visited in Trenton for a week-end before they were to sail for Africa. Through the sincere testimony of these newly-appointed missionaries Harold was challenged in his heart to say, "If the Lord can use these fine young people, perhaps he can use me in some way." That week was a mountaintop experience in the life of one who, five years later, was to become the president of our Commissioned Baptist Youth and Sunday School Union.

Now a real interest had been stirred up in Harold Gieseke for the progress of our own denomination, especially after his visit to the General Conference in Tacoma, Washington. Here Harold was elected vice-president of the organization, formerly known as the National Young People's and Sunday School Workers' Union. On the way home from that conference he was again confronted with sorrow. His father had passed on to be with the Lord.

Years before his father had talked to him concerning his life work and

January 29, 1950 —

February 5, 1950

YOUTH WEEK

Sponsored by the Commissioned Baptist Youth and Sunday School Union

had mentioned that he himself had always wanted to go into some kind of Christian service, but due to many difficulties this had been impossible. "If you ever feel that the Lord is calling, go into Christian service," were the words given to Harold by his father. Additional encouragement and help came from his step-mother, whose Christian life and influence in the home have been a continual inspiration to him.

GOD'S PLACE OF SERVICE

In the Fall of 1947 he enrolled at Northern Baptist Theological Seminary, for which he has always been very thankful. During his first year he was granted the Heagle Scholarship for being the most outstanding new student. This year he is president of the Senior class. Harold praises the Lord for the wonderful times of fellowship and inspiration he has experienced while at the Seminary. This Spring Harold will receive his degree, Bachelor of Divinity, and then go out into further service for the Lord.

For the past two summers, Harold has gone out under the Student Service Plan. Many attending summer assemblies in our various conferences have been blessed by Harold's enthusiastic ministry. Churches, especially in the Chicago area, have enjoyed his work among them. In the life of Harold Gieseke we can see that the time which has been spent in the Lord's work has equipped him for his present responsibilities in our denomination.

Paul, in the letter to the Corinthians, has given us a command to obey and a promise to claim. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."



Five Girls of the Berlin Baptist Sunday School Light the Candles in Memory of the Members of the Church Who Had Been Called Home by God at the Dedication of the New Building of the Berlin Baptist Church, Near Fredonia, No. Dak., on Sunday, Sept. 11, 1949

"Commissioned to Serve"

Program Activities and Spiritual Goals of the Commissioned Baptist Youth and Sunday School Union

By the Rev. J. C. GUNST, General Secretary

NO DOUBT the striking story told about the famous preacher, Oliver Cromwell, is familiar. It is said that Oliver Cromwell, while visiting one of the great churches in England, discovered a number of silver statues in the niches of a side chapel. Addressing himself sternly to the trembling dean who showed him about, he said, "What are these?" "Please your Highness," was the reply, "they are the twelve apostles." "The twelve apostles, are they? Well, take them down and coin them into money so that, like their Master, they may go about doing good."

The Master is not satisfied with his disciples unless they are about the Father's business doing good.

SERVE HIM ONLY

Let us turn to The Book. In 1 Samuel 7:3 note the challenge to Christian youth. Read the entire seventh chapter of 1 Samuel. The

third verse is a word to the wise. "Prepare your hearts unto the Lord and serve him only." There are no Philistines to conquer in our day as was the case with Samuel, but there is an army of moral evils waging war and bringing destruction to young lives on every hand.

As Christians we stand united to fight the evils of the world which destroy our homes and lead astray our children and youth. It is for that very reason that our leaders of the Commissioned Baptist Youth and Sunday School Union of the North American Baptist General Conference (to be known as the Conference Union) have set for their motto, "Commissioned to Serve" for 1949-1952. Service shall be our watchword. If Christ and his cause shall reign and ultimately triumph, every Christian must be alert and render some significant service. Victories are won through a united and cen-

certed effort in a great common cause. "Serve Him Only" (1 Samuel 7:3).

IN THE PAST

Our Conference Union (heretofore known as the National Union) has a great heritage. Leaders who "feared the Lord" and unflinchingly upheld the true teaching of the Living Word of God, and who served sacrificially, stood at the head of our organization. It was no easy task to organize local conference unions, assemblies and local church groups all over the North American continent.

Even more difficult was the task to unite these many groups in a great common missionary enterprise. General secretaries who laid a solid foundation and who kept building an effective structure were these men: Dr. William Kuhn, Prof. Albert Bretschneider, Rev. A. A. Schade, and Dr. M. L. Leuschner. Those who have gone with their Lord were men like the Rev. A. P. Mihm and the Rev. F. A. Bloedow.

Among the laymen who served as officers were men like Mr. Henry Marks of our Riverview Church in St. Paul, Minnesota, a lawyer by profession, but an ardent lover and supporter of youth work and Sunday School progress until his unexpected homegoing; the Marklein brothers of our Evergreen Church in Brooklyn, New York; Mr. Walter W. Grosser and Mr. Walter C. Pankratz, both of Chicago; Mr. Harold J. Petke of Portland, Oregon; and now Mr. Harold W. Gieseke. These are but a few who have served their Lord and his cause worthily and effectively.

At the very inception of the Conference Union work these men of God were vitally concerned that in the Sunday School and youth work there be a strong emphasis on teaching the Word of God. The Bible was prominent, not only in the church and home, but was taught to affect every life. Evangelism has been strongly emphasized. The missionary zeal has never been lacking. Leadership training, a most important emphasis, has been stressed throughout the years. In any profession leaders must have training before they are able to hold a good position. Should the kingdom of God not have better trained workers? Let us be determined to have the best trained teachers and officers in our churches, Sunday Schools and youth groups.

MARVELOUS GROWTH

In our short history as North American Baptists we have seen a marvelous numerical and spiritual growth. From twelve members in the first church a little over a century ago, we

(Continued on Page 61)

Your North American Baptist Children's Home

The Ministry of Our Children's Home at St. Joseph, Michigan and the Story of Walter Yauch, Nicknamed "Roly-Poly" and Now Known as "Roly"

By the Rev. AUGUST F. RUNTZ, Superintendent of the Children's Home

IN SPEAKING of Children's Homes, as a rule, people think that you are speaking about little children. Of course, one is speaking of little children; but little children grow up. And when they are permitted to remain in a Home until they are through High School, as is the case in our Children's Home at St. Joseph, Michigan, they can be thought of as young people by the time they leave. To be sure, children from broken homes usually do not stay that long, but orphans and half-orphans from our churches, as a general rule, stay here until they have graduated from High School and are ready to make their own way in the world.

THREE BOYS FROM MONTANA

In this article I would like to tell you something about the oldest boy in our Home. Maybe you would be more interested in one of the smaller tots of the Home. However, this boy came here when he was only four

years of age, and he is now seventeen. So you can imagine him as a little fellow and see him as a big boy. On May 15, 1949 we observed his 13th anniversary in the Home with fitting ceremonies. It was on his older brother's birthday that the three brothers, aged four, six and eight, arrived in St. Joseph from their home in Plevna, Montana.

The father of the boys is not a professing Christian, but the mother was a very devout woman and member of our Baptist Church in Plevna. For months before her passing when she knew that life for her here on earth would soon be over, she was preparing her children for the inevitable. Being a Christian herself, she was much concerned about the future spiritual welfare of her children. She wanted them to grow up under a Christian influence and in a Christian atmosphere so she planned to have them placed in our own Baptist Children's Home.

She knew that the father would not be able to take proper care of the children, so she kept telling the children about the Home in St. Joseph to which they would be going when she was no longer with them. She warned the second boy, "Red," as he always has been called here because of his red hair and fiery temper, that there was a dark room here into which he would be placed if he were ever naughty. It seems that he has always been one of those boys who constantly get themselves into trouble. (He says, however, that he has never found the dark room.)

On May 3, 1936 the mother passed away, and a few days later three heart-broken, frustrated, fearful, apprehensive, lonely little boys left behind all that was dear to them, and, accompanied by Mrs. Fuchs, made the long journey to Michigan. The mother gone, the father irresponsible, before them the far-away and unknown! What a journey that must have been for the three little, motherless boys!



A Christmas Scene at the Baptist Children's Home, St. Joseph, Michigan Which Has Become a Welcome Haven for Many Homeless Children Throughout the Years

—Photo by M. L. Leuschner

of whom we are speaking in this article, or other cases of similar nature? The courts would have taken over. Most likely, the children would then have been placed in foster homes or given out for adoption. Soon they would have lost track of each other, and in later years each one would be anxious to know the whereabouts of his brothers.

In our Baptist Children's Home these boys found a home. Here they were permitted to grow up together as a family of brothers. These boys have a peculiar devotion to each other like a David and Jonathan. There is a tie that binds them into a unit. This same thing could be said of some other family groups also.

ARRIVAL AT THE HOME

But to get back to our story. On May 15, 1936 these boys arrived at the Home. It was a hot day, and they had walked from the depot, even losing their way. The first words to greet the Rev. and Mrs. H. Steiger as they met them at the door were spoken by "Red" when he said: "Wasser, Wasser, I wants Wasser." (Water! Water! I want water.) The youngest boy's name is Walter — Walter Yauch. As stated, he was only four, and a plump little fellow he was.

Soon Brother Steiger, who had a knack for giving the children nicknames, was calling him "Pumpernickle." The name "Pumpy" still clings to him. He also called him "Roly-Poly," so now he is called "Roly" most of the time. We hardly know of whom people are speaking when they call him Walter. But everyone knows who Roly is.

The years passed by and the boys grew up. Through grade school, then Junior High and High School! Upon graduation the oldest boy enlisted in the Merchant Marine, where he served for about two years. But "Red" could not wait that long to get into the service. The day after he was seventeen he left the Home, having enlisted in the Army Air Corps for a period of three years. He was placed in the Weather Division, where he is getting some excellent training, which, we trust, will enhance his chances of a good position in the next few years.

"Roly" is now a Junior in High School. He is an average student in most subjects, but he excels in the shop, where he does some very beautiful woodwork. He is a good boy, a dependable and excellent worker, and our hope and prayer is that he may go on to college after High School. Before retiring he often comes in for a little chat about his work and his future. He is also interested in

sports, playing both football and tennis, winning his letter, of which he was very proud.

SPIRITUAL EXPERIENCE

During all these years the spiritual life was also nurtured. Right from the beginning there was the regular attendance of the Sunday School of our church here in St. Joseph, Michigan, where we have as fine a group of teachers as one could find in any church.

Later there followed the attendance of the church services. Added to these were the various methods of religious instruction in the Home. Among other things many great passages of Scripture were memorized such as Psalm 23: "The Lord is my shepherd . . ." Psalm 19: "The heavens declare the glory of God; and the firmament showeth his handywork . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." John 3:16: "For God so loved the world that he gave . . ." Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The promise of God is that his word shall not return void, but shall accomplish that for which it is sent. So, surely, putting these great truths of God into the heart and memory of a child must in time bear fruit.

So it was in the life of "Roly." As a lad of ten he opened his heart to the Savior, and on Easter Sunday, 1942, he made an open confession of his faith in Christ by being buried with Christ in baptism. If his sainted mother was aware of what was taking place she must have rejoiced with exceeding great joy. (The two older brothers had previously been baptized into the fellowship of the church.)

Ever since that time his spiritual life has witnessed a steady growth. Teen-agers in the church look up to him for leadership. A few years ago he was elected treasurer of the Youth Fellowship, a group of about 30 High School age young people. Last year he served as its president.

"ROLY'S" CHORES

"Roly" is a physically strong boy and does a lot of work about the place. His Saturday chore is to mop the floors of the dining room and kitchen. During the winter months he takes almost complete charge of the stoker for heating the building. In the Fall of the year, with some help, he takes down the screens and puts up the storm sashes, and in the Spring he takes down the storm sashes and puts up the screens. During the sum-

mer months he runs the power mower and takes care of the lawns.

It is worth mentioning that the boys' home church in Plevna, Montana has not forgotten them, for each year at Christmas time a gift of money comes from its young people's organization. This has continued as long as they are in the Home. Also worth mentioning is the fact that a young ladies organization of a church, formerly of our fellowship and still interested in our work, has sort of "adopted" Roly as its special project. During the summer months a few years ago they had him down for a vacation, giving him "a grand time." Just last Spring they sent him money for a beautiful wool sweater in his school colors. They have sent him football equipment and other splendid gifts. They think he is a fine lad and deserving of all consideration.

LIFE INVESTMENTS

As you make your contributions and give your gifts for the Children's Home, think of each individual child, and please remember that you are investing in a life, a life with the possibilities for good and the possibilities for evil. We are sorry to say that, as in the business world, not every investment is a big success. There are failures in business, too. There are failures in the finest Christian homes. So in the Children's Home. Not every life becomes what those in charge had hoped and prayed that it would.



Some of the Boys and Girls and Young People at Our Children's Home, St. Joseph, Michigan With the Superintendent of the Home, Rev. August F. Runtz (Left)

We must not lose sight of the fact, however, that some exceptionally fine young people have gone out from this Home. They have made a success of their lives, not only in a material sense, but in a spiritual sense as well. So we must keep on investing and hoping and praying, believing that

the Lord will grant his blessing to all that is done in his Name, and for these children for whom Christ also died. We have every hope and expectation that "Roly" will be one of those of whom the Home will one day be proud to call him its own.

Walter Yauch of Plevna, Montana, Nicknamed "Roly-Poly" by Rev. H. Steiger and Abbreviated to "Roly," One of the Boys in Our Children's Home Family at St. Joseph, Mich.

As one considers each child in this Home, one becomes suddenly aware of the fact that into the life of each child, no matter how young he may be, some tragedy has come. Sometimes it was the death of one or both parents, sometimes it was that father and mother were divorced, which, as one would be inclined to say, is a tragedy worse than death itself. So the child has a feeling of insecurity, a sense of aloneness, and a vague idea that all the world is against him.

CHILDREN AT THE HOME

But there is a compensation for all of that here at our Children's Home. Of course, it can never take the place of a normal family life; but it tries to do in part anyway. This may be an institution, but it is run more like a home. And the people of our churches who send gifts to individual children are certainly bringing a lot of sunshine into their lives.

Let us take this into consideration: If it had not been for our Home, what would have become of the boys



The Dining Hall of the Children's Home, St. Joseph, Michigan Is Well Filled With Children of the Home, Members of the Board at Their Annual Session and the Rev. and Mrs. August F. Runtz, Superintendent and Matron

—Photo by Herman Siemund

Ends -- -- and Beginnings!

— ❖ —
Achievements and Goals of the National Woman's Missionary Union of
North American Baptist Churches

— ❖ —
By Mrs. FLORENCE E. SCHOEFFEL of Chicago, Illinois,
President of the Union

"THE END," "FINIS"! These words call forth a variety of emotions. "The end of a perfect day," the close of a memorable conference or other mountain-top experiences brings a feeling of regret — "if it could only go on forever." On the other hand, the end of a disagreeable experience, or distasteful task, is welcomed with the words, "Thank goodness, that's over!" In any case, however, the words "the end" carry a sense of finality — whether good or bad, successful or a failure — the event, experience or period of time is irrevocably over.

GREAT ACCOMPLISHMENTS

"The end" has been written to another triennium of our denominational life, also of our women's work. With mingled emotions do we contemplate it. There is the satisfaction of accomplishment. As a Union we had set a "love gift" goal of \$10,000 for the Nurses' Training in the Cameroons. This amount was more than doubled, the total as of August 1, 1949

being \$20,300. This figure spells interest, enthusiasm and sacrificial love of the women of our churches for the missionary cause in the Cameroons. In like manner the large amount of White Cross materials, beautifully and carefully made, evidenced their love and interest in the medical mission work.

There is the joy of seeing local societies progressive and more efficient in their local programs. The year books on display at the General Conference in Sioux Falls, South Dakota gave ample evidence of planning and thoughtful preparation. This always brings results of better, more helpful programs.

There is also a feeling of disappointment, of "missing the mark." Only seventeen societies, according to the reports received, were "gold star" societies for all three years of the triennium. That means that they completed all ten of the goals listed on the Woman's Union Project Chart. Many societies did not report at all. Was this just an oversight, or did they

not cooperate in the program of work as outlined on the chart? Surely, we could have done better! We could have inspired and encouraged more societies to take part in the work of the Union.

A NEW BEGINNING

But we realize that "yesterday ended with last night." The END also marks a new BEGINNING. There is no standing still in the onward flow of life. The end of day marks the beginning of night. Again, the passing of the night brings the dawn of a new day. Often too, one task completed leads to another job that must be done.

So it is in our work for the Master. There is no standing still, until the night cometh when no man shall work. As a Woman's Union we have already entered into a new triennium, a new beginning, with all of its opportunities. With St. Paul let us say: Forgetting the things that are behind — the mistakes, and failures, yes,

(Continued on Page 42)



Ministers' Wives Chorus Directed by Mrs. Emma B. Meier (Center) and Participants in the Program of the National Woman's Missionary Union at the General Conference, Sioux Falls, South Dakota

WOMAN'S MISSIONARY UNION OF NORTH AMERICAN BAPTISTS



Medical Missions in Cameroons



Seminary Building Project

GOALS FOR 1949-1952

1. SPIRITUAL LIFE

- a. Daily Bible reading and prayer.
- b. World Day of Prayer observed by society.
- c. Carefully planned devotional service at each meeting.

2. MISSIONARY EDUCATION

- a. 75 per cent of society reading one missionary book a year — individually or in a reading circle.
- b. A portion of every meeting devoted to missionary emphasis.

3. WHITE CROSS

- a. Cooperation in both foreign and home mission projects.
- b. Clothing and food for relief.

7. PERSONAL EVANGELISM

Definite efforts by individuals or groups to win unsaved persons for Christ.

4. DENOMINATIONAL COOPERATION

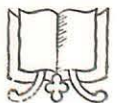
- a. Contribution by society to denominational budget.
- b. Remembering our Institutions on special occasions.
- c. Reading one denominational paper.
- d. Annual dues and chart report to Woman's Missionary Union.

5. SPECIAL MISSIONARY PROJECT

- a. Cameroons Medical Mission.
- b. Seminary.

6. PLANNED CALENDAR

Meetings and activities planned well in advance.





Dr. Jakob Meister of Berlin, Germany (Right), Miss Erika Schmidt and Professor and Mrs. Laessig Formerly of Germany and Now at Oklahoma Baptist University, Shawnee, Okla., at the Exhibit Room During the 1949 General Conference Held in Sioux Falls, South Dakota

"Ends — and Beginnings" for the Woman's Union

(Continued from Page 40)

also the victories and achievements — WE PRESS ON!

Our aim for this triennium is Baptist women who are better informed about, and more devoted to, the cause of Christ, at home and abroad. Such women will be quick to see the needs, ready and willing to serve in any way to supply those needs.

There are various ways in which we as a Union hope to further that aim. One is through a more active missionary education committee. This committee will seek to make available program material and other literature which will help to keep our women informed about the great world missionary enterprise. Another is through summer visitation, the leaders of the Union attending and participating in various local conferences.

A WOMAN'S DAY

A new idea which we hope to carry out during this triennium is a "Woman's Day," a day of fellowship, inspiration and exchange of ideas, for women only. What a blessing and real help it can be when women of different churches sit down together to discuss the Kingdom work, sharing their problems, studying ways and means to solve them, coming be-

fore the throne of grace together in a time of prayer and devotion. Neighboring churches within our various conference areas will be asked to cooperate. Plans will vary with the local conditions, but always the aim will be to stimulate our women to greater devotion and service.

As a program of work to challenge us in this new triennium we have set up a seven-goal chart, reproduced on page 41 of this issue of THE ANNUAL. In line with our denominational emphasis is the first goal, "Spiritual Life." This must be the basis of our own personal life and of our societies, if our service would be acceptable in the eyes of God. The special goal of the denomination is 7,000 souls won for the Lord. Surely, we as women want to have a part in this great objective, as set forth under the heading, "Personal Evangelism." There are many women who attend our churches and women's meetings who are not yet saved. What an opportunity which we as Christian women have to help these friends find their Savior.

MISSIONARY PROJECT

Our special missionary project, sometimes called our "love gift," is two-fold: one half for the medical

mission in the Cameroons, and one half for the seminary relocation. The sum of \$10,000 is the amount set, but let us make this the minimum. If every society will contribute one special offering a year for this goal, we should go well beyond that amount. We trust that all societies will strive to attain all seven of the goals listed on the Chart.

Does this seem like a heavy program of work, a burden which we cannot carry? Then, remember, we are not alone in our efforts, we are "laborers together with God," God's fellow-workers. It is an honor and a privilege to work side by side with the Master, unworthy though we are. And if we are working with God, and God is working with us, success is assured, for "if ye labor in the Lord, your labor is not in vain." Let us at the beginning of this triennium resolve to give ourselves wholeheartedly to the service of the Lord, laboring in his strength. And when "the end" is written to another triennium, we will have the joy of knowing that great things have been accomplished for the Lord.

29th General Conference

(Continued from Page 32)

American work, and the enthusiastic support of the new hospital in the Cameroons were only the first steps in our present onward march for Christ and his cause. The inspiration of the General Conference for missionary service will glow in many hearts for years to come.

The decision of the General Conference to relocate our Seminary to Sioux Falls, South Dakota is having far-reaching effects. Within two months after the conference, the old seminary building in Rochester, N. Y., was sold for \$55,000 and seminary classes opened on the campus of Sioux Falls College. A new seminary chapter has begun with new and greater responsibilities before us. Financial campaigns have already been launched. Our seminary's influence will be enlarged.

All of this must lead the visitor to the 1949 General Conference to believe that we have come into the years of maturity as a conference of Baptist people. There's an inspiring greatness about our accomplishments and spiritual aims. We can never again be content with less than the best.

Such impressions of the General Conference come to one only after weeks and months of reflection and after many experiences have tested the validity of such thoughts. For this General Conference observer, they are impressions that will remain!

Ministers of Our North American Baptist Churches

Brief Biographical Sketches of Our
Ministers in Active Service as of
December, 1949

Earl Herbert Ahrens, born May 3; Bellingham, Wash.; College of Puget Sound, Tacoma, Wash. (one year); Multnomah School of the Bible, Portland, Oregon 3 years); Pacific Lutheran College, Tacoma (two years); ordained Calvary Church, Tacoma, Wash.; Missionary in the Cameroons of Africa, 1945 —
Mbem, P. O. Nsaw, British Cameroons, West Africa.

Leslie Paul Albus, born Carrington, No. Dak., June 1; No. Amer. Baptist Seminary, 1937-1942; McKendree College, Lebanon, Ill., 1947-1949; ordained Carrington, No. Dak., May 1942; student pastor, Folsomdale, N. Y., 1939-1940; pastor, Arnprior, Ontario, Canada, 1942-1943; chaplain, U. S. Army, 1943-1945; pastor, Trenton, Illinois, 1947 —
Box 73, Trenton, Illinois.

Frederick Alf, born near Warsaw, Kicin; No. Amer. Baptist Seminary, 1907-1913; ordained Ebenezer Church, Detroit, Oct. 9, 1913; pastor, Ebenezer West, Sask., Can., 1913-1915; Homestead near Springdale, Sask., 1915-1923; Lansing, Mich., 1923-1926; Goodrich, 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.

Frank Armbruster, born Ligonier, Pa., Aug. 29; No. Amer. Baptist Seminary, 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.

Henry Wilbur Barnet, born October 12, Yakima, Wash.; Multnomah School of the Bible, 1946; Lewis and Clark College, 1948 —; ordained, Portland, Oregon, August 31, 1948; pastor, Hayesville Baptist Church, Salem, Oregon, 1946-1948; Villa Ridge Baptist Church, Portland, Oregon, 1948 —
11311 S. W. 72nd Ave., Portland, Oregon.

Frederick William Bartel, born Russia, October 26; No. Amer. Baptist Seminary; 1911-1917; Evangelical Theological College, Dallas, Texas, 1929-1931; ordained 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; Fredericksburg, Texas, 1931-1935; Avon, So. Dak., 1935-1941; evangelist for Dakota Conference, 1941-1944; general evangelist, 1944-1947; pastor, Arthur St. Church, Spokane, Wash., 1947 —
E. 1108—8th Ave., Spokane 10, Wash.

Elmer J. Baumgartner, born Erie, Pa., April 8; No. Amer. Baptist Seminary, 1914-1920; Colgate-Rochester Div. 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, Publication Society, Cleveland, Ohio, 1945 —
3734 Payne Ave., Cleveland 14, Ohio.

Fred W. Benke, born Ellerslie, Alberta, Can., Sept. 1; No. Amer. Baptist Seminary, 1915-1916; Alberta College, Theo-

logical Seminary and University of Alberta, 1916-1920; Western Baptist Seminary, 1938-1938; ordained Edmonton, Alberta, Can., May, 1920; travelling missionary, 1920-1924; Wetaskiwin, Glory Hills, Wiesental, Alberta, 1924-1940; teacher at the Christian Training Institute, Edmonton, Albert, 1937 —; missionary among the Indians and in the Peace River District, 1940 —
10831—98th Street, Edmonton, Alta., Can.

Jothan G. Benke, born May 6; Leduc, Alberta, Canada; No. Amer. Baptist Seminary, 1938-1943; ordained, Leduc, Alberta, Can., June 14, 1943; pastor, Hebron, No. Dak., 1943-1949; First Church, Watertown, Wis., 1949 —
302 Church St., Watertown, Wis.

John M. Berentschot, born July 11, Nijverdal, Overysel, Netherlands; student, Holland, Michigan, 1928; Los Angeles Bible Institute, 1946; pastor, Grace Baptist Church, El Segunda, Calif., ordained Nov., 1947; pastor, First Church, Willcox, Arizona, 1947-1949; Zion Church, Okeene, Okla., 1949 —
Okeene, Oklahoma.

Alfred Raymond Bernadt, born Buffalo, N. Y., July 11; North Amer. Baptist 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.



North American Baptist Ministers at the Home Mission Exhibit at the 1949 General Conference, Sioux Falls, South Dakota

(Left to Right: Rev. R. Schilke, Edmonton, Alberta; Rev. E. Mittelstedt, Los Angeles, Calif.; Rev. Roy Seibel, Waco, Texas; Rev. George Hensel, Bridgeport, Conn.)

Lewis Benjamin Berndt, born Herreid, So. Dak., Feb. 25; No. Amer. Baptist Seminary, 1927-1933; ordained Sheboygan, Wis., April 4, 1934; pastor, Bethel Church, Sheboygan, Wis., 1933-1942; Faith Church, Minneapolis, Minn., 1942 —
3415 James Ave., No. Minneapolis 12, Minn.

Gottfried Beutler, born Topcza, Poland, Dec. 17; No. Amer. Baptist Seminary, 1929-1936; ordained Olds, Alberta, Canada, August 16, 1936; pastor, Olds, Alberta, Can., 1936-1941; Rosenfeld, Sask., Can., 1941-1943; Ebenezer East Church at Ezenzer, Sask., and Yorkton, Sask., 1943-1949; Plevna, Mont., 1949 —
Plevna, Montana.

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

Russell G. Blank, born Feb. 18, Allentown, Pa.; Mennonite Brethren in Christ Training School, 1921; Wm. J. Bryan University, Dayton, Tenn., 1928-1932; ordained, Feb. 25, 1925, Chicago Baptist Ass'n; pastor, Carbondale, Pa., 1922-24; Portage Park Baptist Church, Chicago, 1924-1926; Clyde Baptist Church, 1926-1928; radio evangelist, Minneapolis, Minn., 1932-1942, 1946-1949; pastor, Ridgewood Ave., Baptist Church, Daytona Beach, Florida, 1942-1946; Daytons Bluff Church, St. Paul, Minn., 1949 —
590 Mendota St., St. Paul 6, Minn.

Henry R. Boerg, born Alexandertal, Russia, Aug. 12; Prairie Bible Institute, Three Hills, Alta., 1939; Mennonite Brethren Bible College, Winnipeg, Man., 1946; Tabor College, Hillsboro, Kansas, 1949; University of Kansas, summer 1949; pastor, First Baptist Church, Durham, Kansas, 1949 —
Box 7, Durham, Kansas.

John Borchers, born Shelby County, Iowa, Nov. 26; No. Amer. Baptist Seminary, 1923-1928; ordained Gotebo, Okla., Dec. 5, 1928; pastor, Gotebo, Okla., 1928-1931; Ellinwood, Kansas, 1931-1936; Chancellor, So. Dak., 1936-1941; Shell Creek Church, Columbus, Neb., 1942 —
Route 1, Columbus, Nebraska.

Adolf Bredy, born in Austria, Sept. 18; No. Amer. Baptist 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; No. Amer. Baptist 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, 1929-1936; George, Iowa, 1936-1945; Ebenezer, Wessington Springs, So. Dak., 1945 —
Wessington Springs, South Dakota.

Albert Bretschneider, born Cleveland, Ohio, Feb. 6; No. Amer. Baptist 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. Union, 1926-1928; professor, No. Amer. Baptist Seminary, 1926-1934; dean, 1934-1940; president, 1940-1944; Huntley Professor, Church History and New Testament, 1934 —
No. Amer. Baptist Seminary,
Sioux Falls, South Dakota.

John E. Broeder, born Heaton, No. Dak., March 29; No. Amer. Baptist 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, 1945-1948; Creston, Neb., 1948 —
Creston, Nebraska.

L. H. Broeker, pastor, First Baptist Church, St. Joseph, Michigan (Biographical data not sent).
910 Broad Street, St. Joseph, Michigan.

Hugh Bronstad, born July 23, Clifton, Texas; Dallas Bible Institute, Dallas Texas, graduated, 1949; ordained, August 5, 1949, Chancellor, South Dakota; pastor, First Baptist Church, Chancellor, So. Dak., 1949 —
Chancellor, South Dakota.

James A. Brygger, born Tyler, Minn.; Northwestern Schools, Minneapolis, Minn., year of graduation 1941; ordained, Ulen, Minn., April 21, 1942; pastor, Walworth Baptist Church, Ulen, Minn., 1941-1943; First Church, Blooming Prairie, Minn., 1943-1949; Central Baptist Church, George, Iowa, 1949 —
George, Iowa.

Elmer Arvil Buening, born Hope, Kansas, Aug. 15; Kansas State Teachers College, Emporia, Kansas, 1933-1934; No. Amer. Baptist 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, 1945 —
P. O. Box 95, Holloway, Minn.

Aaron Buhler, born Plum Coulee, Manitoba, Can., March 19; Bible Institute, Winnipeg, Man., 1938-1942; Mennonite Brethren Bible College, Winnipeg, Man., 1945-1946; ordained, Leduc, Alberta, June 21, 1947; pastor, Onoway and Glory Hill Churches, Alberta, Can., 1946-1948; Harvey, No. Dak., 1948 —
416 Alder St., Harvey, No. Dak.

R. Dale Chaddock, born Casper, Wyoming, Sept. 24; Moody Bible Institute, 1944; No. Amer. Baptist Seminary, 1944-1948; ordained St. Joseph, Mich., June 5, 1948; pastor, Community Church, East Chili, N. Y., 1945-1947; Clifton Baptist Church, Clifton, N. Y., 1947-1948; Victor, Iowa, 1948 —
Victor, Iowa.

1950 ANNUAL

1950 ANNUAL

Monroe D. Chalfant, born near Williams-town, Kentucky, Feb. 9; Asbury Academy, Wilmore, Ky., 1924; Cincinnati Bible Seminary, Cincinnati, Ohio, 1948; ordained, Cincinnati, Ohio, April 10, 1949; pastor, Walnut Street Church, Cincinnati, Ohio, 1949 —
241 Emming Street, Cincinnati 19, Ohio.

Robert W. Cook, born July 25, Newark, N. J.; Dartmouth College, 1938-1942; Eastern Baptist Seminary, Philadelphia, Pa., 1943-1945; ordained, Newark, N. J., December 5, 1945; pastor, Pennypack Woods Project (Interdenom.), 1944-1948; Theological Internship, Philadelphia State (Mental) Hospital, 1948; Pilgrim Church, Jersey City, N. J., 1948 —
103 Paterson Street, Jersey City 7, N. J.

John Franklin Crouthamel, born Philadelphia, Pa., May 28; 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; Evangel University, New York, N. Y., 1928-1929; Northern Baptist Seminary, Chicago, Ill., 1929-1934; Pacific Lutheran College, 1944-1945; College of Puget Sound, Tacoma, Wash., 1946-1948; ordained Chicago, Ill., Oct. 16, 1934; pastor, Fourth Ave. Church, Alpena, Mich., 1934-1938; Calvary Church, Tacoma, Wash., 1938-1948; Pilgrim Church, Philadelphia, Pa., 1948 —
254 Higbee St., Philadelphia 20, Pa.

Philip Daum, born Rottenhan, Poland, Nov. 3; No. Amer. Baptist 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; No. Amer. Baptist 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.

Raymond F. Dickau, born Wetaskiwin, Alberta, Can., March 15; Christian Training Institute, Edmonton, Alberta, 1943; Rochester Seminary, 1949; ordained, Wetaskiwin, Alberta, Can., June 27, 1949; pastor, First Church, Venturia, No. Dak., 1949 —
Venturia, North Dakota.

Theo. W. Dons, born Emden, Germany, Dec. 3; Temple University, Penn., 1908-1909; No. Amer. Baptist 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;



Ministers of North Dakota Churches at the Cornerstone Laying Exercises of the Home for the Aged in Bismarck, No. Dak., Which Was Formally Dedicated on October 18, 1949

general evangelist, 1941-1944; pastor, Ellinwood, Kansas, 1944 —
Ellinwood, Kansas.

George Albert Dunger, born Saxony, Germany, April 24; No. Amer. Baptist 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, 1938-1949.
55 Elizabeth St., Hartford 5, Conn.

Helmut George Dymmel, born Pabianize, Poland, April 24; No. Amer. Baptist 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, Hartsville, N. Y., 1930-1931; professor, No. Amer. 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 —
7308 Madison St., Forest Park, Ill.

Alexander Henry Elsesser, born Winnipeg, Manitoba, Can., March 2; No. Amer. Baptist Seminary, 1939-1943; University of Rochester, 1939-1942; Wesleyan University, Middleton, Conn., 1943-1944; Hartford Seminary Foundation, Hartford, Conn., 1945-1947; Bonebrake Theological Seminary, Dayton, Ohio, 1947-1948; ordained, Milwaukee, Wis., May 9, 1943; assistant pastor, South Ave. Church, Rochester, N. Y., 1942-1943; pastor, Liberty Street Church,

Meriden, Conn., 1943-1947; Fourth Street Church, Dayton, Ohio, 1947 —
1837 Auburn Ave., Dayton 6, Ohio.

John Engel, pastor, Ebenezer East Baptist Church, Ebenezer, Sask., Canada and Yorkton, Sask. (Biographical Data not available.)
Ebenezer, Sask., Canada.

Isador Faszer, born Lehr, No. Dak., April 6; Christian Training Institute, Edmonton, Alberta, 1944; No. Amer. Baptist Seminary, 1944-1949; ordained, Edmonton, Alberta, June 19, 1949; pastor, Golden Prairie, Rosefeld, Sask., 1949 —
Golden Prairie, Saskatchewan, Can.

Ervin John Faul, born Germantown, No. Dak., Jan. 10; Northwestern Bible and Missionary Training School, 1933-1936; Northwestern Evangelical Seminary, 1935-1937; University of Minnesota, 1938-1941; No. Amer. Baptist Seminary, 1943-1944; ordained, Germantown, No. Dak., June 20, 1944; pastor, Nokomis, Sask., Can., 1944-1947; Grace Church, Medicine Hat, Alta., Canada, 1947-1949; Wishek, No. Dak., 1949 —
Wishek, North Dakota.

Albert Samuel Frederick Felberg, born Poland, Jan. 8; Preussisch Bahnau Seminary, 1923-1924; Koenigsberg University, 1925-1927; Berkeley Baptist Divinity School, Berkeley, California, 1938-1947; ordained, Nokomis, Sask., Canada, Nov. 2, 1930; pastor, Schwaegerau Baptist Church, East Prussia, Germany, 1926-1930; Nokomis, Sask., Can., 1930-1934; McDermot Ave. Church, Winnipeg, Manitoba, Can., 1934-1937; First Church, Lodi, Calif., 1937-1948; professor, No. Amer. Baptist Seminary, 1948 —
No. Amer. Baptist Seminary, Sioux Falls, So. Dak.



The C. T. I. Gospel Jubileers at the General Conference, Sioux Falls, South Dakota (Left to Right: Berthold Itterman, Thelma Heer, Ruth Grabia, Phyllis Grunwald and Ervin Strauss)

Edward Samuel Fenske, born Ebenezer, Sask., Can., Nov. 21; No. Amer. Baptist 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 at Carbon, Alta., 1942-1944; Herreid, So. Dak., 1944 —
Herreid, South Dakota.

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

Otto Fiesel, born Tabor, North Dakota, Jan. 26; No. Amer. Baptist 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, Mont., 1941-1942; Sidney, Mont., 1942 —
104 Richland Ave., So., Sidney, Mont.

Arthur J. Fischer, born Artas, So. Dak., Sept. 14; No. Amer. Baptist 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, No. Dak.

Harold Herman Fischer, born Ellinwood, Kansas, April 13; 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; No. Amer. Baptist Seminary, 1911-1917; ordained, 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; Cazenovia Seminary, 1913; ordained, Sunbury, Pa., 1922; missionary to the West Indies, 23 years; pastor, Central Church, Erie, Pa., 1947 —
160 W. 20th St., Erie, Pa.

Herbert John Freeman, born March 24, Newark, N. J.; Blue Ridge College, 1937-1938; National Bible Institute, 1939-1942; New York University, 1942-1945; ordained, West New York, N. J., Oct. 31, 1944; pastor, Ebenezer Church, West New York, N. J., 1941-1945; Baptist Tabernacle, Kenosha, Wisconsin, 1945-1948; Ebenezer Church, West New York, N. J., 1948 —
6000 Adams St., West New York, N. J.

Theodore Frey, born Hutchinson County, South Dakota, July 3; No. Amer. Baptist Seminary, 1901-1907; ordained, Portland, Ore., June 21, 1907; pastor, Lodi, Calif., 1907-1910; Hillsboro, Kansas, 1910-1913; Bethel Church, Gatesville, Texas, 1913-

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

1924; Trenton, Ill., 1924-1929; La Salle, Colo., 1929-1938; Creston, Neb., 1938-1946; Napoleon, No. Dak., 1946 —
P. O. Box 156, Napoleon, No. Dak.

Gustav Edward Friedenber, born January 17; No. Amer. Baptist Seminary, 1919-1922 and 1923-1926; ordained Liberty St. Church, Meriden, Conn., July 28, 1926; Wesleyan University, 1933-1936; Yale Divinity School, 1936-1939; pastor, Liberty St. Church, Meriden, Conn., 1926-1929; Meriden Y. M. C. A., 1929-1930; Montowese Church, North Haven, Conn., 1930-1938; Memorial Church, New Britain, Conn., 1938-1949; Temple Church, Buffalo, N. Y., 1949 —
6 Norway Parkway, Buffalo 8, N. Y.

Frank Friesen, born Dallas, Ore., May 24; Oregon Normal School (two years); Tabor College, Hillsboro, Kansas, Calif. (three years); ordained, Dallas, Ore., 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.

Harry Friesen, born Meade, Kansas, Sept. 30; Tabor College, Hillsboro, Kansas, 1941-1945; Dallas Theological Seminary, 1945-1949; pastor, Salem Church, Scottsbluff, Neb., 1949 —
818 East Overland, Scottsbluff, Neb.

Leland H. Friesen, born Bakersfield, Calif., Feb. 18; 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 and 1944-1947; ordained, Hood River, Ore., March 9, 1943; pastor, Bandon, Ore., 1941; Hood River, Ore., 1941-1943; Stafford Baptist Church, Sherwood, Ore., 1943 —
Route 1, Box 156, Sherwood, Ore.

Daniel Fuchs, born Baltimore, Md., Nov. 14; No. Amer. Baptist Seminary, 1934-1939; ordained, Rochester, N. Y., Oct. 29, 1939; student pastor, Burstall, Sask., Can., summer 1948; pastor, Andrews St. Church, Rochester, N. Y., 1939-1947; McDermot Ave. Church, Winnipeg, Man., Can., 1947 —
829 McDermot Ave., Winnipeg, Man., Can.

Loyal A. Funk, born Wolf Point, Sept. 21; Pacific Bible Institute, 1948; Tabor College, Hillsboro, Kansas, 1949; ordained, Marion, Kansas, August 1948; pastor, Baptist Tabernacle, Marion, Kansas, 1948; Strassburg Church, Near Marion, Kansas, 1949 —
Marion, Kansas.

Paul Galambos, born Gyoerkoeny, Hungary, April 12; No. Amer. Baptist Seminary, 1949; ordained, Gyoerkoeny, Hungary, May 9, 1937; pastor, Gyoerkoeny — Gyoenk, Hungary, 1934-1944; Pleinting, Germany, 1944-1948; Washburn, No. Dak., 1949 —
Washburn, North Dakota.

S. Donald Ganstrom, born July 3, Concordia, Kansas; Ottawa University, Kansas, 1939-1942; Bethel Seminary, St. Paul, Minn., 1943-1945; ordained; student pas-

torates, Lynden., Waverly and Mound City, Kansas, 1939-1942; missionary in the Cameroons of Africa, 1945 —

Belo, P. O. Bamenda, British Cameroons, West Africa.

Paul Gebauer, born Germany, October 17; 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 —

Bamenda, P. O. Bamenda, British Cameroons, West Africa.

Stanley Frederick Geis, born Sept. 4; Durham, Kansas; Tabor College, 1928; Northern 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; Odgen Park Church, Chicago, Ill., 1940-1946; Linden Church, Detroit, Mich., 1946 —
2620 Selden Ave., Detroit 8, Mich.

Peter Geisler, born at Odessa, South Russia, November 25; No. Amer. Baptist Seminary, 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, Okla. 1920-1925; Sheffield, Iowa 1925-1928; Bethel Church, Buffalo, N. Y., 1928-1942; Avon, So. Dak., 1942 —
Box 706, Avon, South Dakota.

Ervin Gerlitz, born March 26, Goodrich, No. Dak., North Amer. Baptist Seminary, 1945-1948; Bethel College and Seminary, St. Paul, Minn., 1948-1949; ordained, Goodrich, No. Dak., Sept. 21, 1949; pastor, McIntosh, So. Dak., 1949 —
McIntosh, So. Dak.

Wolfgang Gotthold Gerthe, born Oct. 16, Nedlitz, Germany; Southern Baptist Acadia Academy, Churchpoint, Louisiana, 1938-1940; No. Amer. Baptist Seminary, 1940-1945; ordained Jan. 28, 1945, Andrews St. Church, Rochester, N. Y.; pastor, Germantown Baptist Church, Cathay, No. Dak., and Bethel Church, Harvey, No. Dak., 1945-1948; Northside Church Hutchinson, Minn., 1948 —
13 Fourth Ave. N.E., Hutchinson, Minn.

Richard Albert Grenz, born Napoleon, No. Dak., Sept. 15; No. Amer. Baptist 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; Berlin-Charlottenburg Bible School, 1922-1923; No. Amer. Baptist Seminary, 1925-1932; New York University, 1944-1945; ordained, Lansing, Mich., Oct. 27, 1932; pastor, Holmes St. Church, Lansing, Mich., 1932-1936; Immanuel Church, New York, N. Y., 1936-1947; Pioneer Church, Pound, Wis., 1947 —
Pound, Wisconsin.

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

Erich Otto Gutsche, born Berneuchen, Germany, Dec. 15; No. Amer. Baptist Seminary, 1924-1929; Colgate-Rochester Divinity School, 1929-1930; ordained, Plum Creek Church, Emery, So. Dak., Sept. 9, 1930; pastor, Plum Creek Church, S. Dak., 1930-1937; First Church, Leduc, 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; Crozer Seminary, 1914-1916; Philadelphia School of the Bible, 1930-1932; Moody Bible Institute, 1937-1938; ordained, Philadelphia, Pa., June 24, 1936; pastor, Laurel Springs, N. J., 1916-1919; North Merchantville, N. J., 1919-1921; Kirkwood, N. J., 1921-1931; Folcroft, Pa., 1931-1940; Jamesburg, N. J., 1946 —
Jamesburg, New Jersey.

J. Lester Harnish, born August 24, Nova Scotia, Canada; Wheaton College, 1931-1935; Eastern Baptist Theological Seminary, 1935-1938; ordained, Brooklyn, New York, 1938; pastor, Euclid Church, Brooklyn, New York, 1938-1942; Belmont Church, Philadelphia, Pa., 1943-1948; Bethel Church, Detroit, Mich., 1948 —
3839 Seneca, Detroit 14, Mich.

John Heer, born Grand Junction, Colorado, Nov. 14; No. Amer. Baptist Seminary, 1927-1930; Colgate-Rochester Divinity School, 1933; ordained, March 27, 1934, Lethany Church, Vesper, Kansas; pastor, Bethany Church, Vesper, Kansas, 1934-1937; Lyndock and Sebastopol Churches, Ontario, Can., 1937-1942; Ebenezer Church, Shattuck, Okla., 1942-1946; Ingersoll, Okla., 1946 —
Cherokee, Oklahoma.

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

Wilfred Helwig, born Neustadt, Ontario, Can., Nov. 7; No. Amer. Baptist Seminary, 1921-1927; ordained, Sebastopol, Ont., Can., June 11, 1927; pastor, Killaloe, Ontario, Can., 1927-1928; Wessington Springs, So. Dak., 1928-1936; Ellinwood, Kansas, 1936-1942; Dallas, Texas, 1942 —
1116 N. Carroll Ave., Dallas 4, Texas.

Henry F. K. Hengstler, born San Antonio, Texas, Dec. 22; Otis Art Institute, 1934; Los Angeles Bible Seminary, Calif., 1947; ordained, Ebenezer Church, Los Angeles, Calif., Dec. 28, 1945; pastor, Bunker Hill Mission, Los Angeles, Calif., 1941-1945; Ebenezer Church, Los Angeles, Calif., 1945 —
6210 Bertha St., Los Angeles 42, Calif.



The Rev. Paul Hunsicker Receives the Church Key from the Chairman of the Building Committee Before the Dedication of the Berlin Baptist Church of North Dakota

(Left to Right: Rev. A. Krombein, Rev. Ervin Faul, Chairman of Bldg. Committee; Rev. Paul Hunsicker, Rev. S. J. Fuxa, Rev. H. J. Waltereit)

George Hensel, born Milwaukee, Wis., Feb. 22; No. Amer. Baptist 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., 1933-1943; King's Highway Church, Bridgeport, Conn., 1943 —
375 Seaview Ave., Bridgeport 7, Conn.

Robert Samuel Hess, born Smithville, Lancaster Co., Pa., November 27; Missionary Institute, 1936-1939; Gordon College of Theology, 1943-1945; Boston University, 1947-1948; 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., 1946-1948; Bethlehem, Pa., 1948 —
621 Dellwood St., Bethlehem, Pa.

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

Herbert Hiller, born Erywangrod (near Lodz), Poland, April 22; No. Amer. Baptist Seminary, 1930-1934; ordained, Milwaukee, Wis., July 11, 1935; Marquette University, 1934-1940; pastor, Bethany Church, Milwaukee, Wis., 1934-1941; Temple Church, Buffalo, N. Y., 1941-1949; West Center St. Church, Madison, So. Dak., 1949 —
105 Josephine Ave., Madison, So. Dak.

Paul G. Hintze, born Zehrten, Pommerania, Germany, June 10; 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., 1928-1832; Hurnville, Texas, 1932-1938; Mowata, La., 1938-1945; Home for the Aged, Philadelphia, Pa., 1946; Hilda, Alberta, Can., 1947-1948; Prince George, B. C., Canada, 1948 —
Prince George, B. C., Canada.

Henry Hirsch, born Szemlak, Hungary, Jan. 12; No. Amer. Baptist Seminary, 1908-1914; ordained, Bismarck, No. Dak., July 30, 1914; pastor, Bismarck, No. Dak., 1914-1917, Corona, So. Dak., 1917-1923; Kosuth, Wis., 1923-1924; North Freedom, Wis., 1924-1930; Minneapolis, Minn., 1930-1941; Erin Ave. Church, Cleveland, Ohio; 1941-1948; Goodrich, No. Dak., 1948 —
Goodrich, North Dakota.

Louis B. Holzer, born August 19; Dorrance, Kansas; No. Amer. Baptist 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.

William Hoover, pastor, Clay Street Baptist Church, Benton Harbor, Mich. (Biographical data not sent.)
822 Pavone St., Benton Harbor, Mich.

Steven Henry Houbolt, born Zetten, Netherlands, March 3; Moody Bible Institute, Chicago, (2½ years); ordained, Calvary Udenominational Church, Grand Rapids, Mich., March 1938; pastor, Christian Assembly Church, Ocqueoc, Mich., 1934-1940; McBain Tabernacle, McBain, Mich., 1940-1941; Centerline Baptist Church, Centerline, Mich., 1944 —
24850 Wyland St., Centerline, Mich.

Adam Huber, born Dec. 25, Serath, Sask., Can.; No. Amer. Baptist Seminary, 1935-1941; ordained, Leduc, Alta., Can., July 12, 1941, pastor, Temple Church and Rabbit Hill Church, Leduc, Alta., Can., 1941-1948; Linton, No. Dak., 1948 —
Linton, North Dakota.

Paul Theodor Hunsicker, born Oberauerbach, Palatinat Germany, Dec. 5; No. Amer. Baptist 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.

Aurelio Hurtado, born Pocoato, Bolivia, South America, Nov. 14; Latin American Seminary, Costa Rica, Central America, 1943 (year of graduation) ordained, Taos, New Mexico, March 21, 1943; missionary-pastor, Baptist Church Taos, New Mexico, 1941 —
P. O. Box 573, Taos, New Mexico.

Assaf Husmann, born Ust Kulalinka, Russia, Nov. 15; No. Amer. Baptist Seminary, 1922-1925; University of Rochester, 1925-1928; College of Puget Sound, 1933-1934; 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, No. Amer. Baptist Seminary, 1943-1947; pastor, Immanuel Church, New York, N. Y., 1947 —
3247-61st St., Woodside, Long Island, N. Y.

Linton, No. Dak., 1922-1923; Berlin Church, South Africa, 1923-1929; Freudental 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; No. Amer. Baptist 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., 1946-1948; Elgin, Iowa, 1948 —
Box 695, Elgin, Iowa.

Reuben P. Jeschke, born July 20, Russia; No. Amer. Baptist Seminary, 1928-1932; University of Rochester, 1932-1933; Wesleyan University, 1933-1934; Hartford Seminary, 1934-1937; Columbia University, New York, N. Y., 1947-1948; ordained, Lansing, Mich., April 17, 1933; pastor, Memorial Church, New Britain, Conn., 1933-1937; Fourth Street Church, Dayton, Ohio, 1937-1947; professor, No. Amer. Baptist Seminary, 1947 —
1412 So. Willow Ave., Sioux Falls, So. Dak.

Rudolf Gustav Kaiser, born Harburg, Germany, February 22; No. Amer. Baptist Seminary, 1921-1924; ordained, Gatesville, Texas, 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., 1944-1949; Startup, Wash., 1949 —
Startup, Washington.

Reinhold Kanwischer, born Pulin, Russia, Sept. 12; Western Baptist Bible College, 1938; No. Amer. Baptist Seminary, 1942-1945; ordained Calgary, Alberta, Can., Sept. 6, 1945; pastor, Springside and Ebenezer West Baptist Churches, Sask., Can., 1945 —
Springside, Sask., Canada.

Edward Kary, born Oct. 17, Harvey, No. Dak.; No. Amer. Baptist 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, Hungary; No. Amer. Baptist Sem., 1917-1920; ordained Sept. 1920, Durham, Kansas; pastor, Durham, Kansas, 1920-29; Regina, Sask., Can., 1929-1937; Martin, No. Dak., 1937 —
Box 6, Martin, No. Dak.

Rubin Kern, born Leduc, Alberta, Can., June 11; No. Amer. Baptist 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., Can., 1946 —
528 E. 52nd Ave., Vancouver, B. C., Can.

John Richard Kimmel, born Portland, Ore., Aug. 28; 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, Ore., 1947 —
7148 S.E. Yamhill St., Portland 16, Ore.

Norman H. Klann, pastor, Second German Baptist Church, Union City, New Jersey (Biographical data not sent).
120-40th Street, Union City, New Jersey.

Edgar Walter Klatt, born Wetaskiwin, Alberta, Can., Dec. 13; No. Amer. Baptist 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.

Danici Klein, born near Odessa, Russia, Oct. 21; No. Amer. Baptist Seminary, 1913-1917; ordained, Eureka, So. Dak., June 20, 1920; pastor, Crow Rock, Mont., 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, 1945-1948; Germantown Church, No. Dak., 1948 —
Cathay, No. Dak.

William Harold Jeschke, born Nokomis, Sask., Can.; No. Amer. Baptist Seminary, 1941-1945; Northern Baptist Seminary, Summer 1944; Loyola University, 1946-47; Wartburg College, 1949; ordained, Oct. 9, 1945, Chicago, Illinois; pastor, East Chili Community Church, Scottsville, N. Y., 1942-1945; Grace Church, Chicago, Ill., 1945-1948; Sumner, Iowa, 1948 —
Sumner, Iowa.

Howard Johnson, born Joliet, Ill., Jan. 20; Moody Bible Institute, 1933-1936; ordained, Steamboat Rock, Iowa, Dec. 9, 1941; pastor, First Church, Steamboat Rock, Iowa, 1941 —
Steamboat Rock, Iowa.



Dedication of the Stafford Baptist Church Parsonage Near Sherwood, Oregon With the Rev. Leland Friesen, Pastor, and the Rev. E. Wolff of Dallas, Oregon on the Parsonage Steps Facing the Audience

Arthur Dale Ihrie, born Detroit, Mich., March 25; 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., 1943-1949; Burns Ave. Church, Detroit, Mich., 1949 —
5465 Burns Ave., Detroit, Mich.

Albert Ittermann, born Wolhynia, Russia, May 4; No. Amer. Baptist Seminary, 1910-1917; Colgate-Rochester Divinity School 1917-1918; Yankton College, So. Dak., 1945-1948; ordained, Carrington, No. Dak., July 7, 1918; pastor, Pleasant Valley Church, Carrington, No. Dak., 1918-1922;

Frederick Edward Klein, born Hoffnungs-tal, Odessa, South Russia, Nov. 1; No. Amer. Baptist Seminary, 1920-1926; ordained Bismarck, No. Dak., Oct. 13, 1926; pastor, Bismarck, No. Dak., 1926-1929; Washburn, No. Dak., 1929-1934; Wasco, Calif., 1934-1942; Stafford, Kansas, 1942-1946; Colfax, Wash., 1947 —
No. 200 Mill St., Colfax, Wash.

Rudolph A. Klein, born near Heaton, No. Dak., Aug. 8; No. Amer. Baptist Seminary, 1929-1927; 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., 1946-1947; representative for Bismarck Home for the Aged, 1947-1948; pastor, Calvary Church, Aberdeen, So. Dak., 1948 —
20-9th Ave., S.E., Aberdeen, So. Dak.

Walter Hugo Klempel, born Fessenden, No. Dak., June 17; Northwestern Bible School, 1935-1948; Northwestern Evangelical Seminary, 1938-1940; No. Amer. Baptist Seminary, 1944-1946; University of Nebraska, 1946-1948; ordained, Sidney, Mont., Nov. 26, 1946; pastor, Creston, Neb., 1946-1947; West Side Church, Beatrice, Neb., 1947 —
676 West Court, Beatrice, Neb.

Fred Julius Knalson, born Jan. 25; Martin, No. Dak.; Northwestern Evangelical Seminary and Bible School, Minneapolis, Minn., 1940-1942; No. Amer. Baptist Seminary, 1942-1943; University of Rochester, 1944-1945; University of Wisconsin, 1947; ordained, Oct. 7, 1945, Martin, No. Dak.; pastor, Bethel Church, Sheboygan, Wis., 1945-1948; Underwood, No. Dak., 1948 —
Box 355, Underwood, North Dakota.

Willy Werner Knaufl, born Schmalkalden, Germany, May 15; Moody Bible Institute, 1929-1930; Northern Baptist Seminary, 1930-1932, 1933-1935; Sacramento State College, 1949; ordained, Anamoose, No. Dak., June 1, 1936; pastor, Anamoose, No. Dak., 1936-1939; Fourth Ave. Church, Alpena, Mich., 1939-1945; Bethany Church, Vesper, Kansas, 1945-1946; Elk Grove, Calif., 1946 —
P. O. Box 52, Elk Grove, Calif.

Erwin A. Kohfeld, born Dec. 3, Hillsboro, Kansas; Simpson Bible Institute, Seattle, Wash., 1925-1927; Prairie Bible Institute, Three Hills, Alberta, 1929-1930; missionary of China Inland Mission, China, 1931-1945; ordained, Santa Cruz, Calif., Jan. 4, 1948; pastor, First Church, Wasco, Calif., 1948 —
1045 'F' Street, Wasco, Calif.

Karl Korella, born Ukraine, Russia; No. Amer. Baptist Seminary, 1931-1938; University of Alberta, 1945-1947; ordained, Southey, Sask., Can., June 23, 1940; pastor, Southey, Sask., Can., 1940-1943; Hilda, Alberta, Can., 1943-1945; and Bethany Church, Camrose, Alberta, Can., 1945-1949; Rabbit Hill Church, Alberta, 1949 —
9930-84th Ave., Edmonton, Alberta, Can.

Joseph Benjamin Kornalewski, born Allenstein, Germany, Dec.; College in Germany, 1914-1916; Winnipeg Bible Institute, 1936-1938; No. Amer. Baptist Seminary, 1938-1940, ordained, Leduc, Alberta, Can., Feb. 19, 1941; pastor, First Church, Leduc, Alberta, Can., 1940-1946; Minitonas, Manitoba, 1946 —
Minitonas, Manitoba, Can.

August Kraemer, born Krailsheim, Wuerttemberg, Germany, August 6; No. Amer. Baptist 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, Manitoba, Can., 1945 —
Ochre River, Manitoba, Can.

Church, Gladwin, Mich., 1944-1946; First Baptist Church, Herington, Kansas, 1947-1949; Emmanuel Church, Marion, Kansas, 1949 —
102 E. Santa Fe, Marion, Kansas.

Albert Krombein, born Oct. 27, Winnipeg, Manitoba, Can.; No. Amer. Baptist Seminary, 1921-1927; ordained, July 8, 1927, Winnipeg, Man., Can., pastor, Pleasant Valley, No. Dak., 1927-1930; Berlin, No.



Children and Teachers at the Vacation Bible School Held During the Summer of 1949 by the First Baptist Church of Manitowoc, Wisconsin, of which the Rev. E. M. Wegner (Right) is the Pastor

Jacob C. Kraenzler, born South Russia, May 3; No. Amer. Baptist 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, Montana, 1947 —
1600 So. 7th St., West, Missoula, Mont.

Dak., 1930-1938; Kelowna, British Columbia, Can., 1938-1941; Bismarck, No. Dak., 1941-1943; Eureka, So. Dak., 1943 —
Eureka, So. Dak.

Berthold W. Krentz, born April 15, Wolhynia, Russia; No. Amer. Baptist Seminary, 1921-1926; Western Baptist Seminary, Portland, Ore., 1927-1928; University of So. California, Los Angeles, Calif., 1938-1939; ordained, Portland, Ore., 1925; pastor, Third Church, Portland, Ore., 1926-1929; Streeter, No. Dak., 1929-1931; Grace Church, Gackle, No. Dak., 1929-1934; Wishek, No. Dak., 1934-1937; 15th Street Church, Los Angeles, Calif., 1937-1942; Chaplain, U. S. Army, 1942-1946; interim pastor, 1945-1949; representative, Home for Aged, Dakota Conference, 1949 —
1100 Boulevard, Bismarck, No. Dak.

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

John J. Kroeker, born Crimea, Russia, April 22; ordained, May 14, 1947, Herington, Kansas; Tabor College, Hillsboro, Kansas, 1946-1949; pastor, Mennonite Brethren

Otto Edward Krueger, born Kankakee, Ill., Sept. 27; State Normal School, Madison, So. Dak., 1893-1895; No. Amer. Baptist Seminary, 1895-1900; Colgate-Rochester Divinity School, 1909-1910; 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; assoc. editor, "The Baptist Herald," 1922-1925; White Ave. Church, Cleveland, Ohio, 1925-1929; Temple Church, Pittsburgh, Pa., 1929-1935; moderator, General Conference, 1934-1944; professor, No. Amer. Baptist Seminary, 1935-1947; pastor, Andrews Street Church, Rochester, N. Y., 1947 —
48 Clairmount St., Rochester 5, N. Y.

IMPORTANT!
The Ministers' Sketches Appear Only Every Other Year in the ANNUAL. Save This Copy for Your Information!

John Kuehn, born Germany, Jan. 27; Lutheran College, Camrose, Alberta, Can., 1932-1933; No. Amer. Baptist 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, Can.

William Kuhn, born Philadelphia, Pa., Dec. 9; No. Amer. Baptist 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, 1946-1949; executive secretary emeritus, 1949 —.

7308 Madison St., Forest Park, Ill.

Albert Kujath, born Luzenow, Wolhynien, Poland, Jan. 6; 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.

George Adam Lang, born Detroit, Mich., Jan. 1; 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, No. Amer. Baptist Seminary, 1944 —.

No. Amer. Baptist Seminary, Sioux Falls, So. Dak.

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

Wolf Point, Montana.

Paul Leasure, born Dec. 5, Ruffsedale, Pa.; Denver Bible Institute, 1940-1943; ordained, Hooper, Colo., Feb. 11, 1945; pastor, Hooper Baptist Church, Hooper, Colo., 1944-1949; Salem Baptist Church, Gotebo, Okla., 1949 —.

Route 1, Gotebo, Okla.

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

P. O. Box 147, Aplington, Iowa.

Fred R. Lemmert, born June 23, Huntley, Neb.; Moody Bible Institute, 1939; Northern Baptist Seminary, 1949 (to be ordained at La Crosse 1949); pastor, Gospel Tabernacle Marion, Kansas, 1940-1942; Silvis Heights Baptist Church, East Moline,

Illucis, 1943; Seventh Street Baptist Church, La Crosse, Wis., 1949 —.

721 Ferry Street, La Crosse, Wis.

Edmund Reinhold Lengefeld, born Kassel, Germany, Sept. 3; No. Amer. Baptist 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 Pine Ave., Chicago 51, Ill.

Martin Luther Leuschner, born Waco, Texas, June 4; 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; No. Amer. Baptist Seminary, 1904-1910; ordained, Philadelphia, Pa., June 1, 1910; pastor, Third Church, Philadelphia, Pa., 1910-1913; Hanover, Ontario, Can., 1913-1920; McDermott Ave. Church, Winnipeg, Manitoba, Can., 1920-1925; Ebenezer Church, Detroit, Mich., 1926-1935; River Ave. Church, Cleveland, Ohio, 1935-1937; general evangelist, Sept.-Dec. 1937; Trinity Church, Portland, Ore., 1938-1945; Bethany Church, Milwaukee, Wis., 1946 —.

3934 No. 42nd St., Milwaukee 10, Wis.

Vernon Rudolph Link, born June 7, Camrose, Alberta; No. Amer. Baptist Seminary, 1944-1949; ordained, July 28, 1949; Fessenden, No. Dak.; pastor, Fessenden, No. Dak., 1949 —.

P. O. Box 61, Fessenden, No. Dak.

John J. Lippert, born Long Lake, So. Dak., April 9; No. Amer. Baptist Seminary, 1914-1918, 1924-1926; ordained, Lockwood, Sask., Can., Dec. 1918; pastor, Lockwood, Sask., Can., 1918-1920; Anamoose, No. Dak., 1920-1924; Benton Harbor, Mich., 1926-1927; Bismarck, No. Dak., 1930-35; Greenvine Church, near Burton, Texas, 1935-1947; Elgin, Texas, 1941-1948; Paul, Idaho, 1948 —.

Paul, Idaho.

David Little, born McClean County, Medicine Hill District, No. Dak., Aug. 3; No. Amer. Baptist 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. Dak., 1940-1944; Plevna, Mont., 1944-1948; Billings, Mont., 1948 —.

1035 Princeton Blvd., Billings, Mont.

Herman Lohr, born Weinholsheim, Hesse-Darmstadt, Germany, Oct. 26; Moody Bible Institute and Northern Baptist Seminary, Chicago, Ill., four years; ordained, Unityville, So. Dak., May 24, 1922; pastor, Spring Valley and Unityville Churches, So. Dak., 1922-1925; Cathay, No. Dak., 1926-1928; Aplington, Iowa, 1928-1935; Coronia, So. Dak., 1935-1936; Minnesota State missionary, 1936-1937; Parkersburg, Iowa, 1937 —.

Parkersburg, Iowa.

Paul Edward Loth, born Buffalo, N. Y., April 12; Columbia Bible College, 1936-1939; Winona Lake School of Theology, 1941-1943; special student, Buffalo State Teachers College, 1943-1944; University of Buffalo, 1944-1947; 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; Denver University, 1934-1935; Monroe Business College, 1936; Moody Bible Institute, 1937-1940; Olivet College, Kankakee, 1943-1945; ordained, Denver, Colo., Aug. 29, 1940; pastor, First Baptist Church, St. Anne, Ill., 1940-1943; Immanuel Church, Kankakee, Ill., 1943 —.

170 E. Bourbonnais St., Kankakee, Ill.

Willy J. Luebeck, born Berlin, Germany, March 8; Lodz College, Russia, 1909; Odesa College, Russia, 1910; Baptist Seminary, Hamburg, Germany, 1911-1913 and 1920-1922, ordained, Cologne, Germany, Nov. 4, 1923; pastor, Cologne, Germany, 1922-1924; Leer, East Frisia, Germany, 1924-1927; Southy, Sask., Can., 1927-1932; Ashley, No. Dak., 1932-1945; Alpena, Mich., 1945-1947; editor of "Der Sendbote," 1947 —.

3734 Payne Ave., Cleveland 14, Ohio.

Hugo Lueck, born Lodz, Poland, Sept. 19, 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, Engl., 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, Alberta, and pastor, Onoway, Alberta, Can., 1945; interim pastor, Bethany Church, Milwaukee, Wis., 1945; Manitowoc, Wis., 1946; Victoria Ave. Church, Regina, Sask., Can., 1947 —.

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

Ralph C. Lutter, born July 30, Ledyard, Iowa; Northwestern Bible School, 1937; Northwestern Theological Seminary, 1942; ordained, December 4, 1942, Champlin, Minn.; pastor, Champlin, Minn., 1942; minister of music and youth, San Francisco, Calif., 1943; student at Hardin Simmons University, Abilene, Texas, 1944-1945; pastor, Grace Baptist Church, Mound, Minn., 1946-1947; Minnetrista Church, St. Bonifacius, Minn., 1948 —.

St. Bonifacius, Minn.

August Lutz, born Carrington, No. Dak., April 13; No. Amer. Baptist 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; No. Amer. Baptist 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.

Fred William Mashner, born Cass Lake, Minn., May 31; No. Amer. Baptist Seminary, 1937-1943; ordained, Rabbit Hill Church, Leduc, Alberta, Can., August 18, 1943; student pastorate, Valley View, Alta., Canada, summer 1942; Pioneer Church, Pound, Wis., and Baptist Church, Gillett, Wis., 1943-1947; Beaver Church, Midland, Mich., 1947 —.

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

Edward Arthur McAsh, born Saskatoon, Sask., Can., Dec. 6; 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.

Richard K. Mercer, Jr., born May 16, Boston, Mass.; Gordon College of Theology and Missions, Boston, 1941-1945; Eastern Baptist Seminary, Philadelphia, Pa., 1945-1948; ordained, Tremont Temple Church, Boston, Mass., Oct. 6, 1948; assistant and director, Baptist Servicemen's Center, Boston, Mass., 1944-1945; evangelist, Evangelistic Association of New England, 1946-1947, pastor, Walnut Street Church, Newark, N. J., 1948 —.

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

Edwin Michelson, born March 31, Martin, No. Dak.; No. Amer. Baptist Seminary, 1939-1944; Wesley College, Grand Forks, No. Dak., 1947-1948; ordained, Martin, No. Dak., May 24, 1944; missionary in the Cameroons of Africa, 1945 —.

Anamoose, North Dakota.

Rudolf Milbrandt, born April 26, Russian Poland; No. Amer. Baptist Seminary, 1934-1939; ordained June 22, 1939, Ebenezer, Sask.; pastor, Bridgeland Baptist Church, Calgary, Alta., and Bethel and Craigmyle Churches, 1939-1942; Victoria Ave. Church, Regina, Sask., 1943-1945; Conference Missionary and pastor, Grace Church, Medicine Hat, Alta., 1945-1946; conference missionary, 1946 —.

Haven of Rest, Medicine Hat, Alta., Can.

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

2973 W. 32nd St., Cleveland 13, Ohio.

Norman G. Miller, born April 29, Venturia, No. Dak.; No. Amer. Baptist Seminary, 1944-1949; ordained, Venturia, No. Dak., June 5, 1949; pastor, Grace Baptist Church, Hettinger, No. Dak., 1949 —.

Box 128, Hettinger, No. Dak.

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

8313 Third Ave., Inglewood, Calif

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

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

Kenneth Edward Nelson, born Maynard, Minn., June 3; 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., 1945-1948; Bethel Heights, Gatesville, Texas, 1948 —.

Gatesville, Texas.

Church, Portland, Ore., 1931-1933; pastor, Salt Creek Church near Dallas, Ore., 1933-1937; Burns Ave. Church, Detroit, Mich., 1937-1944; Bethel Church, Anaheim, Calif., 1944-1949; Costa Mesa, Calif., 1949 —.

2619 Orange Ave., Costa Mesa, Calif.

Erdman H. Nikkel, born Oct. 13, Manitoba, Can.; Public S. Laird, Sask. H. S. Rosethren, Sask.; Moody Bible Institute, 1913-1914, 1916-1917; St. Johns College, 1927-1930; ordained, 1918, Langham, Sask.; pastor, Laird, Sask., 1918-1920; Winnipeg Mission, 1921-26; Laird, Sask., 1947-1949; Southey, Sask., 1949 —.

Southey, Sask., Can.

Chauncey Burton Nordland, born April 24, Brooklyn, N. Y.; Cooper Union and National Bible Institute; ordained, Jersey City, N. J., Nov. 26, 1926; executive secretary, National Bible Institute, 1926-



—Photo by Herman Siemund
The Rev. A. F. Runtz (Right), Superintendent of the Children's Home, St. Joseph, Mich., Hands the Tithe Monies of the Children at the Home to Mr. Roland E. Ross, Denominational Comptroller, for Missionary Use

George Walter Neubert, born Warsaw, Minn., July 18; The 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, Okla.

Reinhard Neuman, born Nov. 17, Jansen, Sask., Can.; appointed missionary, Oct. 1, 1948; missionary to the Alberta Indians, Montana Reserve, Hobbema, Alberta, Can., 1948 —.

Ponoka, Alta., Canada.

Paul Gerhard Neumann, born Koenigsberg, Germany, March 13; Western Baptist Theological Seminary, Portland, Ore., 1928-1933; ordained First Church, Portland, Ore., Nov. 13, 1932; associate pastor, First

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.

Arthur Odens, born July 8, Rushmore, Minn.; St. Paul Bible Institute, St. Paul, Minn., 1937-1940 and 1942; Bethel College, 1940-1941; Mankato State Teachers' College, 1943-1944; ordained, Lake Benton, Minn., Nov. 23, 1945; pastor, Cambria Federated Church, Cambria, Minn., 1943-1945; First Baptist Church, Lake Benton, Minn., 1945-1949; Jeffers Baptist Church, Jeffers, Minn., 1949 —.

Jeffers, Minn.

Fred Ohlmann, born Solotnitzki, Russia, Jan. 19; Herbert Bible School (two years); Christian Training Institute, Edmonton, Alta. (two years); Mennonite Brethren Bible College, Winnipeg, Man., 1946-1949; ordained, Whitemouth, Man., June 28, 1949; student pastor, Lashburn, Sask., 1945-1946; pastor, Whitemouth, Man., 1946 —.

River Hills, Manitoba, Can.

John Fredrich Olthoff, born Aplington, Iowa, March 5; No. Amer. Baptist Seminary, 1895-1901; ordained, Avon, So. Dak., Nov. 26, 1901; pastor, Avon, So. Dak., 1901-1906; Erin Ave. Church, Cleveland, Ohio, 1906-1913; Avon, So. Dak., 1913-1927; Madison, So. Dak., 1927-1935; Salem, Ore., 1935-1946; associate pastor, Portland Ave. Chapel, sponsored by Calvary Church, Tacoma, Wash., 1946 —.

4055 East B St., Tacoma 8, Wash.

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

Rt. 5, Manitowoc, Wis.

Otto Patzia, pastor, Conner Ave., Baptist Church, Detroit, Mich. (Biographical data not sent).

10911 Longview Ave., Detroit, Mich.

Christian Peters, born Lennox, So. Dak., Aug. 2; Sioux Falls College, 1910; No. Amer. Baptist Seminary, 1911-1917; Colgate-Rochester Divinity School, 1917-1918; ordained, Gotebo, Okla., Sept. 15, 1918; pastor, Salem Church, Gotebo, Okla., 1918-1922; Killaloe, Ontario, Can., 1922-1927; Jamesburg, N. J., 1927-1940; Baptist Church, Elsmere, Del., 1940 —.

9 Beech Ave., Elsmere, Delaware.

Henry Pfeifer, born Ennigerloh, Westfalen, Germany, July 10; No. Amer. Baptist Seminary, 1927-1934; student pastor, Newcastle and Ellwood City, Pa., 1929-1936; ordained Beaver Church, Auburn, Mich., Sept. 27, 1934; pastor, Beaver Church, Mich., 1934-1937; Central Church, Erie, Pa., 1937-1940; Zion Church, Okeene, Okla., 1940-1946; general evangelist, 1947 —.

P. O. Box 397, Okeene, Okla.

Peter Pfeiffer, born Atlantic City, N. J., July 31; No. Amer. Baptist Seminary, 1935-1940; Baylor University, 1940-1943; Marquette University Graduate School, 1945-1946; Bethany Biblical Seminary, 1946-1947; Garrett Biblical Institute, 1949; 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 —.

3009 No. 57th St., Milwaukee 10, Wis.

Philip Potzner, born Hungary, Sept. 1; No. Amer. Baptist 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, Can., 1927-1931; Carroll Ave. Church, Dallas, Texas, 1931-1936; Elberta,

Ala., 1936-1938; Emanuel Church, Marion, Kansas, 1938-1942; Calvary Church, Bethlehem, Pa., 1942-1949; Elberta, Ala., 1949 —.

P. O. Box 42, Elberta, Ala.

Victor Herman Prendinger, born Austria, Dec. 19; No. Amer. Baptist 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 —.

Route 5, Gladwin, Mich.

Wilmer Quiring, born Bingham Lake, Minn., June 21; Bethel Junior College, Bethel Seminary, No. Amer. Baptist Seminary, 1943-1945; Kansas Wesleyan University, 1946-1947; ordained, Sept. 4, 1945, Minneapolis, Minn.; pastor, Ebenezer Church, Elmo, Kansas, 1945-1948; Carrington, No. Dak., 1948 —.

755 No. First St., Carrington, No. Dak.

Rudolph Rapske, born July 8, Berestowitz, Poland; No. Amer. Baptist Seminary, 1945-1949; ordained, Medicine Hat, Alberta, July 3, 1949; pastor, Grace Church, Medicine Hat, Alta., 1949 —.

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

Gustav R. Rauser, born Mercer, No. Dak., July 25; No. Amer. Baptist Seminary, 1924-1926; Moody Bible Institute, 1927-1931; Sacramento, 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, Ore., 1946-1948; First Church, Lodi, Calif., 1948 —.

19 So. Central Ave., Lodi 5, Calif.

Wilfred Reimche, born Nov. 27, Woodrow, Sask.; Herbert Bible Institute, 1938-1941; Bethany Bible College, 1941-1942; ordained, Woodrow, Sask., June 10, 1943; instructor, Abbotsford Bible Institute, 1943-1944; pastor, Harrison Mills, B. C., Can., 1944-1945; Gravelbourg, Sask., 1944-1947; Nokomis, Sask., 1947 —.

Nokomis, Sask. Can.

John Reimer, pastor, Grace Baptist Church of Gackle and Alfred, No. Dak. (Biographical data not sent).

Gackle, No. Dak.

Cornelius Thomas Rempel, born Nov. 3; Winkler Bible College, 1930-1933; Winnipeg Bible Institute, 1933-1934; No. Amer. Baptist Seminary, 1939-1940; ordained, Whitemouth, Man., Nov. 3, 1940; pastor, Fenwood, Sask., Can., 1937-1938, Whitemouth, Manitoba, Can., 1940-1942; Trochu, Alta., Can., 1942-1946; Ventura, No. Dak., 1946-1949; Hebron, No. Dak., 1949 —.

Hebron, North Dakota.

Herman Renkema, born Ellsworth, Mich., Dec. 3; 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., 1939-1949; Village Chapel of Radio, 1944-1947; field representative, Roger Williams Press, 1949 —.

3734 Payne Ave., Cleveland 14, Ohio.

Jacob J. Renz, born Annetal, So. Russia, Dec. 22; No. Amer. Baptist Seminary, 1924-1928; Northern Baptist Seminary, 1929-1930;

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ordained, Creston, Neb., 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; 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, 1945-1948; Anamoose, No. Dak., 1948 —.

Anamoose, North Dakota.

Arthur George Rietdorf, born Detroit, Mich., Jan. 7; 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, Neb., 1937-1947; Bison and Isabel, So. Dak., 1947 —.

Bison, South Dakota.

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

1231 Prospect St., Lansing 12, Mich.

August Rosner, born Zyrardow, Poland, July 8; No. Amer. Baptist 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, Engl., Davisville College, Toronto, Ont., 1924; McMaster College, Hamilton, Ont., 1933; ordained, June 13, 1934, Sutton, Que.; pastor, Sutton, Que., 1933-1938; Rosemount Church, Montreal, Que., 1938-1941; Huntsville, Ont., 1941-1944; Neustadt, Ont., 1944-1949; Union Church, Arnold, Pa., 1949 —.

1532 Kenneth Ave., New Kensington, Pa.

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

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

Jacob G. Rott, born March 6, Ashley, No. Dak.; No. Amer. Baptist Seminary, 1926 (year of graduation); ordained, Spring Valley Baptist Church, Monroe, So. Dak., March 23, 1927; pastor, Spring Valley and Unityville Baptist Churches, 1925-1936; Odessa, Wash., 1936-1944; Sumner Baptist Church, Sumner, Wash., 1944-1949; Carbon Baptist Church, Carbon, Alberta 1949 —.

Carbon, Alberta, Can.

1950 ANNUAL

Thomas Rowell, born Mesopotamia (Iraq), Sept. 20; Presbyterian College, Urumia, Persia; Mount Hermon School for Boys, graduated 1924; National Bible Institute (graduate 1927); evangelistic work, 1927-1934; ordained, First Baptist Church, New York, N. Y., Feb. 14, 1935; pastor, Gospel Church, Creskill, N. J., 1935-1937; Prospect Park Baptist Church, Paterson, 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; No. Amer. Baptist Seminary, 1910-1916; special studies, Western Theological Seminary, Pittsburgh, Pa., 1924-1927; ordained, Martin, No. Dak., June 23, 1917; pastor, New Leipzig, No. Dak., 1916-1918; Trenton, Ill., 1917-1923; East St. Church, Pittsburgh, Pa., 1923-1927; State Park Church, Peoria, Ill., 1927-1943; superintendent, Baptist Children's Home, St. Joseph, Michigan, 1943 —.

1401 Langley Ave., St. Joseph, Mich.

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

Box 174, Emery, So. Dak.

H. Schatz, born Neufreudental, So. Russia, April 6; No. Amer. Baptist Seminary, 1926; ordained, Freudental, Alberta, Can., 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., Can.

Richard Schilke, born Janiscewice, Poland, April 25; Pniel Bible School, Winkler, Man., Can., 1933-1934; No. Amer. Baptist Seminary, 1934-1939; ordained, Ebenezer, Sask., Can., June 10, 1939; pastor, Miniontas, Manitoba, Can., 1939-1943; Central Church, Edmonton, Alta., Can., 1943 —.

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

Ray Loughrey Schlader, Moody Bible Institute (one year); Northern Baptist Seminary, Chicago, Ill. (five 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; No. Amer. Baptist 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, Ke-



—Photo by E. A. Pohl
Oregon Baptist Young People and Their Pastors Along With Several Assembly Teachers at Their 1949 Oregon Baptist League Assembly Held at Twin Rocks, Oregon

nosha, 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; No. Amer. Baptist Seminary, 1937-1942; ordained, Whitemouth, Man., Can., August 11, 1942; pastor, Whitemouth, Man., Can., 1942-1946; Turtle Lake, No. Dak., 1946 —.

Turtle Lake, No. Dak.

Gustav Schmidt, born Sumpolno, Poland, Nov. 22; No. Amer. Baptist Seminary, 1920-1924; ordained, West Baltimore 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; 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 —.

52-16A 66th St., Maspeth, L. I., New York.

Russell C. Schmidt, born May 18, Martin, North Dakota; Minot State Teachers College, Minot, No. Dak., one year; Valley City State Teachers College, Valley City, No. Dak., one year; Northwestern University, Evanston, Ill., two years; Harvard University, one semester; Bob Jones College, Cleveland, Tenn., one year; student pastor, Rosenfeld Baptist Church, Anamoose, No. Dak.; Central Baptist Theological Seminary, 1947-1948; student pastor, Shelburne Baptist Church near Trenton, Mo., 1948; pastor, Baptist Church, Peabody, Kansas; ordained,

June 13, 1948; pastor, Rosenfeld Baptist Church, Anamoose, No. Dak., 1949 —.

Box 604, Harvey, No. Dak.

Walter Schmidt, born Sept. 12, Buffalo, N. Y.; No. Amer. Baptist Seminary 1941-1946; University of Rochester, 1946-1948; ordained, Buffalo, N. Y., June 7, 1946; interim pastor, First United Presbyterian Church, Rochester, N. Y., 1945-1946; pastor, Cathay, N. Dak., 1948 —.

Cathay, North Dakota.

Gilbert Schneider, born Salt Creek District, Dallas, Ore., Feb. 14; Linfield College, McMinnville, Ore., 1938-1940; No. Amer. Baptist 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 —.

Warwar, P. O. Nsaw, British Cameroons, West Africa.

William Schoeffel, born Bucharest, Roumania, May 27; No. Amer. Baptist Seminary, 1912-1918; Rochester University, 1915; Colgate-Rochester Divinity School, 1919; Western Theolog. 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 Ave., Church, Cleveland, Ohio, 1933-1943; Immanuel Church, Kenosha, Wis., 1943-1945; book dept., Roger Williams Press, Cleveland, Ohio 1945-1948; Grace Church, Chicago, Ill., 1949 —.

1725 No. Burling St., Chicago 14, Ill.

Bruno Curtiss Schreiber; No. Amer. Baptist 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; No. Amer. Baptist Seminary, 1937-1942; ordained Wetaskiwin, Alta., Can., July 18, 1942; pastor, Wetaskiwin and Wiesental, Alta., Can., 1942-1945; Canaan Church, Crawford, Texas, 1945-1947; Foster Ave. Church, Chicago, Ill., 1947 —
5142 No. Meade Ave., Chicago 30, Ill.

Henry Robert Schroeder, born Hillsboro, Kansas, Feb. 17; No. Amer. Baptist Seminary, 1904-1910; ordained, Dallas, Ore., 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; Riverview Church, St. Paul, Minn., 1927-1936; West Center St. Church, Madison, So. Dak., 1936-1948; East Side Church, Chicago, Ill., 1948 —; editor, Sunday School Quarterly, 1945 —
3505 E. 107th St., Chicago 17, Ill.

Arthur Kenneth Schulz, born Washburn, No. Dak., Sept. 3; Moorhead State Teachers' College, 1936-1937; No. Amer. Baptist Seminary, 1938-1941; University of Rochester, 1941; Tabor College and Seminary, 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, 1944-1948; Canaan Church, Crawford, Texas, 1948 —
Crawford, Texas.

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

John Clarence Schweitzer, born Terebles- tie, Austria, March 3; No. Amer. Baptist Seminary, 1920-1926; Colgate-Rochester Divinity School, 1927-1928; ordained, Freudental Church, Alta., Can., 1926; pastor, Medicine Hat, Alta., Can., 1926-1927; Cathay, No. Dak., 1928-1931; Wasco, Calif., 1931-1934; Vancouver, B. C., 1934-1937; Bethany Church, Portland, Ore., 1937-1943; Bismarck, No. Dak., 1943-1945; general evangelist, 1945-1947; First Church, Manitowoc, Wis., 1947-1948; Beth- any Church, Vancouver, B. C., 1948 —
429 East 49th Ave., Vancouver, B. C., Can.

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

Roy William Seibel, born Fairview, Okla., Sept. 27; Los Angeles Bible Institute, 1936-1937; Tabor College, 1937-1943; Bay- lor University, 1945-1947; ordained, Mari- on, Kansas, Oct. 18, 1943; pastor, Strass- burg Church, Marion, Kansas, 1937-1943; Central Church, Waco, Texas, 1943 —
2925 Connor, Waco, Texas.

Reinhold Sigmund, born Parkston, So. Dak., April 14; No. Amer. Baptist Seminary, 1926-1933; ordained, Fessenden, Jan. 30, 1936; pastor, Fessenden, No. Dak., 1934-1939; Kossuth Church, Manitowoc, Wis., 1939-1940; Hettinger, No. Dak., 1940-1944; Billings, Montana, 1944-1948; supt. Baptist Home for the Aged, Bismarck, No. Dak., 1948 —
1100 Boulevard, Bismarck, No. Dak.

Henry Smuland, born North Battleford, Sask., Can., April 15; Bible Institute, Winnipeg, Manitoba, 1937-1940; No. Amer. Baptist Seminary, 1941-1945; University of Alberta, 1947-1948; ordained, Andrews St. Church, Rochester, N. Y., Jan. 19, 1945; student pastorates, Sprage and South Junction, Manitoba, 1940-1941; En- deavor, Sask., 1943; pastor, Southey, Sask., 1945-1946, Wiesental Church, Millet, Alta., 1946-1949; Sheffield, Iowa, 1949 —
Sheffield, Iowa.

Alex Fritz Sootzmann, born Berlin, Ger- many, April 9; National Bible Institute, New York, N. Y., 1938-1941; No. Amer. Baptist Seminary, 1941-1944; ordained, McLaughlin, So. Dak., Sept. 22, 1944; pastor, McLaughlin, So. Dak., 1944 —
McLaughlin, So. Dak.

Aaron Arthur Stackhouse, born Feb. 7, Cushing, Okla.; Northern Baptist Semi- nary, Chicago, Ill., 1933-1937, 1939-1941; ordained, Dec. 16, 1942, Farmington, Ill.; pastor, Shabbona, Ill., 1936-1941; Farming- ton, Ill., 1941-1943; First Baptist Church, Grand Forks, No. Dak., 1943-1945; Hart- ford, Ill., 1945-1947; Calvary Church, Stafford, Kansas, 1947 —
Stafford, Kansas.

Walter Stein, born Eisenach, Germany, Aug. 11; Bible Institute, Calgary, 1932-1935; No. Amer. Baptist Seminary, 1935-1940; ordained, Southey, Sask., Can., July 10, 1940; pastor, Ebenezer Church, Eben- ezer, Sask., Can., 1940-1943; Minitonas, Manitoba, 1943-1946; Ashley, No. Dak., 1946 —
Ashley, North Dakota.

Albert Stelter, born Winnipeg, Man., Can., July 12; No. Amer. Baptist Seminary, 1920-1926; ordained, Neustadt, Ont., Can., July 10, 1926; pastor, Neustadt, Ont., Can., 1926-1930; Delmont, So. Dak., 1930-1933; Plevna, Mont., 1933-1938; American Falls, Idaho, 1938-1944; Arnprior, Ont., Can., 1944 —
Box 495, Arnprior, Ont., Can.

John William Henry Sturhahn, born Varel, Germany, Jan. 28; No. Amer. Baptist Seminary, 1932-1936; ordained, Unityville, So. Dak., Sept. 16, 1936; pastor, Spring Valley and Unityville Churches, Unity- ville, So. Dak., 1936-1941; Immanuel Church, Loyal, Okla., 1941-1945; relief rep- resentative to Europe, 1946-1947; pastor, Morris, Man., Can., 1945 —
Morris, Man., Can.

B. F. Taylor, born July 6, Goldthwaite, Texas; Baylor University, Waco, Texas, 1942-1943; Dallas Bible Institute, 1946-1949; ordained, Donna, Texas, Sept. 1, 1948; pastor, Henderson Community Church, Fort Worth, Texas, 1946-1948; Pecos Street Bible Church, Fort Worth,

Texas, 1948-1949; Northside Church, Sioux Falls, So. Dak., 1949 —
1031 North Spring Ave., Sioux Falls, South Dakota.

George J. Thiessen, born October 16, Rus- sia; Heppburn Bible College, Heppburn, Sask., 1932-1936; licensed 1944; Bible School teacher, Fairholme, Sask., 1937-1940; pastor, Baptist Church, Turtleford, Sask., 1940-1948; Baptist Church, Lavoy, Alta., 1948-1949; First Baptist Church (German), Olds, Alta., 1949 —
Olds, Alta., Canada.

Fred Trautner, born Chrailshaim, Germany, July 2; Ainsley College, Ottawa, 1910-1914; ordained, McClusky, No. Dak., Oct. 26, 1923; pastor, McClusky, No. Dak., 1923-1925; Beulah, No. Dak., 1925-1928; Tuttle, No. Dak., 1928-1930; Hettinger, No. 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; Northwestern Theological Semi- nary, 1940-1944; ordained, Jeffers, Minn., July 19, 1944; pastor, Jeffers Church, Jef- fers, Minn., 1944-1949; Ebenezer Church, Elmo, Kansas, 1949 —
Elmo, Kansas.

Arnold Ralph Vail, pastor, Rock Hill Bap- tist Church, Jamaica Plain, Mass. (Bi- ographical data not sent.)
5 Oakview Terrace, Jamaica Plain 30, Massachusetts.

H. John Vanderbeck, born Oct. 30; No. Amer. Baptist Seminary, 1943-1948; or- dained, La Crosse, Wis., June 1948; pas- tor, Ogden Park Church, Chicago, Ill., 1948 —
1049 West Marquette Rd., Chicago 21, Ill.

M. Vanderbeck, born Jan. 27, Bedum, Gro- ninging, 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., 1938-1948; Bethel Church, Sheboygan, Wis., 1948 —
1109 No. 10th St., Sheboygan, Wis.

Frank Veninga, born June 8, Ostfriesland, Germany; No. Amer. Baptist 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, Ill.

Arthur A. Voigt, born Germany, Nov. 3; 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; or- dained Nov. 19, 1947, Mt. Sterling, Mo.; pastor, Pin Oak Creek Church, Mt. Ster- ling, Mo., 1947 —
Mt. Sterling, Missouri.

Emil Peter Wahl, born June 18, Emery, So. Dak.; No. Amer. Baptist Seminary, 1914-1917 and 1920-1922; ordained, Hilda, Al- erta, Can., March 18, 1918; pastor, Hilda, Alberta, Can., 1917-1920; First Church, Leduc, Alta., Can., 1922-1927; immigra- tion secretary, 1927-1928; pastor, Trochu and Knee Hill Church, Olds, Alta., 1928-1933; Immanuel Church, Portland, Ore., 1933-1937; director of Bible School work, Northern Conference, 1937-1939; pastor, Central Church, Edmonton, Alta., 1940-1943; president, Christian Training In- stitute, Edmonton, Alta., 1939 —
10826-78th Ave., Edmonton, Alta., Can.

John Wahl, born March 26, Sajkas, Yugo- slavia; Baptist Seminary, Hamburg, Ger- many, 1923-1927; No. Amer. Baptist Sem- inary, 1947; ordained, Vel. Kikinda, Yugo- slavia, 1929; pastor, Vel. Kikinda, Yugo- slavia, 1927-1935; Zemun, Yugoslavia, 1935-1955; Esk and Emmanuel Church of Jansen, Sask., Canada, 1947 —
Jansen, Sask., Canada.

Helmut John Waltereit, born Berlin, Ger- many, June 5; No. Amer. Baptist Semi- nary, 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; Win- nipeg Bible College, 1930-1933; No. Amer. Baptist Seminary, 1936-1940; ordained, Southey, Sask., Can., June 23, 1940; pas- tor, Nokomis, Sask., Can., 1940-1942; Springside and Ebenezer West, Sask., 1942-1945; Carbon, Alta., Can., 1945-1948; First Baptist Church, Manitowoc, Wis., 1949 —
812 Huron St., Manitowoc, Wis.

Lawrence Emil Wegner, born Gladwin, Mich., July 21; Northern Baptist Semi- nary, 1939-1944; ordained, Manitowoc, Wis., May 15, 1944; pastor, First Church, Manitowoc, Wis., 1943-1946; Immanuel Church, Wausau, Wis., 1946 —
1212 Sixth St., Wausau, Wis.

Alfred Weisser, born Camrose, Alberta, Can., March 29; No. Amer. Baptist Semi- nary, 1926-1933; ordained, Stafford, Kan- sas, Oct. 19, 1933; pastor, Calvary Church, Stafford, Kansas, 1933-1941; Calvary Church, Carrington, No. Dak., 1941-1946; Central Church, New Haven, Conn., 1946-1949; Parkston and Tripp, So. Dak., 1949 —
Parkston, South Dakota.

Arthur Richard Weisser, born Camrose, Alberta, Can., June 21; No. Amer. Bap- tist Seminary, 1934-1939; ordained, Beth- any Church, Camrose, Alberta, Can., July 1, 1939; pastor, Edenwold, Sask., Can., 1939-1944; Wishek, No. Dak., 1945-1948; Temple Church, Lodi, Calif., 1948 —
5 No. Crescent St., Lodi, Calif.

Carl Reuben Weisser, born Camrose, Alta., Can., Oct. 24; No. Amer. Baptist Semi- nary, 1937-1942; ordained, Arnprior, Ont., Can., at convention, July 5, 1942; pastor, First Baptist and Calvary Baptist Churches, Killaloe, Ont., Can., 1942 —
Killaloe, Ont., Can.



Missionaries Earl and Lois Ahrens at Denton Lake, New York at the Young People's Assembly by the Atlantic Conference Y. P. and S. S. Workers' Union Before They Sailed for Africa

Paul Wengel, born Sept. 28, East Prussia, Germany; No. Amer. Baptist Seminary, 1912-1917; ordained, Milwaukee, Wis., June 1918; Business, 1917-1920; Kansas City Law School, 1920; pastor, Ridgewood Baptist Church, Brooklyn, N. Y., 1920-1929; Bethel Baptist Church, Detroit, Mich., 1929-1943; Adrian College, 1946; M. A. degree from University of Mich- igan, 1949; pastor, First Baptist Church, Adrian, Mich., 1943-1950; Ridgewood Bap- tist Church, Brooklyn, N. Y., Jan. 1, 1950 —
c/o Ridgewood Baptist Church, 64th Pl. & Catalpa Ave., Brooklyn, N. Y.

North E. West, born July 7th in Lapeer County, Mich.; 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, Lake- view Church, Battle Creek, Mich., 1935-1940; First Church, Minot, No. Dak., 1940-1942; Chaplain, U. S. Army, 1942-1945; Immanuel Church, Kenosha, Wis., 1946 —
2818-64th St., Kenosha, Wis.

Alvin L. Wetter, born Sept. 26, Watertown, Wis.; No. Amer. Baptist Seminary, 1946-1949; ordained, Benton Harbor, Mich., June 20, 1949; pastor, Spring Valley Church, Canistota, So. Dak., 1949 —
Canistota, So. Dak.

Hans J. Wilcke, born Berlin, Germany, May 19; Ouachita College, 1936-1937; Cleveland College, 1937; No. Amer. Bap- tist Seminary, 1937-1942; ordained, Olds, Alberta, Can., June 21, 1942; pastor,

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Olds, Alta., Can., 1942-1944; Linton, No. Dak., 1944-1948; Calvary Church, Tacoma, Wash., 1948 —
2007 St. J St., Tacoma 3, Wash.

David Wipf, born Feb. 23, Bridgewater, So. Dak.; Bible Course, Freeman Acad- emy, 1923; Freeman Jr. College, 1924-1926; Tabor College, Hillsboro, Kansas, 1926-1927; Dakota Wesleyan University, Mitchell, So. Dak., 1927-1928; High School Principal, Vilas, So. Dak., 1928-1930; In- structor, Freeman Jr. College, 1930-1939; Head of Bible Department, Freeman Jr. College, 1937-1938; Private Business, Freeman, So. Dak., 1940-1942; Superin- tendent, High School, Dolton, So. Dak., 1943-1944; Principal, High School, Bridge- water, 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., 1947 —
Emery, So. Dak.

John Wobig, born McCook Co., So. Dak., Sept. 5; No. Amer. Baptist Seminary, 1924-1931; ordained, Wausau, Wis., Aug. 19, 1931; pastor, Immanuel Church, Wau- sau, Wis., 1931-1936; Riverview Church, St. Paul, Minn., 1936-1946; Trinity Church, Portland, Ore., 1946 —
1847 S.E. 56th Ave., Portland 15, Ore.

Emanuel Wolff, born Java, So. Dak., June 30; No. Amer. Baptist Seminary, 1926-1933; ordained, Bethlehem, Pa., Aug. 9, 1933; pastor, First Church, Bethlehem, Pa., 1933-1938; Dayton's Bluff Church, St. Paul, Minn., 1938-1943; White Avenue Church, Cleveland, Ohio, 1943-1947; Salt Creek Church near Dallas, Ore., 1947 —
R. F. D., Dallas, Ore.

John Wood, born Oct. 23, Haigter, Neb.; Denver Bible Institute, 1943; Rockmont College, 1946-1949; ordained, Cedaredge, Colo., March 20, 1945; pastor, Cedaredge, Colo., 1944-1946; Bethany Church, Vesper, Kansas, 1949 —
Vesper, Kansas.

Frank H. Woyke, born Grieshenow, Russia, Jan. 18; University of Minnesota, 1927-1928; No. Amer. Baptist Seminary, 1928-1932; Wesleyan University (Conn.), 1932-1933; Hartford Seminary, 1933-1934; Marburg University, Germany, 1934-1935; Yale 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, Minn., March 8; Northwestern Bible School, 1933-1936; No. Amer. Baptist 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., 1942-1948; Bethel Church, Salem, Ore., 1948 —
925 No. Cottage Ave., Salem, Ore.

Charles Leonard Young, born Tyler, Texas, April 6; Georgetown 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, 1939-940; 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, 1946 —
512 Adams St., Monte Vista, Colo.

Robert Hugo Zepik, born Nokomis, Sask., Can., Sept. 29; No. Amer. Baptist Seminary, 1936-1941; ordained, Startup, Wash., Oct. 1, 1941; pastor, Startup, Wash., 1941-1945; Rosenfeld and Golden Prairie Churches, Golden Prairie, Sask., Can., 1945-1946; Trochu, Alta., Can., 1946 —
Trochu, Alta., Can.

J. O. Zillen, born March 19, Pittsburgh, Pa.; Carnegie Institute, 1929; Moody Bible Institute, 1939-1942; ordained, Sept. 1943, pastor, Mt. Zion Church, Sullivan, Ill., 1942-1944; Owensville Baptist Church, Ind., 1944-1945; American Sunday School Union, missionary, 1945-1946; pastor, Broussard Baptist Church, Louisiana, 1946-1948; Cottonwood Baptist Church, Lorena, Texas, 1948 —
Route 2, Lorena, Texas

Robert F. Zimbelman, born Anamoose, No. Dakota; North American Baptist Seminary, 1939-1944; University of Rochester, 1944-1946; Colgate-Rochester Divinity School, 1946-1949; ordained, McClusky, North Dakota, May 31, 1944; pastor, East Penfield Baptist Church, Fairport, N. Y., 1945-1949; Evergreen Church, Brooklyn, New York, 1949 —
455 Evergreen Ave., Brooklyn, N. Y.

Ben Zimmerman, born Lehr, No. Dak., March 20; State Normal and Industrial School, Ellendale, No. Dak., 1935-1938; No. Amer. Baptist Seminary, 1941-1944; Carleton College, Northfield, Minn., 1946-1949; ordained, Wishek, No. Dak., June 22, 1944; pastor, Randolph Baptist Church, Randolph, Minn., 1944 —
Randolph, Minn.

David Zimmerman, born Friedenstal, Russia, Jan. 5; No. Amer. Baptist 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, 1944-1949; La Salle, Colorado, 1949 —
La Salle, Colorado.

Gideon K. Zimmerman, born Lehr, No. Dak., Aug. 18; No. Amer. Baptist Seminary, 1938-1943; Wesley College and University of North Dakota, 1947-1949; ordained, Wishek, No. Dak., May 23, 1943; student assistant pastor, Bethel Church, Detroit, Mich., summer 1941; Beaver Church, Mich., 1943-1947; Grace Church, Grand Forks, No. Dak., 1947 —
213 No. 5th St., Grand Forks, No. Dak.

George William Zinz, Jr., born Ellwood, City, Pa., Sept. 3; Moody Bible Institute, 1936; Huntington College, 1938; No. Amer. Baptist 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, Wis., 1947 —
2474 W. Cypress St., Milwaukee 6, Wis.

George W. Zinz, Sr., born Transylvania, Hungary, Aug. 15; No. Amer. Baptist 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; No. Amer. Baptist Seminary, 1920-1926; ordained, Dayton, Ohio, Dec. 9, 1926; pastor, Fourth St. Church, Dayton, Ohio, 1926-1929; Grace Church, Racine, Wis., 1929-1935; Elgin, Iowa, 1935-1948; White Ave. Church, Cleveland, Ohio, 1948 —
5515 White Ave., Cleveland 3, Ohio.

North American Baptist Churches

List of Pastors, Churches, Addresses, and Denominational Information

1950

MINISTERS' ADDRESSES

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

CLASSIFICATION OF GROUPS

- A—Active Pastors — No Special Designation
- G—General Workers
- M—Missionaries (Home Mission Fields)
- C—Conference Workers Appointed by Co-operating Societies, Local Conferences and Old People's Homes
- R—Retired Ministers
- I—Inactive Pastors
- *—Not ordained as of December 1, 1949

I—Abel, J. J., 122 College St., Watertown, Wisconsin.
Albus, Leslie, Trenton, Ill.
Alf, Frederick, Streeter, No. Dak.
R—Argow, W. S., 2527 W. Ridge Road, R. F. D., Erie, Pa.
Armbruster, Frank, Shattuck, Okla.

Baerg, Henry R., Box 7, Durham, Kan.
R—Bandzmer, A. K., 12257 Flanders St., Detroit 5, Mich.
Barnet, Henry, 11311 S. W. 72th Ave., Portland, Ore.
Bartel, F. W., E. 1108—8th Ave., Spokane 10, Wash.
G—Baumgartner, E. J., 3734 Payne Ave., Cleveland 14, Ohio.

C—Benke, Fred W., 10831—98th St., Edmonton, Alta., Canada.
Benke, Jothan, 302 So. Church St., Watertown, Wis.
Berentschot, John, Okeene, Okla.
I—Berge, H. von, 1426 Grand Ave., Dayton 7, Ohio.
Bernadt, Alfred, 1415 Osborn St., Burlington, Iowa.
Berndt, Lewis B., 3415 James Avenue, North, Minneapolis 12, Minn.
Beutler, Gottfried, Plevna, Mont.
I—Bibelheimer, E., 755 South 39th St., Tacoma 9, Wash.

R—Bistor, O. F., Highland St., Holliston, Massachusetts.
Blackburn, G. Wesley, Loyal, Okla.
R—Blandau, R. A., R. 4, Box 520, Puyallup, Washington.
Blank, Russell G., 590 Mendota St., St. Paul 6, Minn.
R—Blum, Samuel, 6211 Pelham Drive, Parma 9, Ohio.

R—Bonikowsky, E. J., Box 166, Jansen, Sask., Canada.
Borchers, John, R. R. 3, Columbus, Neb.
Bredy, A., 607 Iowa St., Indianapolis 3, Indiana.
Brenner, O. W., Wessington Springs, South Dakota.
G—Bretschneider, A., North American Baptist Seminary, Sioux Falls, South Dakota.
R—Broeckel, E., 503—9th St., Bismarck, North Dakota.
Broeder, John, Creston, Neb.
Broeker, L. H., 910 Broad St., St. Joseph, Michigan.

Bronstad, Hugh, Chancellor, So. Dak.
Brygger, James, George, Iowa.
Buenning, Elmer A., Holloway, Minn.
R—Buenning, W. H., 3703 Beverly Drive, Waco, Texas.
Buhler, Aaron, Harvey, No. Dak.

Chaddock, Dale, Victor, Iowa.
Chalfant, Monroe D., 241 Emming St., Cincinnati, Ohio.
I—Church, Lyman, Sheffield, Iowa.

Cook, Robert W., 103 Patterson St., Jersey City, N. J.
Crouthamel, John F., 4017 No. 9th St., Philadelphia 40, Pa.

Damrau, W. C., 254 Higbee St., Philadelphia 11, Pa.
Daum, Phil., 205 Victoria Ave., Chilliwack, B. C., Canada.
I—Davis, Donald G., S. 1206 Kenmore Ave., Los Angeles 6, Calif.
DeBoer, Martin, Box 52, Buffalo Center, Iowa.
Dickau, Raymond, Ventura, No. Dak.
Dons, Theo. W., R. R. 2, Ellinwood, Kan.
I—Dunger, George A., 55 Elizabeth St., Hartford 5, Conn.
G—Dymmel, H. G., 7308 Madison St., Forest Park, Ill.

R—Ehrhorn, G. F., Steamboat Rock, Iowa.
R—Ehrhorn, J. E., 3921 Ethel Ave., Waco, Texas.
Elsesser, Alex., 60 W. Fairview Ave., Dayton 5, Ohio.
I—Engel, Alfred, 12283 Glenfield, Detroit 3, Michigan.
Engel, John, Ebenezer, Sask., Canada.
Faszer, Isador, Golden Prairie, Sask., Canada.

Faul, Ervin J., Wishek, No. Dak.
I—Fehlberg, R. F., 15007 Archdale, Detroit, Michigan.
G—Felberg, A. S., P. O. Box 451, Sioux Falls, So. Dak.
R—Feldmeth, K., 240 E. Ave. 33, Los Angeles 31, Calif.
Fenske, E. S., Herreid, So. Dak.
Ferris, Fred, Lorraine, Kansas.
Fiesel, Otto, 104 Richland Ave. So., Sidney, Mont.

Fischer, Arthur J., McClusky, No. Dak.
Fischer, Harold, Bison, Kan.
Foll, A., Odessa, Wash.
Ford, Paul D., 160 W. 20th St., Erie, Pennsylvania.
Freeman, Herbert J., 6000 Adams St., West New York, N. J.
R—Freigang, G., 1937 So. Sheridan Ave., Tacoma 3, Wash.
Frey, Theodore, Napoleon, No. Dak.
Friedenberg, G. E., 6 Norway Parkway, Buffalo 8, N. Y.
Friesen, Frank, Route 5, Box 330, Portland 1, Ore.

*—Friesen, Harry, 818 E. Overland, Scottsbluff, Neb.
Friesen, Leland, Route 1, Sherwood, Oregon.
Fuchs, Daniel, 829 McDermot Ave., Winnipeg, Man., Canada.
Fuellbrandt, Carl, Salzburg 10, Linzer Bundesstrasse 97, Austria.
Funk, Loyal, Marion, Kan.

Galambos, Paul, Washburn, No. Dak.
Geis, Stanley F., 2620 Selden, Detroit 6, Michigan.
Geissler, Peter, Avon, So. Dak.
Gerlitz, Ervin, McIntosh, So. Dak.
Gerthe, Wolfgang G., Hutchinson, Minnesota.
R—Goergens, Frank S., 1709—77th St., Elmwood Park Sta., Chicago, Ill.
Grenz, Richard A., 217 Fourth Ave., Alpena, Mich.
R—Guenther, A., Startup, Wash.
Grygo, John E., Pound, Wash.
G—Gunst, J. C., 7308 W. Madison, Forest Park, Ill.
Gutsche, Erich, Corona, So. Dak.

Hammond, Victor J., 141 Stevens Ave., Jamesburg, N. J.
I—Harms, A. J., 918 Hawthorne Place, Pomona, Calif.
I—Harms, Menno, R. F. D., Enid, Okla.
Harnish, J. Lester, 3839 Seneca, Detroit 14, Mich.

Heer, John, Cherokee, Okla.
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.
R—Heringer, M., 40 Maple St., Glastonbury, Conn.
R—Herman, Jacob, 3301 W. Highland Blvd., Milwaukee, Wis.
Hess, Robert, 621 Dellwood St., Bethlehem, Pa.
Hill, G. Harold, 675 So. 20th St., Newark 3, N. J.

Hiller, Herbert, 105 Josephine Ave., Madison, So. Dak.
Hintze, Paul G., P. O. Box 611, Prince George, B. C., Canada.
Hirsch, Henry, Goodrich, No. Dak.
I—Hoeffner, L., Emery, So. Dak.
Holzer, Louis B., 2234 Brownsville Rd., Pittsburgh 10, Pa.
Hoover, William, 822 Pavone Avenue, Benton Harbor, Mich.
Houbolt, H. S., 24850 Wyland Ave., Centerline, Mich.
Huber, Adam, Linton, No. Dak.
Hunsicker, Paul T., Fredonia, No. Dak.
M—Hurtado, Aurelio, P. O. Box 573, Taos, New Mexico.

Husmann, Assaf, 3247—61st St., Woodside, Long Island, N. Y.
Ihrle, A. Dale, 5465 Burns Ave., Detroit 13, Michigan.
Itermann, Albert, Tyndall, So. Dak.
Itermann, Arthur, Elgin, Iowa.
R—Itermann, G., 515—6th St., S.E., Jamestown, No. Dak.

*—Jaster, Robert, Valley View, Alta., Can.
G—Jeschke, R. P., P. O. Box 451, Sioux Falls, So. Dak.
Jeschke, William H., Sumner, Iowa.
Johnson, Howard, Steamboat Rock, Iowa.
I—Johnson, Louis, 124 No. Albany Ave., Chicago, Ill.
R—Jordan, J., George, Iowa.

R—Kaaz, Julius, 151 E. Durham St., Philadelphia 11, Pa.
I—Kahlert, Wm., 122 So. 40th St., Union City, N. J.
R—Kaiser, Frank, 1183 Monroe Ave., Rochester 7, N. Y.
Kaiser, R. G., Startup, Wash.
I—Kannwischer, A. E., U. S. Penitentiary, Lewisburg, Pa.
I—Kannwischer, Arthur, 1130 Parkview Ave., New Kensington, Pa.
Kannwischer, Reinhold, Springside, Sask., Canada.
Kary, Edward, 618 Eleventh St., Bismarck, No. Dak.
Kastanowski, A. F., 501 E. 5th St., Erie, Pa.

I—Kayser, H. P., 18931 Common Road, Roseville, Mich.
I—Kemnitz, John, 2533 E. Monument St., Baltimore 5, Md.
Kepl, John, Martin, No. Dak.
Kern, R., 528 E. 52nd Ave., Vancouver, B. C., Canada.
Kimmel, John, 7148 S.E. Yamhill St., Portland, Ore.
Klann, Norman H., 120—40th St., Union City, N. J.
Klatt, Edgar W., 528 Stryker Ave., St. Paul 7, Minn.
Klein, Daniel, Cathay, No. Dak.
Klein, F. E., N. 200 Mill St., Colfax, Washington.
Klein, R. A., 20—9th Ave. S.E., Aberdeen, So. Dak.
Klempel, Walter, 676 W. Court, Beatrice, Neb.
R—Klingbeil, R. M., 320 Thurn St., Colfax, Washington.



Jesus said, "Follow me and I will make you to become..." He could say this because he was the Son of God come in power. This same Christ is with us also. He is ready to bless and to empower his church

Knalson, Fred J., Underwood, No. Dak.
R—Knapp, C. M., 2245 Broadway, Salem, Oregon.
Knauf, W. W., P. O. Box 52, Elk Grove, California.
I—Knechtel, John E., 4818 Irving Park Rd., Chicago 41, Ill.
R—Koester, D., 1401 Cottage Place, N.W., Canton 3, Ohio.
Kohfeld, E. A., 1045 F. Street, Wasco, California.
Korella, Karl, 9930—84th Ave., Edmonton, Alta., Canada.
Kornalewski, Joseph B., Minitonas, Manitoba, Canada.
Kraemer, August, Ochre River, Manitoba, Canada.
Kraenzler, J. C., 1600 S. 7th West, Missoula, Mont.
C—Krentz, B. W., 1100 Blvd. Ave., Bismarck, No. Dak.
Kroeker, John J., Marion, Kan.
Krombein, A., Eureka, So. Dak.
Kruegel, J. R., R. F. D. 1, Junction City, Kan.
Krueger, O. E., 48 Clairmont St., Rochester 21, N. Y.
Kuehn, John, Cormac, Ontario, Canada.
I—Kuhl, Herman, 177—20th St., Union City, N. J.
G—Kuhn, William, 7308 W. Madison St., Forest Park, Ill.
Kuiath, A., 784 Bernard Ave., Kelowna, B. C., Canada.
R—Landenberger, J. H., Gladwin, Mich.
R—Lang, A. G., Parkersburg, Iowa.
G—Lang, George A., P. O. Box 451, Sioux Falls, So. Dak.
Lang, Henry, Wolf Point, Mont.
R—Lauer, Phil., 2031 Gnahn St., Burlington, Iowa.
Leasure, Paul, Gotebo, Okla.
R—Leger, T. A., 19 S.E. 30th, Portland 15, Oregon.
Lehr, C. F., Box 147, Aplington, Iowa.
Lemmert, Fred R., 721 Ferry St., La Crosse, Wis.
C—Lengefeld, Ed. R., 923 N. Pine Ave., Chicago 51, Ill.
R—Lentzner, Gustav A., c/o J. Born, Frazer, Mont.
R—Leuschner, M., 9662 So. Magnolia Rd., Route 1, Anaheim, Calif.
G—Leuschner, M. L., 7308 W. Madison St., Forest Park, Ill.
Leyboldt, John, 3934 N. 42nd St., Milwaukee 10, Wis.
Link, Vernon, Fessenden, No. Dak.
Lippert, J. J., Paul, Idaho.
Littke, D., 1035 Princeton Ave., Billings, Mont.
R—Litwin, A., Nokomis, Sask., Canada.
Lohr, H., Parkersburg, Iowa.
R—Lohse, Otto, Box 183, McIntosh, South Dakota.
Loth, Paul E., 36 Linden Park, Buffalo 8, New York.
Lower, Fred, 170 E. Bourbonnais St., Kankakee, Ill.
G—Luebeck, W. J., 3734 Payne Avenue, Cleveland 14, Ohio.
Lueck, Hugo, 2224 Quebec St., Regina, Sask., Canada.
Lutter, Ralph C., St. Bonifacius, Minn.
Lutz, A., 54 Liberty St., Meriden, Conn.
Lutz, Thomas, North Freedom, Wis.
MacCormack, Ronald, 35 So. 20th Ave., Maywood, Ill.
I—Martens, C., 83 Martin Ave., Winnipeg, Manitoba, Canada.
Mashner, Fred, Route No. 4, Midland, Michigan.
R—Matz, J. R., 1118 Ave. D., Bismarck, North Dakota.
McAsh, Arthur, 9745 McKinney, Detroit 24, Mich.
I—McKernan, Ed., Koller Hall, 3106 W. Washington, Chicago, Ill.
McLean, G. A., Neustadt, Ontario, Can.
R—Menard, P. C., A., 3724 Vine St., Cincinnati 17, Ohio.
Mercer, Richard K., Jr., 373 Walnut St., Newark 5, N. J.
R—Meyer, John F., 4450 N. Keystone Ave., Chicago 30, Ill.
C—Milbrandt, Rudolf, Haven of Rest, Medicine Hat, Alta., Canada.
Miller, Edwin, 2973 W. 32nd St., Cleveland 8, Ohio.
Miller, Norman, Hettinger, No. Dak.
I—Milner, A., Kirkfield, Manitoba, Can.

Mittelstedt, E., 8313 Third Ave., Inglewood, Calif.
Mueller, Fred W., 2525 N.E. 64th Ave., Portland 13, Ore.
I—Mulder, Ralph C., Donna, Texas.
Nallinger, Otto, Cralog, 7780 OMGUS Group, APO 154, U. S. Army, c/o Postmaster, New York, N. Y.
Nelson, Kenneth E., R. F. D. No. 3, Gatesville, Texas.
Neubert, George W., Bessie, Okla.
*—Neuman, Reinhard, Ponoka, Alta., Can.
Neumann, P. G., 2619 Orange Ave., Costa Mesa, Calif.
R—Neve, Claus, Marion, Kan.
R—Niebuhr, J. F., 95 Heck Ave., Ocean Grove, N. J.
R—Niemann, Eduard, 1545 So. 4th St. W., Missoula, Mont.
Nikkel, E. H., Southey, Sask., Canada.
Nordland, C. B., 209 S. Harvey Ave., Oak Park, Ill.

Odens, Arthur, Jeffers, Minn.
Ohlmann, Fred., P. O. River Hills, Manitoba, Canada.
Olthoff, J. F., 4055 East B. St., Tacoma 8, Washington.
I—Orthner, Frank, 1233 Putnam Ave., Brooklyn 21, N. Y.

*—Pahl, Fred, Hilda, Alta., Canada.
C—Palfenier, H., 7308 W. Madison St., Forest Park, Illinois.
Patzia, Otto, 10911 Longview Avenue, Detroit, Mich.
I—Penner, Hans, Box 91, Franklin, Calif.
Peters, Christian, 9 Beech Ave., Elsmere, Del.
C—Pfeifer, Henry, 7308 W. Madison St., Forest Park, Ill.
Potzner, Philip, Elberta, Ala.
Prendinger, Victor H., Route 5, Gladwin, Mich.
R—Pust, G. W., c/o Dr. Earl Pust, Veterans Administration Hospital, Sheridan, Wyoming.

Quiring, Wilmer, 775 No. First St., Carrington, No. Dak.
Rapske, Rudolph, 1012 Yuill St., Medicine Hat, Alta., Canada.
Rauser, G. G., 19 So. Central Ave., Lodi 5, Calif.
R—Reichle, F. I., 1129 Jones Ave., Fresno 1, California.
Reimche, Wilfred, Nokomis, Sask., Can.
Reimer, John, Gackle, No. Dak.
Rempel, C., Hebron, No. Dak.
R—Rempel, J. C., Seven Sisters, Manitoba, Canada.
C—Renkema, H., 3734 Payne Ave., Cleveland 14, Ohio.
Renz, R. E., George, Iowa.
I—Reschke, R. E., 6618 No. Atlantic Ave., Portland, Ore.
R—Rhode, August, Route 2, Box 521, Kenosha, Wis.
I—Rieger, H., Munson, Pa.
Riemer, Emil, Box 312, Anamoose, No. Dak.
Rietdorf, A. G., Bison, So. Dak.
Riffel, Herman H., 1231 Prospect St., Lansing, Mich.
I—Robinson, George, Wetaskiwin, Alta., Canada.
Rosner, August, Route 1, Branch, La.
Ross, William D., 1532 Kenneth Ave., Arnold, Pa.
Roth, Otto, 119 N.E. Morris St., Portland 12, Ore.
Rott, J. G., Carbon, Alta., Canada.
Rowell, Thomas, 32 Burgh Ave., Clifton, N. J.

G—Runtz, A. F., 1401 Langley Ave., St. Joseph, Mich.
Rutsch, G. W., Emery, So. Dak.
I—Sandow, A. R., Elmo, Kan.
Schatz, H., 229 Eighth St. N.E., Calgary, Alta., Canada.
Schilke, Richard, 10860—96th St., Edmonton, Alta., Canada.
Schlader, Ray L., 2417 Hansen Ave., Racine, Wis.
Schlesinger, A. G., 3267 Cortland St., Chicago 47, Ill.
R—Schlipf, Benjamin, 3358 Henderson Rd., East Cleveland, Ohio.
Schmidt, Fred., Turtle Lake, No. Dak.
Schmidt, Gustav, 1915 W. Saratoga St., Baltimore 23, Md.

Schmidt, John, 53-16A—66th St., Maspeth, L. I., New York.
Schmidt, R. C., Box 604, Harvey, North Dakota.
Schmidt, Walter, Cathay, No. Dak.
I—Schmitt, Wm. E., 181 Garford Road, Rochester 9, N. Y.
Schoeffel, Wm. L., 1725 No. Burling St., Chicago 14, Ill.
I—Schoeleber, C. E., 1172 W. First St., Roseberg, Ore.
Schreiber, Bruno, Box 156, New Leipzig, No. Dak.
Schreiber, Robert, 5142 N. Meade Ave., Chicago 30, Ill.
I—Schroeder, G. P., 308 W. Forest Ave., Lodi, Calif.
Schroeder, H. R., 3505 E. 107th St., Chicago 17, Ill.
R—Schroeder, O. R., 916 W. Center St., Anaheim, Calif.
*—Schubring, Ellsworth J., Unityville, South Dakota.
Schulz, Arthur, Rt. 1, Crawford, Texas.
Schumacher, Henry, Fenwood, Sask., Canada.
Schweitzer, J. C., 429 E. 49th St., Vancouver, B. C., Canada.
Secamp, C. H., Leduc, Alta., Canada.
Seibel, Roy, 2925 Connor, Waco, Texas.
R—Sellhorn, H., Route 4, Midland, Mich.
C—Sigmund, R., 1100 Blvd. Ave., Bismarck, No. Dak.
Smuland, Henry, Sheffield, Iowa.
Sootzmann, Alex, McLaughlin, So. Dak.
I—Stabbert, Ronald, 886 So. 86th St., Tacoma, Wash.
Stackhouse, Aaron, Stafford, Kan.
Stein, Walter, Ashley, No. Dak.
Stelter, Albert, Arnprior, Ontario, Can.
R—Stoerl, Thomas, Route 2, Box 235, St. Joseph, Mich.
Strickland, John, 12 Broad St., New Haven, Conn.
Sturhahn, Wm., Morris, Manitoba, Can.
R—Swyter, C., Steamboat Rock, Iowa.

Taylor, B. F., 1032 N. Spring, Sioux Falls, So. Dak.
Thiessen, E. L., Edenwold, Sask., Can.
Thiessen, G. J., Rt. 1, Olds, Alta., Can.
I—Thole, C. B., Stafford, Kan.
Trautner, Fred, Beulah, No. Dak.
Trow, Wm. G., Elmo, Kan.

Vail, Arnold Ralph, 5 Oakview Terrace, Jamaica Plain 30, Mass.
Vanderbeck, John, 1049 W. Marquette Road, Chicago 21, Ill.
Vanderbeck, M., 1109 N. 10th St., Sheboygan, Wis.
R—Vasel, R., 807 Rollin St., South Pasadena, Calif.
Veninga, Frank, 306 Gilbert Ave., Peoria 5, Ill.
Voigt, Arthur, Mt. Sterling, Mo.

I—Wagner, Chas., 4815 N.E. 8th Ave., Portland 11, Ore.
G—Wahl, E. P., 10826—78th Ave., Edmonton, Alta., Canada.
Wahl, John, Jansen, Sask., Canada.
Waltereit, H. J., Lehr, No. Dak.
I—Warneke, Aug., 2743 N.E. Rodney Ave., Portland, Ore.
I—Wedel, H. C., 7351 E. Ball Road, Rt. 1, Box 167, Anaheim, Calif.
R—Wedel, H. W., 3365 N. 23rd St., Milwaukee 6, Wis.
Wegner, E. M., 812 Huron St., Manitowoc, Wis.
Wegner, Lawrence, 1212 Sixth St., Wausau, Wis.
Weisser, Alfred, Parkston, So. Dak.
Weisser, Arthur R., 5 No. Crescent St., Lodi, Calif.
Weisser, Carl, Killaloe, Ontario, Can.
Wengel, Paul, c/o Ridgewood Baptist Church, 64th Place and Catalpa Ave., Brooklyn, N. Y.

West, North E., 2818—64th St., Kenosha, Wisconsin.
Wetter, Alvin, Canistota, So. Dak.
I—Wetter, G., No. Euclid Ave., Benton Harbor, Mich.
Wilcke, H. J., 2007 So. J. St., Tacoma 3, Washington.
Wipf, D. S., Emery, So. Dak.
Wobig, John, 1847 S.E. 56th Ave., Portland 15, Ore.
Wolf, Emanuel, Dallas, Ore.
Wood, John, Vesder, Kan.
G—Woyke, Frank H., 7308 W. Madison St., Forest Park, Ill.

Woyke, Rudolph, 925 No. Cottage St., Salem, Ore.

M—Young, C. L., 512 Adams, Monte Vista, Colorado.
I—Zeckser, Wm. A., Gillet, Wis.
Zepik, R. H., Trochu, Al'a, Canada.
Zillen, J. O., Route 2, Lorena, Texas.
Zimbelman, Robert, 455 Evergreen Ave., Brooklyn 21, N. Y.
Zimmerman, Ben, Randolph, Minn.
Zimmerman, David, La Salle, Colo.
Zimmerman, G. K., 213 N. 5th St., Grand Forks, No. Dak.
Zinz, George W., Jr., 2474 W. Cypress St., Milwaukee 6, Wis.
Zinz, George W., Sr., Winburne, Pa.
Zoschke, Paul F., 5515 White Ave., Cleveland 3, Ohio.
I—Zummach, Chas. F., 409 E. Arcadia St., Peoria 4, Ill.

FOREIGN MISSIONARIES
Rev. and Mrs. Earl Ahrens, Cameroons Baptist Mission, Mbem, P. O. Nsaw, British Cameroons, West Africa.

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, 105—Boston Ave. and Brooks St., George Hensel Meriden, Liberty St., 1873, 119—Liberty and Twiss St., August Lutz.
New Britain, Memorial 1883, 184—46 Elm Street.
New Haven, Central, 1857, 156 — Corner George and Broad St., John O. Strickland.

Delaware
Elsmere, First, 1856, 95—Elsmere, Suburb of Wilmington, C. Peters.

Maryland
Baltimore, West Baltimore, 1905, 150—Corner Monroe and Frederick Ave., Gustav Schmidt.

Massachusetts
Boston, Rock Hill, 1878, 100—438-440 Center St., Jamaica Plain, Arnold R. Vail.

New Jersey
Hoboken, Willow Ave., 1892, 8—707 Willow Avenue.
Jamesburg, First, 1885, 118, Victor J. Hammond.
Jersey City, Pilgrim, 1866, 52—Charles St., near Summit Ave., Robert W. Cook.
Newark, Clinton Hill, 1849, 824—Corner Clinton Ave., and So. 14th Street.
Newark, Evangel, 1852, 638—Corner 18th and 20th St., G. Harold Hill.
Newark, Walnut St., 1879, 124—371-373 Walnut St., Richard K. Mercer, Jr.
Passaic, Fellowship, 1891, 85—25 Sherman St., Thomas Rowell.
Union City, Grace, 1867, 76—411 Eighth St.
Union City, Second, 1888, 74—120-40th St., Norman H. Klann.
West New York, N. J., Ebenezer, 1933, 55—Herbert J. Freeman.

New York
Brooklyn, Ridgewood, 1854, 245—Catalpa Ave. and 64th Place, Paul Wengel.
Brooklyn, Evergreen, 1881, 230—Corner Woodbine and Evergreen Ave., Robert Zimbelman.
New York, Second, 1855, 84—407 West 43rd St., John Schmidt.
New York, Harlem, 1874, 47—118th St., between Second and Third Ave.
New York, Immanuel, 1894, 131—413 E. 75th St., between First and York Ave., A. Husmann.

Pennsylvania
Bethlehem, Calvary, 1911, 119—Corner East Broad and Dellwood Sts., Robert S. Hess.
Philadelphia, Fleischmann Memorial, 1843, 216—Corner 9th and Luzerne St., John F. Crouthamer, Jr.
Philadelphia, Pilgrim, 1874, 319—Rising Sun Ave. and Comly St., W. C. Damrau.

Central Conference
Illinois
Bellwood, First, 1941, 128—St. Charles Road and 25th Ave., Ronald C. MacCormack.
Chicago, East Side, 1882, 172—Corner 107th and Avenue "N," H. R. Schroeder.
Chicago, Foster Ave., 1858, 223—Foster and Meade Aves., Robert Schreiber.
Chicago, Grace, 1893, 129—Corner Willow and Burling St., Wm. L. Schoeffel.
Chicago, Humboldt Park, 1893, 147—1859 N. Spaulding Ave., A. G. Schlesinger.
Chicago, Ogden Park, 1902, 105—1049 W. Marquette Road, H. John Vanderbeck.
Chicago, Immanuel (Foster Ave.), 1907, 49 —Damen and Newport Ave., Robert Schreiber.
Forest Park, 1890, 460—Cor. Harlem and Dixon St., C. B. Nordland.
Kankakee, Immanuel, 1864, 230—Cor. Bourbonnais and Schuyler St., Fred Lower.
Peoria, State Park, 1852, 204—Corner 4th Ave. and Fisher St., Frank Veninga.
Trenton, First, 1902, 56—Corner 9th and Maine St., Leslie Albus.

Indiana
Indianapolis, Bethel, 1885, 124—Corner Singleton and Iowa, Adolf Bredy.

Michigan
Alpena, Fourth Ave., 1884, 129—4th and Sable St., Richard A. Grenz.
Beaver, 1896, 109—Near Midland, Mich., Fred Mashner.
Benton Harbor, Clay St., 1909, 448—Corner Pavone and Clay St., Wm. Hoover.
Detroit, Bethel, 1862, 833—Corner Mack Ave., and Iroquois, J. Lester Harnish.
Detroit, Burns Ave., 1897, 861—Cor. Burns and Chaplin, A. Dale Ibrie.
Detroit, Connors Ave., 1935, 270—Otto Patzia.
Detroit, Ebenezer, 1898, 407—21001 Moross Road, Sta.: Anthony Wayne Mission, E. Arthur McAsh.
Detroit, Linden, 1884, 130—18th and Selden St., S. F. Geis.
Gladwin, Round Lake, 1904, 119—Victor Prendinger.
Lansing, Holmes Street, 1921, 190—Corner Holmes and Prospect St., Herman Riffel.
St. Joseph, First, 1860, 389—Corner Church and Broad St., L. H. Brocker.

Ohio
Cincinnati, Walnut St., 1857, 68—Corner Walnut and Corwine St., Monroe D. Chalfont.
Cleveland, Erin Ave., 1885, 207—Corner Erin Ave. and West 32nd St., Edwin Miller.
Cleveland, White Ave., 1884, 220—Corner E. 55th and White Ave., P. F. Zoschke.
Dayton, Fourth St., 1882, 269—E. Fourth, near Dutoit, Alex. Elssesser.
Mt. Sterling, Missouri, 1855, 44—Arthur Voigt.

Dr. and Mrs. Leslie Chaffee, Bansa Hospital, P. O. Nsaw, British Cameroons, West Africa.
Miss Ida Forsch, Cameroons Baptist Mission, Mbem, P. O. Nsaw, British Cameroons, West Africa.
Rev. and Mrs. S. Donald Ganstrom, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa.
Rev. and Mrs. Paul Gebauer, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, British Cameroons, West Africa.
Rev. and Mrs. Kenneth Goodman, Cameroons Baptist Mission, Ndu, P. O. Nsaw, British Cameroons, West Africa.
Miss Myrtle Hein, Christian Training Institute, 10810—78th Ave., Edmonton, Alberta, Canada.
Rev. and Mrs. George Henderson, P. O. Box 29, Victoria, British Cameroons, West Africa.
Miss Margaret Kittlitz, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.

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, 105—Boston Ave. and Brooks St., George Hensel Meriden, Liberty St., 1873, 119—Liberty and Twiss St., August Lutz.
New Britain, Memorial 1883, 184—46 Elm Street.
New Haven, Central, 1857, 156 — Corner George and Broad St., John O. Strickland.

Delaware
Elsmere, First, 1856, 95—Elsmere, Suburb of Wilmington, C. Peters.

Maryland
Baltimore, West Baltimore, 1905, 150—Corner Monroe and Frederick Ave., Gustav Schmidt.

Massachusetts
Boston, Rock Hill, 1878, 100—438-440 Center St., Jamaica Plain, Arnold R. Vail.

New Jersey
Hoboken, Willow Ave., 1892, 8—707 Willow Avenue.
Jamesburg, First, 1885, 118, Victor J. Hammond.
Jersey City, Pilgrim, 1866, 52—Charles St., near Summit Ave., Robert W. Cook.
Newark, Clinton Hill, 1849, 824—Corner Clinton Ave., and So. 14th Street.
Newark, Evangel, 1852, 638—Corner 18th and 20th St., G. Harold Hill.
Newark, Walnut St., 1879, 124—371-373 Walnut St., Richard K. Mercer, Jr.
Passaic, Fellowship, 1891, 85—25 Sherman St., Thomas Rowell.
Union City, Grace, 1867, 76—411 Eighth St.
Union City, Second, 1888, 74—120-40th St., Norman H. Klann.
West New York, N. J., Ebenezer, 1933, 55—Herbert J. Freeman.

Rev. and Mrs. Edwin Michelson, Anamoose, North Dakota.
Miss Laura E. Reddig, Cathay, No. Dak.
Miss Ruby Salzman, Cameroons Baptist Mission, Ndu, P. O. Nsaw, British Cameroons, West Africa.
Rev. and Mrs. Gilbert Schneider, Cameroons Baptist Mission, Warwar, P. O. Nsaw, British Cameroons, West Africa.
Miss Esther Schultz, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.
Miss Hilda Tobert, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
Miss Myrtle Weeldreyer, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa.
Miss Eleanor Weisenburger, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
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Newark, Walnut St., 1879, 124—371-373 Walnut St., Richard K. Mercer, Jr.
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Cleveland, Erin Ave., 1885, 207—Corner Erin Ave. and West 32nd St., Edwin Miller.
Cleveland, White Ave., 1884, 220—Corner E. 55th and White Ave., P. F. Zoschke.
Dayton, Fourth St., 1882, 269—E. Fourth, near Dutoit, Alex. Elssesser.
Mt. Sterling, Missouri, 1855, 44—Arthur Voigt.

EASTERN CONFERENCE

New York
Buffalo, Bethel, 1895, 234-172 Johnson St., Paul E. Loth.
Buffalo, Temple, 1940, 338-222 Mulberry St., G. Friedenbergl.
Folsomdale, 1867, 34-Howard Weyant
Rochester, Andrews St., 1851, 215-268 Andrews St., O. E. Krueger.

Ontario, Canada

Arnprior, First, 1871, 152-A. Stelter.
Killaloe, First Baptist Church of Hagarty, 1887, 96-(Country) Carl Weisser.
Killaloe, Calvary, 1936, 165-(Town) Carl Weisser.
Lyndock, 1894, 116-R. R. Sta.: Eganville, John Kuehn.
Neustadt, 1859, 113-G. A. McLean.
Sebastopol, 1869, 45-R. R. Sta.: Eganville, John Kuehn.

Pennsylvania

Arnold, Union, 1919, 160-Kenneth Ave. and McCandless St., Wm. Ross.
Erie, Central, 1861, 218-Sassafras and 20th St.: Mission, Open Bible Tabernacle (Polish), Paul D. Ford and A. F. Kastanowski.
Pittsburgh, Temple, 1864, 514-Brownsville Road and Onyx Ave., Louis B. Holzer.
Munson, Forest Baptist, 1893, 62-George Zinz, Jr.

NORTHERN CONFERENCE

Alberta

Calgary, Bridgeland, 1912, 149-Corner Center Ave. and 6th St., H. Schatz.
Camrose, Bethany, 1901, 112.
Carbon, 1946-Sta.: Zion, 267-J.G. Rott.
Craigmyle, Hand Hill, 1915, 26.
Edmonton, Central, 1899, 436-Sta.: Lauderdale; Cor. 106th A. Ave. and 96th St., Richard Schilke.
Glory Hills, 1905, 38-R. R. Sta.: Stony Plain.
Hilda, First, 1911, 52-Sta. Neuburg, Fred Pahl.
Irvine, 1910, 15.
Leduc, First, 1894, 294-C. H. Seecamp.
Leduc, Temple, 1927, 92.
Medicine Hat, Grace, 1917, 178-Rudolph Rapske.
Olds, 1929, 125-G. J. Thiessen.
Onoway, 1940, 74.
Rabbit Hill, 1892, 53-Karl Korella.
Torrington, 1903, 29.
Trochu, 1911, 142-H. Zepik.
Valley View, Emanuel, 1938, 45-Robert Jaster.
Wetaskiwin, Pleasant Prairie, 1896, 89.
Wetaskiwin, West Side, 1928, 28.
Wiesental, 1905, 147-R. R. Sta.: Millet.

British Columbia

Prince George, Hager Memorial, 1916, 52-Paul G. Hintze.

Manitoba

Minitonas, First, 1928, 464-J. B. Kornalewski.
Moosehorn, 1918, 27.
Morris, Emanuel, 1896, 255-Sta.: Overstone, Wm. Sturhahn.
St. Rose, 1930, 107-R. R. St.: Ochre River, A. Kraemer.
Swan River, 1947, 99-J. B. Kornalewski.
Whitmouth, 1906, 131-Sta.: Beausejour, Fred Ohlmann.
Winnipeg, McDermot Ave., 1889, 471-McDermot and Tecumseh St., Sta.: Oak Bank, Daniel Fuchs.

Saskatchewan

Burstall, 1913, 25-Sta.: Gnadefeld.
Davin, Grace, 1947, 34-James T. McNair.
Ebenezer East, 1889, 163-John Engel.
Ebenezer West, 1889, 87-R. R. Sta.: Orwischer or Springside, Reinhold Kanwischer.
Edenwold, 1886, 87-Sta.: Balgonie, R. R. Thiessen and Edenwold, E. L. Thiessen.
Esk, First, 1927, 16-John Wahl.
Fenwood, 1907, 84-Henry Schumacher.
Glidden, 1920, 24.
Golden Prairie, 1945, 38-Isador Faszer.
Homestead, 1918, 23.
Jansen, Emmanuel, 1946, 43-John Wahl.
Lashburn, 1938, 29.
Leader, 1909, 7.
Lockwood, 1918, 27-Wilfred Reimche.

Nokomis, 1906, 121-Wilfred Reimche.
Regina, Victoria Ave., 1926, 100-Hugo Lueck.
Rosenfeld, 1911, 52-Sta.: Annetal, Isador Faszer.
Serath, 1911, 43.
Southey, 1906, 112-E. H. Nikkel.
Springside, 1934, 177-Reinhold Kanwischer.
Yorkton, 1910, 112-John Engel.

NORTHWESTERN CONFERENCE

Illinois

Baileyville, 1865, 116.
Iowa
Aplington, 1874, 212-C. F. Lehr.
Buffalo Center, First, 1900, 187-Martin De Boer.
Burlington, Oak St., 1869, 84-No. Oak and Griswold St., Alfred Bernadt.
Elgin, First, 1879, 214-Arthur Ittermann.
George, First, 1892, 177-J. J. Renz.
George, Central, 1900, 124-James Brygger.
Parkersburg, 1895, 150-H. Lohr.
Sheffield, Grace, 1894, 130-Henry Smuland.
Steamboat Rock, First, 1876, 201-Howard Johnson.
Sumner, 1945, 42-Wm. H. Jeschke.
Victor, First, 1903, 104-Dale Chaddock.

Minnesota

Holloway, 1880, 60-E. Buening.
Hutchinson, Northside, 1899, 80-W. G. Gerthe.
Jeffers, First, 1916, 116-Arthur Odens.
Minneapolis, Faith, 1885, 189-4350 Russell Ave., No., Lewis B. Berndt.
Minnetrista, 1858, 133-R. R. Sta.: St. Bonifacius, Ralph C. Lutter.
Mound Prairie, 1925, 16.
Randolph, 1876, 46-Ben Zimmerman.
St. Paul, Dayton's Bluff, 1873, 238-Corner Mendota and 5th St., Russell G. Blank.
St. Paul, Riverview, 1887, 217-Corner George and Stryker Ave., E. W. Klatt.

Wisconsin

Concord, 1882, 12.
Gillet, 1915, 38.
Kenosha, Immanuel, 1922, 156-Corner 64th and 29th., North E. West.
La Crosse, Seventh St., 1893, 64-Corner Seventh and Ferry St., Fred R. Lemmert.
Lebanon, 1849, 10-R. R. Sta.: Watertown.
Manitowoc, 1850, 90-812 Huron St., E. M. Wegner.
Milwaukee, Immanuel, 1855, 425-Corner Medford Ave. and 25th and Cypress St., George W. Zinz, Jr.
Milwaukee, Temple, 1887, 259-51st St. at Medford Ave., Peter Pfeiffer.
Milwaukee, Bethany, 1932, 184-4175 N. 42nd St., John Leyboldt.
North Freedom, 1858, 161-Thomas Lutz.
Pound Pioneer, 1899, 192-John Grygo.
Racine, Grace, 1854, 228-Corner Milwaukee Ave. and Hamilton St., Ray L. Schlader.
Rock Springs (Ableman), 1886, 28.
Sheboygan, Bethel, 1891, 76-Corner Erie and 10th St., M. Vanderbeck.
Watertown, First, 1874, 125-J. G. Benke.
Wausau, Immanuel, 1880, 253-Corner 4th and Grant St., Lawrence Wegner.

PACIFIC CONFERENCE

British Columbia

Chilliwack, 1945, 94-Phil Daum.
Kelowna, Grace, 1934, 240-Sta.: Osoyoos, Corner Lawson Ave. and Richter St., A. Kujath.
Vancouver, Ebenezer, 1927, 461-Corner 52nd Ave., East and Frazer St., Rubin Kern.
Vancouver, Bethany, 1937, 157-Corner E. 47th Ave., and Prince Albert St., J. C. Schweitzer.

California

Anaheim, Bethel, 1902, 507-Corner Lemon St. and Broadway.
Costa Mesa, First, 1949-(Awaiting Recognition by the Pacific Conference)-Santa Ana and Magnolia St., P. G. Neumann.
Elk Grove, First, 1924, 190-W. W. Knauf.
Lodi, First, 1905, 698-Oak St., and Central Ave., G. G. Rauser.
Lodi, Temple, 1948, 237-West Elm and North Crescent Sts., Arthur Weisser.
Los Angeles, Fifteenth St., 1886, 167-527 E. 15th St., E. Mittelstedt.
Los Angeles, Ebenezer, 1917, 57-6314 Garvanza Ave., Henry K. F. Hengstler.
Wasco, First, 1912, 192-E. A. Kohfield.

Idaho

Paul, 1945, 40-J. J. Lippert.

Montana

Missoula, Bethel, 1925, 125-J. C. Kraenzler.

Oregon

Bethany, 1879, 219-Sta.: Villa Ridge, R. R. Sta.: Portland, Frank Friesen and Henry Barnett.
Portland, Trinity, 1891, 621-S.W. Fourth Ave. and Mill St., Sta.: Glencullen, John Wobig and John R. Kimmel.
Portland, Immanuel, 1902, 197-Corner Morris St. and Rodney Ave., Otto Roth.
Portland, Laurelhurst, 1937, 226-Corner N. E. Everett St. and 29th Ave., Fred W. Mueller.
Salem, Bethel, 1890, 201-Corner N. Cottage and D. St., Rudolph Woyke.
Salt Creek, 1896, 194-R. R. Sta.: Dallas, Emanuel Wolf.
Stafford, 1892, 80-R. R. Sta.: Sherwood, Ore., Leland Friesen.

Washington

Colfax, First, 1905, 225-F. E. Klein.
Odessa, 1901, 64-Sta.: North and South, A. Foll.
Spokane, Arthur St., 1908, 60-F. W. Bartel.
Startup, 1894, 73-R. G. Kaiser.
Tacoma, Calvary, 1889, 304-Corner 20th and South J. St., Sta.: Portland Ave. Baptist Chapel, H. J. Wilcke and J. F. Olthoff.

SOUTHERN CONFERENCE

Alabama

Elberta, First, 1929, 64-Philip Potzner.

Louisiana

Mowata, 1907, 42-P. O. Branch, La. A. Rosner.

Texas

Cottonwood, 1884, 157-R. R. Sta.: Lorena, J. O. Zillen.
Crawford, Canaan, 1891, 164-Arthur Schulz.
Dallas, Carroll Ave., 1891, 124-1118 North Carroll Ave., Wilfred Helwig.
Donna, Central Valley, 1928, 28.
Elm Creek, 1883, 38.
Gatesville, Bethel, 1886, 137-eight miles N.W. of Gatesville, Kenneth E. Nelson.
Greenville, 1861, 79-R. R. Sta.: Burton.
Hurnville, 1894, 82-R. R. Sta.: Henrietta.
Kyle, Immanuel, 1886, 99.
Waco, Central, 1890, 148-29th and Connor, R. W. Seibel.

SOUTHWESTERN CONFERENCE

Colorado

La Salle, 1893, 128-David Zimmerman.

Kansas

Bethany, Lincoln Co., 1878, 98-15 miles N.W. of Lincoln Center, John Wood.
Bison, First, 1885, 86-Harold Fischer.
Dickinson Co., First, 1866, 111-R. R. Sta.: Dillon.
Durham, First, 1896, 135-Henry R. Baerg.
Ebenezer, 1880, 140-R. R. Sta.: Elmo, Wm. G. Trow.
Ellinwood, First, 1879, 147-six miles south of Ellinwood, Theo. W. Dons.
Lorraine, First, 1878, 369-Fred Ferris.
Marion, Emanuel, 1900, 122-John J. Kroeker.
Mount Zion, 1883, 53-14 miles south of Junction City, J. R. Kruegel.
Stafford, Calvary, 1909, 185-three miles north of Stafford, A. Stackhouse.
Strassburg, 1906, 121-seven miles N.W. of Marion, Loyal Funk.

Nebraska

Beatrice, West Side, 1884, 72-Corner West Court and La Salle Sts., Walter H. Klempel.
Creston, 1910, 82-John Broeder.

Scottsbluff, 1913, 20-Harry Friesen.
Shell Creek, 1873, 97-R. R. Sta.: Columbus, John Borchers.

Oklahoma

Bessie, 1895, 69-George W. Neubert.
Gotebo, Salem, 1907, 75-four miles west and four north of Gotebo, Paul Leasure.
Immanuel, 1893, 100-six miles N.W. of Loyal, G. W. Blackburn.
Ingersoll, Bethel, 1911, 59-John Heer.
Okeene, Zion, 1912, 200-John Berentschot.
Shattuck, Ebenezer, 1904, 75-Frank Armbruster.

The Star in the East

(Continued from Page 10)

Today, we, too, are journeying,
Like the Wise Men from afar,
The pathway that lies before us
Made clear by a brilliant star.
Gifts, too, we carry with us,
Myrrh love gained off thro' tears,
Frankincense of adoration,
Gold of service thro' the years.

The King! Again we find him,
Bearing burdens and lightening cares,
Preaching, and teaching, and healing,
And always answering prayers.
To the King we pay our homage,
From the greatest down to the least.
We gain the heavens we're seeking
By following the star in the east.

Commissioned to Serve

(Continued from Page 36)

now number over 40,000 members. We have our large mission fields, 270 churches, 292 Sunday Schools with 32,805 scholars. There are 212 young people's societies with a membership of 7,056. These figures do not include our mission fields where miraculous growth has taken place in the last few years. In our Cameroons mission field in Africa in some 100 Sunday Schools there are about 5000 Sunday School scholars. We thank God for this entire number, but more so for the people who were willing to pay the price and "serve" in order to make this gain of souls possible.

The Lord has "Commissioned to Serve." We, the leaders of the Conference Union, are very conscious of the fact that more than ever the Lord's servants are called upon for service! God is speaking as he has spoken to disciples of yesteryears to serve him. The willingness to serve on the part of leaders at our General Conference in Sioux Falls was most evident.

Never in the history of our work have youth leaders, local conference presidents, and council representatives shown greater interest than they are showing right now. The many leaders who sat in committee meetings facing vital problems and attended conference sessions hour after hour throughout the week have gone back to their local fields determined to be of greater service to their organizations than ever before. Can they depend on your prayers and support?

The Conference Union joins in the great Christian Life Program of our denomination. Prayerfully and diligently our leaders are prepared to present and carry out the program on:

Send your Suggestions and Constructive Criticism to the
1949 ANNUAL
to the Editor,
Rev. Martin L. Leuschner, Box 6,
Forest Park, Illinois

- 1- Receiving the Light.
- 2- Reflecting the Light.
- 3- Spreading the Light.

As a Conference Union we shall have a Sunday School director in every local conference during the next triennium. This worker, in addition to your council representative, conference and regional presidents of your union, will be elected by your conference organization. The suggested goal of at least 10,000 new Sunday School scholars is a real challenge for every Sunday School. This can be done if we are united in our great common task for we are "Commissioned to Serve," namely: Him "Whose we are and Whom we serve" (Acts 27:23).

Furthermore, victory is going to be easier if unitedly we support the conference-wide Union program, which is to be carried out locally. That program is:

- A Workers' Conference in every local conference.
- Summer assemblies in every conference.
- Youth rallies sponsored by your groups.
- Vacation Bible School in every Sunday School.
- A "Youth Compass in Every Home."
- A Leadership Training Course in every church.
- Scripture Memorization in every Sunday School.
- A monthly workers' conference in every church.
- A strong program of evangelism in every Sunday School.
- Let us rally, pray, study and serve together as a great band of believers. If we together "walk as children of light" (Eph. 5:8), "Christ shall give light" (Eph. 5:14). Thus through our faithful witness, inspired by the Holy Spirit through God's grace. "the Light Will Triumph."

Mission Schools at Ndu

(Continued from Page 20)

from Ndu. This young chief is mightily interested in his school, but his people are more disinterested than most of the neighboring tribes, and he is having a real struggle.

At Taku, two hours out on another spoke of the Ndu circle, we have new

hope for the growth of the school since we have placed there a trained and experienced teacher, an older man who is an ardent Christian and is having his first opportunity of being in charge of a school. At present the Christians there are building a new sun-dried brick church, and the chief has promised to start making bricks for another school house to replace the bush house now in use. Fifty-three children are enrolled at the present time.

One of the first places visited by native Baptist evangelists in our Ndu area, and in the grasslands is our most distant outstation, Bum. Here we have two churches, one on either side of one of the largest rivers in the grasslands. Here also we have Fon-iuka School with three classes, an enrollment of fifty-two, and dreams of getting the fourth class. The Chief's compound is a good three hours from the school with the river, another rocky, swift stream, and a forty-five minute steep climb over rocks eighteen inches high in many places before we catch sight of his bamboo palace. Thus far he has remained faithful in keeping the area solely for Baptist work, but he is an old man and has lost much of his power over his people. Never has he refused to see a Baptist missionary, but always the Catholic priest goes away disappointed, having climbed that same hill but not having had an audience with this chief.

OUR NEWEST SCHOOLS

Our two newest schools, opened in 1947, vie with each other in their attempts to expand in numbers and in buildings. Wowo and Mbipgo are alien people to the Ndu, having come from different tribes and having asked permission to settle among the Ndu people. This was granted providing that they would promise obedience to the Ndu chief. This promise has not always been kept, so there are hard feelings between the Ndu chief and these two lesser chiefs. Therefore, both of these chiefs will do their utmost not to "lose face" before the Ndu people. At Wowo we have 75 children in three classes, and at Mbipgo the same number of classes have 83 enrolled.

Now that you have had a slight introduction to our 855 school children and our 41 teachers in the Ndu area, will you join us in our daily prayer that the Spirit of Christ may ever be in evidence in the lives of our school teachers, and that none of the girls and boys will leave the doors of our schools without first experiencing the joy of complete surrender to our Lord and Savior and the peace within their hearts that passeth understanding.

Training at Edmonton's C.T.I.

(Continued from Page 27)

every one of our churches of the Northern Conference and in many other churches in Canada and the United States. Again and again we are told they are found among the most loyal and busy workers of the churches.

Then there are those who have entered special service since attending C. T. I. Some have become ministers' wives, nurses, pastors, and missionaries at home and in the foreign field. A notable number of the young men once studying at our Bible School are now students at our Seminary. Some have gone on to other higher institutions of learning and several of our girls are at present in training at several different hospitals. "A life of service" becomes the slogan of the young people who have spent some time at the Christian Training Institute.

Our people have liberally supported the erecting of our fine school buildings and they continue in sharing the up-keep of the school in every way. Much prayer is offered for this special work of the Lord, which is highly appreciated by all concerned. Truly, the Lord has been good to us! May we be found faithful in our stewardship of this trust, so that God's power might continue to rest upon the ministry of the school.

30,000 Baptists

(Continued from Page 33)

their challenge will be boldly depicted.

You will see and be one of the 55,000 Baptists, who on Saturday evening, July 23, 1950, will be present in the Great Cleveland Stadium in one of the most impressive demonstrations of Protestantism in our modern world. The Honorable Harry S. Truman, President of the United States, has indicated he will address this throng. It is anticipated that Miss Marian Anderson, the great Negro artist, will sing. No Baptist will care to miss this life time opportunity.

Hear that magnificent chorus of 4000 voices led by one of the outstanding chorus leaders in America. Such mass singing will be heard only once in a life-time this side of heaven.

There will be great addresses by the greatest Baptist leaders from every land. Come and see what your missionary money has accomplished, as you listen to these great Baptists from the lands of night.

Baptists of every variety, color and conviction will be at Cleveland together. Forgetting our differences

for the moment, we will remember only that we are one family under the glorious name of "Baptist." Probably never again in the life-time of many of us, will this world gathering be brought so near. Do not miss it!

Further information, registration forms and blanks can be secured by writing to North American Baptist Headquarters, Box 6, Forest Park, Illinois. The Congress registration fee will be five dollars.

School of the Prophets

(Continued from Page 25)

the first building, which served as a Students Home from 1874 to 1890 was purchased and paid for. It was through his efforts that the second building was erected in 1890, with the addition of the two homes for the theological professors. But his crowning achievement was the raising of an endowment fund to assure the financial stability of the institution. His death in 1897 was an irreparable loss to the Seminary.

In 1898 Rauschenbusch relinquished his task and retired to spend the remaining years of his life in his beloved Fatherland, where he died on Dec. 6, 1899. This ended the first era in the history of our Seminary. Through the years it bravely met the needs of a growing denomination, and provided its churches with capable leaders, preachers, pastors, editors, administrators and teachers. It preserved the unity of the denomination during those years when conflicting ideas on many questions could easily have led to dissension and disruption.

Its influence has spread far beyond the bounds of our own denomination. Many of the graduates are to be found in other churches. To the cause of foreign missions it has given some of its most outstanding personalities. Although space does not permit recording their achievements here, we may be assured that their record, and that of the institution which trained them, is recorded in the "Book of Remembrance" which is kept on high.

"They climbed the steep ascent to heaven,
Through perils, toil, and pain;
O God, to us may grace be given
To follow in their train."

BIBLIOGRAPHY

For more complete details on the history of the Seminary, see Chapter 4 in the book, "These Glorious Years."

For details on the life of Phillip Bickel, see "Bickel's Reminiscences." The biography of August Rauschenbusch by his son, Walter, is entitled, "Leben und Wirken von August Rauschenbusch."

Watchnight for Indians

(Continued from Page 22)

year there were very few coming to church. Now I am so glad to see so many people here that have not been coming to church at all. I hope more people may find the Lord Jesus Christ, not only where we are in this reserve, but all over in different parts of the country.

ALEX MACKINAU

I am very glad that we are gathered here tonight. We all know God has been keeping us; that is why we finish this year and reach the new year. May God help us to be more faithful in this coming year. I am also very pleased to know the children are learning to read and write and are told by the missionaries how to serve God as well. This not only helps the children but helps parents and grandparents, too. I hope that more come in from different places and join us in our church. I also ask you students to pray for us that we may serve God more faithfully. May more people give their lives to the Lord Jesus.

FRED LITTLE POPLAR

I feel very happy tonight to come over with you and worship God. I know God has placed me on this earth. I am glad I know that Christ is the Savior of the world and my Savior. I will never be ashamed to say that I am trying to serve God because God says in one place, "Anyone ashamed of me and my words, of him will I also be ashamed."

God is good to us day and night. We all know we cannot understand God. He knows all about us. Even before we ask anything in his Name, he already knows what we need. I am glad to state it tonight if God gives me the privilege a little longer here on earth, I promise I will serve him to the end. If God gives me strength, I hope I can do more and tell more about his life and about his wonderful works he has done for us.

The past year is gone forever. Now we look headway. Let's do our best. I am not preaching to Bible students and other missionary workers but to myself. You have more Christian education than I have but you all know what I am trying to say. I am very happy that missionaries and Bible students are with us tonight. I also appreciate what you have done towards the Indian people. Truly, God will give reward what you have done towards the Indian people. I am always remembering you in my prayer morning and night that God may bless this work.

A Vision of America

✽
A spiritual challenge to every American which must
become the burden of the world today

✽
By Mr. LORENZO SOSSO of San Francisco, California,
Author of "San Francisco and Other Verse"

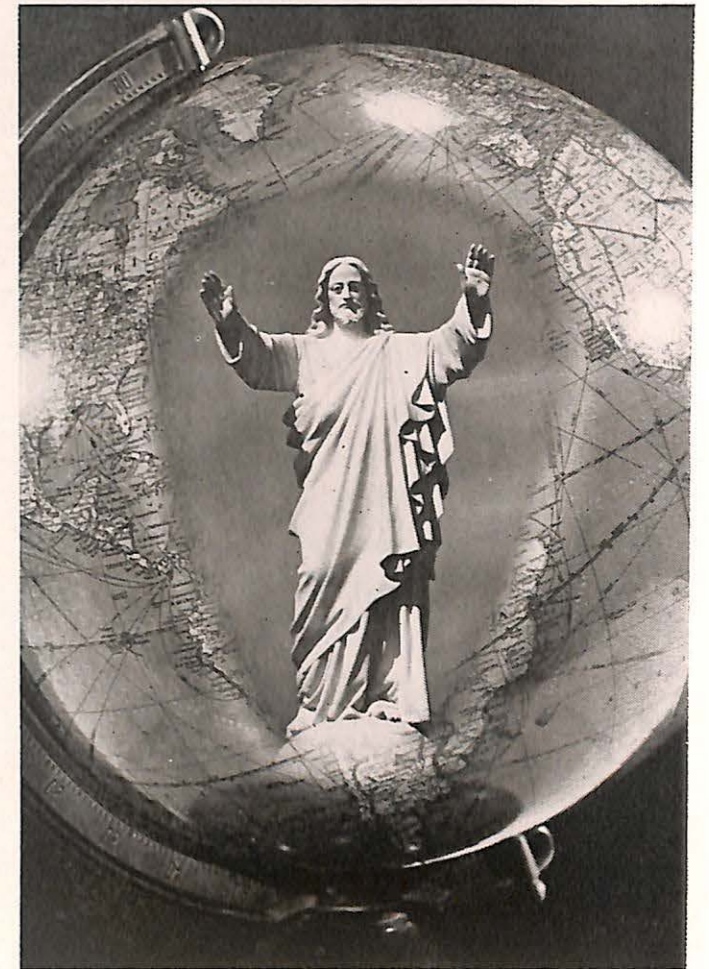
This is a vision of America,
A mighty Nation, mightier yet to be;
Down through the cycles of the centuries
Forever marching with the march of Time
Beneath a banner glorious with stars,
Each star a State, each State confederate
For Peace, for Justice and for Liberty.
She stands before the nations of the world
A stern Apostle of the Rights of Man,
A true Apostle of man's faith in God.
And since within her boundaries races dwell
In amity of faith and fellowship,
Her creed is of a world Democracy,
Humanity as one fraternity,
The Spirit of the Brotherhood of Man.

"Is a voice crying in the wilderness?"

There is no longer any wilderness
For priest or prophet, oracle or seer,
But only people, people everywhere,
People of every color, every creed,
The common people mingled with the great,
The common people multitudinous.
Millions of people verging on starvation,
Millions in bondage still, with hands uplifted
Praying, imploring God to set them free;
Millions that wail "Peace, Peace" where is no peace;
Millions made homeless by a ghastly war
That scourged the earth with its red pestilence,
Made shattered skies vast battlefields of flame
And carnage-cemeteries of the seas,
Fulfillment of the vision of St. John
Of the Four Horsemen of the Apocalypse.
And shall there be a bloodier Armageddon?
This is the burden of the world today,
The world today of Christianity.

"Ye take the high road and I'll take the low road."

There is but one road for us to take —
Whether along the plains through populous cities,
Whether along the everlasting hills,
Whether along the sea-lane of the world,
Whether along the illimitable skyways —
This road is Freedom's road that leads to Peace,
The road through Justice that will lead to Peace,
Even though it should end at Calvary.
(Father, forgive them, for they know not what they do.)
But Calvary can never be the end
If men give heed to the Messiah's message.
Mankind must be forever on the march
Along the road that leads to Liberty,



—Photo by Harold M. Lambert

"Christ for the world we sing;
The world to Christ we bring, with loving zeal;
The poor and them that mourn, the faint and overborne,
Sinsick and sorrow worn, whom Christ doth heal!"

For only in true liberty is Peace.

"Upon what meat doth this our Caesar feed
That he is grown so great?"

Do Nations ask,
"What of America, the Beautiful?"
She feeds upon the wisdom of her Founders,
The Declaration of her Independence.
As manna that of old once fell from heaven
So wisdom was the manna of their souls.
"We hold these truths to be self-evident
That all men are created equal,
That they are endowed by their Creator
With certain unalienable Rights,
That among these are Life, Liberty,
And the pursuit of Happiness." Also,
The wisdom of her great Emancipator
Delivered in his Gettysburg address,
(Listen, O world) "This nation, under God,
Shall have a new birth of freedom, and that
Government of the people, by the people,
For the people shall not perish from the earth."
For nations perish when their freedoms fail;
But Truth is mighty, Justice will prevail
And so to you, America, All Hail!

THE NORTH AMERICAN BAPTIST GENERAL CONFERENCE
BUDGET AND SPECIAL APPROPRIATIONS; AND OTHER INCOME
Distributable During the Conference Year August 1, 1949 to July 3, 1950 (b)

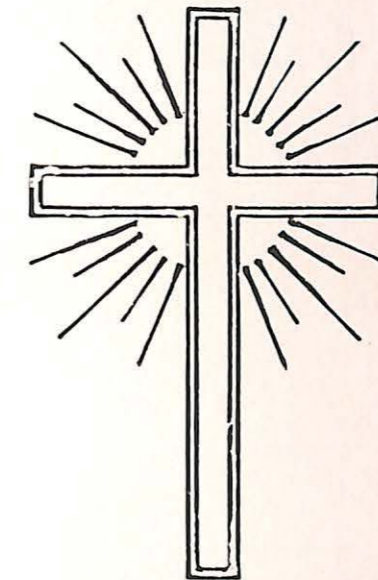
	Approved Budget	Other Income (b)	Total Income (e) 3-31-1950	3-31-1949
General Missionary Society				
Home Missions	\$ 50,000.—	\$ 12,000.—	\$ 62,000.—	\$ 57,000.—
Foreign Missions	90,000.—	56,276.95(f)	146,276.95	123,500.—
Aged Ministers and Relief	4,000.—	900.—	4,900.—	5,800.—
Administration	20,000.—	1,000.—	21,000.—	22,275.20
Total General Missionary Society	\$164,000.—	\$ 70,176.95	\$234,176.95	\$208,575.20
Roger Williams Press, Cleveland				
Children's Home, St. Joseph	\$ 11,000.—	\$104,873.—	\$115,873.—	\$122,440.—
N. A. B. Seminary, Sioux Falls	9,000.—	5,600.—	14,600.—	12,850.—
Comm. Youth & Sunday School Union	22,000.—	32,150.—	54,150.—	50,050.—
Woman's Missionary Union	12,000.—	—	12,000.—	12,000.—
Home for the Aged — Philadelphia	600.—	(d)	600.—	1,200.—
" " " " — Chicago	1,200.—	(d)	1,200.—	1,200.—
" " " " — Portland	1,200.—	(d)	1,200.—	1,200.—
" " " " — Bismarck	1,200.—	(d)	1,200.—	1,200.—
" " " " — Medicine Hat	1,200.—	(d)	1,200.—	1,200.—
Total Co-operating Organizations	\$224,600.—	\$212,799.95	\$437,399.95	\$413,115.20
Denominational Activities				
Ministers' Pension Fund	\$ 22,400.—	\$ 26,846.54	\$ 38,246.54	\$ 38,074.39
Denominational Administration				
Conferences and Council	\$ 8,800.—	—	8,800.—	8,200.—
Headquarters' Office	10,505.—	2,400.—	12,905.—	15,449.32
Promotion and Publicity	11,245.—	—	11,245.—	11,945.—
Treasurer's Office	3,450.—	1,200.—	4,650.—	4,560.—
Total Administration	\$34,000.—	\$ 3,600.—	\$ 37,600.—	\$ 40,154.32
Denominational Budget Reserve (c)	30,000.—	—	30,000.—	30,000.—
Special Appropriations Reserve	—	—	—	1,500.—
Total Budget	\$300,000.—	\$243,246.49	\$543,246.49	\$522,843.91
Special Objectives				
Seminary Removal	50,000.—	—	50,000.—	50,000.—
Ministers' Pension Enlargement	—	—	—	100,000.—
Fellowship Fund	40,000.—	—	40,000.—	50,000.—
C. T. I. Building Fund	10,000.—	—	10,000.—	—
Total of all Denominational Activities	\$400,000.—	\$243,246.49	\$643,246.49	\$722,843.91

- (a) Based on budget estimates submitted by each organization, for the Fiscal Year Ending March 31, 1950.
- (b) From Dues, Tuitions, Fees, Legacies, Annuities, Investment Income, Sales by Roger Williams Press and Special Appropriations.
- (c) All designated for Church and Parsonage Revolving Loan Fund, by General Council Resolution.
- (d) These organizations operate independently and receive only a token share of the Budget, and only the Woman's Missionary Union comes under Conference direction.
- (e) Estimated to equal anticipated expenditures for the fiscal year.
- (f) Includes \$25,000.— appropriated from Reserve Funds.

Statistics of Our Churches, 1949 — North American Baptist General Conference

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	154	4351	\$ 274,900.—	\$ 24,421.—	\$ 42,033.—	\$ 66,454.—	\$ 341,454.—	25	3165	395	44	1262	27	583
Central	28	267	6720	361,489.34	64,685.87	54,668.34	119,354.21	480,843.55	31	5420	563	25	1602	23	1032
Dakota	55	190	6626	268,946.53	87,043.85	19,241.46	106,285.31	375,231.84	68	6309	647	48	1206	43	1333
Eastern	14	85	2464	64,504.—	16,831.—	7,291.—	24,122.—	88,626.—	15	1484	192	12	378	12	308
Northern	49	184	5401	119,955.14	34,124.90	12,995.95	47,120.85	167,075.99	55	4184	427	34	821	31	1247
Northwestern	37	217	5894	218,067.84	62,723.16	29,695.47	92,418.63	310,486.47	37	4189	537	44	1264	29	757
Pacific	25	245	5623	345,023.57	65,961.48	26,035.23	91,996.71	437,020.28	28	5052	510	24	1014	21	843
Southern	12	45	1162	55,048.05	9,360.40	3,738.88	13,099.28	68,147.33	12	1038	164	10	201	10	505
Southwestern	22	57	2544	89,443.59	60,658.26	13,283.58	73,941.84	163,385.43	21	2272	287	20	470	19	404
Total	267	1444	40785	1,797,378.06	425,809.92	208,982.91	634,792.83	2,432,170.89	292	33113	3722	261	8218	215	7012
Last Year	264	1642	40037	1,356,102.16	482,254.27	231,283.87	713,538.14	2,069,640.30	292	32805	3488	246	7523	212	7056
Total Increase	3	198	748	441,275.90	56,444.35	22,300.96	78,745.31	362,530.59	—	308	234	15	695	3	—
Total Decrease	—	—	—	—	—	—	—	—	—	—	—	—	—	—	44

OUR GOAL OF EVANGELISM



For the Triennium 1949-1952
7000 Conversions
and Baptisms under the
leadership of the Holy
Spirit

Prepare yourself for fuller
service by the Holy Spirit
for this supreme task. READ
your Bible and good books
on evangelism — and pray



New Testament Evangelism. By ARTHUR C. ARCHIBALD. This book grows out of many years of experience in guiding ministers and laymen in aggressive evangelism. This is a manual, a handbook, a chart by a man who served for over thirty years in influential churches \$2.00

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The Soul Winner. By CHARLES H. SPURGEON. Guides and helps for men and women who are interested in winning souls to Christ, written by one who was mightily used of God as a soul-winner \$1.50

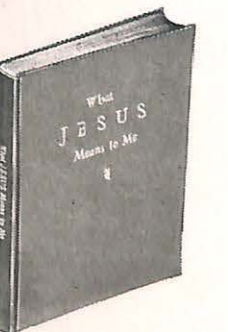
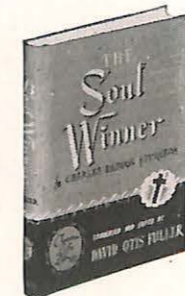
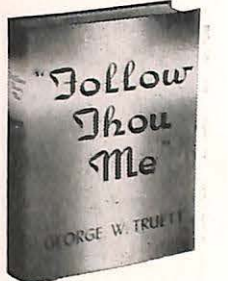
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CHRISTIAN LIFE PROGRAM

A SPIRITUAL CHALLENGE to Every North American Baptist and a Far-reaching Goal For Our Churches During the Triennium, 1949-1952.

SEVEN THOUSAND

CONVERSIONS AND BAPTISMS in North American Baptist Churches Is Our Goal of Evangelism for the Triennium, 1949-1952.

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs . . ."
Colossians 3:16.

RECEIVING THE LIGHT

1. We are what we are by the grace of God.
2. We are rich with all spiritual blessings as joint heirs with Christ of His heavenly glory.
3. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" 1 John 1:7).



"And he gave some to be apostles; and some, prophets; and some evangelists, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

REFLECTING THE LIGHT

1. I am the most important member of the church of Jesus Christ in many respects, for the church will be what I make it by my life and witness.
3. If we have received the true light of Christ in our hearts, we shall have to reflect that light to others, for men do not light a candle under a bushel but on a candlestick.

SPREADING THE LIGHT

1. Faithfulness to the Lord Jesus Christ demands a vision of the world's need of the Gospel, a glowing missionary passion to make Jesus Christ known everywhere.
2. The mission fields of my denomination, because they are so numerous and challenging demand my first and utmost attention as to prayers, gifts and interest.

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SEND FOR LITERATURE ON CHRISTIAN LIFE PROGRAM!

LET YOUR LIGHT SO SHINE BEFORE MEN!

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