



The Benjamin Franklin Parkway of Philadelphia, Pa., with the Washington Monument in the foreground and the skyscrapers of Philadelphia in the distance.

## PHILADELPHIA, THE CITY OF BROTHERLY LOVE WELCOMES YOU TO THE THRILLING SESSIONS OF THE **30th GENERAL CONFERENCE**

**AUGUST 20-26, 1952**

### CITY OF PHILADELPHIA

- Founded by William Penn, devout Quaker.
- Known for the shrines of Independence Hall, Betsy Ross House, Christ Church, nearby Valley Forge Park.
- Famous for its Franklin Institute, Fels Planetarium, Rodin Museum and Art Galleries.
- Home of University of Pennsylvania with Harold E. Stassen as president.
- Renowned for more "first things" in the United States than any other city.

### CONFERENCE PROGRAM FEATURES

- Site—Baptist Temple founded by Russell H. Conwell with seating capacity of 2000.
- Three mass choirs from Atlantic Conference churches at every evening session and on Sunday.
- Missionary rally on Tuesday, Aug. 26, with Rev. Paul Gebauer of Africa, speaker.
- Laymen's Night, Youth Rally on Sunday afternoon, Women's Program, Stewardship Service.
- Dr. Norman W. Paullin of Philadelphia, Pa., Guest Speaker at the Bible Hour.

### FINE HOTEL ACCOMMODATIONS—ELABORATE, COLORFUL EXHIBITS

"This Conference will be a HIGHLIGHT in every North American Baptist's life!"

**WATCH FOR FURTHER ANNOUNCEMENTS.**

The Baptist Temple of Philadelphia, Pa., built during the ministry of Dr. Russell H. Conwell, which will be the meeting-place for the 30th General Conference from August 20 to 26, 1952.





# The Printed Word By Your Publication Society

## ROGER WILLIAMS PRESS

The Publication Society of the North American Baptists is incorporated under the name, Roger Williams Press. It is the publisher of our denominational periodicals, and organized to supply our churches with Bibles, Sunday School teaching materials, religious books, and church school and church supplies of every description. Churches and schools are urged to place their orders at Roger Williams Press.

### BAPTIST HERALD

Editor — Dr. Martin L. Leuschner.

Single subscription, \$3.00 a year. In churches that have adopted the Club Plan, \$2.50 a year. Student subscriptions, \$1.50 for a nine-month school term. Foreign subscriptions, \$3.50 a year.

• The BAPTIST HERALD is a colorful presentation of sermons, devotional articles and uplifting poems. It brings the mission fields and denominational advance into your living room. It's indispensable reading to know "What's Happening" among our churches. Its popular departments are geared to the youth, women's and laymen's work of the denomination. Religious happenings of the world are covered, the latest books are reviewed, and a Christian serial story is featured.

### YOUTH COMPASS

Editor—Rev. J. C. Gunst.

Single subscription, \$1.20 per year. Club Plan, 5 to 9 subscriptions, 95 cents each; 10 or more subscriptions, 85 cents each.

• YOUTH COMPASS, a quarterly youth magazine, is chock full of good program ideas and sparkling methods of attractive presentation. Each issue is rich in Bible study suggestions, missionary program material, guidance in evangelism, lessons on Christian living and numerous other helps for youth groups and their weekly meetings. It's the best of its kind on the market for young people's programs.



## THE CLUB PLAN

Any North American Baptist Church in which 75 percent of its families are subscribers to the BAPTIST HERALD or DER SENDBOTE or to both, is eligible for the Club Plan rates. These are a reduction of 50 cents on each publication, making the subscription price \$2.50 for each paper. About 160 of our Churches have adopted the Club Plan. What about your church?

### DER SENDBOTE

Editor—Rev. W. J. Luebeck.

Single subscriptions, \$3.00 a year. In churches that have adopted the Club Plan, \$2.50 a year. Foreign subscriptions, \$3.50 a year.

• DER SENDBOTE has a world-wide family of readers. It features fine devotional articles and Bible expositions, the Sunday School lessons, the latest news about Baptists of Germany as well

as our denominational enterprise and articles concerning the mission fields of Europe, Africa and the homeland. It presents the latest world news. Its family page brings stories, poems and articles for all aged groups. Bible questions and life problems are answered in a special department.

### SALUTE

Editor—Miss Martha Leypoldt.

Single subscription, \$1.00 per year. Club Plan, 4 to 9 subscriptions, 90 cents each; 10 or more, 85 cents each.

• SALUTE, a weekly Sunday School paper, features stories for Junior boys and girls with real life hero accounts. It presents a stirring challenge to Intermediates to better Christian living. As an attractively set-up weekly Sunday School paper, it includes an ABC Bible Corner, Bible puzzle, Bible picture stories and denominational news. You can be assured of the Christian emphasis in each issue.

*"Your Publication Society publishes  
the printed Word in a world-wide ministry to the glory of God!"*

# Roger Williams Press

3734 Payne Avenue, CLEVELAND 14, Ohio



## PRAISE HIM, OUR GOD

(Continued from Page 21)

He knows the thickness of the ice-bridge and the path of the falling stones. He knows the mountain, too, every step and foot of it, and the strain of every part of it; and he knows you, what you have done, and what may be expected of you. What he encourages, cheerfully attempt. What he warns against, flee from as for your life!

Many say today that there is no place left in a rational world for the principle of authority—it went with the infallibility of popes and councils. Individualism has the field. No one, not even God himself, they say can tell men what to think or believe. But have we forgotten the authority of competence? My guide Antoine knew what I did not know and could do what I could not do. I placed myself absolutely under his authority, and he justified my faith in him time and time again. Jesus Christ has the same authority. All knowledge and power are his. He will lead past every danger to life's summit, and on those sunlit snows we shall raise together the song of the heights!



Mr. and Mrs. Herman Siemund of Chicago, Ill., on the occasion of their golden wedding anniversary observed in 1951. Mr. Siemund will be the General Conference photographer at Philadelphia, Pa.

## SENBOTE CENTENARY

(Continued from Page 19)

war. To meet the demands of this situation, it was decided to divide the "Vereinsherold" into an eight-page German "Jugendfreund" and an equally meager English monthly, "The Yokefellow," with Gottlob Fetzer and Frank Kaiser, respectively, as editors. These two separate publications appeared from 1920 to 1922, but the at-

tempt proved to be a failure. Or was it rather a blessing in disguise?

Well, it led to a very important action at the 1922 General Conference when it was voted to discontinue the "Jugendfreund" and to meet the needs of our German youth through a section devoted to them in the "Sendbote." It was further voted to change the name of the "Yokefellow" and to have it appear semi-monthly under a new name with an enlarge-

ment to at least sixteen pages. This new paper was henceforth to serve not only our young people but more and more also the increasing English membership in our churches.

Thus began what has become one of the most important publications of our denomination, the "Baptist Herald." It had its initial appearance in January 1923. The Rev. A. P. Mihm, who had been elected as general secretary of the National Young People's and Sunday School Workers' Union, was asked to accept the editorial responsibility on a part-time basis. For twelve years Mr. Mihm rendered a valuable and highly appreciated service until he declined to be reelected at the General Conference in 1934.

The Rev. Martin L. Leuschner was then chosen to succeed him in his secretarial and editorial duties and thereby came to be the editor of the "Baptist Herald" with January 1935. A better and more suitable man could not have been found, and we are all grateful for the marvelous service he has rendered to this day, for we are happy to have him still as editor.

Since it first came out there have been progressive improvements in content and appearance and also in size, and it is now a bi-weekly publication of 24 pages, beginning its thirtieth year of service with the first issue in January 1952.

That then adds another important anniversary to the "Sendbote" Centenary. May God's blessing continue to rest upon our efforts to serve him and our denomination through the printed page, and especially through both of our beloved denominational papers, "DER SENDBOTE" and "THE BAPTIST HERALD!"

## Statistics of our churches, 1951—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 People's Soc. |            |
|----------------|----------|----------|----------------|----------------|------------------------------|-----------------------------------|--------------------------------------|------------------------------|----------------|----------------|-----------------------|--------------------|------------|---------------------|------------|
|                |          |          |                |                |                              |                                   |                                      |                              |                |                |                       | Societies          | Membership | Societies           | Membership |
| Atlantic       | 25       | 169      | 4347           | \$248,895.00   | \$33,541.00                  | \$43,555.00                       | \$77,096.00                          | \$325,991.00                 | 24             | 3161           | 373                   | 41                 | 1089       | 24                  | 485        |
| Central        | 27       | 269      | 7130           | 413,905.67     | 68,803.65                    | 76,639.30                         | 145,442.95                           | 559,348.62                   | 29             | 5490           | 579                   | 23                 | 985        | 22                  | 853        |
| Dakota         | 57       | 372      | 6852           | 323,010.49     | 100,360.60                   | 15,319.16                         | 115,679.76                           | 438,690.25                   | 69             | 6831           | 688                   | 51                 | 1330       | 46                  | 1455       |
| Eastern        | 15       | 73       | 2454           | 74,074.00      | 17,219.00                    | 8,846.00                          | 26,065.00                            | 100,139.00                   | 14             | 1618           | 204                   | 19                 | 544        | 13                  | 281        |
| Northern       | 48       | 284      | 5850           | 115,472.00     | 45,770.83                    | 15,565.83                         | 61,336.66                            | 176,808.66                   | 50             | 4823           | 505                   | 32                 | 772        | 34                  | 1306       |
| Northwestern   | 36       | 211      | 5962           | 204,884.48     | 61,227.62                    | 27,173.21                         | 88,400.83                            | 293,285.31                   | 36             | 4310           | 501                   | 30                 | 1393       | 30                  | 950        |
| Pacific        | 27       | 318      | 6080           | 325,456.20     | 75,993.41                    | 22,094.16                         | 98,087.57                            | 423,543.77                   | 28             | 5336           | 594                   | 26                 | 1249       | 24                  | 1183       |
| Southern       | 12       | 12       | 1194           | 57,967.73      | 11,678.64                    | 3,627.97                          | 15,306.61                            | 73,274.34                    | 13             | 1178           | 169                   | 10                 | 234        | 9                   | 527        |
| Southwestern   | 23       | 133      | 2692           | 115,816.07     | 52,029.82                    | 9,753.11                          | 61,782.93                            | 177,599.00                   | 24             | 2492           | 323                   | 23                 | 677        | 22                  | 493        |
| Totals         | 270      | 1841     | 42561          | 1,879,481.64   | 466,624.57                   | 222,573.74                        | 689,198.31                           | 2,568,679.95                 | 287            | 35239          | 3936                  | 255                | 8273       | 224                 | 7533       |
| Last Year      | 267      | 1665     | 41560          | 1,911,096.51   | 488,431.44                   | 178,972.31                        | 667,403.75                           | 2,578,500.26                 | 295            | 34301          | 3859                  | 257                | 7917       | 213                 | 7325       |
| Total Increase | 3        | 176      | 1001           |                |                              | \$43,601.41                       | \$21,794.56                          |                              |                | 938            | 77                    |                    | 356        | 11                  | 208        |
| Total Decrease |          |          |                | \$31,614.87    | \$21,806.87                  |                                   |                                      | \$9,820.31                   | 8              |                |                       | 2                  |            |                     |            |



Munson, Forest Baptist, 1893, 67—George Zinz, Sr.  
Pittsburgh, Temple, 1864, 502—Brownsville Road and Onyx Ave., Louis B. Holzer.

## NORTHERN CONFERENCE

## Alberta

Calgary, Bridgeland, 1912, 169—Corner Center Ave. and Sixth St., E. Faul.  
Calmar-Telfordville Baptist Mission, near Thorsby, Alta., August Kraemer (Pending Recognition by the Northern Conference).  
Camrose, Bethany, 1901, 110—Joe Sonnenberg.  
Carbon, 1946, 299—Sta.: Zion, J. G. Rott.  
Craigmyle, Hand Hills, 1915, 26.  
Edmonton, Central, 1899, 527—Corner 106th A Ave., and 93th St., Henry Pfeifer.  
Edmonton, Lauderdale, 1950, 49—Willy R. Muller.  
Edmonton, McKernan Church—(Pending Recognition by the Northern Conference), Otto R. Schmidt.  
Forestburg, 1918, 40—Leonard Maier.  
Glory Hills, 1905, 24—R. R. Sta.: Stony Plain.  
Hilda, First, 1911, 40—Sta. Neuburg, Fred Pahl.  
Leduc, First, 1894, 287—C. H. Seecamp.  
Leduc, Temple, 1927, 115—H. Schatz.  
Medicine Hat, Grace, 1917, 218—Rudolph Rapske.  
Olds, First German Baptist, 1929, 99—G. J. Thiessen.  
Onoway, 1940, 105—John Wahl.  
Rabbit Hill, 1892, 59—Karl Korella.  
Torrington, 1903, 29.  
Trochu, 1911, 156—David Berg.  
Valleyview, Emanuel, 1938, 65—Eldon Janzen.  
Wetaskiwin, Pleasant Prairie, 1893, 85—H. Schumacher.  
Wetaskiwin, West Side, 1928, 24—H. Schumacher.  
Wiesenthal, 1909, 161—R. R. Sta.: Millet, Ernest A. Hoffmann.

## Manitoba

Minitonas, First, 1928, 500—J. B. Kornalewski.  
Moosehorn, 1918, 27—A. Milner.  
Morris, Emanuel, 1896, 254—Sta.: Overstone.  
St. Rose, 1930, 98—R. R. Sta.: Ochre River, Hugo Zepik.  
Swan River, 1947, 114.  
Whitemouth, 1906, 141—Sta.: Beausejour, John Kuehn.  
Winnipeg, McDermot Ave., 1889, 512—McDermot and Tecumseh St., Sta.: Oak Bank, Daniel Fuchs and Alexander Hart.

## Saskatchewan

Burstall, 1913, 22—Sta.: Gnadenfeld, Wilfred Reimche.  
Davin, Grace, 1947, 34—Richard Grabke.  
Ebenezer East, 1889, 167—John Engel.  
Ebenezer West, 1889, 77—R. R. Sta.: Orcadia or Springside, Martin De Boer.  
Edenwold, 1886, 86—Sta.: Balgonie, R. R. Sta.: Balgonie and Edenwold, Fred Ohlmann.  
Esk, First, 1927, 15—Henry S. Stinner.  
Fenwood, 1907, 93—E. L. Thiessen.  
Glidden, 1920, 22.  
Golden Prairie, 1945, 41—Isador Faszer.  
Jansen, Emmanuel, 1946, 45—Henry S. Stinner.  
Lashburn, 1938, 30.  
Leader, 1909, 7—Wilfred Reimche.  
Lockwood, 1918, 22—Robert Jaster.  
Nokomis, 1906, 121—Robert Jaster.  
Regina, Victoria Ave., 1926, 120—Reinhold Kanwischer.  
Rosenfeld, 1911, 52—Sta.: Annental, Isador Faszer.  
Serath, 1911, 44—E. H. Nikkel.  
Southey, 1906, 110—E. H. Nikkel.  
Springside, 1934, 191—Martin De Boer.  
Yorkton, 1910, 128—Alfred Lueck.

## NORTHWESTERN CONFERENCE

## Illinois

Baileyville, 1865, 112.

## Iowa

Aplington, 1874, 208—Frank Veninga.  
Buffalo Center, First, 1900, 195—W. G. Gerthe.

Burlington, Oak St., 1869, 809—Peter Pfeiffer.  
Elgin, First, 1879, 223—Arthur Ittermann.  
George, First, 1892, 170—John Reimer.  
George, Central, 1900, 141—James Brygger.  
Parkersburg, 1895, 155—H. Lohr.  
Sheffield, Grace, 1894, 168—Henry Smuland.  
Steamboat Rock, First, 1876, 210—Fred Lower.  
Sumner, 1945, 59.  
Victor, First, 1903, 99.

## Minnesota

Holloway, 1880, 79—E. Buening.  
Hutchinson, Northside, 1899, 85.  
Jeffers, First, 1916, 106—Arthur Odens.  
Minneapolis, Faith, 1885, 219—4350 Russell Avenue, No.  
Minnetrista, 1858, 126—R. R. Sta.: St. Bonifacius, Ralph C. Lutter.  
Mound Prairie, 1925, 23.  
Randolph, 1876, 48.  
St. Paul, Dayton's Bluff, 1873, 248—Corner Mendota and Fifth St., William H. Jeschke.  
St. Paul Riverview, 1887, 218—Corner George and Stryker Ave., E. W. Klatt.

## Wisconsin

Concord, 1882, 12.  
Gillett, 1915, 21—Warren Thompson, Supply pastor.  
Kenosha, Immanuel, 1922, 146—Corner 64th and 29th, Ed. McKernan.  
LaCrosse, Seventh St., 1893, 72—Corner 7th and Ferry Sts., Fred R. Lemmert.  
Manitowoc, 1850, 92—812 Huron St.  
Milwaukee, Bethany, 1932, 185—N. 42nd St. and W. Hope Ave., Wilmer Quiring.  
Milwaukee, Immanuel, 1855, 418—Corner Medford Ave. and 25th and Cypress St.  
Milwaukee, Temple, 1887, 265—3920 N. 51st Boulevard, G. K. Zimmerman.  
North Freedom, 1858, 154—Thomas Lutz.  
Pound, Pioneer, 1899, 179—James Conner.  
Racine, Grace, 1854, 222—Corner Milwaukee Ave. and Hamilton St., D. Raymond Parry.  
Rock Springs (Ableman), 1886, 27.  
Sheboygan, Bethel, 1891, 90—Corner Erie and 10th St., M. Vanderbeck.  
Watertown, First, 1874, 127—J. G. Benke.  
Wausau, Immanuel, 1880, 241—Corner Fourth and Grand St., W. A. Olson.

## PACIFIC CONFERENCE

## British Columbia

Chilliwack, 1945, 113—F. W. Bartel.  
Kelowna, Grace, 1934, 290—Corner Lawson Ave. and Richter St., A. Kujath.  
Prince George, Hager Memorial, 1916, 90—Phil. Daum.  
Vancouver, Bethany, 1937, 215—Corner E. 47th Ave. and Prince Albert St., J. C. Schweitzer.  
Vancouver, Ebenezer, 1927, 482—Corner 52nd Ave., East and Frazer St., A. S. Felberg.  
Vernon, Faith, 1951—G. Schalm (Recognition by the Pacific Conference Pending in 1952).

## California

Anaheim, Bethel, 1902, 370—Corner Lemon St. and Broadway, Berthold Jacksteit.  
Costa Mesa, First, 1949, 379—Santa Ana and Magnolia St., P. G. Neumann.  
Elk Grove, First, 1924, 221—W. W. Knauf.  
Lodi, First, 1905, 780—Oak St. and Central Ave., G. G. Rauser.  
Lodi, Temple, 1948, 278—West Elm and North Crescent Sts., Arthur Weissner.  
Los Angeles, Fifteenth St., 1886, 161—527 E. 15th St., E. Mittelstedt.  
Los Angeles, Ebenezer, 1917, 78—6314 Garvanza Ave., Henry K. F. Hengstler.

## Idaho

Paul, 1945, 53—J. J. Lippert.

## Montana

Missoula, Bethel, 1925, 160—G. P. Schroeder.

## Oregon

Bethany, 1879, 234—Sta.: Village Ridge, R. R. Sta.: Portland.  
Portland, Trinity, 1891, 553—S.E. 67th Ave. and Clinton St., John Wobig.  
Portland, Glencullen, 1947, 82—4747 S.W. Cameron Rd.

Portland, Immanuel, 1902, 176—Corner Morris St. and Rodney Ave., Henry Barnett.  
Portland, Laurelhurst, 1937, 252—Corner N.E. Everett St. and 29th Ave., Lewis B. Berndt.  
Salem, Bethel, 1890, 181—Corner N. Cottage and D. St., Rudolph Woyke.  
Salt Creek, 1896, 190—R. R. Sta.: Dallas, Emanuel Wolff.  
Stafford, 1892, 58—R. R. Sta.: Sherwood, Ore., Leland Friesen.

## Washington

Colfax, First, 1905, 251—F. E. Klein.  
Odessa, 1901, 62—A. Foll.  
Spokane, Arthur St., 1908, 67—Corner S. Arthur St. at Hartson Ave., Walter F. Berkan.  
Startup, 1894, 76—R. G. Kaiser.  
Tacoma, Calvary, 1899, 313—Corner 20th and South J St., Sta.: Portland Ave. Baptist Chapel, H. J. Wilcke.

## SOUTHERN CONFERENCE

## Alabama

Elberta, First, 1929, 73—Philip Potzner.

## Louisiana

Mowata, 1907, 39—P. O. Branch, La., Alex Sootzmann.

## Texas

Cottonwood, 1884, 150—R. R. Sta.: Lorena, J. O. Zillen.  
Crawford, Canaan, 1891, 153—Arthur Schulz.  
Dallas, Carroll Ave., 1891, 127—1118 North Carroll Ave., Harold W. Gieseke.  
Donna, Central Valley, 1928, 39—Oliver L. Whitson.  
Elm Creek, 1883, 49—Walter G. Gummelt.  
Gatesville, Bethel, 1886, 127—eight miles N.W. of Gatesville.  
Greenville, 1861, 78—R. R. Sta.: Burton, Frank Armbruster.  
Hurnville, 1894, 92—R. R. Sta.: Henrietta, E. J. Ruff.  
Kyle, Immanuel, 1886, 97—John Vanderbeck.  
Waco, Central, 1890, 170—29th and Connor.

## SOUTHWESTERN CONFERENCE

## Colorado

La Salle, 1893, 122—David Zimmerman.

## Kansas

Bethany, Lincoln County, 1878, 105—15 miles northwest of Lincoln Center, R. R. Sta.: Vesper, John Wood.  
Bison, First, 1885, 79—Jack Block.  
Dickinson Co., First, 1866, 128—R. R. Sta.: Dillon, Herbert Schauer.  
Durham, First, 1896, 133—Henry R. Baerg.  
Ebenezer, 1880, 102—R. R. Sta.: Elmo, Norman A. Berkan.  
Ellinwood, First, 1879, 159—six miles south of Ellinwood, Theo. W. Dons.  
Lorraine, First, 1878, 375.  
Marion, Emmanuel, 1900, 170—John J. Kroeker.  
Mount Zion, 1881, 53—14 miles south of Junction City, J. R. Kruegel.  
Stafford, Calvary, 1909, 200—three miles north of Stafford, A. Stackhouse.  
Strassburg, 1911, 125—seven miles northwest of Marion, Leonard Hinz.

## Nebraska

Beatrice, West Side, 1884, 69—Corner West Court and La Salle Sts., George W. Neubert.  
Creston, 1910, 79—John Broeder.  
Scottsbluff, Salem, 1923, 28—9th Ave. at 11th St.  
Shell Creek, 1873, 92—10 miles north of Columbus, R. R. Sta.: Columbus, Paul Hunsicker.

## Oklahoma

Bessie, 1895, 64—Jacob Ehman.  
Corn, Calvary, 1950, 92—L. H. Smith.  
Gotebo, Salem, 1907, 58—four miles west and four north of Gotebo, B. F. Taylor.  
Immanuel, 1893, 116—six miles northwest of Loyal, G. W. Blackburn.  
Ingersoll, Bethel, 1911, 83.  
Okeene, Zion, 1912, 177.  
Shattuck, Ebenezer, 1904, 91—Oliver K. Ringering.



# North American Baptist Churches

## List of Churches, Addresses and Membership for 1951

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, 101—Boston Ave. and Brooks St., George Hensel.  
Meriden, Liberty St., 1873, 119—Liberty and Twiss St., August Lutz.  
New Britain, Memorial, 1883, 189—46 Elm Street, Ben Zimmerman.  
New Haven, Central, 1857, 154—Corner George and Broad St., John O. Strickland.

#### Delaware

Elsmere, First, 1856, 118—11 Linden Ave., Elsmere, Suburb of Wilmington, C. Peters.

#### Maryland

Baltimore, West Baltimore, 1905, 237—Corner Monroe and Frederick Ave., E. H. Grose.

#### Massachusetts

Boston Rock Hill, 1878, 87—438-440 Center St., Jamaica Plain, William Kershaw.

#### New Jersey

Hoboken, Willow Ave., 1892, 9—707 Willow Ave., Herman Kuhl.  
Jamesburg, First, 1885, 116.  
Jersey City, Pilgrim, 1866, 48—Charles St., near Summit Ave., W. J. Appel.  
Newark, Clinton Hill, 1849, 685—Corner Clinton Ave. and So. 14th St., Robert S. Hess.  
Newark, Evangel, 1852, 666—Corner 18th and 20th St., G. Harold Hill.  
Newark, Walnut St., 1875, 132—371-373 Walnut St., Richard K. Mercer, Jr.  
Passaic, Fellowship, 1891, 24—25 Sherman St., Robert Ambler.  
Union City, Grace, 1867, 70—411 Eighth St., Everett A. Barker.  
Union City, Second, 1888, 74—120—40th St., Norman H. Klann.  
West New York, N. J., Faith, 1933, 64—60th and Adams Sts., Herbert J. Freeman.

#### New York

Brooklyn, Evergreen, 1881, 262—Corner Woodbine and Evergreen Ave., Robert Zimelman.  
Brooklyn, Ridgewood, 1854, 255—Catalpa Ave. and 64th Place, Paul Wengel.  
New York, Second, 1855, 87—407 W. 43rd St., John Schmidt.  
New York, Harlem, 1874, 31—118th St., between Second and Third Ave.  
New York, Immanuel, 1894, 142—411 E. 75th St., between First and York Ave., A. Husmann.

#### Pennsylvania

Bethlehem, Calvary, 1911, 121—Corner East Broad and Delwood Sts., Robert W. Cook.  
Philadelphia, Fleischmann Memorial, 1843, 231—Corner 9th and Luzerne Sts.  
Philadelphia, Pilgrim, 1874, 325—Rising Sun Ave. and Comly St., W. C. Damrau.

### CENTRAL CONFERENCE

#### Illinois

Bellwood, First, 1941, 160—St. Charles Rd. and 25th Ave., Ronald C. MacCormack.  
Chicago, East Side, 1882, 194—Corner 107th and Avenue "N," H. R. Schroeder.  
Chicago, Foster Ave., 1858, 274—Foster and Meade Aves., Robert Schreiber.  
Chicago, Grace, 1886, 115—Corner Willow and Burling St., Wm. L. Schoeffel.

Chicago, Humboldt Park, 1893, 133—1859 N. Spaulding Ave.  
Chicago, Ogden Park, 1902, 79—1049 W. Marquette Road, John Grygo.  
Forest Park, 1890, 464—Corner Harlem and Dixon St., R. Kern.  
Kankakee, Immanuel, 1864, 238—Corner Bourbonnais and Schuyler St.  
Peoria, State Park, 1852, 230—Corner 4th Ave. and Fisher St.  
Trenton, First, 1902, 66—Corner 9th and Maine St., Leslie Albus.

#### Indiana

Indianapolis, Bethel, 1885, 113—Corner Singleton and Iowa.

#### Michigan

Alpena, Fourth Ave., 1884, 131—4th and Sable St., Richard A. Grenz.  
Beaver, 1896, 110—Near Midland, Mich., Fred Mashner.  
Benton Harbor, Clay St., 1909, 548—Corner Pavone and Clay St., Wm. Hoover.  
Detroit, Bethel, 1862, 938—Corner Mack Ave. and Iroquois, Theodore Place, assist. pastor.  
Detroit, Burns Ave., 1897, 805—Corner Burns and Chaplin, Missions: Ambassador Church, Liberal Ave. and Regent Drive; Centerline Church, 24850 Wyland Ave., Centerline, Mich.: A. Dale Ihrie (Burns Church) and S. H. Houbolt (Centerline Church).  
Detroit, Conner, 1935, 326—9804 Conner Ave., Otto Patzia.  
Detroit, Ebenezer, 1898, 453—21001 Moross Road, E. Arthur McAsh.  
Detroit, Linden, 1884, 130—18th and Selden Sts., S. F. Geis.  
Gladwin, Round Lake, 1904, 132—Victor Prendering.  
Lansing, Holmes St., 1921, 241—Corner Holmes and Prospect St., Herman Riffel.  
St. Joseph, First, 1860, 432—Corner Church and Broad St., L. H. Broeker.

#### Ohio

Cincinnati, Walnut St., 1857, 91—Corner Walnut and Corwine St., Monroe D. Chalfant.  
Cleveland, Erin Ave., 1885, 207—Corner Erin Ave. and W. 32nd St., Edwin Miller.  
Cleveland, White Ave., 1884, 216—Corner E. 55th and White Ave., P. F. Zoschke.  
Dayton, Shroyer Rd., 1882, 261—Shroyer Rd. and Krebs Ave., Alex. Elsesser.

#### Missouri

Mt. Sterling, 1855, 43—Arthur Voigt.

### DAKOTA CONFERENCE

#### North Dakota

Anamoose, 1907, 78—Frederick Fuchs.  
Ashley, 1903, 395—Sta.: Ashley, Johannes-tal, Jewell, J. J. Renz.  
Berlin, 1888, 82—Sta.: Berlin, Fredonia, J. C. Kraenzler.  
Beulah, Immanuel, 1910, 58—Sta.: Zap, Golden Valley, Fred Trautner.  
Bismarck, 1912, 162—Ave. B and 11th St., Edward Kary.  
Carrington, Calvary, 1909, 137—Carl Weisser.  
Cathay, 1925, 66—Lawrence G. Bienert.  
Fessenden, First, 1896, 142—Vernon Link.  
Gackle and Alfred, Grace, 1931, 107—G. W. Rutsch.  
Germantown, 1884, 11—R. R. Sta. Cathay.  
Goodrich, 1900, 121—Henry Hirsch.  
Grand Forks, Grace, 1912, 150—Corner University Ave. and Fifth St., H. J. Walte-reit.  
Harvey, Bethel, 1929, 80—Aaron Buhler.  
Hebron, First, 1888, 180—C. Rempel.  
Hettinger, Grace, 1941, 45.  
Lehr, Ebenezer, 1918, 178—Sta.: Lehr, Rosenfeld, John Heer.  
Lincoln Valley, 1927, 36—Frederick Fuchs.

Linton, First, 1900, 172—Sta.: Freudenthal, Hazelton, Adam Huber.  
Martin, 1898, 120—Sta.: Berlin.  
McClusky, 1904, 145—Arthur Fischer.  
Medina, 1909, 23—P. Galambos.  
Mercer, Tabor, 1925, 51.  
Napoleon, 1941, 84—Theodore Frey.  
New Leipzig, 1910, 163—Sta.: New Leipzig, Ebenezer, Emil Becker.  
Rosenfeld, 1903, 44—7 mi. south and 3 mi. west of Drake, Reuben C. Stading.  
Sawyer, 1941, 13.  
Selfridge, 1951—Norman Miller.  
Streeter, 1897, 56—P. Galambos.  
Turtle Lake, 1908, 97—A. Bibelheimer.  
Underwood, First, 1946, 103—Fred J. Knal-son.  
Venturia, 1912, 253—Sta.: Bertsch, Raymond Dickau.  
Washburn, 1902, 100—F. Alf.  
Wishek, 1886, 218.

#### South Dakota

Aberdeen, Calvary, 1947, 50—424 No. Second Street.  
Avon, First, 1890, 311—James DeLoach.  
Bison, Gnadenfeld, 1925, 24.  
Chancellor, First, 1893, 247.  
Corona, First, 1911, 107—E. Gutsche.  
Ebenezer, 1917, 77—R. R. Sta.: Wessington Springs, Walter Sukut.  
Emery, First, 1886, 358—Roy Seibel.  
Eureka, 1886, 207—Sta.: Hoffnungsfeld, Java, A. Krombein.  
Herreid, 1897, 351—Sta.: Artas, Gnadenfeld, E. S. Fesske.  
Isabel, 1941, 25.  
Madison, West Center St., 1885, 205—Fred Schmidt.  
McLaughlin, First, 1929, 58—Bernard R. Fritzsche.  
McIntosh, 1917, 67—Ervin Gerlitz.  
Parkston, 1893, 122—Sta.: Tripp, Alfred Weisser.  
Plum Creek, 1883, 139—R. R. Sta.: Emery, Adolph Braun.  
Sioux Falls, Northside, 1947, 43—Harold E. Weiss.  
Sioux Falls, Trinity, 1950.  
Spring Valley, 1906, 66—R. R. Sta.: Canis-tota, Alvin L. Wetter.  
Tyndall Baptist Church, 1876, 267—Sta.: Danzig, Tyndall; R. R. Sta.: Tyndall, Walter Stein.  
Unityville, 1890, 33—J. F. Olthoff.

#### Montana

Billings, Calvary, 1945, 74—David Littke.  
Plevna, 1917, 144—G. Beutler.  
Presserville, First, 1915, 53—Henry Lang.  
Sidney, 1943, 94—Otto Fiesel.

### EASTERN CONFERENCE

#### New York

Buffalo, Bethel, 1895, 235—172 Johnson St., Paul E. Loth.  
Buffalo, Temple, 1940, 327—222 Mulberry St., G. E. Friedenber.  
Folsomdale, 1867, 34—Von der H. Logsdon.  
Rochester, Andrews St., 1851, 205—268 Andrews St.

#### Ontario, Canada

Arnprior, First, 1871, 141—Walter Schmidt.  
Killaloe, First Baptist Church of Hagerty, 1887, 89—(Country).  
Killaloe, Calvary, 1936, 164—(Town).  
Lyndock, 1894, 109—R. R. Sta.: Eganville.  
Neustadt, 1859, 113—G. A. McLean.  
Sebastopol, 1869, 38—R. R. Sta.: Eganville.

#### Pennsylvania

Arnold, Union, 1919, 169—Kenneth Ave. and McCandless St., Dale Chaddock.  
Erie, Central, 1861, 251—Sassafras and 20th St., Reuben A. Houseal.  
Erie, Open Bible Tabernacle, 1950—Richard Mikolon.



- Stading, Reuben, R. R., Anamoose, North Dakota.  
 Stein, Walter, Tyndall, South Dakota.  
 I—Stelter, Albert, c/o Mr. Harry Grose, 949 Dominion St., Medicine Hat, Alta., Canada.  
 Stinner, Henry S., Jansen, Sask., Can.  
 R—Stoeri, Thomas, Route 2, Box 235, St. Joseph, Michigan.  
 Strickland, John, 12 Broad St., New Haven, Connecticut.  
 Sturhahn, Wm., 1117 Clifton St., Winnipeg, Man., Canada.  
 Sukut, Walter, Wessington Springs, South Dakota.  
 R—Swyter, C., Steamboat Rock, Iowa.

- Taylor, B. F., Gotebo, Oklahoma.  
 Thiessen, E. L., Fenwood, Sask., Canada.  
 Thiessen, G. J., Rt. 1, Olds, Alta., Can.  
 I—Thole, C. B., Stafford, Kansas.  
 Trautner, Fred, Beulah, North Dakota.  
 Vanderbeck, John, Kyle, Texas.  
 Vanderbeck, M., 1109 N. 10th St., Sheboygan, Wisconsin.  
 R—Vasel, R., 807 Rollin St., South Pasadena, California.  
 Veninga, Frank, Aplington, Iowa.  
 Voigt, Arthur, Mt. Sterling, Missouri.

- I—Wagner, Chas., 4815 N.E. 8th Ave., Portland, Oregon.  
 G—Wahl, E. P., 7725—108th St., Edmonton, Alta., Canada.  
 Wahl, John, Onoway, Alta., Canada.  
 Waltereit, H. J., 213 N. 5th St., Grand Forks, North Dakota.  
 I—Warneke, Aug., 2743 N.E. Rodney Ave., Portland, Oregon.  
 I—Wedel, H. C., 7351 E. Ball Road, Rt. 1, Box 167, Anaheim, California.  
 R—Wedel, H. W., 3055 N. Palmer St., Milwaukee, Wisconsin.  
 Weisser, Alfred, Box 401, Parkston, South Dakota.  
 Weisser, Arthur R., 5 No. Crescent Ave., Lodi, California.  
 Weisser, Carl, 775 N. First St., Carrington, North Dakota.  
 Wengel, Paul, 6409 Catalpa Ave., Brooklyn 27, New York.  
 Wetter, Alvin, Canistota, South Dakota.  
 I—Wetter, G., No. Euclid Ave., Benton Harbor, Michigan.  
 Whitson, Oliver L., Rio Grande Bible Inst., Edinburg, Texas.  
 Wilcke, H. J., 2007 So. J Street, Tacoma 3, Washington.  
 Wobig, John, 1847 S.E. 56th Ave., Portland 15, Oregon.  
 Wolff, Emanuel, Rt. 1, Box 259, Dallas, Oregon.  
 Wood, John, Vesper, Kansas.  
 G—Woyke, Frank H., 7308 Madison St., Forest Park, Illinois.  
 Woyke, Rudolph, 925 No. Cottage St., Salem, Oregon.  
 Wuest, Frank, 732 Clinton Ave., Newark 8, New Jersey.

- Zepik, R. H., Ochre River, Man., Canada.  
 Zillen, J. O., Rt. 2, Lorena, Texas.  
 Zimbelman, Robert, 455 Evergreen Ave., Brooklyn 21, New York.  
 Zimmerman, Ben, 12 Rockwell Ave., New Britain, Connecticut.  
 Zimmerman, David, LaSalle, Colorado.  
 Zimmerman, G. K., 3009 N. 57th St., Milwaukee 10, Wisconsin.  
 I—Zinz, George W., Jr., Headquarters, 311th A.M.Bn., Fort Devens, Mass.  
 Zinz, George W., Sr., Winburne, Pa.  
 Zoschke, Paul F., 5515 White Avenue, Cleveland 3, Ohio.  
 I—Zummach, Chas. F., 409 E. Arcadia St., Peoria 4, Ill.

### Other Addresses

(The following ordained Baptist ministers, who are members of North American Baptist Churches, are serving Christian organizations which are not related to our Gen-

### 1952 DIRECTORY

The 1952 Directory contains more detailed information about our churches, denominational societies and church clerks. It is available at 75 cents for each copy. It can be ordered from the Roger Williams Press, 3734 Payne Ave., Cleveland 14, Ohio. The supply is limited.



Harvest and thanksgiving decorations in the Ebenezer Baptist Church of Vancouver, B. C., Canada, prepared by Miss Frieda Fritzsche.

- eral Conference. Their names therefore appear under this separate listing.)  
 Davis, Donald G., 1206 Kenmore Ave., Los Angeles 6, California.  
 Gruen, Emil, 52 Collinwood Rd., Livingston, New Jersey.  
 Kornelsen, J. H., 417 S. Hale St., Wheaton, Illinois.  
 Krentz, B. W., 1406 N. Broadway, Fargo, North Dakota.  
 Mulder, Ralph C., Donna, Texas.  
 Nordland, C. B., 209 S. Harvey Ave., Oak Park, Illinois.  
 Schade, Arthur A., 364 Third Street, N.W., Huron, South Dakota.  
 Walkup, John, 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minnesota.  
 Wipf, D. S., Northwestern School's, Minneapolis, Minnesota.

### Missionaries—Foreign

#### North American Baptist Conference

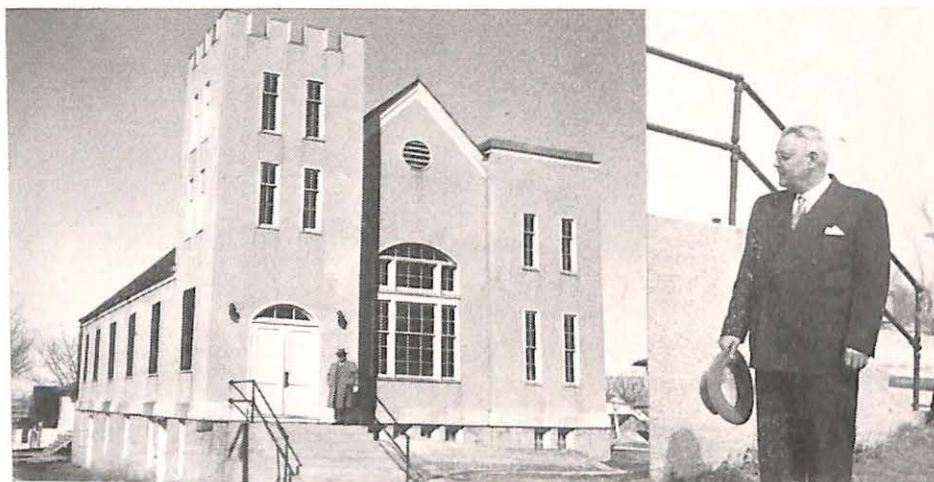
- Ahrens, Rev. and Mrs. Earl, Cameroons Baptist Mission, Mbem, P. O. Nsaw, British Cameroons, West Africa.  
 Chaffee, Dr. and Mrs. Leslie, Bansa Baptist Hospital, P. O. Bamenda, British Cameroons, West Africa.  
 Forsch, Miss Ida, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa. (On Furlough in 1952.)  
 Ganstrom, Rev. and Mrs. S. Donald, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, British Cameroons, West Africa.

- Gebauer, Rev. and Mrs. Paul, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, Brit. Cameroons, West Africa. (On Furlough in 1951-1952.)  
 Goodman, Rev. and Mrs. Kenneth, Cameroons Baptist Mission, Ndu, P. O. Bamenda, British Cameroons, West Africa.  
 Henderson, Rev. and Mrs. George, Cameroons Baptist Mission, Great Soppo, P. O. Buea, Brit. Cameroons, West Africa.  
 Hirth, Rev. and Mrs. Jay, c/o Rev. F. B. Sorley, Tokyo-to, Nerima-ku, Minami-cho, 3 Chome 5439, Japan.  
 Holzimmer, Rev. and Mrs. Fred, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.  
 Kittlitz, Miss Margaret, Cameroons Baptist Mission, Mbem, P. O. Nsaw, Brit. Cameroons, West Africa.

- Michelson, Rev. and Mrs. Edwin, Cameroons Baptist Mission, Great Soppo, P. O. Buea, Brit. Cameroons, West Africa.  
 Miller, Miss Florence, c/o Rev. F. B. Sorley, Tokyo-to, Nerima-ku, Minami-cho, 3 Chome 5439, Japan.  
 Reddig, Miss Laura E., Cameroons Baptist Mission Bamenda, P. O. Bamenda, Brit. Cameroons, West Africa.  
 Roth, Rev. and Mrs. Howard, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, British Cameroons, West Africa.  
 Salzman, Miss Ruby, Cameroons Baptist Mission, Belo, P. O. Bamenda, British Cameroons, West Africa.  
 Schneider, Rev. and Mrs. Gilbert, Cameroons Baptist Mission, Bamenda, P. O. Bamenda, Brit. Cameroons, West Africa.  
 Schultz, Miss Esther, Cameroons Baptist Mission, Great Soppo, P. O. Buea, Brit. Cameroons, West Africa. (On Furlough in 1951-1952.)  
 Weeldreyer, Miss Myrtle, Cameroons Baptist Mission, Mbem, P. O. Nsaw, Brit. Cameroons, West Africa.  
 Weisenburger, Miss Eleanor, Bansa Baptist Hospital, P. O. Bamenda, British Cameroons, West Africa.  
 Westerman, Miss Berneice, Cameroons Baptist Mission, Great Soppo, P. O. Buea, British Cameroons, West Africa.  
 Ziolkowski, Miss E. Ardice, Bansa Baptist Hospital, P. O. Bamenda, British Cameroons, West Africa.



- Knauf, W. W., P. O. Box 52, Elk Grove, California.  
 I—Knechtel, John E., 4818 Irving Park Road, Chicago 41, Illinois.  
 R—Koester, D., 1401 Cottage Place, N.W., Canton 3, Ohio.  
 Korella, Karl, 9930—84th Ave., Edmonton, Alta., Canada.  
 Kornalewski, Joseph B., Minitonas, Man., Canada.  
 Kraemer, August, R. F. D. 1, Thorsby, Alta., Canada.  
 Kraenzler, J. C., Box 195, Fredonia, North Dakota.  
 Kroecker, John J., Marion, Kansas.  
 Krombein, A., Eureka, South Dakota.  
 Kruegel, J. R., R. F. D. 1, Junction City, Kansas.  
 R—Krueger, O. E., 48 Clairmount St., Rochester 21, New York.  
 Kuehn, John, Whittemouth, Man., Can.  
 Kuhl, Herman, 177-20th St., Union City, New Jersey.  
 Kuthath, A., 784 Bernard Ave., Kelowna, B. C., Canada.  
 R—Landenberger, J. H., Gladwin, Michigan.  
 R—Lang, A. G., Parkersburg, Iowa.



The Grace Baptist Church of Gackle, N. Dak., with its pastor, the Rev. G. W. Rutsch, who is serving the Gackle and Alfred churches in a second pastorate.

- G—Lang, George A., 1605 S. Euclid Ave., Sioux Falls, South Dakota.  
 Lang, Henry, Vida Route, Wolf Point, Montana.  
 R—Lauer, Phil., 2031 Gnahn St., Burlington, Iowa.  
 R—Leger, T. A., 19 S.E. 30th, Portland 15, Oregon.  
 I—Lehr, C. F., P. O. Box 62, Grundy Center, Iowa.  
 Lemmert, Fred R., 721 Ferry St., La-Crosse, Wisconsin.  
 G—Leuschner, M. L., 7308 W. Madison St., Forest Park, Illinois.  
 R—Leypoldt, John, 7651 Monroe, Forest Park, Illinois.  
 Link, Vernon, Fessenden, North Dakota.  
 Lippert, J. J., Paul, Idaho.  
 Littke, D., 1035 Princeton Ave., Billings, Montana.  
 R—Litwin, A., Nokomis, Sask., Canada.  
 Logsdon, H. von der, Folsomdale, N. Y.  
 Lohr, H., Parkersburg, Iowa.  
 R—Lohse, Otto, Box 183, McIntosh, S. Dak.  
 Loth, Paul E., 36 Linden Park, Buffalo 8, New York.  
 Lower, Fred, Steamboat Rock, Iowa.  
 G—Luebeck, W. J., 3734 Payne Ave., Cleveland 14, Ohio.  
 Lueck, Alfred, 89 Myrtle Ave., Yorkton, Sask., Canada.  
 C—Lueck, Hugo, 10834—75th Ave., Edmonton, Alta., 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, Illinois.  
 Maier, Leonard, Forestburg, Alta., Can.  
 I—Martens, C., 83 Martin Ave., Winnipeg, Man., Canada.  
 Mashner, Fred, Route 4, Midland, Mich.  
 R—Matz, J. R., 1118 Ave. D., Bismarck, North Dakota.  
 McAsh, Arthur, 21001 Moross Road, Detroit 24, Michigan.  
 McKernan, Ed., 2818—64th St., Kenosha, Wisconsin.  
 McLean, G. A., Neustadt, Ont., Canada.  
 R—Menard, P. C. A., 3721 Vine St., Cincinnati 17, Ohio.  
 Mercer, Richard K., Jr., 373 Walnut St., Newark 5, New Jersey.  
 R—Meyer, John F., Pound, Wisconsin.  
 Mikolon, Richard, 591 E. 5th St., Erie, Pennsylvania.  
 C—Milbrandt, Rudolf, Haven of Rest, Medicine Hat, Alta., Canada.  
 Miller, Edwin, 2973 W. 32nd St., Cleveland 13, Ohio.  
 Miller, Norman, Selfridge, North Dakota.  
 Milner, A., 105 Arlington St., Winnipeg, Man., Canada.  
 Mittelstedt, E., 8313 Third Ave., Inglewood, California.  
 Place, Ted, 5932 Hurlbut, Detroit 13, Michigan.  
 Potzner, Philip, Elberta, Alabama.  
 G—Powell, Ralph E., 1605 S. Euclid Ave., Sioux Falls, South Dakota.  
 Prendering, Victor H., Route 5, Gladwin, Michigan.  
 R—Pust, G. W., 135 W. Heald, Sheridan, Wyoming.  
 Quiring, Wilmer, 3934 N. 42nd St., Milwaukee 10, Wisconsin.  
 Rapske, Rudolph, 1012 Yuill St., Medicine Hat, Alta., Canada.  
 Rauser, G. G., 19 So. Central Avenue, Lodi 5, California.  
 R—Reichle, F. J., 1129 Jones Ave., Fresno 1, California.  
 Reimche, Wilfred, Burstall, Sask., Can.  
 Reimer, John, George, Iowa.  
 Rempel, C., Hebron, North Dakota.  
 R—Rempel, J. C., Morris, Man., Canada.  
 Renz, J. J., Ashley, North Dakota.  
 I—Reschke, R. E., 6618 No. Atlantic Ave., Portland, Oregon.  
 R—Rhode, August, Route 2, Box 621, Kenosha, Wisconsin.  
 I—Rieger, H., Munson, Pennsylvania.  
 I—Riemer, Emil, Heyburn, Idaho.  
 I—Rietdorf, A. G., Bison, South Dakota.  
 Riffel, Herman H., 1231 Prospect St., Lansing, Michigan.  
 Ringering, Oliver K., Shattuck, Okla.  
 C—Roth, Otto, 1851 N. Spaulding, Chicago 47, Illinois.  
 Rott, J. G., Box 243, Carbon, Alta., Can.  
 I—Rowell, Thomas, 53 N. Third St., Paterson 2, New Jersey.  
 Ruff, E. J., Henrietta, Texas.  
 G—Runtz, A. F., 1401 Langley Ave., St. Joseph, Michigan.  
 Rutsch, G. W., Gackle, North Dakota.  
 I—Sandow, A. R., Elmo, Kansas.  
 I—Schade, Rudolph, Elmhurst College, Elmhurst, Illinois.  
 Schalm, G., Vernon, B. C., Canada.  
 Schatz, H., Leduc, Alta., Canada.  
 Schauer, Herbert, Elmo, Kansas.  
 G—Schilke, Richard, 7308 Madison St., Forest Park, Illinois.  
 I—Schlesinger, A. G., 1401 Winnemac Ave., Chicago 40, Illinois.  
 R—Schlipf, Benjamin, 3358 Henderson Rd., East Cleveland, Ohio.  
 Schmidt, Fred, 105 Josephine Ave., Madison, South Dakota.  
 I—Schmidt, Gustav, R. F. D. 5, Braddock Hts., Frederick, Maryland.  
 Schmidt, John, 53-16A—66th St., Maspeth, L. I., New York.  
 Schmidt, Otto R., 10960—73rd Avenue, Edmonton, Alta., Canada.  
 I—Schmidt, R. C., Crippled Children's School, Jamestown, North Dakota.  
 Schmidt, Walter, 86 Norma St., Arnprior, Ont., Canada.  
 I—Schmitt, Wm. E., 181 Garford Road, Rochester 9, New York.  
 Schoeffel, Wm. L., 1725 No. Burling St., Chicago 14, Illinois.  
 R—Schoenleber, C. E., 220 N. 29th Ave., Yakima, Washington.  
 I—Schreiber, Bruno, 428 E. Union Blvd., Bethlehem, Pennsylvania.  
 Schreiber, Robert, 5142 N. Meade Ave., Chicago 30, Illinois.  
 Schroeder, G. P., 1600 S. 7th St., West, Missoula, Montana.  
 Schroeder, H. R., 3505 E. 107th St., Chicago 17, Illinois.  
 R—Schroeder, O. R., 916 W. Center Street, Anaheim, California.  
 Schulz, Arthur, Rt. 2, Crawford, Texas.  
 Schumacher, Henry, Wetaskiwin, Alta., Canada.  
 Schweitzer, J. C., 429 E. 49th St., Vancouver, B. C., Canada.  
 Seecamp, C. H., Leduc, Alta., Canada.  
 Seibel, Roy, Emery, South Dakota.  
 R—Sellhorn, H., c/o Esther Brown, 2691 S. Washington Rd., Lansing 5, Michigan.  
 C—Sigmund, R., 1100 Blvd. Ave., Bismarck, North Dakota.  
 Smith, L. H., Corn, Oklahoma.  
 Smuland, Henry, Sheffield, Iowa.  
 Sonnenberg, Joseph, Camrose, Alberta, Canada.  
 Sootzmann, Alex, Rt. 1, Branch, La. Stackhouse, Aaron, Stafford, Kansas.



# North American Baptist Ministers

## List of Pastors and Their Addresses Corrected to November 15, 1951

(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

- Active Pastors—No Special Designation
- G—General Workers
- M—Missionaries (Home Mission Fields)
- C—Conference Workers Appointed by Cooperating Societies, Local Conferences and Old People's Homes
- R—Retired Ministers
- I—Inactive Pastors
- \*—Not ordained as of December 1, 1951.

- I—Abel, J. J., 1209 S. Euclid Ave., Apt. C, Sioux Falls, South Dakota.
- Albus, Leslie, Trenton, Illinois.
- Alf, Frederick, Washburn, N. Dak.
- Ambler, Robert, 32 Burgh Ave., Clifton, New Jersey.
- Appel, W. J., 103 Patterson St., Jersey City, New Jersey.
- R—Argow, W. S., 2527 W. Ridge Road, Erie, Pennsylvania.
- Armbruster, Frank, Burton, Texas.
- Baerg, Henry R., Box 7, Durham, Kan.
- R—Bandzmer, A. K., 14178 Liberal, Detroit 5, Michigan.
- Barker, Everett, 394 Broad St., Fairview, New Jersey.
- Barnet, Henry, 119 N.E. Morris St., Portland 12, Oregon.
- Bartel, F. W., 205 W. Victoria Ave., Chilliwack, B. C., Canada.
- G—Baumgartner, E. J., 3734 Payne Ave., Cleveland 14, Ohio.
- Becker, Emil, New Leipzig, N. Dak.
- Benke, J. G., 302 So. Church St., Watertown, Wisconsin.
- Berg, David, Trochu, Alta., Canada.
- R—Berge, H. von, 1426 Grand Ave., Dayton 7, Ohio.
- Berkan, Norman A., Elmo, Kansas.
- Berkan, Walter F., W. 1724½ Sixth Ave., Spokane, Washington.
- Berndt, Lewis B., 2525 N.E. 64th Ave., Portland 13, Oregon.
- Beutler, Gottfried, Plevna, Montana.
- Bibelheimer, Alfred, Turtle Lake, North Dakota.
- I—Bibelheimer, E., Rt. 7, Box 596, Tacoma, Washington.
- Bienert, Lawrence G., Cathay, N. Dak.
- R—Bistor, O. F., Highland St., Holliston, Massachusetts.
- Blackburn, G. Wesley, Loyal, Okla.
- R—Blandau, R. A., Rt. 4, Box 520, Puyallup, Washington.
- \*—Block, Jack, Box 303, Bison, Kansas.
- R—Bonikowsky, E. J., Box 166, Jansen, Sask., Canada.
- I—Borchers, John, 1950—22nd Ave., Columbus, Nebraska.
- Braun, Adolph, Emery, South Dakota.
- I—Bredy, A., 205—19th St., Beech Grove, Indiana.
- R—Brenner, O. W., 483 Hoboken Rd., Carlstadt, New Jersey.
- G—Bretschneider, A., 1605 S. Euclid Ave., Sioux Falls, South Dakota.
- R—Broeckel, E., Turtle Lake, North Dakota.
- Broeder, John, Creston, Nebraska.
- Broeker, L. H., 910 Broad St., Saint Joseph, Michigan.
- I—Bronstad, Hugh, Chancellor, S. Dak.
- Brygger, James, George, Iowa.
- Buening, Elmer A., Holloway, Minn.
- R—Buening, W. H., Box 356, Yorktown, Texas.
- Buhler, Aaron, Harvey, North Dakota.
- Chaddock, Dale, 1532 Kenneth Avenue, Arnold, Pennsylvania.
- Chalfant, Monroe D., 241 Emming St., Cincinnati, Ohio.
- Conner, James, Pound, Wisconsin.
- Cook, Robert W., 621 Dellwood St., Bethlehem, Pennsylvania.

- Damrau, W. C., 254 Higbee St., Philadelphia 11, Pennsylvania.
- Daum, Phil., Box 611, Prince George, B. C., Canada.
- DeBoer, Martin, Box 152, Springside, Sask., Canada.
- DeLoach, James, Avon, South Dakota.
- Dickau, Raymond, Ventura, N. Dak.
- Don, Theo. W., R. R. 2, Ellinwood, Kansas.
- G—Dunger, George A., 1605 So. Euclid Ave., Sioux Falls, South Dakota.
- I—Dymmel, H. G., 4828 Iowa, Chicago 51, Illinois.
- Ehman, Jacob, Box 181, Bessie, Okla.
- R—Ehrhorn, G. F., Steamboat Rock, Iowa.
- R—Ehrhorn, J. E., 3921 Ethel Ave., Waco, Texas.
- Elsesser, Alex H., 60 W. Fairview Ave., Dayton 5, Ohio.
- I—Engel, Alfred, 12233 Glenfield, Detroit 3, Michigan.
- Engel, John, Ebenezer, Sask., Canada.
- I—Ertis, Otto, Box 365, Morris, Manitoba, Canada.
- Faszer, Isador, Golden Prairie, Sask., Canada.
- Faul, Ervin J., 229 Eighth St., N.E. Calgary, Alta., Canada.
- I—Fehlberg, R. F., 15007 Archdale, Detroit, Michigan.
- Felberg, A. S., 528 E. 52nd Ave., Vancouver, B. C., Canada.
- R—Feldmeth, K., 240 E. Ave. 33, Los Angeles 31, California.
- Fenske, E. S., P. O. Box 217, Herreid, South Dakota.
- Fiesel, Otto, 104 Richland Ave. So., Sidney, Montana.
- Fischer, Arthur J., McClusky, N. Dak.
- Foll, A., Odessa, Washington.
- Freeman, Herbert J., 6000 Adams St., West New York, New Jersey.
- R—Freigang, G., 1937 So. Sheridan Ave., Tacoma 3, Washington.
- Frey, Theodore, Napoleon, N. Dak.
- Friedenberg, G. E., 6 Norway Parkway, Buffalo 8, New York.
- Friesen, Frank, Rt. 3, Box 330, Portland 1, Oregon.
- Friesen, Leland, Rt. 1, Sherwood, Ore.
- Fritzke, Bernard R., McLaughlin, South Dakota.
- Fuchs, Daniel, 829 McDermot Ave., Winnipeg, Man., Canada.
- Fuchs, Fred, Anamoose, North Dakota.
- Fuellbrandt, Carl, Salzburg 10, Gniel, Linzer Bundesstrasse 97, Austria.
- Galambos, Paul, Streeter, North Dakota.
- Geis, Stanley F., 8001 Pinehurst, Detroit, Michigan.
- R—Geissler, Peter, 2255 Lyell Ave., Rochester 11, New York.
- Gerlitz, Ervin, McIntosh, South Dakota.
- Gerthe, Wolfgang G., Buffalo Center, Iowa.
- Gieseke, Harold, 1118 N. Carroll Ave., Dallas 4, Texas.
- R—Goergens, Frank S., P. O. Box 161, Sawyer, Michigan.
- Grabke, Richard, Davin, Sask., Canada.
- Grenz, Richard A., 217 Fourth Ave., Alpena, Michigan.
- Grose, Earl H., 1912 W. Baltimore St., Baltimore 23, Maryland.
- Grygo, John E., 1049 W. Marquette Rd., Chicago 21, Illinois.
- R—Guenther, A., Startup, Washington.
- Gummelt, Walter Gordon, 1404 S. Fifth Street, Waco, Texas.
- G—Gunst, J. C., 7308 Madison St., Forest Park, Illinois.
- Gutsche, Erich, Corona, South Dakota.
- I—Hammond, Victor J., 7435 Rising Sun Ave., Philadelphia 11, Pennsylvania.
- Hart, Alexander, 873 Bannatyne Ave., Winnipeg, Man., Canada.

- Heer, John, Lehr, North Dakota.
- I—Helwig, Wilfred, 1349 Rowan St., Dallas 10, Texas.
- Hengstler, Henry K. F., 6210 Bertha St., Los Angeles 42, California.
- Hensel, George, 375 Seaview Avenue, Bridgeport 7, Connecticut.
- R—Heringer, M., 40 Maple St., Glastonbury, Connecticut.
- Hess, Robert, 18 Madison Ave., Maplewood, New Jersey.
- Hill, G. Harold, 675 So. 20th St., Newark 3, New Jersey.
- G—Hiller, Herbert, 1605 S. Euclid Avenue, Sioux Falls, South Dakota.
- Hinz, Leonard, Marion, Kansas.
- R—Hintze, Paul G., Petrolia, Texas.
- Hirsch, Henry, Goodrich, North Dakota.
- I—Hoeffner, L., Emery, South Dakota.
- Hoffmann, Ernest A., Millet, Alta., Can.
- Holzer, Louis B., 142 Hornaday Rd., Pittsburgh 10, Pennsylvania.
- Hoover, William, 822 Pavone Ave., Benton Harbor, Michigan.
- Houbolt, S. H., 24850 Wyland Ave., Center Line, Michigan.
- Houseal, Reuben A., 160 W. 20th St., Erie, Pennsylvania.
- Huber, Adam, Linton, North Dakota.
- Hunsicker, Paul T., Rt. 3, Columbus, Nebraska.
- Husmann, Assaf, 3247—61st St., Woodside, Long Island, New York.
- Ihrle, A. Dale, 5465 Burns Ave., Detroit 13, Michigan.
- I—Ittermann, Albert, 300 E. 12th St., Yankton, South Dakota.
- Ittermann, Arthur, Elgin, Iowa.
- R—Ittermann, G., 348 N. Summit Ave., Sioux Falls, South Dakota.
- Jacksteit, Berthold, 310 So. Lemon St., Anaheim, California.
- Janzen, Eldon, Valleyview, Alta., Can.
- Jaster, Robert, Nokomis, Sask., Canada.
- I—Jaster, Wm. G., 825 Lacy St., Santa Ana, California.
- G—Jeschke, R. P., 1605 S. Euclid Avenue, Sioux Falls, South Dakota.
- Jeschke, William H., 590 Mendota St., St. Paul 6, Minnesota.
- I—Johnson, Louis, Steamboat Rock, Iowa.
- R—Jordan, J., George, Iowa.
- R—Kaaz, Julius, 7023 Rising Sun Avenue, Philadelphia, Pennsylvania.
- Kaiser, R. G., Startup, Washington.
- I—Kannwischer, Arthur, 1130 Parkway Ave., New Kensington, Pennsylvania.
- Kanwischer, Reinhold, 2224 Quebec St., Regina, Sask., Canada.
- Kary, Edward, 618 Eleventh St., Bismarck, North Dakota.
- R—Kayser, H. P., 18931 Common Rd., Roseville, Michigan.
- I—Kemnitz, John, 2533 E. Monument Blvd., Baltimore 5, Maryland.
- Kern, Rubin, 700 S. Taylor Ave., Oak Park, Illinois.
- Kershaw, William, 7 Oakview Terrace, Jamaica Plain, Massachusetts.
- I—Kimmel, John, 7148 S.E. Yamhill St., Portland, Oregon.
- Klann, Norman H., 120—40th St., Union City, New Jersey.
- Klatt, Edgar W., 528 Stryker Ave., St. Paul 7, Minnesota.
- C—Klein, Daniel, 7023 Rising Sun Avenue, Philadelphia, Pennsylvania.
- Klein, F. E., N. 200 Mill St., Colfax, Washington.
- I—Klein, R. A., 20 Ninth Ave., S.E., Aberdeen, South Dakota.
- I—Klumpel, Walter, Lambert, Montana.
- R—Klingbeil, R. M., 320 Thurn St., Colfax, Washington.
- Knalson, Fred J., Underwood, N. Dak.
- R—Knapp, C. M., 2245 Broadway, Salem, Oregon.



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; Daytons Bluff Church, St. Paul, Minn., 1938-1943; White Avenue Church, Cleveland, Ohio, 1943-1947; Salt Creek Church near Dallas, Ore., 1947 —. R. F. D., Dallas, 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.

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., 1946-1951; Ste. Rose, Manitoba, 1951 —.

Ochre River, Manitoba, Canada.

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., 1944-1951; Memorial Church, New Britain, Conn., 1951 —.

12 Rockwell Ave., New Britain, Conn.

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, 1947-1951; 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, N. Dak., 1947-1951; Temple Church, Milwaukee, Wis., 1951 —.

3009 N. 57th St., Milwaukee 10, Wisconsin.

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

### A New Year's Rule

By MISS IDA GLEWWE

of St. Paul, Minnesota.

Let go—and let God speak to your heart

When the future seems shadowed with care;

His words will true joy and comfort impart,

Help unforeseen burdens to bear.

Let go—and let God guide and direct

Your pathway of life today,

Then shall the morrow with beauty reflect,

His wonderful love and stay.

Let go—and let God give power from above

To sustain you throughout the year,

For your own strength is never enough,

As through life's high seas you steer.



Some of the 120 ministers at the Pastors' Conference, Green Lake, Wis., gather around the Assembly bus (left) and smile at Dr. William Adams of Kansas City, Kansas, guest speaker (right) after presenting him with "a straw hat."



M. Vanderbeck, born Jan. 27, Bedum, Groning, 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, Germany; with Sinclair Refining Company in New York City, 1929-1936; No. Amer. Baptist Seminary, 1936-1941; Milwaukee State Teachers College, 1943-1944; Bradley University, Peoria, Ill., 1946-1947, 1949-1950; No. Amer. Baptist Seminary, 1950-1951; graduate work, Bradley University, 1950; ordained, Evergreen Baptist Church, Brooklyn, N. Y., May 27, 1941; pastor, Bethany Church, Milwaukee, Wis., 1941-1945; State Park Church, Peoria, Ill., 1945-1951; Aplington, Iowa, 1951 —.

Aplington, Iowa.

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; ordained Nov. 19, 1947, Mt. Sterling, Mo.; pastor, Pin Oak Creek Church, Mt. Sterling, Mo., 1947 —.

Mt. Sterling, Missouri.

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

10826—78th Ave., Edmonton, Alta., Can.

John Wahl, born March 26, Sajkas, Yugoslavia; Baptist Seminary, Hamburg, Germany, 1923-1927; No. Amer. Baptist Seminary, 1947; ordained, Vel. Kikinda, Yugoslavia, 1929; pastor, Vel. Kikinda, Yugoslavia, 1927-1935; Zemun, Yugoslavia, 1935-1944; Esk and Emmanuel Church of Jansen, Sask., Canada, 1947-1950; Onoway, Alta., Canada, 1950 —.

Onoway, Alberta, Canada.

Helmut John Waltereit, born Berlin, Germany, June 5; No. Amer. Baptist Seminary, 1934-1939; ordained, Camrose, Alta., Can., July 1, 1939; pastor, Bethany Church, Camrose, Alta., Can., 1939-1941; Fenwood, Sask., Can., 1942-1945; Lehr, N. Dak., 1945-1951; Grace Church, Grand Forks, N. Dak., 1951 —.

213 N. 5th St., Grand Forks, North Dakota.

Alfred Weisser, born Camrose, Alberta, Can., March 29; No. Amer. Baptist Sem-



—Photo by Herman Siemund

Leaders and guest speaker at the 1951 Central Conference held in the Foster Ave. Church of Chicago, Illinois.

(Left to right: Rev. E. A. McCash, Detroit, Mich.; Rev. Frank Veninga, Peoria, Ill.; Mrs. Paul Zoschke, Cleveland, Ohio; Miss Esther Schultz, Camerons missionary; Mr. Ed Wolff, Chicago, Ill.; Rev. Robert Schreiber, Chicago, Ill.)

nary, 1926-1933; Dakota Wesleyan University, 1949-1950; ordained, Stafford, Kans., Oct. 19, 1933; pastor, Calvary Church, Stafford, Kans., 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. Baptist Seminary, 1934-1939; ordained, Bethany Church, Camrose, Alberta, Can., July 1, 1939; pastor, Edenwold, Sask., Can., 1939-1944; Wishek, N. Dak., 1944-1948; Temple Church, Lodi, Calif., 1948 —.

5 No. Crescent Ave., Lodi, California.

Carl Reuben Weisser, born Camrose, Alta., Can., Oct. 24; No. Amer. Baptist Seminary, 1937-1942; ordained, Arnprior, Ont., Can., at convention, July 5, 1942; pastor, First Baptist and Calvary Baptist Churches, Killaloe, Ont., Can., 1942-1951; Carrington, N. Dak., 1951 —.

775 N. First St., Carrington, North Dakota.

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 Michigan, 1949; pastor, First Baptist Church, Adrian, Mich., 1943-1950; Ridgewood Baptist Church, Brooklyn, N. Y., 1950 —.

6409 Catalpa Ave., Brooklyn 27, New York.

Alvin L. Wetter, born Sept. 26, Watertown, Wis.; No. Amer. Baptist Seminary, 1946-1949; Augustana College, Sioux Falls, S. Dak., 1949-1951; ordained, Benton Harbor, Mich., June 20, 1949; pastor, Spring Valley Church, Canistota, S. Dak., 1949 —.

Canistota, So. Dak.

Oliver L. Whitson, born July 31, Manhattan, Ill.; Northwestern Bible and Missionary Training School, Minneapolis, Minn., 1933-1934; Moody Bible Institute, Chicago, Ill., 1935-1937; ordained, Walnut St. Church, Waterloo, Iowa, Jan. 20, 1943; pastor, Portage Park Baptist Church, Chicago, Ill., 1936-1937; missionary, Ozark Mountains of Arkansas and Oklahoma, 1937-1943; pastor, Grace Bible Church, Waterloo, Iowa, 1943-1949; Central Valley Church, Donna, Texas, 1949 —; also instructor, Rio Grande Bible Institute, Edinburg, Texas, 1949 —.

Rio Grande Bible Institute, Edinburg, Texas.

Hans J. Wilcke, born Berlin, Germany, May 19; Ouachita College, 1936-1937; Cleveland College, 1937; No. Amer. Baptist Seminary, 1937-1942; ordained, Olds, Alberta, Can., June 21, 1942; pastor, Olds, Alta., Can., 1942-1944; Linton, No. Dak., 1944-1948; Calvary Church, Tacoma, Wash., 1948 —.

2007 So. J St., Tacoma 3, Wash.

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

1847 S.E. 56th Ave., Portland 15, Ore.



Henry Schumacher, born Young, Sask., Canada, July 28th; Briercree Bible Institute, Caronport, Sask.; ordained, Nov. 2, 1947, Fenwood, Sask.; missionary and evangelist, several years; pastor, Fenwood, Sask., 1947-1950; Pleasant Prairie and West Side Churches, Wetaskiwin, Alta., 1950 —.

Wetaskiwin, Alberta, Canada.

John Clarence Schweitzer, born Terebles-tie, Austria, March 3; No. Amer. Baptist Seminary, 1920-1926; Colgate-Rochester Divinity School, 1927-1928; ordained, Freudenthal 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; Bethany 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 Theo-logical 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, 1943-1951; Emery, S. Dak., 1951 —.

Emery, South Dakota.

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.

Lester Hayes Smith, born Wayland, Iowa, Dec. 24; Moberly Junior College, 1932; Moody Bible Institute, 1929; Bible Evan-gelism Correspondence Course, 1928; or-dained Aug. 4, 1926, Newburg, Iowa; dedicated to Baptist ministry, Oct. 26, 1944, Durham, Kans., pastor, Newburg, Iowa, 1926-1929; missionary evangelist, Moberly, Mo., 1930-1937; mission worker, Ketchum, Idaho, 1937-1942; pastor, Dur-ham, Kans., 1942-1948; evangelist, 1948-1950, pastor, Calvary Church, Corn, Okla., 1950 —.

Corn, Oklahoma.

Henry Smuland, born North Battleford, Sask., Can., April 15; Bible Institute, Winnipeg, Manitoba, 1937-1940; N. 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.

Joe Sonnenberg, born July 1st, Rowno, Poland; Christian Training Institute, Ed-monton, Alta., 1942-1945; No. Amer. Bap-tist Seminary, 1946-1950; further studies at University of Rochester and Sioux Falls College; ordained, Bethany Church, Camrose, Alta., Aug. 4, 1950; pastor, Beth-any Church, Camrose, Alta., 1950 —.

Box 434, Camrose, Alberta, Canada.

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, S. Dak., 1944-1951; Mowata Church, Branch, La., 1951 —.

Branch, Louisiana.

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.

Reuben Carl Stading, born Wishek, N. Dak.; No. Amer. Baptist Seminary, 1945-1951; ordained, Wishek, N. Dak., May 20, 1951; pastor, Rosenfeld Baptist Church, 1951 —.

R.F.D., Anamoose, N. Dak.

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., 1946-1950; Tyndall, S. Dak., 1950 —.

Tyndall, South Dakota.

Henry S. Stinner, born Hungary, Oct. 30; Baptist Theological Seminary, Budapest, Hungary, 1930-1934; ordained, Magyar-boly, Hungary, June 24, 1935; pastor, Magyarboly, Hungary, 1934-1939; Varalja, Hungary, 1939-1940; Bonyhad, Hungary, 1940-1944; Regensburg, Germany, 1945-1948; Jansen, Sask., Canada, 1951 —.

Jansen, Sask., Canada.

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., Canada, 1945-1950; secre-tary, Baptist World Alliance Immigra-tion, 1950 —.

404B McIntyre Block,

Winnipeg, Manitoba, Canada.

John O. Strickland, born Gwinnett County, Ga., August 23; Mercer University, Macon, Ga., 1946-1949; Yale University

Divinity School, New Haven, Conn., 1949 —; ordained, November 1947; pastor, Central Baptist Church, New Haven, Conn., 1949 —.

12 Broad St., New Haven, Conn.

Walter Sukut, born May 2, Wishek, N. Dak.; North Dakota Agricultural College, Fargo, N. Dak., 1946; No. Amer. Baptist Seminary, 1946-1951; ordained, Napoleon, N. Dak., June 3, 1951; pastor, Ebenezer Church, Wessington Springs, S. Dak., 1951 —.

Wessington Springs, South Dakota.

B. F. Taylor, born July 6, Goldthwaite, Texas; Baylor University, Waco, Texas, 1942-1943; Dallas Bible Institute, 1946-1949; No. Amer. Baptist Seminary, 1950-1951; 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, S. Dak., 1949-1951; Salem Church, Gotebo, Okla., 1951 —.

Gotebo, Oklahoma.

Edward L. Thiessen, born Aug. 21, Lang-ham, Sask.; Tabor Bible School, 1934, 1936-1937; Canadian Bible Institute, 1943; mission work in Regina and vicinity, 1944-1947; ordained, Edenwold, Sask., July 2, 1950; pastor, Edenwold, Sask., 1947-1951; Fenwood, Sask., 1951 —.

Fenwood, Sask., Canada.

George J. Thiessen, born October 16, Rus-sia; Hepburn Bible College, Hepburn, Sask., 1932-1936; licensed 1944; Bible School teacher, Fairholme, Sask., 1937-1940; ordained, Dec. 5, 1950, Olds, Alta., Canada; pastor, Baptist Church, Turtle-ford, 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, N. Dak., 1928-1930; Lemmon, S. Dak., and Hettinger, N. Dak., 1930-1937; Eureka, S. Dak., 1937-1941; Benedict and Sawyer, N. Dak., 1941-1945; Unityville, S. Dak., 1945-1947; Beulah, N. Dak., 1947 —.

Beulah, No. Dak.

H. John Vanderbeck, born Oct. 30; No. Amer. Baptist Seminary, 1943-1948; St. Edward's University, Austin, Texas, 1950-1951; ordained, La Crosse, Wis., June 1948; pastor, Ogden Park Church, Chi-cago, Ill., 1948-1950; Kyle, Texas, 1950 —.

Kyle, Texas.

#### IMPORTANT NOTICE

Every effort has been made to cor-rect all items in these ministers' biographical sketches. Please send information regarding corrections or additions to the editor, Box 6, Forest Park, Illinois.



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, 1923-1926; ordained, Ebenezer, Sask., Can., Nov. 24, 1923; pastor, Ebenezer, Sask., Can., 1923-1925; Portland, Ore., 1927-1935; Glory Hill and Onoway, Alberta, Can., 1935-1937; Grace Church of Gackle and Alfred, N. Dak., 1937-1943; Plum Creek Church, Emery, S. Dak., 1943-1950; Grace Church of Gackle and Alfred, N. Dak., 1950 —.

Box 53, Gackle, North Dakota.

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., 1946-1951; Temple Church, Leduc, Alta., 1951 —.

Leduc, Alberta, Canada.

Herbert Schauer, born Ashley, N. Dak., Oct. 26; Normal and Industrial College, Ellendale, N. Dak., 1937-1939; Sioux Falls College, 1950; No. Amer. Baptist Seminary, 1945-1950; ordained, Ashley, N. Dak., July 2, 1950; pastor, Dickinson County Church, Elmo, Kans., 1950 —.

Elmo, Kansas.

Richard Schilke, born Janisewice, Poland, April 25; Priel Bible School, Winkler, Man., Can., 1933-1934; No. Amer. Baptist Seminary, 1934-1939; University of Alberta, Edmonton, Alta., 1945-1948; ordained, Ebenezer, Sask., Canada, June 10, 1939; pastor, Minitonas, Man., Canada, 1939-1943; Central Church, Edmonton, Alta., Canada, 1943-1950; Bethel Church, Anaheim, Calif., 1950-1951; general missionary secretary, 1951 —.

7308 Madison St., Forest Park, Illinois.

Fred Schmidt, born Leduc, 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, N. Dak., 1946-1951; West Center Street Church, Madison, S. Dak., 1951 —.

105 Josephine Ave., Madison, South Dakota.

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 —.

53-16A 66th St., Maspeth, L. I., New York.

Otto R. Schmidt, born Leduc, Alta., Can., Dec. 31; Christian Training Institute, Edmonton, Alta., 1939-1941; Rochester Baptist Seminary, 1941-1945; University of Rochester, 1945-1947; Berkeley Baptist Divinity School, 1949-1951; ordained, September 9, 1945, Wiesenthal Baptist

Church, Alta., Can.; pastor, Fessenden, N. Dak., 1947-1949; McKernan Baptist Church, a station of the Central Baptist Church, Edmonton, Alta., 1951 —; also a faculty member of the Christian Training Institute, 1951 —.

10960—73rd Ave., Edmonton, Alta., Can.

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., 1948-1951; Arnprior, Ont., Canada, 1951 —.

Arnprior, Ont., Canada.



Four Weisser brothers from Camrose, Alberta, in the North American Baptist ministry. (Left to right: Rev. Carl Weisser, Carrington, N. Dak.; Rev. Alfred Weisser, Parkston, S. Dak.; Mr. Clarence Weisser, prospective Seminary student; Rev. Arthur R. Weisser, Lodi, California.)

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.

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.

Gerhard Peter Schroeder, born Nov. 8, Southern Russia; Teachers' College, Religious Education in Mennonite Schools; ordained, Rosenthal, Southern Russia, Dec. 19, 1920; pastor, Russia, 1920-1923; Craigmyle, Alta., Canada, 1924-1926; Morris, Man., 1926-1930; Ebenezer East Church, Sask., 1930-1934; Nokomis, Sask., 1934-1936; Russian missionary for North Dakota, 1936-1942; pastor, Linton, N. Dak., 1942-1944; teacher, Northwestern Schools, Minneapolis, Minn., 1944-1947; pastor, Hutchinson, Minn., 1945-1947; evangelist, 1947-1951; pastor, Bethel Church, Missoula, Mont., 1951 —.

1600 S. 7th West, Missoula, Montana.

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 Pfeifer, born Ennigerloh, Westfahlen, Germany, July 10; No. Amer. Baptist Seminary, 1927-1934; student pastor, New-castle 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, 1947-1950; pastor, Central Church, Edmonton, Alta., Canada, 1950 —.

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

Peter Pfeiffer, born Atlantic City, N. J., July 31; No. Amer. Baptist Seminary, 1936-1940; Baylor University, 1940-1943; Marquette University Graduate School, 1945-1946; Bethany Biblical Seminary, 1946-1947; Garrett Institute, 1949-1950; 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., 1945-1951; Oak Street Church, Burlington, Iowa, 1951 —.

1415 Osborn St., Burlington, Iowa.

Ted Place, Jr., born, May 7, Passaic, N. J.; Eastern Baptist Seminary, Philadelphia, Pa., College and Seminary Depts., 1943-1948; ordained, First Baptist Church, Hillside, N. J., Jan. 23, 1948; pastor, First Baptist Church of Hillside, Hillside, N. J., 1947-1950; assist. pastor, Bethel Church, Detroit, Mich., 1950 —.

5032 Hurlbut, Detroit 13, Michigan.

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.

Ralph E. Powell, born New Britain, Conn., April 30; New York Philharmonic Symphony Society Scholarship, 1934-1936; Ernest Williams School of Music, Brooklyn, N. Y., 1935-1936; Moody Bible Institute, Chicago, Ill., 1936-1939; Loyola University, Chicago, Ill., 1941-1944; Northern Baptist Seminary, Chicago, 1944-1946, 1948-1950; Garrett Biblical Institute, Evanston, Ill., 1949; ordained, May 20, 1945, Mont Clare Baptist Church, Chicago, Ill.; pastor, Mont Clare Baptist Church, Chicago, Ill., 1943-1946; assoc. pastor, Lorimer Memorial Baptist Church, Ill., 1946-1948; interim pastor, First Baptist Church, Bellwood, Ill., 1949; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950 —.

1605 S. Euclid Ave., Sioux Falls, South Dakota.

Victor Herman Prendinger, born Austria, Dec. 19; No. Amer. Baptist Seminary, 1921-1924; Evangel 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., 1948-1951; Bethany Church, Milwaukee, Wis., 1951 —.

3934 N. 42nd St., Milwaukee, Wisconsin.

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 G. Rauser, born Mercer, N. 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., 1947-1950; Burstall, Sask., 1950 —.

Burstall, Sask., Canada.

John Reimer, born Nov. 29, Sask., Canada; Saskatoon Bible College, Saskatoon, Sask., 1933-1936; ordained, Oct. 5, 1941, Trossach, Sask., Canada; evangelist, 1935-1947; teacher of English Bible, Briercrest Bible Institute, Sask. (5 years); pastor, Grace Church of Gackle and Alfred, N. Dak., 1947-1950; First Baptist Church, George, Iowa, 1951 —.

George, Iowa.

Cornelius Thomas Rempel, born Nov. 3; Winkler Bible College, 1932-1934; Winnipeg Bible Institute, 1935-1937; No. Amer. Baptist Seminary, 1938-1940; ordained, Whitemouth, Man., Nov. 3, 1940; pastor, Fenwood, Sask., Can., 1937-1938, Whitemouth, Manitoba, Can., 1940-1942; Trochu, Alta., Can., 1942-1946; Venturia, No. Dak., 1946-1949; Hebron, No. Dak., 1949 —.

Hebron, North Dakota.

Jacob J. Renz, born Annental, So. Russia, Dec. 22; No. Amer. Baptist Seminary, 1924-1928; Northern Baptist Seminary, 1929-1930; ordained, Creston, Neb., Feb. 15, 1931; pastor, Creston, Neb., 1930-1938; Plevna, Montana, 1938-1944; First Church, George, Iowa, 1944-1951; Ashley, N. Dak., 1951 —.

Ashley, North Dakota.

Herman Harold Riffel, born Rush Lake, Sask., Canada, July 25; Chico State College, 1934-1936; Multomah 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.

Oliver K. Ringering, born East Alton, Ill., Feb. 22; Hays State Teachers' College, Kans. (2 years); Northwestern Bible School and Seminary, Minneapolis, Minn. (4 yrs.); public school teacher (18 yrs.); president and teacher, Northern Bible Institute, Minot, N. Dak. (4 yrs.), also serving the Sawyer German Baptist Church; ordained, Sept. 3, 1947, Ellinwood, Kans.; pastor, Shattuck, Okla., 1950 —.

Box 331, Shattuck, Oklahoma.

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., 1937-1951; supt., Central Baptist Home for the Aged, Chicago, Ill., 1951 —.

1851 N. Spaulding Ave., Chicago 47, Illinois.

Jacob G. Rott, born March 6, Ashley, No. Dak.; No. Amer. Baptist Seminary, 1926 (year of graduation); North Dakota Normal College, Ellendale, N. Dak., 1926; Extension Courses, Sioux Falls College, 1930; ordained, Spring Valley Baptist Church, Monroe, S. Dak., March 23, 1927; pastor, Spring Valley and Unityville Baptist Churches, 1926-1936; Odessa, Wash., 1936-1944; Sumner Baptist Church, Sumner, Wash., 1944-1949; Carbon Baptist Church, Carbon, Alberta, 1949 —.

Carbon, Alberta, Can.

Edwin John Ruff, born July 31; Dallas Bible Institute, Dallas, Texas, 1940-1941 and 1950-1951; Paris Junior College, Paris, Texas, 1942; Southwestern State College, Weatherford, Okla., 1948; ordained, Live Oak Baptist Church, Dallas, Texas, 1942; pastor, Paris, Texas, 1942-1944; rural mission work, 1944-1946; Zion Congregational Church, Weatherford, Okla., 1946-1950; Hurnville Baptist Church, Henrietta, Texas, 1950 —.

Henrietta, Texas.

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.



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, N. Dak., 1949-1951; Selfridge, N. Dak., 1951 —.  
Selfridge, North Dakota.

Adolph John Milner, born Kuran, Volhynia, Poland, June 13; No. Amer. Baptist Seminary, 1919-1921; ordained, Benton Harbor, Mich., June 10, 1921; pastor, Edenwold, Sask., 1921-1925 and 1925-1928; Victoria Ave. Church, Regina, Sask., 1930-1932; Edenwold, Sask., 1932-1933; Minionas, Man., 1933-1940; assisted at Swan River, Man., 1940-1942; Ebenezer East and West Churches and Springside, Sask., 1942-1949; Moosehorn, Man., 1949 —.  
105 Arlington St., Winnipeg, Man., Canada.

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.

Willy R. Muller, born Kelstern, Sask., Can., July 11; Christian Training Institute, Edmonton, Alta., 1942-1946; No. Amer. Baptist Seminary, 1946-1951; pastor, Lauderdale Baptist Church, Edmonton, Alta., Canada, 1951 —.  
P. O. Lauderdale, Edmonton, Alta., Can.

George Walter Neubert, born Warsaw, Minn., July 18; Northwestern Bible and Missionary Training School and Seminary, 1932-1936; Augsburg College and Seminary, 1939-1944; ordained, Oct. 26, 1944; pastor, Bessie, Okla., 1944-1951; West Side Church, Beatrice, Neb., 1951 —.  
676 Court St., Beatrice, Nebraska.

Reinhard Neuman, born Nov. 17, Jansen, Sask., Can.; Christian Training Institute, Edmonton, Alta. (3 years); Central Baptist Seminary, Kansas City, Kans., 1950; ordained, April 20, 1951, Camrose, Alta.; appointed missionary, Oct. 1, 1948; missionary to the Indians on the Montana Reserve, Alta., Canada, 1948 —.  
Ponoka, Alberta, 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 Church, Portland, Ore., 1931-1933; pastor, Sa't Creek Church near Dallas, Ore., 1933-



Rev. Robert Schreiber of Chicago, Ill., pastor of the Foster Avenue Baptist Church, chairman of the Program Committee for the 30th General Conference which will convene in Philadelphia, Pa., in August 1952.

1957; Burns Ave. Church, Detroit, Mich., 1937-1944; Bethel Church, Anaheim, Calif., 1944-1949; Costa Mesa, Calif., 1949 —.  
2519 Orange Ave., Costa Mesa, Calif.

Erdman H. Nikkel, born, Oct. 13, Manitoba, Can.; Public S. Laird, Sask. H. S. Rosthron, Sask.; Moody Bible Institute, 1913-1914, 1916-1917; St. Johns College, 1927-1930; ordained, 1918, Langham, Sask.; pastor, Laird, Sask., 1918-1920; Winnipeg Mission, 1921-1926; Laird, Sask., 1927-1946; 1947-1949; Southey, Sask., 1949 —.  
Southey, Sask., Can.

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, 1938-1939, 1940-1941; Christian Training Institute, Edmonton, Alta., 1941-1942, 1944-1945; Mennonite Brethren Bible College, Winnipeg, Man., 1946-1949; ordained, White-mouth, Man., June 28, 1949; student pastor, Lashburn, Sask., 1945-1946; pastor, Whitemouth, Man., 1946-1951; Edenwold, Sask., 1951 —.  
Edenwold, Sask., Canada.

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., 1946-1951; pastor, Unityville, S. Dak., 1951 —.  
Unityville, South Dakota.

Frederick William Pahl, born Calechoska, Rumania, Sept. 13; Prairie Bible Institute, Three Hills, Alta., 1946-1948; Christian Training Institute, Edmonton, Alta., 1948-1949; ordained, June 10, 1951, First Baptist Church, Hilda, Alta., pastor, Hilda, Alta., Canada, 1949 —.  
Hilda, Alberta, Canada.

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.

D. Raymond Parry, born Chicago, Ill., June 10; Sioux Falls College, 1947-1948; Northern Baptist Seminary, 1940-1945, 1949-1951; ordained, June 17, 1945, North Shore Baptist Church, Chicago, Ill.; Minister of Education, North Shore Baptist Church, Chicago, Ill., 1945-1947; Minister of Education, Woodward Ave. Baptist Church, Detroit, Mich., 1948-1949; pastor, Humboldt Park Union Church, Chicago, Ill., 1949-1951; Grace Church, Racine, Wis., 1951 —.  
2417 Hansen Ave., Racine, Wisconsin.

Otto Patzia, born Germany, Oct. 11; No. Amer. Baptist Seminary, 1930-1937; ordained, McDermot Ave. Church, Winnipeg, Man., Sept. 19, 1937; pastor, McDermot Ave. Church, Winnipeg, Man., 1937-1947; Connor Church, Detroit, Mich., 1947 —.  
13094 Rosemary, Detroit 5, Michigan.

Robert F. Penner, born Portland, Ore., August 7; Multnomah College, 1946; Western Baptist Theological Seminary, 1946-1948; Lewis and Clark College, 1948-1949; Western Seminary, 1949-1951; presently studying for Master of Theology degree at Western Seminary; ordained, July 27, 1950, Trinity Church, Portland, Ore.; Youth Director, Sandy Community Church, Sandy, Ore., 1946-1947; assistant pastor, Trinity Church, Portland, Ore., 1947 —.  
1825 S.E. 31st Avenue, Portland, Oregon.

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, Wilmington, Delaware.



David Littke, 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 Weihnolsheim, Hessen-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., 1922-1926; Cathay, No. Dak., 1926-1928; Aplington, Iowa, 1928-1935; Corona, 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, 1936-1940; 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., 1943-1951; Steamboat Rock, Iowa, 1951 —.

Steamboat Rock, Iowa.

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.

Alfred Adolf Lueck, born Lodz, Poland, June 25; Baptist Seminary, Lodz, Poland, 1923-1926; ordained, Baptist Church, Zgiers, Poland, Feb. 26, 1928; pastor, Zgiers, Poland, 1926-1928; Pabjanice, Poland, 1928-1932; Kondrajec, Poland, 1932-1935; Thorn-Graudenz, Poland, 1935-1945; Dillenburg, Germany, 1945-1947; Bamberg, Germany, 1947-1949; Yorkton, Sask., Canada, 1951 —.

203—5th Ave., Yorkton, Sask., Canada.

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., 1947-1949; interim pastor, Onoway and Glory Hill, Alta., 1949-1950; teacher, Christian Training Institute, Edmonton, Alta., and missionary worker for the Northern Conference, 1950 —.

10834—75th Ave., Edmonton, Alberta, Canada.

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.

Ronald Crosby MacCormack, born Yarmouth, Nova Scotia, Can., May 8; Gordon College of Theology and Missions, Boston, Mass., Gordon Divinity School, Boston University and Winona Lake School of Theology, Winona, Ind.; ordained, Yarmouth, Nova Scotia, 1942; pastor, Braintree Highlands, Mass., 1942-1945; Shawomet Church, Warwick, R. I., 1945-1949; First Church, Bellwood, Ill., 1949 —.

35 S. 20th Ave., Maywood, Illinois.

Leonard Victor Maier, born Richmond, Sask., Feb. 14; Christian Training Institute, Edmonton, Alta., 1945-1949; missionary on Indian Field, Alta., three summers; pastor, Forestburg Baptist Church, Forestburg, Alta., Canada, 1950 —.

Forestburg, Alta., Canada.

Fred William Mashner, born Cass Lake, Minn., May 31; No. Amer. Baptist Seminary, 1937-1943; Central Michigan College of Education, Mt. Pleasant, Mich., 1948-1951; ordained, Rabbit Hill Church, Leduc, Alta., Canada, Aug. 18, 1943; student pastorate, Valley View, Alta., Canada, summer 1942; Pioneer Church,

Pound, Wis., and Baptist Church, Gillett, Wis., 1943-1947; Beaver Church, Midland, Mich., 1947 —.

Route 4, Midland, Michigan.

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 —.

21001 Moross Road, Detroit 24, Michigan.

Edward Dale McKernan, born Sept. 19, Clinton, Iowa; Northern Baptist Seminary, 1946-1951; ordained, Forest Park Baptist Church, Forest Park, Ill., Nov. 20, 1950; pastor, Immanuel Church, Chicago, Ill., 1946-1949; Immanuel Church, Kenosha, Wis., 1950 —.

2818—64th St., Kenosha, Wisconsin.

George A. McLean, born May 14, Farmington, Me.; Woodstock Baptist College, Woodstock, Ont., 1901-1904; McMaster University, Hamilton, Ont., 1906-1910; McMaster Divinity School, 1910-1911; ordained, Whitby, Ont., June 5, 1911; pastor, Whitby and Brooklin churches, 1911-1917; Orillia, 1917-1922; Queen St. Church, St. Catharines, 1922-1929; Danforth Avenue Church, Toronto, 1929-1931; Provincial Secretary, Lord's Day Alliance, 1931-1933; Dominion Field Secretary, Christian Social Service Council of Canada, 1933-1937; pastor, Ingersoll, Ont., 1937-1946; Grimsby, Ont., 1946-1949; Neustadt, Ont., 1949 —.

Neustadt, Ont., Canada.

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.

Richard A. Mikolon, born Scranton, Pa., Dec. 30; International Baptist Seminary, East Orange, N. J., 1920-1925; ordained, Newark, N. J., Dec. 17, 1925; pastor, Polish Baptist, Newark, N. J., 1923-1930; Plainfield, N. J., 1925-1942; Polish Baptist, Buffalo, N. Y., 1942-1944; Black Rock Polish Baptist, Buffalo, N. Y., 1944-1951; Open Bible Tabernacle Church, Erie, Pa., 1951 —.

501 E. 5th St., Erie, Pa.

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.



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, and teacher at the Edmonton CTI, 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, Württemberg, Germany, August 6; No. Amer. Baptist Seminary, 1907-1911; ordained, Lemberg, Sask., Can., Nov. 17, 1912; pastor, Lemberg, Sask., Can., 1911-1914; Carlington, N. Dak., 1914-1918; La Crosse, Wis., 1918-1920; Fessenden, N. Dak., 1920-1926, Edmonton, Alta., Can., 1926-1940; Medicine Hat, Alta., 1940-1945; St. Rose, Man., Can., 1945-1950; Calmar-Telfordville Baptist Mission, Alta., Canada, 1951 —.

R. R. 1, Thorsby, Alta., Canada.

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, 1947-1950; Berlin and Fredonia Churches, N. Dak., 1950 —.

Box 196, Fredonia, North Dakota.

John J. Kroeker, born Crimea, Russia, April 22; ordained, May 14, 1947, Herington, Kansas; Tabor College, Hillsboro, Kansas, 1946-1949; pastor, Mennonite Brethren 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. Dak., 1930-1938; Kelowna, British Columbia, Can., 1938-1941; Bismarck, No. Dak., 1941-1943; Eureka, So. Dak., 1943 —.

Eureka, So. Dak.

Jack Rudolph Kruegel, born Minneapolis, 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.



Two friends of long standing, graduates of the University of California, Berkeley, Calif., get together at the Green Lake Conference.

Right: Mr. Herbert Stabbert of Anaheim, Calif., and Rev. Martin L. Leuschner of Forest Park, Ill., the ANNUAL editor.

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, Gna-denfeld, Friedensfeld, and Neuburg of Alta. and Sask., 1940-1943; Lyndock and Sebastopol Churches, Cormac, Ont., Can., 1943-1951; Whitemouth, Man., Canada, 1951 —.

Whitemouth, Man., Canada.

Herman George Kuhl, born Philadelphia, Pa., Oct. 29; Philadelphia School of the Bible, 1921-1925; Eastern Baptist Seminary, 1926; Eastern University, 1927; American Theological Seminary, 1931-1939; ordained, Wilmington, Del., Jan. 24, 1927; pastor, East Church, Wilmington, Del., 1928-1939; instructor, American Theological Seminary, 1932-1933; Grace Church, Union City, N. J., 1939-1949; Wil-low Ave. Church, Hoboken, N. J., 1947 —.

177-20th St., Union City, N. J.

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., 1925-1938; 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, 1924-1928; 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 —.

1605 S. Euclid Ave., Sioux Falls, South Dakota.

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 pas-torate Harvey, No. Dak., 1942-1943; pas-tor, Presserville Baptist Church near Vida, Mont., 1945 —.

Wolf Point, Montana.

Fred R. Lemmert, born June 23, Huntley, Neb.; Moody Bible Institute, 1939; North-ern Baptist Seminary, 1945-1949; ordained, Oct. 11, 1951, La Crosse, Wis.; pastor, Gospel Tabernacle, Marion, Kans., 1940-1942; Silvis Heights Baptist Church, East Moline, Ill., 1943, Seventh Street Baptist Church, La Crosse, Wis., 1949 —.

721 Ferry Street, La Crosse, Wis.

Martin Luther Leuschner, born Waco, Texas, June 4; University of California Berkeley, Calif., 1921-1925; Colgate-Rochester Divin-ity School, 1925-1928; ordained, Pittsford, N. Y., April 22, 1928; pastor, Pittsford, N. Y., 1926-1928; Fleischmann Memorial Church, Philadelphia, Pa., 1928-1934; gen-eral 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.

Vernon Rudolph Link, born June 7, Cam-rose, Alberta; No. Amer. Baptist Semi-nary, 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; Bis-marck, No. Dak., 1930-35; Greenvine Church, near Burton, Texas, 1935-1947; Elgin, Texas, 1941-1948; Paul, Idaho, 1948 —.

Paul, Idaho.



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, N. Dak., 1943-1950; Shell Creek Church, Columbus, Neb., 1950 —.

Rt. 3, Columbus, Nebraska.

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, New York.

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.

Arthur Ittermann, born St. Paul, Minn., Oct. 12; No. Amer. Baptist Seminary, 1925-1931; University of Rochester, 1929-1930; University of Chicago, 1932-1935; Central Baptist Seminary, Kansas City, 1946-1950; ordained, Chicago, Ill., Sept., 1931; pastor, East Side Church, Chicago, Ill., 1931-1936; Cathay, N. Dak., 1936-1940; Emery, S. Dak., 1940-1946; Carrington, N. Dak., 1946-1948; Elgin, Iowa, 1948 —.

Box 695, Elgin, Iowa.

Berthold Jacksteit, born Rodzischtsche, Russia, Feb. 3; No. Amer. Baptist Seminary, 1929-1934; Westminster College, 1936-1937; University of Pittsburgh, 1937-1942; ordained, Leduc, Alta., Canada, Nov. 4, 1934; pastor, Leduc and Rabbit Hill Churches, Alta., Canada, 1934-1936; First Baptist Church, Brighton, Pa., 1937-1940; Bellevue Church, Pittsburgh, Pa., 1940-1945; Bradford, Pa., 1945-1951; Bethel Church, Anaheim, Calif., 1951 —.

310 So. Lemon St., Anaheim, California.

Eldon L. Janzen, born Morden, Man., Canada, June 24; Christian Training Institute Edmonton, Alta., 1942-1946; No. Amer. Baptist Seminary, 1946-1951; ordained, June 3, 1951, Morris, Manitoba; pastor, Valleyview, Alta., Canada, 1951 —.

Valleyview, Alberta, Canada.

Robert Jaster, born Beulah, N. Dak., April 2; Christian Training Institute, Edmon-

ton, Alta., 1945; ordained, Valleyview, Alta., Can., June 8, 1950; pastor, Valleyview, Alta., 1946-1950; Nokomis, Sask., 1951 —.

Nokomis, Sask., Canada.

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 —.

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

William Harold Jeschke, born June 21, Nokomis, Sask., Canada; Christian Training Institute, Edmonton, Alta., 1940-1941; No. Amer. Baptist Seminary, 1941-1945; Northern Baptist Seminary, Summer 1944; Loyola University, 1946-1947; Wartburg College, 1949-1950; ordained, Oct. 9, 1945, Chicago, Ill.; pastor, East Chili Community Church, Scottsville, N. Y., 1942-1945; Grace Church, Chicago, Ill., 1945-1948; Sumner, Iowa, 1948-1951; Dayton's Bluff Church, St. Paul, Minn., 1951 —.

590 Mendota St., St. Paul 6, Minnesota.

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, 1932; No. Amer. Baptist Seminary, 1942-1945; ordained Calgary, Alberta, Can., Sept. 6, 1945; pastor, Springside and Ebenezer West Baptist Churches, Sask., Can., 1945-1950; Victoria Ave. Church, Regina, Sask., Canada, 1950 —.

2224 Quebec St., Regina, 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.

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., Canada, 1946-1951; Forest Park, Ill., 1951 —.

700 S. Taylor Ave., Oak Park, Illinois.

William R. Kershaw, born Chelsea, Mass., Aug. 30; Moody Bible Institute Pastors' Course, Chicago, Ill., 1935-1939; Colby College, Waterville, Me., 1943-1947; Gordon Divinity School, Boston, Mass., 1948-1950; ordained Rock Hill Baptist Church, Jamaica Plain, Mass., Sept. 19, 1950; pastor, South Montville Baptist Church,

Maine, 1940-1941; North Livermore and Jay Baptist Churches, Maine, 1941-1942; Second Baptist Church, Waterville, Me., 1942-1947; Rock Hill Church, Jamaica Plain, Mass., 1950 —.

7 Oakview Terrace, Jamaica Plain 30, Massachusetts.

Norman H. Klann, born Rogers City, Mich., May 13; Grand Rapids College of Science, 1937-1939; Michigan College of Technology, 1939; U.S. Army, 1941-1946; National Bible Institute, 1946-1950; Shelton College, 1950-1951; graduate study, New York University, 1951 —; pastor, Swedish Church, Danbury, Connecticut, 1946-1948; Second Church, Union City, N. J., 1948 —.

122—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.

Daniel 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; Hurville Church, Henrietta, Texas, 1944-1945; district missionary, Dakota Conference, 1945-1948; Germantown Church, No. Dak., 1948-1951; supt., Home for the Aged, Philadelphia, Pa., 1951 —.

7023 Rising Sun Ave., Philadelphia 11, Pa.

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.

Fred Julius Knaulson, 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; First Baptist Church, Underwood, N. Dak., 1948 —.

Box 355, Underwood, North Dakota.

Willy Werner Knauf, born Schmalkalden, Germany, May 15; Moody Bible Institute, 1929-1930; Northern Baptist Seminary, 1930-1932, 1933-1935; Sacramento State College, 1949-1951; ordained, Anamoose, N. Dak., June 1, 1936; pastor, Anamoose, N. Dak., 1936-1939; Fourth Ave. Church, Alpena, Mich., 1939-1945; Bethany Church, Vesper, Kans., 1945-1946; Elk Grove, Calif. 1946 —.

P. O. Box 52, Elk Grove, Calif.



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.

Alexander Hart, born April 4, Porosow, Russia; Baptist Seminary, Lodz, Poland, 1925-1929; ordained, Radawczyk, Poland, June 12, 1930; pastor, Radawczyk, Poland, 1929-1940; Baptist Church, Reinbeck-Hamburg, Germany, 1946-1950; Swan River, Man., Canada, 1950-1951; asst. pastor, McDermot Ave. Church, Winnipeg, Man., Canada, 1951 —.

873 Bannatyne Ave., Winnipeg, Man., Canada.

John Heer, born Grand Junction, Colorado, Nov. 14; No. Amer. Baptist Seminary, 1927-1930; Colgate-Rochester Divinity School, 1933; ordained, March 27, 1934; Bethany 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., 1946-1951; Lehr, N. Dak., 1951 —.

Lehr, North Dakota.

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.

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., 1921-1931; Immanuel Church, Kankakee, Ill., 1932-1943; King's Highway Church, Bridgeport, Conn., 1943 —.

375 Seaview Ave., Bridgeport 7, Conn.

Robert Samuel Hess, born Smithville, Lancaster 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, 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-

1951; Clinton Hill Church, Newark, N. J., 1951 —.

18 Madison Ave., Maplewood, N. J.

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.

Ernest A. Hoffman, born Springside, Sask., Canada, May 20; No. Amer. Baptist Seminary, 1945-1950; University of Rochester, 1947-1949; ordained, West Ebenezer Church, Springside, Sask., July 19, 1950; pastor, Wiesenthal Church, Millet, Alta., 1950 —.

Millet, Alberta, Canada.

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-



The Rev. John E. Grygo of Chicago, Ill. (left), and the Rev. Paul Wengel of Brooklyn, N. Y., have some things to "talk over" about New York City at the 1951 Pastors' Conference at Green Lake, Wisconsin.

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., 1949-1950; professor, No. Amer. Baptist Seminary, Sioux Falls, South Dakota, 1950 —.

1605 S. Euclid Ave., Sioux Falls, South Dakota.

Leonard B. Hinz, born Weatherford, Okla., March 19; Corn Bible School, Corn, Okla., 1932-1933; Tabor College, Hillsboro, Kans., 1946-1947 and 1947-1948; Tulsa University, Okla., 1949-1951; ordained, Collinsville, Okla., Dec. 5, 1948; pastor, Grace Chapel, Romana, Kans., 1947; Mennonite Brethren Church, Collinsville, Okla., 1948-1951; Strassburg Baptist Church, Marion, Kans., 1951 —.

Marion, Kansas.

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.

1918; Immanuel Church, Chicago, Ill., 1918-1920; North Ave. Church, Milwaukee, Wis., 1920-1937; Temple Church, Pittsburgh, Pa., 1937 —.

142 Hornaday Road., Pittsburgh 10, Pa.

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

24850 Wyland St., Centerline, Mich.

Reuben Arthur Houseal, born York, Pa., Jan. 6; Bible Institute of Pennsylvania, 1929-1932; University of Pennsylvania, 1932-1935; Reformed Episcopal Theological Seminary, 1934-1937; ordained, York, Pa., Oct. 23, 1940; pastor, Bethany Community Church, Dayton, Ohio, 1937-1940; Olive Branch Congregational Church, St. Louis, Mo., 1941-1945; The Gospelite House of the Air, St. Louis and Detroit, Mich., 1942-1947; Bible conference and evangelistic ministry, Detroit, Mich., 1945-1950; pastor, Central Church, Erie, Pa., 1950 —.

160 West 20th Street, Erie 4, Pennsylvania.



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, N. Dak., 1945 —.

McClusky, No. Dak.

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.

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, Faith Church, West New York, N. J., 1941-1945 Baptist Tabernacle, Kenosha, Wisconsin, 1945-1948; Faith 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, 1913-1924; 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 Friedenbergh, 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.

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, 1944-1947, and 1950-1951 (Part Time); ordained, Hood River, Ore., March 9, 1943; pastor, Bandon, Ore., 1941; Hood River, Ore., 1941-1943; Stafford Baptist Church, Sherwood, Ore., 1943 —.

Route 1, Box 156, Sherwood, Ore.

## God And I

(Dedicated to our pastor, Rev. B. R. Fritzke, on his ordination into the Christian Ministry)

By MRS. C. E. ALDINGER  
of McLaughlin, South Dakota.

I love to do my Father's will  
And be at his command;  
He gives me strength from day to day,  
We travel hand in hand.

Each day I am encouraged  
When upon my knees I pray  
To God, my heavenly Father;  
He guides me all the way.

The shepherd of his flock am I,  
To lead men on the way  
That leads to glory up above;  
And may they never stray.

It gives me pleasure to be true  
That I am now ordained  
Into the Gospel ministry;  
God and I have reigned.

Bernard R. Fritzke, born Feb. 16, Orcadia, Sask., Canada; No. Amer. Baptist Seminary, 1946-1951; ordained, McLaughlin, S. Dak., July 17, 1951; pastor, McLaughlin, S. Dak., 1951 —.

McLaughlin, South Dakota.

Daniel Fuchs, born Baltimore, Md., Nov. 14; No. Amer. Baptist Seminary, 1934-1939; ordained, Rochester, N. Y., Oct. 29, 1939; student pastor, Burstable, 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.

Frederick Harold Fuchs, born March 26, Plevna, Mont.; No. Amer. Baptist Seminary, 1945-1950; University of Rochester, 1947-1948; ordained, Plevna, Mont., July 6, 1950; pastor, Anamoose and Lincoln Valley Baptist Churches, N. Dak., 1950 —.

P. O. Box 85, Anamoose, North Dakota.

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, N. Dak., 1949-1951; Streeter and Medina, N. Dak., 1951 —.

Streeter, North Dakota.

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; Ogden Park Church, Chicago, Ill., 1940-1946; Linden Church, Detroit, Mich., 1946 —.

8001 Pinehurst, Detroit, Michigan.

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., 1948-1951; Buffalo Center, Iowa, 1951 —.

Buffalo Center, Iowa.

Harold W. Gieseke, born Trenton, Ill., Jan. 30; McKendree College, Lebanon, Ill., 1931-1935; Washington University, St. Louis, Mo., 1937-1940; Northern Baptist Seminary, Chicago, Ill., 1947-1950; ordained, Dallas, Texas, March 12, 1951; pastor, Carroll Ave. Church, Dallas, Texas, 1950 —.

1118 N. Carroll Ave., Dallas, Texas.

Richard Grabke, born Feb. 11, Detroit, Mich.; Briercrest Bible Institute, Caronport, Sask. (one year); Winnipeg Bible Institute and College of Theology (several years); University of Manitoba (part time); London University, 1949-1951; student pastor, Telfordville, Alta.; pastor, Grace Church, Davin, Sask., 1951 —.

Davin, Sask., Canada.

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.

Earl L. Grose, born Baltimore, Md., May 27; Crozer Seminary, Chester, Pa., 1916-1919; Post Graduate, Crozer Seminary, 1920-1921; ordained, Baltimore, Md., June 17, 1917; pastor, Havre de Grace, Md., 1918-1922; Charleston, W. Va., 1922-1926; Martins Ferry, Ohio, 1926-1938; Beckley, W. Va., 1938-1943; U. S. Army Chaplain, 1943-1948; Bel Air, Md., 1948-1950; West Baltimore Church, Baltimore, Md. 1950 —.

1912 W. Baltimore St., Baltimore 23, Maryland.

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., 1947-1950; Ogden Park Church, Chicago, Ill., 1950 —.

1049 W. Marquette Road, Chicago 21, Illinois.

Walter Gordon Gummelt, born Lorena, Texas, March 30; Baylor University, Waco, Texas, 1948 — present time; ordained, Aug. 16, 1950, Cottonwood Church, Lorena, Texas; pastor, Elm Creek Church, La Vernia, Texas, 1949 —.

1404 S. 5th, Waco, Texas.



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., 1929; 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., 1945-1950; Prince George, B. C., 1950 —.

Prince George, 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, 1945-1950; Springside and Ebenezer West Churches, Sask., 1950 —.

Box 152, Springside, Sask., Canada.

James R. De Loach, born Oct. 25, Montgomery, Ala.; Bob Jones University, Greenville, S. C., 1946-1950; ordained Pepperell, Ala., April 23, 1950; pastor, Wadley and Milltown, Ala., 1950-1951; Avon, S. Dak., 1951 —.

Avon, South Dakota.

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; 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; Hartford Seminary Foundation, Hartford, Conn., 1945-1946, 1949-1950; ordained Immanuel Church, New York, N. Y., Feb. 18, 1938; missionary, British Cameroons of Africa, 1938-1949; instructor in missions and asst. to dean, Providence Bible Institute, Providence, R. I., 1950-1951; professor, dept. of missions, and librarian, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1951 —.

1605 S. Euclid Ave., Sioux Falls, South Dakota.

Jacob Ehman, born Sept. 14, Lehr, N. Dak.; No. Amer. Baptist Seminary, 1946-1951;

ordained Lehr, N. Dak., June 10, 1951; pastor, Bessie, Okla., 1951 —.

Bessie, Oklahoma.

Alexander Henry E'sesser, 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; Shroyer Road Church, Dayton, Ohio, 1947 —.

60 W. Fairview Ave., Dayton 5, Ohio.

N. Dak., 1949-1951; Bridgeland Church, Calgary, Alta., 1951 —.

229—8th St. N.E., Calgary, Alta., Canada.

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, 1948-1950; denominational evangelist, 1950-



Class of 1939 of the North American Baptist Seminary with their faculty advisor, Prof. O. E. Krueger, hold a reunion at the 1951 Pastors' Conference.

(Left to right: R. Woyke, Salem, Ore.; Arthur R. Weisser, Lodi, Calif.; R. Milbrandt, Medicine Hat, Alta.; O. E. Krueger, Rochester, N. Y.; R. Schilke, Forest Park, Ill.; Daniel Fuchs, Winnipeg, Manitoba; and H. J. Waltereit, Grand Forks, North Dakota.

John F. Engel, born Jan. 15, Gravelbourg, Sask.; Herbert Bible School, 1941-1943; Briercrest Bible Institute, 1944-1945; Mennonite Brethren Bible College, Winnipeg, Man., 1946-1949; student pastor, Nokomis, Sask., 1947.; interim pastor, Lashburn, Sask., 1949; pastor, East Ebenezer, Ebenezer, Sask., 1949 —.

Ebenezer, Sask., Canada.

Isador Faszer, born Lehr, No. Dak., April 6; Christian Training Institute, Edmonton, Alberta, 1940-1944; No. Amer. Baptist Seminary, 1944-1949; ordained, Edmonton, Alberta, June 19, 1949; pastor, Golden Prairie, Rosenfeld, 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,

1951; pastor, Ebenezer Church, Vancouver, B. C., 1951 —.

528 E. 52nd Ave., Vancouver, B. C., Canada.

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.

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.



Emil Becker, born Kassel, South Russia, Oct. 28; No. Amer. Baptist Seminary, 1920-1926; State Normal, La Crosse, Wis., 1926-1927; Colgate-Rochester Divinity School, 1927-1928; ordained, July 24, 1928, Ableman, Wis.; pastor, Ableman, Wis., 1928-1929; Hutchinson, Minn., 1929-1935; Washburn, N. Dak., 1935-1938; Herreid, S. Dak., 1938-1944; Bethany Church, Vancouver, B. C., Canada, 1944-1947; Buena, Wash., 1947-1951; New Leipzig, N. Dak., 1951 —.

P. O. Box 99, New Leipzig, North Dakota.

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.

David Berg, born Russia, June 2; Herbert Bible School, Herbert, Sask., 1940-1943; Briercroft Bible Institute, Caronport, Sask., 1945-1946; Prairie Bible Institute, Three Hills, Alta., 1948-1949; ordained, Turnhill Mennonite Brethren Church, Beaver Flat, Sask., Dec. 17, 1944; pastor, Beaver Flat, Sask., 1944-1946; Washburn, N. Dak., 1947-1948; Trochu, Alta., 1951 —.

Box 80, Trochu, Alta., Canada.

Norman Arthur Berkan, born Southey, Sask., May 18; Moose Jaw Normal School, Moose Jaw, Sask., 1944-1945; No. Amer. Baptist Seminary, 1946-1951; ordained, Oct. 18, 1951, Ebenezer Church, Elmo, Kans.; pastor, Ebenezer Church, Elmo, Kans., 1951 —.

Elmo, Kansas.

Walter Berkan, born Sept. 27, Southey, Sask.; No. Amer. Baptist Seminary, 1946-1951; ordained, Fall 1951, Spokane, Wash.; pastor, Arthur Street Baptist Church, Spokane, Wash., 1951 —.

W. 1724½ Sixth Ave., Spokane, Wash.

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., 1942-1951; Laurelhurst Church, Portland, Ore., 1951 —.

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

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 Ezenezer, Sask., and Yorkton, Sask., 1943-1949; Plevna, Mont., 1949 —.

Plevna, Montana.

Alfred Bibelheimer, born July 11; No. Amer. Baptist Seminary, 1926-1933; ordained Southey, Sask., Oct. 24, 1933; pastor, Southey, Sask., 1930-1936; Rosenfeld, N. Dak., 1936-1939; Anamoose, N. Dak., 1939-1945; Drake, N. Dak., 1945-1951; Turtle Lake, N. Dak., 1951 —.

Turtle Lake, North Dakota.

# IMPORTANT RECORDS

These biographical sketches are published bi-annually in the ANNUAL. You will therefore want to secure a second copy or to be sure to keep this copy for your records.

Lawrence G. Bienert, born Feb. 21, Leduc, Alta.; Christian Training Institute, Edmonton, Alta., 1945-1946; No. Amer. Baptist Seminary, 1946-1951; ordained Sept. 16, 1951, Cathay, N. Dak.; pastor, Cathay, N. Dak., 1951 —.

Cathay, North Dakota.

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.

Jacob H. Block, born Lushton, Neb., Nov. 11; Tabor College, Hillsboro, Kans., 1949-1951; pastor, First Baptist Church, Bison, Kans., 1951 —.

Bison, Kansas.

Adolph Braun, born Oct. 20, Russia; No. Amer. Baptist Seminary, 1946-1951; ordained Beaver Church, Midland, Mich., July 2, 1951; pastor, Plum Creek Church, Emery, S. Dak., 1951 —.

Emery, 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 —.

1605 S. Euclid Ave., 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.

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 Buenning, 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, Minn., 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; Kletzing College, University Park, Iowa, 1951; ordained St. Joseph, Mich., June 5, 1948; pastor, Community Church, East Chili, N. Y., 1945-1947; Clifton Baptist Church, Clifton, N. Y., 1947-1948; Victor, Iowa, 1948-1951; Union Church, Arnold, Pa., 1951 —.

1532 Kenneth Ave., Arnold, Pa.

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.

James Conner, born Nov. 24, Dodson, Mont.; St. Paul Bible Institute, St. Paul, Minn., 1941-1944; Burton College and Seminary, Manitou Springs, Colo., 1951; ordained March 16, 1945, Swanville, Minn.; pastor, Swanville, Minn., 1944-1949; missionary among Chippewa Indians, Cass Lake, Minn., 1949-1950; Pioneer Church, Pound, Wis., 1950 —.

Pound, Wisconsin.

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., 1948-1951; Calvary Church, Bethlehem, Pa., 1951 —.

621 Dellwood St., Bethlehem, 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 11, Pa.



# Ordained Ministers of North American Baptist Churches

## Brief Biographical Sketches of Our Ministers in Active Service as of November 1951

Leslie Paul Albus, born Carrington, No. Dak., June 1; No. Amer. Baptist Seminary, 1937-1942; McKendree College, Lebanon, Ill., 1947-1949; Eden Seminary, Webster Groves, Mo., 1949-1950; ordained Carrington, N. 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 Spring-side, 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, N. Dak., 1947-1951; Washburn, N. Dak., 1951 —.

Washburn, North Dakota.

J. Robert Ambler, born Niagara Falls, N. Y., July 16; Missionary Training Institute, New York City, 1946-1951; ordained, Nov. 8, 1951, Fellowship Church, Passaic, N. J.; student pastor, Fellowship Baptist Church, Passaic, N. J., 1950; pastor, Fellowship Church, Passaic, N. J., 1951 —.

32 Burgh Ave., Clifton, New Jersey.

William J. Appel, born Rochester, N. Y., Sept. 19; Gordon College, Boston, Mass., 1906-1909; secretary of Army and Navy Dept. Y.M.C.A.; secretary of Y.M.C.A., Madison, N. J., 1912-1913; ordained, Fall River, Mass., Oct. 1914; missionary, Nigeria, West Africa (Sudan Interior Mission), 1914-1918; asst., pastor, Bethel Church, Detroit, Mich.; pastor, La Crosse, Wis.; Faith Church, Minneapolis, Minn., 1925-1930; asst. secretary, Wisconsin Baptist Convention, 1930-1939; pastor, Evergreen Church, Brooklyn, N. Y., 1939-1948; associate pastor, Baptist Temple, Philadelphia, Pa., 1948-1951; pastor, Pilgrim Church, Jersey City, N. J., 1951 —.

103 Patterson St., Jersey City, N. J.

Frank Armbruster, born Ligonier, Pa., Aug. 29; No. Amer. Baptist Seminary, 1931-1938; pastor, Gotebo, Okla., 1938; interim pastor, Round Lake Church, Glad-

win, 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., 1947-1950; Green-vine Church, Burton, Texas, 1950 —.

Burton, Texas.

Henry R. Baerg, born Alexandertal, Russia, Aug. 12; Bible School, Coaldale, Alta., 1935-1938; Prairie Bible Institute, Three Hills, Alta., 1938-1940; Mennonite Brethren Bible College, Winnipeg, Man., 1946-1947; Tabor College, Hillsboro, Kans., 1947-1949; Kansas University, summer 1949, Tabor Seminary Dept., Hillsboro, 1949-1950; Wichita University, 1951; ordained, Durham, Kansas, Aug. 4, 1950; pastor, First Baptist Church, Durham, Kans., 1949 —.

Box 7, Durham, Kansas.

Everett Alfred Barker, born Union City, N. J., June 7; United States Merchant Marine Academy, 1943-1944; Providence Bible Institute, 1946; Bob Jones University, 1946-1949; The Biblical Seminary, New York, N. Y., 1950 to the present; ordained, Union City, N. J., Nov. 16, 1951; pastor, Grace Baptist Church of Union City, New Jersey, 1950 —.

394 Broad Street, Fairview, New Jersey.

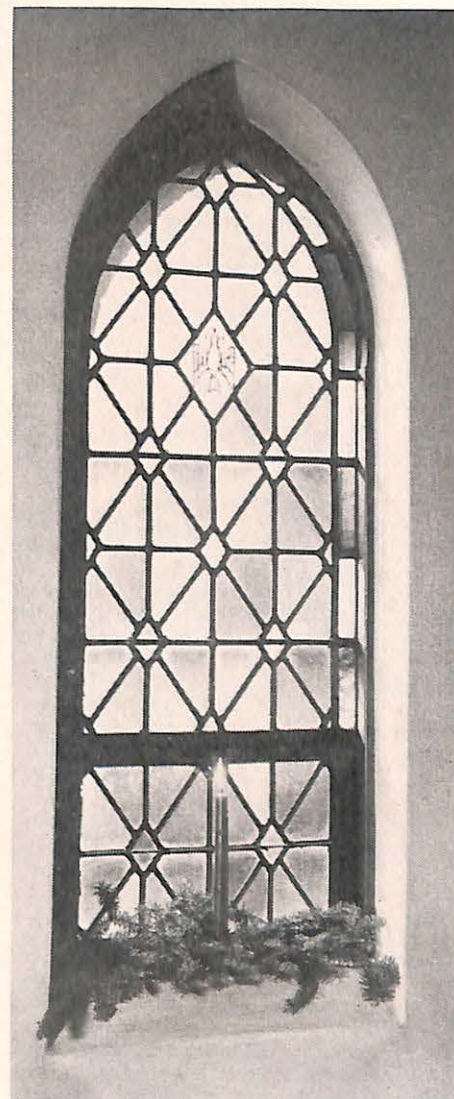
Henry Wilbur Barnet, born Oct. 12, Yakima, Wash.; Multnomah School of the Bible, 1946; Lewis and Clark College, 1948 —; ordained, Portland, Ore., August 31, 1948; pastor, Hayesville Baptist Church, Salem, Ore., 1946-1948; Villa Ridge Baptist Church, Portland, Ore., 1948-1951; Immanuel Church, Portland, Ore., 1951 —.

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

Frederick William Bartel, born Russia, October 26; No. Amer. Baptist Seminary; 1911-1917; Evangelical Theological College, Dallas, Texas, 1929-1931; ordained

### IMPORTANT NOTICE

Every effort has been made to correct all items in these ministers' biographical sketches. Please send information regarding corrections or additions to the editor, Box 6, Forest Park, Illinois.



—Eva Luoma Photo

A Christian minister is like a church window that lets the light of God shine through!

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., 1947-1951; Victoria Ave. Church, Chilliwack, B. C., Can., 1951 —.

205 W. Victoria Ave., Chilliwack, B. C., Canada.

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.





The Woman's Missionary Society of the Fifteenth Street Baptist Church, Los Angeles, Calif., about 1910 (left) with the editor of the ANNUAL as a boy sitting on the grass (right in picture); and the officers of the National Woman's Missionary Union and some guests in 1945 (right) at Forest Park, Ill., with Mrs. Florence Schoeffel, president, fourth from left.

# Historical Headlines

of the National Woman's Missionary Union



1882—Northwestern Conference, St. Paul, Minn. Suggestion was made that a Union of all women's societies in all conferences be formed. No action was taken for 25 years.

1907—General Conference, Buffalo, N. Y. "Allgemeine Schwesternbund der deutschen Baptisten von Nord Amerika" was formed. 70 of the 160 societies in existence had responded favorably to the idea.

1907—Mission paper, "Missions-Perle", published since 1901 was taken over by the new Union as its official paper, with Mrs. Wm. Ritzman as editor. Other editors who followed: Mrs. F. A. Licht, Mrs. Louise Brandt, Mrs. Wm. Kuhn.

1909—Quotation from "Missions-Perle": "In many of our societies themes for the whole year are planned, and little calendars (year books) are printed."

1910—Day of Prayer for all societies set aside by Union, with program of prayer requests suggested.

1922—White Cross work started for our nurses in Cameroons, patterned after Red Cross work done during World War I.

1922—Mrs. R. Hoefflin, first secretary of Union, who served for 30 years, states in her report to the

General Conference: "With regard to the work of the sisters in the general work, we must say that their help in giving financially is highly appreciated by our General Board (made up of brethren), but to counsel with them or have representation (as for example the young people have) that is not yet allowed the women, although it would seem altogether proper. Never has a plea for help been turned down by the sisters, but rather with the greatest willingness and sacrificial spirit has it been met."

1937—Scholarship Fund established at Baptist Missionary Training School in Chicago, because a number of our girls were being trained there for home and foreign missions.

1944—"Missions-Perle" discontinued because the German was not used extensively any more. English paper, "Broadcast" started. Miss Eva Yung, editor. Followed in 1949 by Mrs. F. Woyke.

1944—Project Chart, a program of work for all societies, listing a number of goals to be reached, introduced. These goals are to be achieved each year of the triennium. Chart is revised every three years.

1944—Woman's Union included on denominational budget as a cooperating society. Representation on General Council and conference Program Committee granted. Thus Mrs. Hoefflin's wish of 22 years ago was fulfilled.

1947—"We-the-Women," a page bringing news and inspiration for the women, started in the "Baptist Herald," edited by the president of the Union.

1948—Summer Conference visitation by Union officers started.

1950—First Program Packet for women's societies published by Missionary Education Committee, with Mrs. W. W. Grosser as chairman.

## LOYAL, FAITHFUL WOMEN THROUGH THE YEARS

Forward through the ages  
In unbroken line,  
Move the faithful spirits  
At the call divine;  
Gifts in differing measure,  
Hearts of one accord;  
Manifold the service,  
One the sure reward...  
Bound by God's great purpose  
In one living whole,  
Move we on together  
To the shining goal.



to carry on the development of BAPTIST MEN until the organization was granted General Conference recognition, and the laymen at our next General Conference could proceed according to the adopted constitution.

### FIFTEEN DIRECTORS

Our laymen will be interested to know just how the official organization of Baptist Men will be perpetuated. The constitution provides for fifteen directors, six of whom are elected at the General Conference. At the first election three directors are elected for three years and three are elected for six years. Thereafter three are elected at each General Conference, to serve for six years. These six men should be located in several of our district conferences, but preferably near enough to each other to permit having meetings without excessive travelling expense.

The other nine directors shall be one representative from each of our nine district conferences. Preferably, each of these men is to be the president of Baptist Men (or such other name as each conference may use) of their conference. These representatives automatically become directors and vice-presidents of Baptist Men of our General Conference. It is hoped that every one of our nine district conferences will have an established men's organization with regularly elected officers by the time we meet in Philadelphia for our General Conference.

Added to the six directors at large and nine district conference directors are the executive secretary and promotional secretary of our General Conference as ex officio members of the Board. The Board of Directors elects its chairman, as well as the president and the secretary-treasurer. There would be nine vice-presidents already in office by virtue of their election to serve and represent their district conference. The three elected officers serve for the General Conference triennium. While it might be considered desirable to have the vice-presidents serve for a three year term, it was recognized that specification of the term of service would be the prerogative of the district conference.

Needless to say, all the details cannot be set forth in such an article as this because of space and interest limitations. However, all the desired information can be obtained from the secretary. Constitutions and other material are available to those who are interested. Address your inquiry to Baptist Men, Box 6, Forest Park, Illinois.



Dr. Jitsuo Morikawa (center), Japanese-American pastor of the First Baptist Church, Chicago, Ill., who was a thrilling speaker at the Laymen's Conference at Green Lake with Mr. Arthur Thom of Detroit, Mich., at the right and Mr. Wilbert Neuffer of Rochester, N. Y., at the left.

As we think of and consider the work of our churches, and the predominance of women who not only faithfully attend, but also give time and talents in Christian service, we can well ask ourselves, why are there not more men given to loyalty and devotion in the service of our Master? Is it because the work is unimportant, or that God presents no challenge, and Christ's Gospel has no appeal? Can men read the Bible and truthfully say that they are satisfied that Christianity and Christian service are evidently for women? I am sure you and I cannot gain support for that premise from our Bible. What can then be the reason for men's failure collectively to follow and to serve Christ in such large numbers as they ought?

As Christ started his ministry, he called men to follow him, and to serve him. Throughout the Old Testament God relates the message of men who were chosen to lead his people and to perform the works that were needed to be done. The Bible does relate some beautiful stories of women who filled important places in the performance of God's plans and purposes. But we cannot avoid the predominance of man's place in both Old and New Testament story.

Some might say that that is still true today, drawing their parallel by referring to the many ministers who have given their lives in full-time

service. That is partially true, but the call and the need goes far beyond those ranks and must include a greater host of laymen, if we want to accomplish the task that lies before us. The present chaotic condition of the world and man's indifference to God and Christ, and the evident unconcern which even Christian men have, are mute evidence of man's failure.

### SINCERE DEDICATION

Where shall we then start to overcome this failure? It must first be by the consecration of those men who have experienced God's saving grace in their lives. We must, by the grace of God, overcome the human frailties that tend to keep us from boldly declaring ourselves as Christians, and which keep us from giving the devoted service that is needed especially for our times. We must present a united front for joyous and faithful and sacrificial service.

We must not only be faithful stewards of that which has been given to us, but we must put our talents to work for our Master, so that when he comes we shall be able to give him the increase. To this task Baptist Men of our North American Baptist General Conference must dedicate themselves. May God grant that we might go forward unitedly, with the marching orders that will carry us on to victory for God and Jesus Christ!



# Onward! Christian Laymen!

—❖—

As Baptist Men we must not only be faithful stewards of that which has been given to us, but we must put our talents to work for the Master, so that when he comes, we shall be able to give him the increase!

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By MR. ROLAND E. ROSS, Secretary-treasurer of BAPTIST MEN

THIS call to the task which lies before us, as you probably have already sensed, is patterned after the song title, "Onward, Christian Soldiers." The words of that hymn have inspired Christians over the years to work even harder for the cause of Christ. More often than we should, we sing through the song, and then do nothing about the challenge that has come to us.

"Onward, Christian soldiers, marching  
as to war,  
With the cross of Jesus going on  
before!  
Christ, the royal Master, leads against  
the foe;  
Forward into battle, see his banners  
go."

Why not take a few moments to read, carefully and prayerfully, the other three verses and chorus of this challenging song, and then pick up the challenge and seek your place in the ranks of those who are carrying Christ's banner forward?

## THE CHALLENGE

On every hand we see signs of the power of God to save people from their sinful ways, and to make us better men and women. We see the power that could make the world a much better place in which to live. Every true Christian should be greatly saddened when seeing the growing influence of evil and the increased carelessness of people, who should not only be concerned about the Gospel message and Christian living, but who should also be doing something about it.

A group of our North American Baptist General Conference laymen have accepted the challenge to try to unite our laymen into a working force for Jesus Christ. Out of this preparation and planning we have developed a laymen's organization known as BAPTIST MEN. Recent issues of our denominational papers have published

some of the story and related the activities of this newest working force in our conference. Here we wish to briefly review the development and objectives of Baptist Men.

## GREAT OBJECTIVES

As the program committee made plans for our 29th General Conference, which was held in the Coliseum at Sioux Falls, South Dakota, a laymen's breakfast was planned, in addition to the regular Laymen's Night program. It was this breakfast meeting that gave the needed impetus to start the movement that resulted in the organizing of Baptist Men.

A special committee had been appointed to prepare the program for this meeting. The writer of this article was privileged to preside and after the delightful breakfast we were favored with several special program features. But the highlight of the program was a talk by the dean of our denominational laymen, Mr. H. P. Donner of Cleveland, Ohio. The talk was so interesting and inspiring that we twice extended the time allotted Brother Donner. When the question was placed before the men, as to whether we should or should not organize as laymen, the response was not only in the affirmative, but it was also enthusiastic.

The committee that was appointed to make the necessary plans and arrangements for organizing our laymen into a denomination-wide co-operating working force, laid some of the groundwork even before leaving Sioux Falls. Mr. J. O. Johnson of Portland, Oregon, was chairman, with other members being Stanley Ernst of Detroit, Mich., Edwin Marklein of Brooklyn, N. Y., Henry Schmunk of Tacoma, Wash., Vernon Ekrut of Waco, Texas, William O. Hanson of La Crosse, Wisconsin, Walter W. Grosser and Roland E. Ross of our Forest Park church. Immediate plans were made to have a laymen's conference at Green Lake Baptist Assembly in Wisconsin.

Those who were privileged to attend our first Laymen's Conference, held at Green Lake, Wisconsin, the week of July 31 through August 6, 1950 will still remember the inspiration of those days and the delightful fellowship, as well as the many hours of restful enjoyment in this garden spot of God's creation. But to some it also meant much work. The task of developing an organization for the laymen of our General Conference required much time and consideration.

## LAYMEN'S ORGANIZATION

This was not only to be a General Conference-wide organization, but it was believed that we should also work toward the organizing of our men in the nine district conferences; and even beyond that, to work toward encouraging the men in each of our General Conference churches effectively to organize for service. Also, while the center of our program of service most assuredly must be to encourage the men of our churches to dedicate themselves to service for Christ's cause, namely, to help other men to become acquainted with, and accept Jesus Christ as their Master, we also believed there would be some real opportunities for Christian men to make their influence felt in community and nation.

Baptist men of the North American Baptist General Conference actually came into being at our 1950 Laymen's Conference. The organizing committee had prepared a constitution which was reviewed, revised, refined and adopted. A Board of Directors was elected, and the officers were elected from the members of the Board. J. O. Johnson became chairman of the Board, with Ted Hirsch of Minneapolis chosen to be president, and Roland E. Ross, secretary-treasurer. The chairman of the Board presides at all business meetings and the president is in charge of all public meetings and promotion and publicity. This was, of necessity, a somewhat preliminary organization which was established





Christmas time at the Children's Home, St. Joseph, Mich., with stockings hung on the chimney filled with good things (left) and with a dining room table stacked with many happy surprises for the young people (right).

if others joined him to buy a projector. He was glad to cooperate. Several Sunday Schools wanted to know if they could buy something. Eventually we had enough money to purchase a very good sound projector at a wholesale price. We have used this machine with fine results.

We are able to secure many fine films free of charge. The Conservation Department of our state has some beautiful nature films. Companies like the Kraft Cheese Company, the Ford Motor Company, Nash Motors and others have some beautiful rent-free films. A Sunday School in Wisconsin sent us some money to rent films and buy treats for the children. Among those that we rented was one on the life of Abraham Lincoln, and another about missionary work among the Moslems.

One of the young men of our church, Mr. Charles Haube, has been providing religious films for the young people of the church once each month. He has been kind enough to permit us to show these films at the Home just previous to his showing them at the church. Yes, it is always a treat to have a good film on our sound projector.

#### THE TELEVISION SET

The main source of entertainment, however, is the television set. It is a beautiful sixteen inch Zenith. We can get the four Chicago television stations, so that we are quite fortunate. Perhaps, you wonder how we can afford to buy a television set at Children's Home when many people of our churches who support the Home are unable to do so. The truth of the matter is that we could not have afforded to buy one. But this set was given to us absolutely free! Even the antenna was installed without charge.

It all happened something like this. It was the Friday evening before Christmas (Christmas day being on a Sunday) two years ago when a group of business men from Benton Harbor and St. Joseph were sitting together and chatting. Someone suggested that they ought to do something for someone for Christmas. After all, wasn't Christmas a time of good will, a time of giving gifts? Then and there they decided that they would buy a television set for the Baptist Children's Home, and also one for the Michigan Children's Home, also located in St. Joseph. Soon money began rolling in.

About eleven o'clock on that Saturday morning before Christmas our telephone rang, and someone asked us if we would accept a television set if it were presented to us. We surely would! So in about two hours a group of men was on the roof installing the antenna. About six o'clock the set came. But there was a program at church that night, so we were unable to make use of it at that time. But on Christmas day and ever since the children have enjoyed our television set, thanks to this group of business men in the Twin Cities who are much interested in our Children's Home.

But what about the programs? Are they always satisfactory? Are there objectionable features? Yes, there are programs on television just as there are on radio that are not conducive to character building. So we always supervise the television programs. However, there are also some very fine programs, some of which are simply wholesome entertainment, others are informative, still others are religious, or at least have a religious significance.

Our television set is in our large living room. Since there are not

enough chairs in the room for all the children, the smaller ones lie flat on their stomachs on the rug in front of the set and so look and listen to the programs. They all like the Gabby Hayes show, which generally portrays the life and experiences of some historic figure in American life. This is entertaining and also of value in knowing American history.

Then comes the Zoo Parade where animals and birds, fish and reptiles from the Lincoln Park Zoo in Chicago are shown, with some explanation of their habits and countries from which they originate. During the week there are several puppet programs that the smaller children enjoy. Then come the news commentators with pictures of events that have occurred around the world. On Monday evenings comes the Firestone Hour with its splendid orchestra and guest soloists.

#### GOD'S BLESSINGS

There is one program that almost everyone enjoys, and that is "Mama." It is most wholesome. One of the features of this program is seen whenever the father and mother and three children sit down at the table for a meal and when they all clasp hands and the father offers a prayer. It is not a religious program but its effect is good.

Television may have its faults but it serves a purpose even in a Christian home by keeping the family together and making young people want to stay at home in the evenings, rather than roam the streets or being out with the "gang."

We are grateful to God for the many friends of our Children's Home who have brought so many happy hours to the ones who call this their home. May the blessing of God be upon them, too!



# Entertainment at the Children's Home

A unique article about the things that entertain the children at our  
Children's Home in Saint Joseph, Michigan

By the REV. AUGUST F. RUNTZ, Superintendent

THE PEOPLE who live in America today are very much "entertainment conscious." It is considered, and perhaps is, a "must" in our modern way of living. Fifty years ago people who lived in small towns and rural communities had very little in the way of entertainment and recreation. There were no radios and no television sets. A few phonographs were to be found here and there. Even the "talking machines" were quite a novelty.

The harmonica, the accordion and the violin were most in evidence. Some reed organs and a few pianos graced the "parlors" of homes, where perhaps one member of the family was able to play. Groups of young people often gathered about these musical instruments for a Sunday evening's entertainment. The atmosphere was wholesome since the young people provided their own music and singing.

## THE RECORD PLAYER

"Those days are gone forever!" Today the clamor is for entertainment to be brought into our homes from the outside. This may have its advantages when rightly used, for today

some of the finest music and drama and other entertainment are made available to us right in our own homes through the medium of the record-player, the radio, the sound projector and the television set.

Today I want to tell you a bit about the various forms of entertainment that the children of our Children's Home at St. Joseph, Michigan, enjoy. Several years ago the magazine, "Prairie Farmer," in conjunction with radio station WLS in Chicago sent us a Philco radio-phonograph combination. This record player has provided our children with some splendid music, singing and stories. We have some beautiful Christmas hymns and carols rendered by the nation's outstanding artists. "The Hour of Charm" all-girl orchestra and choir render such numbers as "Silent Night," "The First Noel," "Joy to the World," "O Little Town of Bethlehem," and others.

An album of Christmas carols by the St. Luke's choristers has such numbers as "Silent Night, Holy Night," "Joy to the World," "Hark, the Herald Angels Sing," "It Came Upon the Midnight Clear," "Away In a Manger," and others. The record, "Away in a

Manger," is a great favorite, especially with the smaller children. They ask for it until almost Easter time.

Then there are missionary records. How they enjoy the one of John G. Paton and the cannibals! When asked, "What would you like to hear tonight?" the answer so often is, "The one about the cannibals." We also have some fine children's records, that are not of a religious nature but which are good entertainment. There are the Mother Goose rhymes and the fairy stories.

One disadvantage with our record player is that it will play only the ten or twelve inch records. Someone may present the Home with a record player one of these days that will play the smaller and later records also. Possibly someone else will give us some more good children's records.

## THE SOUND PROJECTOR

We also have another form of entertainment which, although it is not used so frequently, is much appreciated. We refer to our Bell and Howell 16 mm sound projector. Somewhat over two years ago a gentleman gave us \$100 which we were to use for some special purpose for the Home. We asked him if he had any objection



At Christmas time the grounds and lawns around the Children's Home in St. Joseph, Mich., are usually covered with snow (left) while inside the fireplace (right) with its many stockings awaits the happy arrival of the boys and girls in the Home's family.



conferences. In the Southwestern Conference the leaders last year arranged for two workers' conferences in the area. This plan worked out most successfully since the distance of travel was not so great. More than twice the number of workers were able to attend than would have been the case if only one workers' conference would have been held.

Other leaders in local conferences arranged the program on a state-wide basis which has also been very much favored by the churches in that area. In the Northern Conference several workers' conferences were held in the province of Alberta in areas where a number of workers from a number of churches could participate. In the province of Manitoba a similar plan was followed. In our Southwestern Conference workers from all but three churches were represented at the workers' conference last year. In the Southern Conference all but two churches were represented.

#### THE PROGRAM

The officers of the local conference, with suggested helps through the guidance of the general secretary at headquarters in Forest Park, Illinois, always plan a highly intensified, informative, rich in educational value and yet deeply spiritual program. The time of the conference is generally from Friday night through Sunday afternoon. Although in some areas two nights during the week, plus one full day, has proven advantageous. Always some of our denominational leaders plus some pastor, either from the same conference or neighboring conference, are invited as speakers.

With the support of superintendents, CBY leaders and pastors, a fine corps of instructors and inspirational speakers are made available. All teachers, Sunday School and CBY officers, plus others who are vitally interested in the educational program of the church, are encouraged to attend and to take active part in the workers' conference.

Subject matters dealt with are naturally those problems with which our local workers are confronted: right emphasis and approach in Christian education, an intensified program on evangelism, teacher training for the local church, Sunday School and CBY administration. Worthwhile goals as proposed in the Standards are studied and discussed to find ways of properly applying these goals in the local groups. Materials and how to put this literature to best use is on the agenda. Visual aids, the why and how, are studied. Well planned inspirational meetings with inspiring speakers have a place

at the workers' conferences. The Christian fellowship in personal contact with workers from neighboring churches has been a great asset to our people.

#### WE PROPOSE FOR THE FUTURE

1. For the future we propose that our emphasis on Christian Workers' Conferences not only be continued but that our officers of each conference prayerfully give attention to an intensified and well rounded educational program for all workers in their conference area.

2. That we plan at least six months in advance for the date of meeting, for the place and for instructors and leaders for a successful workers' conference.



Youth and Sunday School leaders at the first Christian Workers' Conference of several years ago held at the old First German Baptist Church of Chicago, Ill., for the churches of the Central Conference area.

3. That we consider seriously the possibility of having at least one workers' conference annually in every one of the nine conferences. Wherever possible we propose that a workers' conference be held on a state-wide, or in the Northern Conference on a province-wide, basis. Furthermore, that wherever possible or feasible, in certain areas within a conference where a cluster of churches can easily get together, such a workers' conference be held, providing a workers' conference is not planned on a conference-wide basis.

Our aim as leaders should definitely be that workers of every local church

will sooner or later have the opportunity to participate and to benefit by a workers' conference held in their area.

We believe that our teaching ministry and our Christian leadership, as we endeavor to represent and to serve in the cause of our Lord Jesus Christ, can not only be greatly enriched, but because of our mutual efforts as we are inspired by the Holy Spirit and each other at these workers' conferences our joys will increase in the service and the Lord will be able to bless our human efforts abundantly above all that which we can ask or do. Let us be united in prayer and may God give us the vision and zeal to serve him well, "Whose we are and Whom we serve."

#### SET THE WORLD REJOICING!

There's never a rose in all the world  
But makes some green spray sweeter;  
There's never a wind in all the sky  
But makes some bird wing fleeter;  
There's never a star but brings to  
heaven

Some silver radiance tender;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart,  
His dawn like gladness voicing;  
God gives us all some small sweet way  
To set the world rejoicing.



# Christian Workers' Conferences

The CBY and SS Union suggests to all church and Sunday School leaders that they consider seriously the possibility of holding at least one Workers' Conference annually in every one of the nine conferences

By the REV. J. C. GUNST, General Secretary  
of the CBY and SS Union

In recent years we have been promoting Christian Workers' Conferences. Although the emphasis on such conferences was new and still is to some of our churches, the activity had been carried on for many years in religious circles. It is gratifying to know that workers' conferences have been held in seven of our nine conferences. The only two conferences which have not fallen in line in this important training program are the Eastern and Dakota Conferences. It is hoped that the leaders in these two conferences will plan workers' conferences in the very near future.

## TYPES OF CONFERENCES

There are two types of workers' conferences. One is held within the local church, sponsored by the Sunday School, where the teachers and officers meet once a month to discuss, to evaluate and to plan a more intensified spiritual and educational program for the Sunday School. Such a workers' conference ought to be in every church.

At the present, we are putting emphasis on the second type of

workers' conference which is held on a regional basis. The program is planned for the Sunday School and CBY teachers and officers (others not excluded) for all churches in either the local conference area or on a state-wide basis. The latter has proven more successful since leaders of more churches could attend the workers' conference and thus a greater service was rendered.

These latter workers' conferences are sponsored by the local conference officers and are held only once a year. In this article we wish to concentrate on the Christian Workers' Conferences to be held in the larger areas.

## THEIR PURPOSE

There are many advantages in having a Christian Workers' Conference. Here we can state only briefly the most important ones:

1. It helps the workers understand the purposes of Christian education and the needs of the local church.
2. It offers an opportunity for workers to appreciate the Sunday School as a whole, to become acquainted with the purposes and plans

of the departments other than their own and to develop a sense of joint responsibility and teamwork for the success of the entire organization.

3. It receives information from the leaders about the emphases which the Committee on Education and the Church Board wish to have carried out. The group as a whole can make recommendations to the Committee on Education and Church Board through their representatives to the local church.

4. It affords opportunity for workers to know one another better and through cooperation and mutual planning to increase their own spiritual resources for their work.

## MANY ACCOMPLISHMENTS

The Executive Committee of the General Conference Union has encouraged and helped with program suggestions, assisting the officers of each local conference to plan at least one Christian Workers' Conference a year. The response has been gratifying since seven local conferences have had annual workers' conferences. Some have had as many as four workers'



Commissioned Baptist Youth and Sunday School Union leaders at the 1950 Central Conference sessions in Peoria, Illinois.

(Seated) Miss Mildred Wolfe of Detroit, Mich., council representative for the Central Conference Commissioned Baptist Youth and Sunday School Union; (standing) Harold Gieseke of Trenton, Ill., national president of the CBY and SSU; Dave Penner of Detroit, president of the Central Conference CBY and SSU; Howard Corey, president of the youth group of State Park Baptist Church, Peoria, Ill.; and Mrs. Donald Warner of Creve Coeur, Ill., decorations and arrangements chairman for the banquet.



came to serve as part-time instructor in 1947. In 1949 Mr. Korella took over the pastorate of the Rabbit Hill Baptist Church located southwest of Edmonton. He lives with his family in South Edmonton and gives valuable teaching service to the school, teaching the subjects, Synopsis of the Bible, General Psychology and Rhetoric. In 1947 he graduated from the University of Alberta. His deliberations have always been very beneficial to the school and students. His scholarly approach to all our problems in the faculty meetings have been highly appreciated.

#### PROF. HUGO LUECK

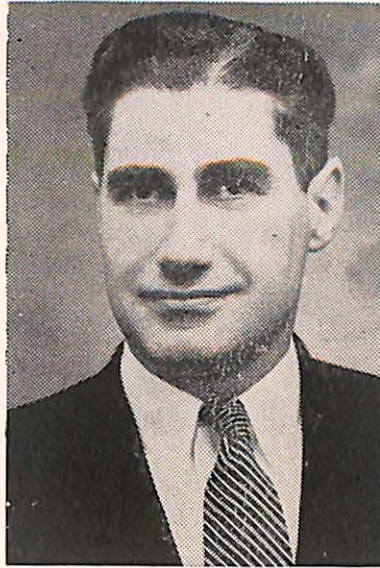
Please meet the Rev. Hugo Lueck! He took his B. A. degree from the University of Leeds, England, and from the University of London his B. D. degree. He served for six years as dean of the Baptist Seminary in Lodz, Poland. With his special qualifications and valuable experience, he came to us in 1950. He instructs chiefly the Life of Christ, Church History, Old Testament Prophets, and Analysis of John's Gospel. Being a very thorough student himself, he inspires and leads the students toward doing more thorough work.

Permit me to present to you the Rev. H. Oliver Ohsberg! He is a graduate of Westminster College and Bethel Theological Seminary. Appointed and paid by the General Baptist Conference, Mr. Ohsberg came to us in the Fall of 1950. He heads the missionary courses taught by the school. He also teaches a course on Evangelism, the Book of Acts and Christian Doctrine. Mr. Ohsberg fits in very well with the spirit of the school and is always ready to serve gladly.

#### TWO FINE YOUNG WOMEN

Meet our High School teacher, Miss Gertrude Nelson. She is a highly appreciated teacher by the Department of Education of Alberta. Not only is Miss Nelson a suitable person for the beginning of our High School Division, but she is also a spiritual force in the C. T. I. set-up. The Lord was gracious in giving us a splendid Christian to be our High School teacher. In 1947 she took her Bachelor of Education from the University of Alberta. Miss Nelson is a member of the Norwood Baptist Church of Edmonton. She enjoys being an active church worker.

May I also present to you our matron of the school, Miss Ruby Schindler. In the Fall of 1950 Miss Schindler took over after much prayer and being fully convinced that the Lord wanted her in this responsible position. She takes a deep interest



Rev. Otto R. Schmidt, pastor of the McKernan Baptist Church of Edmonton, Alberta, and a member of the faculty of the Christian Training Institute.

#### HIGH IDEALS

Ideals are like stars; you will not succeed in touching them with your hands. But like the sea-faring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny.

—Carl Schurz.

in the spiritual life of every student. Miss Schindler is very capable in dealing with the girls of the school and discussing their daily problems with them as well as having prayer and devotions in the students' room or in chapel as opportunity presents itself. There is much to do in keeping all in order and the place neat and tidy at all times. Miss Schindler is not afraid of hard work.

#### REV. OTTO R. SCHMIDT

Finally, meet the Rev. Otto R. Schmidt! Mr. Schmidt was called for a dual position, namely, as pastor of a new mission field in South Edmonton and teacher at our Bible School. He took over his work during the month of August of 1950. At school he has been put in charge of the Christian Education courses. He received his B. A. degree from the University of Rochester and his B. D. degree from Berkeley Baptist Divinity School of Berkeley, California. Mr. Schmidt has a big task and a challenging opportunity. With sincere consecration he is applying himself to the new position and task.

We join hearts in praising the Lord for these splendid servants of his. Every one of them covet your sincere prayers. The responsibility is too great without the help of the Lord. We humbly pray that God may make each and every one of us on the staff of C. T. I. more worthy to fill our position and that the denomination might have reason to feel proud of our service for the Master.



The 1951 graduates of the High School department of the Christian Training Institute at Edmonton, Alberta, Canada.





Some of the members of the teaching staff of the Christian Training Institute, Edmonton, Alberta.  
Left to right: Rev. Hugo Lueck, Mr. Robert Neske, Miss Erna Schwanke, Rev. Karl Korella and Miss Gertrude Nelson.

# Meet the C.T.I. Teaching Staff

Introducing the members of the faculty of the Christian Training Institute,  
Edmonton, Alberta

By the REV. E. P. WAHL, President,  
Who Is Also Serving With Consecration on the Teaching Staff

FROM the very opening year of our Christian Training Institute in Edmonton, Alberta, to the present day it has been amazing how God has provided at all times for a group of consecrated men and women to serve in the responsible positions as instructors. Those young people who have been privileged to study at our Bible School at Edmonton always found the teachers taking a special interest in their spiritual welfare. We would like you to meet our faculty by introducing them according to their seniority of office.

It gives me much pleasure to present to you Mr. Robert Neske, teacher of the class of conducting music and voice. He is also director of the school orchestra and of all chorus work. Mr. Neske is a farmer of the Camrose, Alberta area and a very active member of our Bethany Baptist Church of Camrose. God has given him special musical talents. In complete devotion to his Lord, he has dedicated his gifts to the Master and his cause. Since 1942 Mr. Neske has served on the faculty of the Institute. He has worked diligently to acquaint himself with all new methods and understanding of the human voice in order to train the C. T. I. students to serve the Lord more acceptably and

efficiently in singing praises unto him.

Then we want to introduce Miss Erna Schwanke to you! Miss Schwanke after graduating from the school joined the teaching staff in 1945. She is our efficient piano teacher and also instructs the classes in Fundamentals of Music, Hymnology and Harmony. Since 1950 she is also serving as librarian. Through the Toronto Conservatory of



Rev. E. P. Wahl

Music she took her degree of A.T.C.M. in piano. Miss Schwanke's beautiful Christian character has been most wholesome to the school. "Bring everything to the Lord in prayer" is her constant practice. Miss Schwanke holds her church membership with the Moravian Church.

Meet the Rev. Albert Johnson! It is not difficult to make your acquaintance with Mr. Johnson. His cheerful disposition and his loving brotherly spirit makes him a much liked member of the teaching staff. We were able to know him when he studied at C. T. I. one winter. From the University of Alberta he took his B. A. degree. In 1946 he joined our faculty. He is also pastor of the Baptist Church of Mallaig, Alberta. Mr. and Mrs. Johnson move to Mallaig in the Spring after the close of the Bible School year and give their full time to the field. During the school year they live in their home near the Christian Training Institute and go out to the church only every other Sunday. Mr. Johnson is a hard worker and serves the school as dean of men and instructs courses on New Testament Epistles, Poetical Books of the Old Testament, Personal Work, Homiletics and Bible Geography and History.

Next I take pleasure in introducing to you the Rev. Karl Korella who





The beautiful North American Baptist Seminary buildings in Sioux Falls, S. Dak., with the landscaped grounds, the administration building at the right and the dormitory at the left.

Island, where he has served as director of the Department of Liberal Arts Studies, assisting the president. He has had library, teaching and administrative experience as well as a number of years of practical experience on our mission field in Africa.

Our other faculty members, Professors A. Bretschneider, H. Hiller, R. P. Jeschke, and R. E. Powell, head their various departments with great efficiency. They are also in great demand as speakers at conferences, assemblies, missionary and youth rallies and as pulpit supplies in our churches, both summer and winter. Thus the Seminary has a vital contact with the life of our churches, which is so essential in meeting the ministerial needs of our denomination.

#### STUDENT BODY

With decreasing enrollments in most colleges and universities, it is a source of satisfaction to be able to report that it appears at this date that our student body will be larger than last year. About twenty new students have entered this Fall. There are more in the theological department and less in the pre-theological group. About half of the regular theological students are college graduates, which is by far the largest number of college graduates enrolled in the history of our institution. These latter will take the regular Bachelor of Divinity course.

A larger number of our students have either full-time or part-time pastorates in churches within a radius of one hundred miles from Sioux

Falls. Others are busy as young people's leaders, Sunday School teachers, choir directors, and pulpit supply in churches within and outside the limits of the city. This practical phase of the Seminary training is receiving more attention by the faculty. We hope sometime in the near future to be able to appoint a director of field work who will organize this type of work and will make contacts for such service.

In the expanding program of our Seminary some married apartments were called for. The Board of Trustees has purchased two houses containing appropriate apartments. One house at 1225 S. Covell Avenue has four good sized apartments. This building is about two blocks from the Seminary and therefore is within convenient walking distance for married students. The other house is located at 616 W. 12th Street, has three smaller apartments but very commodious and practical, and is approximately one mile from the Seminary building. These apartments should ease our demand for married quarters for a little while, since the demand for small apartments in the city of Sioux Falls has let up.

We are now laying emphasis on the enlarging of our library. This summer we have received quite a selection of books from personal libraries of our own retiring ministers, and from estates that have designated books to Sioux Falls College. The College has generously passed on to us their duplicate copies for which we are most grateful.

We would make this appeal to ministers or others who would wish to leave their books to the Seminary to dispose of them as seems best. We can use many religious books, commentaries, and encyclopedias and a smaller number of books on history and literature. What the library itself cannot use is usually passed on to our students who as prospective ministers always welcome good books.

At the time this article is read the Seminary will be in full operation. All parts of the building will be used for the first time. Our equipment in the kitchen and dining room will be complete. We have now walk-in coolers for meat produce and vegetables, and thus, may we add, we are able to take donations from our farmer friends. The dining hall is equipped for serving at least one hundred people.

#### SEMINARY ADVANCE

We are most grateful to God and our people for the advance and growth which have been ours as a Seminary. We are seeking to contribute our share in the winning of 7,000 souls for Christ which is a worthy objective in our General Conference for this triennium and in the advance of the Kingdom of God in the hearts and lives of the church members. We live at a time when all Christians should unite in prayer, in testimony and in service for the Lord, so that by God's grace and blessing the forces of evil and irreligion be turned back and defeated. The Holy Spirit will empower us for this victory.



# Our Seminary's Advance and Growth

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**The unfolding story of the removal project of the North American Baptist Seminary from its very inception to the present completed buildings is an evidence of the bountiful grace of God and of the sacrificial service of our people**

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**By DR. GEORGE A. LANG of Sioux Falls, South Dakota,  
Seminary President**

**“W**HAT a beautiful view one gets from the library windows now!” “What a difference the shrubs and lawn and sidewalks make in the appearance of the building!” These have been expressions of returning students to the campus of the North American Baptist Seminary in Sioux Falls, South Dakota, this Fall. “The Seminary campus with its beautiful building and landscaping is truly a beauty spot in the southwest part of the city,” is the remark of many citizens of the city of Sioux Falls.

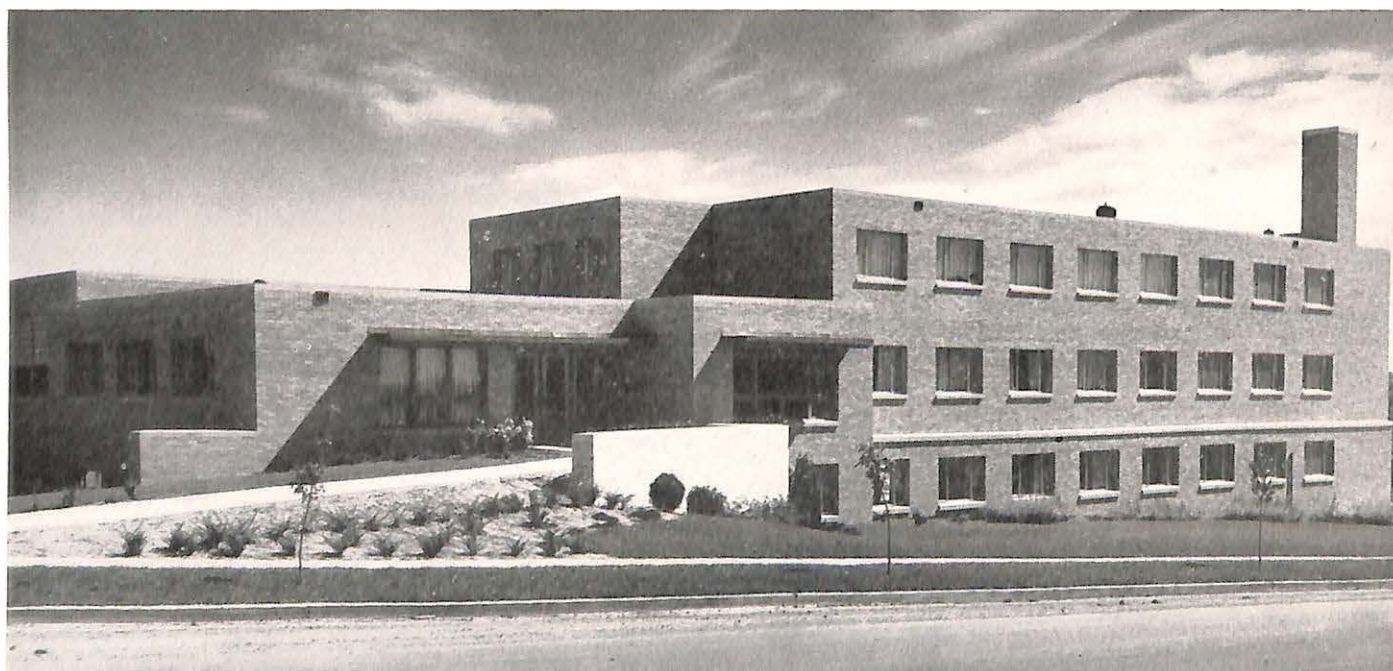
It has been an ideal year for the starting of shrubs and lawn which were planted by Sam Rich and son of Hillsboro, Oregon. Sioux Falls received a generous supply of rain at the right time for proper growth, and our caretaker, Mr. Okko DeBoer, was diligent in its cultivation. The lawn

looks like a velvet green carpet. It presents a tremendous contrast to the black dirt and uneven terrain which were so much in evidence last year. The city also helped much in making this improvement. The streets to the east and to the west of the property were black-topped. A concrete slab for parking was also laid down on 24th Street just north of the building.

At the time this article is being written, the interior of the building presents many changes to the returning students. All of the rooms are supplied with draperies which were made by our matron, Mrs. DeBoer. The library is now equipped with gray, steel book stacks. But we are still waiting for the automatic bell system which will announce the beginning and the closing of class periods. This is made of defense material and therefore is very hard to secure.

The unfolding of our removal project from its very inception to the present completed buildings is an evidence of the bountiful grace of God and of the sacrificial service of our people. Many have said that this is a modern miracle. To God be the praise!

This Fall the faculty was enlarged to six in number. Dr. George A. Dunger, for many years our missionary in the Cameroons, has accepted the call to become Professor of Missions and Seminary Librarian. The department of missions has thus been enlarged, making it possible for us to meet the increasing demand for missionary training, both for men and women. Dr. Dunger received his Ph. D. in Anthropology in the Kennedy School of Missions of the Hartford Foundation at Hartford, Connecticut. He came to us from the Providence Bible Institute, Providence, Rhode



The attractive entrance to the dormitory building of the North American Baptist Seminary at Sioux Falls, South Dakota.



**Child in Prayer**

By SHIRLEY BRYAN WRIGHT

How can there be such reverence  
In folded grubby hands?  
What makes those rumpled golden  
locks  
Transform to halo bands?

And isn't it amazing that  
A little child of seven  
Can send a whisper far enough  
To reach way up to heaven?

We sit about a table where  
There is no extra place,  
Yet . . . God sits at our table when  
A child is saying grace.

And when I say good night to my  
Sweet kneeling curly hair,  
My heart stoops down to bow with her  
Whose hands lift up in prayer.

—This Day.

**God's Sanctuary**By MR. HAROLD R. SCHRODER  
of Avon, South Dakota.

"If our heart condemn us not, we  
have confidence toward God!" (1 John  
3:21.)

Our thoughts and deeds are often hid  
In our hearts, behind memories' veil;  
"Be sure your sins will find you out"  
Has never been known to fail.

We make great claims, yes, often boast,  
Man's carnal mind is insensitive;  
What richer life we could enjoy  
If Christ in us could fully live!

Our calloused minds do not feel  
The hurt indifference will cause our  
guest;  
Through arrogance and pride we oft  
reveal  
Our ingratitude to the one who blest.

*"Now I lay me down to sleep."*

Bestow thy gift of grace and faith,  
As humble hearts we bow today;  
Blood washed hearts shall not  
condemn us,  
Teach us, Lord, just how to pray.

Melt, make and mold us for thy  
service,  
Make our hearts thy royal throne;  
Our daily lives a living message,  
By thy grace his very own.



*Do not pray for easy lives. Pray to  
be stronger men! Do not pray for  
tasks equal to your powers. Pray for  
powers equal to your tasks.*

—PHILLIPS BROOKS

**Dr. William Kuhn's Greatness**

(A tribute to Dr. William Kuhn, de-  
nominational leader, who was called  
Home by his heavenly Father on  
July 24, 1951)

By MRS. W. T. EDWARDS  
of Kankakee, Illinois.

A Christian home saw his beginning,  
Nurtured his roots in the mother sod,  
But the flowers and fruits of the life  
he bore  
Grew day by day and reached to God.

Faith was his watchword, great his  
love,  
Zeal for all that works for good;  
Love reaching even across the world,  
Love of a Father for his brood.

Advising, inspiring, leading us on,  
A pillar of strength in his day,  
No handicap e'er could restrain him  
For fifty years leading the way.

Advancing the work of the Kingdom,  
He truly was servant of all,  
Admonishing, teaching, preparing  
For those who had heard the call.

How many young lives were guided  
To travel the hard extra mile  
By his humble and prayerful example,  
His loving word and his smile.

He needs no eulogy of ours  
Since now the burden is laid down;  
No word of honor, no song of praise,  
Can add gems to that crown.

The highest honor we can give,  
The richest tribute we can pay  
Is as he taught us—so to live  
And follow in HIS steps today.

This second Laymen's Conference was most successful, not only because of the large attendance of the laymen and their families, but also because of the heart-warming Bible expositions by Dr. A. J. Harms of Chicago, Ill., who is seated in the front row, center.





# Poems for Inspiration

Original Poems by Contributors from North American Baptist Churches

## "The Lord Thinketh on Me"

Countless worlds are ever circling  
Through the boundless realms of space,  
And the God whose hand has made  
them

Keeps each orb in its true place.  
All revolve in perfect order,  
Harmony complete we see,  
Yet the God whose will they follow  
Is the God who thinks of me.

Oh, the peace this knowledge gives me,  
'Mid the cares and toils of life,  
And how surely it can lift me  
Far above earth's din and strife.  
For I know the darkest shadows  
At my Father's bidding flee,  
And I sing through days of sadness  
For I know He thinks of me.

—Evangelical Christian.

## The Message of the Cross

By PAULINE MILLER WILCOX  
of Wilmette, Illinois.

In these days of unbelief,  
Only one thing brings relief  
To the hearts bowed down with grief—  
THAT'S THE MESSAGE OF THE  
CROSS.

Men may talk with interest,  
Yes, and even with great zest;  
Yet there's naught can bring real  
rest—  
BUT THE MESSAGE OF THE CROSS.

To man's sense of shame and sin,  
To the storms of doubt within,  
Naught can lasting victory win,  
SAVE THE MESSAGE OF THE  
CROSS.

Sound it out then, loud and clear,  
Sing it out with joy and cheer;  
Let discouraged mankind hear  
THE SWEET MESSAGE OF THE  
CROSS.

## Grant Us Thy Peace

By DR. HERMAN VON BERGE  
of Dayton, Ohio.

Grant us thy peace that passeth under-  
standing,  
The peace that thou alone, O God,  
canst give,  
The peace not found among earth's  
boasted treasures,  
Known but to them who in thy pres-  
ence live.  
Oh, may its dwelling in us never cease;  
Grant us thy peace.

Grant us thy peace amid the world's  
confusion,  
The din and turmoil of its busy day,  
Amid the ceaseless and the vain  
pursuing  
Of phantom dreams that quickly fade  
away.  
'Mid all its idle banter and caprice  
Grant us thy peace.

Grant us thy peace when anxious fears  
assail us,  
And sinful doubt would overwhelm  
the soul;  
When in our bosom, hid from all  
about us,  
The tempest rages and the billows roll:  
Then as of old bid thou the storm to  
cease;  
Grant us thy peace.

## The Believers

By BULWER TYNDALL

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the  
clod,  
He trusts in God.

Whoever says, when clouds are in  
the sky,  
"Be patient, heart, light breaketh by  
and by,"  
Trusts the Most High.

Whoever sees 'neath winter's field of  
snow  
The silent harvest of the future grow,  
God's power must know.

The heart that looks on when the eye-  
lids close  
And dares to live his life in spite of  
woes,  
God's comfort knows.  
There is no unbelief.

A panoramic view of the many North American Baptists at the Laymen's Conference held at Green Lake, Wis., from July 28 to August 4, 1951 as photographed by Mr. Herman Siemund, who in turn is shown with his wife at their golden wedding anniversary on page 64.





nor the facilities to lead our people off the main highway and down the myriad by-paths of non-essentials. By essentials I mean the concept of a personal, trinitarian God, the dependent creatureliness of man, the universality of human sin, the validity of the supernatural revelation of God's grace by means of both the written and living Word, the exclusive means of atonement being the shed blood of Jesus Christ, whose supernatural deity was established to the satisfaction of the apostles by his virgin birth, his sinless life, his miraculous ministry, his resurrection, and his ascension into heaven; the possibility of personal regeneration through spiritual union with him; the establishment of a redeemed society known as the Church, fellowship in which is determined entirely by God on the basis of election rather than by man on the basis of membership in any human organization; the necessity of expressing Christian conscience in this present world by acts of protest and deeds of charity; the maintenance of this program of conscience and charity through cooperation among local churches, whose members are baptized believers; the preaching of the Good News to include all important aspects of eschatology such as the future reign of Christ on earth, the universal resurrection, the universal judgment, and the eternal allocation of believers and non-believers in their respective abodes forever and ever.

4. We must keep in mind the fact that education is more than the mental comprehension of a body of truth, and more than legalistic obedience to a set of rules. It is essential that our training be empirical in its method. The entire experience must be based on a regenerative acceptance of Christ, which must continue to be fostered in the human heart until spiritual Christlikeness is attained. "As many as are led by the spirit of God, they are the sons of God." In other words, we must not fall into the credulistic or legalistic trap which makes Christian experience a matter of obedience to set rules.

There are churches in which a member cannot be in good standing if he attends the theater. He will be called before the board of deacons if he should play cards or dance, but other members can be in perfect standing by avoiding these things, even though their hearts are full of malice, jealousy, pride, prejudice and such like. Obviously, this is not Christian education. We are not concerned with securing a mere response to a behavior pattern, but a deep spiritual

experience which will produce only the fruits of the spirit.

5. The methods by which these things may be accomplished are varied and equal in importance. Among the most effective means at our disposal are (a) **the pulpit**. The minister is an educator in the true sense when his is a teaching ministry. This means that his preaching should be doctrinal in emphasis, and practical in application. It is doubtful that a man's life is bearing fruit if he is merely adept at ringing the changes on a text, or telling clever illustrations, or arousing the emotions of his people so that they come down the aisle when he bids them come. "Many shall say in

jingle" that we customarily find at the beginning or end of such sessions; better buildings, which are not always possible.

(c) The organizational life of the church, including youth groups, fellowship societies, etc., must be studied carefully. It should be determined whether and how much they are contributing to the over-all educational objective. If they are merely extra flourishes, like the chrome on a deluxe car, they should be removed.

(d) **A pastor's training class.** It may be a good plan to have the pastor take a two-months' leave of absence from whatever class he teaches, gather up all the new converts of the



—Photograph by Herman Siemund  
The women's panel at the Laymen's Conference held at Green Lake, Wis., last summer. Left to right: Mrs. Stanley Ernst, Detroit, Mich.; Mrs. Harold Seedorf, Kankakee, Ill.; Mrs. Walter Pankratz, Chicago, Ill.; Mrs. Vernon Heckman, St. Paul, Minnesota.

that day, Lord, have we not prophesied in thy name, and in thy name done many wondrous works?" Then shall the Lord say unto them, "A popular ministry, a statistically impressive ministry, a financially lucrative ministry is not necessarily a true ministry. Depart from me, ye accursed, I never knew you."

(b) **The Sunday School:** The institution we have inherited from Robert Raikes is still our best opportunity. But a fruitful Sunday School will sooner or later demonstrate these appended needs: a more disciplined administration which takes up the slack in time, behavior and thoroughness; a teachers' training class that goes on throughout the year, from which new teachers are drawn, and without which no teachers should be appointed; longer class sessions, with the elimination of the "jingle, jangle,

previous twelve months, and use the Sunday School hour to give them an intensive course in Christian doctrines and practices.

(e) **The minister's own example:** Never let it be forgotten that the pastor IS an educator, whether he is preaching in his pulpit, working in his garden, or playing at the beach. He is an educator by virtue of his very presence.

"A congregation sat on one side of a pulpit, The pastor stood on the other. He had been called to perform a task, But he lived like an elder brother. Now, I don't care how his sermon came out — If his voice was weak, homiletics in doubt — For the congregation thought and thought, All through the benediction prayer, 'The kind of a Christian I want to be, Is the kind I see in the man up there.'"

He is undoubtedly fulfilling this designated label to its greatest degree, "The minister as educator," when he is at his spiritual best.



to the position of "parish bellboy" who must answer every press of the buzzer with a prompt and cheerful reply in the affirmative. He must dash helter skelter to the location of the call of distress. He must perform his duty with decorum and without delay. He must be as efficient as any other bellboy. In fact, the similarity is quite apt, with one exception—no tips. I deny that this is self-pity. It is merely ministerial realism.

Another source of disillusionment which must be overcome by the average minister who takes a charge may be described as "the terrible state of affairs in which his predecessor left this field." This same disillusionment will be obviously bequeathed upon his successor. For we may as well reckon with it: the present state of religious education is quite able to meet its foe philosophically. Our seminary textbooks have done a fine job in describing the goals and ideals for which we are to strive. It is the actual status-quo of the field to which we are called which throws us out of gear. When we face our localized task with realism, we are often prone to toss out our well-marked textbooks, in spite of their idealism.

May I list for you six problems of religious education that are bound to confront every pastor who ever dares to tell a pulpit committee, "Yes, clean up the parsonage, I'll come."

### SIX PROBLEMS

**1. Teachers without time.** If you think being a minister is a task, try being the average Sunday School teacher who has to rear three children, one husband, and five and one-half rooms of dwelling. I have never met a Sunday School teacher, man or woman, who could do a good job. They simply do not have the time. They don't have time for preparation, for conferences, or for calling on their pupils. Don't get me wrong. They do prepare, just the way you and I prepare, except they don't have the advantage of a library full of Spurgeon, Maclaren, and Clovis C. Chappell. But let's face it. That kind of preparation simply isn't good enough. Not when you have a half an hour to counteract the secularistic propaganda of a whole week of paganism!

**2. Lessons without life.** Did you ever sit in the average Junior or Intermediate class? For the first five minutes you will be disgusted at Tommy for wanting to throw spitballs. But after fifteen minutes of the average lesson, you will find a strange thing taking place. You will catch yourself wondering whether you could

### DR. IHRIE'S ARTICLE

This article was delivered by Dr. Ihrie at the Pastors' Conference in Green Lake, Wis., in July 1951. Upon the urgent request of many of the pastors, it is being published in the ANNUAL for the inspirational reading of ministers and laymen alike.

EDITOR.

hit the superintendent with a wad at twenty paces. Most lessons, even sincere lessons, are horribly dull.

**3. Materials without meat.** The "materials problem" is perennial. It comes up at every teachers' meeting. The proposed solution is always the same. "Let's try something different." I believe that the best solution is to choose something and stick with it. Some are better than others. But if you do find the best, it won't do the whole task properly. If you don't believe this, ask the teacher.

**4. Plants without planning.** I don't know what style of architecture dominates most of our churches. They seem to be a combination of "medieval barn" and "colonial orange-crate." Except in rare instances is there enough space for classwork. The primary boys often get a little space under the kitchen sink, and the girls are given a hall closet overlooking the waste-basket. Fourteen classes meet in the main auditorium, and the secretary always has to go through the Baracas to get to the Queen's Daughters, or is it the other way around? I don't know what to do about the problem of "Plants without Planning." I read of one man who became so desperate that he burned the church down.

**5. Schools without schedules.** This ought to be a simple little thing to correct. It isn't, though. In no Sunday School of which I know is there anything like real promptness, or anything like a correct evaluation of time. The other day one superintendent gave his school a fine compliment about its schedule. "Congratulations," he said, "this is the earliest you've ever started late." It didn't do much good, though. The assistant superintendent took so long teaching motions to a new chorus that the teachers had only twelve minutes each. (If I had my way we wouldn't have such a thing as opening or closing exercises. We'd have a good solid hour of teaching in every class from seniors on up, and two half-hour periods for all the lower grades.)

**6. Pupils without propriety.** It is high time that the principle of church discipline be transferred from the list of former doctrines to the list of contemporary practices. If education includes the various means by which

we secure respect for God's holiness, most of our Protestant churches are a little behind the first grade. I do not refer merely to unruly children who behave so badly that the only workable solution is the application of the hand of knowledge to the seat of learning. I refer to irreverent adults. The manner in which most people enter the church, their conduct during services, and their spirit when they leave would do justice to any staunch devotee of the Saturday matinee. This distressing thing about it is that invariably, pupils without propriety are people without power in God's sense of the word.

So much, then, for the task confronting us. Now for a few summarizing remarks as to the "how" of their solution. From what I have said about the situation we face on both the world and the local level, certain things become apparent. The following suggestions are made humbly and quite hesitantly. There is no blanket solution or magic formula for dealing with any of these things. In the long run, each individual minister must work out the salvation of his church with fear and trembling. At the risk, therefore, of being accused of "oversimplification," and pleading guilty before I even make these statements, I offer them for your consideration.

### SUNDAY SCHOOL SOLUTIONS

1. Our ultimate aim as ministers is to counteract both the philosophical opposition and the practical obstacles we face by a positive impartation of the letter and spirit of the Christian Gospel. I define this Gospel by the term Biblical Christianity. I believe that our Bible contains the living seeds of spiritual excellence, and that the fruits of these seeds will successfully out-strive, out-live, and, if necessary, out-fight any obstacle that gets in the way of God's work.

2. The imparting of Biblical Christianity in both letter and spirit is best accomplished by the teaching of Biblical truth as absolute truth. This is admittedly authoritarianism and will be attacked by some as savoring of dogmatism and the closed mind. Insofar as truth is absolute, it is conclusive. If our teaching of Biblical doctrine as final, definite and ultimate is dogmatism, then I propose that we become guilty. Our opposition of secularism will never be moved by ideas that are transient, relative or inconclusive.

3. The truths with which we should indoctrinate our people must be the essentials. We don't have the time





The largest delegation at the Laymen's Conference came from Detroit, Mich. (right), while a large number of laymen and their families came from Cleveland, Ohio (left).

If his Latin was crude, and his Greek was naught.  
For the farm boy thought, he thought, thought he,  
All through the lecture time and quiz,  
The kind of a man I want to be  
Is the kind of a man Mark Hopkins is."

### SECULARISTIC EDUCATION

Without any doubt, the problem of the minister as educator is complicated by the intellectual climate of the day in which we serve. We have to cope with secularism more vehemently than many of our forbearers, because the training of our children has been given over to secularistic institutions. In our Baptist principle of the separation between church and state we have a corollary—that no public school shall include in its curriculum any subject matter which would offend any religious body. The effect of this system is to limit our public school courses to those subjects bound within earth and time. Our children receive teaching which has little to do with any value beyond the material, or with any realm beyond time. Modern secularistic education knows no God, no soul, no eternity. Its values are temporal, not eternal; material, not spiritual.

Now, if we are satisfied with this arrangement politically, it must be said that few of us are satisfied with its spiritual results. In a poll taken in Detroit, Michigan, among seventh graders, in 1946, 4000 out of 4700 school children rated Franklin Roosevelt as being greater than Jesus Christ. Recently we enrolled a new pupil in our Sunday School and asked him how much he knew about Jesus. His answer reflected his background of six years of public schooling. "Wasn't he one of the saints?"

Frankly, when we describe our

modern secular school system as being impartial to any religion because it teaches no creed, we are missing the whole truth. The fact is, modern public schools are teaching a very definite creed, the creed of agnosticism. We are giving our children a very definite intellectual point of view when we impart to them every week thirty hours of silence about God.

An examination of the school books used by your Sunday School children will bear out a definite set of basic assumptions. In the sharpest sense of the word, it is religious education. Our schools are teaching the religion of secularism. Its assumptions may be described as follows:

**God:** Perhaps he doesn't exist. Maybe he is only wishful thinking. If he does exist, he isn't important enough to risk religious controversy. Probably our ideas about him are anthropomorphic, carry-overs from the nature-religions of the barbarian world.

**Christ:** Maybe he never really lived on earth. If he did, he was only a man, not a revelation. Revelation is not a scientific word. It smacks of magic and superstition. Leaving Christ out of our world philosophy makes little difference.

### ASSUMPTIONS ON SECULARISM

**Man:** Our task is to make man free. If we give him a free ballot, he will vote himself a paradise on earth. If we strike off his economic chains by some system of distribution, he will make a stainless steel replica of heaven itself. If we free him psychologically, he will travel the evolutionary highway to perfection. All we need to do is give man the facts. He will automatically translate them to

knowledge, then wisdom. He is inherently good, but quite immature. He will grow out of his immaturity when he is properly informed.

**Bible:** It is a collection of Hebrew writings, interesting from a literary viewpoint. It is neither moral, nor immoral, although parts of it are both. It is not a revelation. Only ignorant people believe it to be a revelation. To call it God's word and to believe it so is a sign of ignorance.

**Miracles:** What miracles?

Now, if these cardinal truths of the creed of secular education are so, then we have little to say or do. But if God, or Jesus Christ, or the Bible, or the idea of the supernatural are important truths—so supremely important that to ignore them is to disobey God and to plunge the world deeper into war and darkness and paganism—then secular education is tragically blind.

If this is true, as we believe, then the task of the minister as educator is well-nigh insurmountable. For be it understood that in a world like ours, there is only one aggregation of men who can unite their efforts as a group and counteract the poison of modern paganism. The group to which I refer and on whose shoulders falls the tremendous task of infusing the world with God's truth is the Christian ministry.

### SOURCES OF DISILLUSIONMENT

Let me say, at this point, that my pity goes out to the pastor who takes his ministerial duties half-way seriously. He is liable to end in a mood of despondency and develop a severe case of frustration. Instead of being called to the noble task of teaching truth, he often finds himself relegated



# The Christian Pastor as Educator

Education in the Christian sense means to lead people from the new birth, by which they enter into the family of Christ, to that experience of Christian maturity whereby they are like Christ

By DR. A. DALE IHRIE of the Burns Avenue Baptist Church,  
Detroit, Michigan

IN HARDLY ANY subject do we as ministers have more at stake than in the subject of education. We know this to be true, not because of any particular association between mental development and ministers. The two are not necessarily related. It is possible to be a minister of great influence, and to possess little of what this world considers "intellectual achievement." The opposite is also true. Many a man who proudly displays letters after his name, reading Ph. D., could correctly supplant them by the letters "F.L.O.P."

istry in the world—and it has verra nearly ruined the Kirk o' Scotland!"

No, the importance of the subject of education is not due to any ambiguous association between "power of intellect," which is a man-made term, and genuine "power," which savors of God. We would agree with Paul that it is best for us not to know anything among our congregations save Jesus Christ and him crucified. I used to think that my first task as a minister was to secure intellectual agreement with my theological point of view, and the battle would be won. I proposed to persuade every unbe-

Our task as ministers is primarily that of education, but this does not mean the mere impartation of a set of doctrinal truths, important as these are. Education in the Christian sense means to lead people from the new birth, by which they enter into the family of Christ, to that experience of Christian maturity whereby they are like Christ. This involves more than the letter of the law. It means the "growth in grace" whereby the Holy Spirit becomes dominant.

## GROWING IN GRACE

I am not against authoritarianism. I believe that a thing is to be received simply because the Bible plainly declares it. But to receive Biblical truth as intellectually so is not necessarily Christian education. The very devils believe and tremble. The education in which we are interested is that which not only enlightens the mind with God's revelation, but transforms the hearts with his sanctification.

Much is to be gained by receiving truth into the mind. But there is a lot more involved. On the day a young high school student received a new Bible for memorizing the first three chapters of Romans, he broke into a grocery store and absconded with forty dollars. One is gratified to know of a young man who so thoroughly learns the Bible as to receive an award of merit, but there is serious question as to whether he was educated—in our sense of the Word.

Now all of this seems to divide the task before us into two distinct areas of human personality: mind and heart. We must teach minds, and impart truth. But we must teach hearts, imparting the Spirit of Christ. "The letter killeth, but the spirit giveth life."

"Mark Hopkins sat on one end of a log,  
And a farm boy sat on another.  
Mark Hopkins came as a pedagogue,  
But he taught as an elder brother.  
Now, I don't care what Mark Hopkins taught,



Dr. and Mrs. A. Dale Ihrie (second and third from right) with two of the Burns Avenue Church members of Detroit, Mich., at the Green Lake Laymen's Conference.

There is some question as to what constitutes true ministerial education, anyway. George McCleod, of Iona, Scotland, put the matter well when he said:

"It is not that our clergy are too intellectual . . . It is that we are apt to be only intellectual. As an honest old Scotch minister once protested: 'The meenistry o' the Kirk of Scotland is the most educated meen-

liever that Jesus was born of a virgin, and that the verbal theory of inspiration is correct.

But I have changed my mind. It is possible to persuade a man that all these doctrines are so, and never lead him to a saving knowledge of Jesus Christ. Which brings me to the point of view with which I wish to approach this subject, "The Pastor as Educator." It can be simply stated in this way:



standard which made it possible for them really to say: "We are not divided; all one body we." That unity of faith, practice, and spirit has prevailed through these hundred years.

In the early days of our history our opponents tried to link us up with some unwholesome movement among some Anabaptists, with whom we had no connection at all. But it served as propaganda against us. Stone throwing window-smashers molested the Rochester church; no doubt, others too. In this land of religious liberty all groups enjoyed the protection of the state. But that could not prevent an employer from dismissing an employee when he discovered that he had united with a Baptist Church. Our fathers were glad for religious liberty and hardly ever offered a prayer in which they did not thank God for freedom to serve him according to the dictates of their conscience.

The five pastors and three laymen of one hundred years ago represented eight churches with a total of 405 members. Today we have about 270 churches, over 200 pastors, and a membership of more than 42,000. That is not a phenomenal growth. It cannot all be checked up against high ethical standards from within and opposition from without. Other factors entered in. Migrations to places which had no German Baptist Church meant a loss to us, which became a gain to English-speaking churches. The strong emphasis on retaining the use of the German language may have carried over into the time when that caused the younger people to withdraw from us.

### INFLUENCES OF THE WAR

During the First World War our young people were naturally patriotic. The propaganda of hatred made it hard for them to go along with a church in which there was a strong emphasis on German culture and the German language. Within five years after the First World War over a hundred names were erased from the membership list of the Rochester church. How many of these were lost because of the language is unknown.

When the Rochester Theological Seminary opened its doors to the German students, the conference expressed deep appreciation but added a word of warning that these men were not to be made too proficient in the English language at the expense of German, lest they would take pastorates in English churches and our work would suffer. That fear determined the policy of the German department of the seminary for many years.

Many of our early churches were nurtured in the Baptist Associations. It is not stretching the truth to say that the Monroe County Association is the foster mother of our Rochester Church. For many years it supported the church with subsidies larger than the amounts given by the church

not understand that we have a strong family feeling. Our General Conferences are great family reunions. A merger would split that family into four parts: Southern, Northern, Canadian. In the Northern Baptist area we would be divided between the regular and the conservative groups.



The choir of the Andrews Street Baptist Church of Rochester, N. Y., about 1933 with the Rev. Edmund Mittelstedt (front row, center), now of Los Angeles, Calif., as its director.

itself. For many years the American Baptist Home Mission Society added a dollar for every dollar we spent on our mission churches. These investments brought rich returns.

Literally thousands of our people joined the ranks of the English-speaking churches, where they became pillars, which not only adorned the temple but bore the burdens too. About forty years ago the missionary secretary of that time, the Rev. G. A. Schulte made the statement that there were as many German Baptists in English churches as there were in our own German churches. Our number stood at 25,000 then.

### THE LARGER FELLOWSHIP

When the stalwarts of a hundred years ago organized the first conference, they must have remembered the Lord's parable of the mustard seed. They may also have thought of his promise to the disciples: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." The American, Southern, and Canadian Baptists cannot understand why we do not merge with the larger group. Unions are being effected across denominational lines. Why cannot the North American Baptists forget their history and merge with the larger denominational fellowship? They do

There is danger of losing the family feeling unless we shall be able to assimilate all who come into our ranks from other backgrounds. The Pastors' Retreats at Green Lake, Wisconsin, have done much to strengthen the bond of unity in spirit and organization. If men come in and go out and carry loyalties with them, nothing but disintegration can follow.

We may look with an amount of modest satisfaction upon this "little flock" which has been well organized in its several well functioning societies. From our Sunday Schools at home way out into the grasslands of Africa things "click" about as well as human limitations will permit. A small group has a higher percentage of per capita efficiency than a larger group. Our per capita giving for missions and benevolences is far above the average. We are not in competition with other Baptists, and so we feel we are justified in maintaining our organic independence, "while we endeavor to keep the unity of the Spirit in the bond of peace."

Our future lies in the hands of God—and in ours! We know not what is in store for us, but "surely goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord forever." To that we must add, if we abide in HIM!



receptive. In a great revival ten years ago, we baptized over 200 persons. I have now been laboring in Philadelphia for eight years. The church has 66 members.

### STALWART MEN OF GOD

**Alexander von Puttkammer:** I was born in Potsdam, Germany, fifty years ago and am related to the wife of Prince von Bismarck. For fourteen years I served as an officer in the Prussian army. Weary of it all, a "wanderlust" took me to this land. I soon found myself penniless, jobless, homeless and friendless in Lawrenceville, N. Y., where I drifted into the Baptist Church and found the Savior. As an employee of the American Tract Society I was not permitted to preach my Baptist convictions. The American Baptist Publication Society gave me work in Buffalo, New York. Two years ago we organized a church which now

share this experience with the Germans of this land brought me here. The American Tract Society employed me as editor of "Der Amerikanische Botschafter" and superintendent of colporters. In contact with Baptists I became convinced of believers' baptism and received the sacred rite in the Mississippi River. Recently I have been laboring in Canada where we organized a church in Bridgeport.

These five pastors together with several laymen organized the "Conference of Baptized Christians, generally called Baptists." It is the mother conference of the other nine. When the number grew and distances became too great for convenience, it was divided into Eastern and Western Conferences. There was never a split. Divisions were made for sake of greater efficiency.

After coming into the possession of a living faith some of these stalwarts

grow together until the harvest" has reference to the world, not to the church!

They took a strong stand against the use of alcohol as a beverage. Drunkenness could not be tolerated. No baptized Christian should be unequally yoked together with an unbeliever in marriage. The brethren must live in peace and harmony with one another. To refuse to be reconciled with a brother called for discipline. Honesty, kindness and common decency were taken for granted.

Not all new converts succeeded in living on the high level of ethical demands. If patience, prayer and exhortation failed, the hand of fellowship must be withdrawn. They must be put away from among themselves as Scripture required. Disorderly walk cannot be tolerated.

### THE ROCHESTER CHURCH

To us it may seem that the brethren were too severe. The Andrews Street Church in Rochester, N. Y., is probably a cross-section of what went on in all the churches. In the first 25 years, 236 persons received baptism; 87 were excluded; but 50 were restored to fellowship, leaving a loss of 37 which is about 15 percent. Today the hand of fellowship is hardly ever withdrawn from any one. When members lose interest in the church they absent themselves, become inactive and are finally "simply erased." More old-time vigilance and drastic action might be better than the present method.

The controversy about slavery seems to have crossed the Mason and Dixon line in both directions. To our brethren there could be only one answer: with God there is no color-line! The brethren were also united in the conviction that a church member should not belong to any secret society, feeling that the lodge would deflect interest and devotion from the church to itself.

Pastor Fleischmann had belonged to a group in Switzerland which though it recognized only immersion, regarded it as optional. The conference, however, followed the pattern of the English-speaking brethren in closed membership, which no longer holds sway in many of their churches. The Lord's Supper, not magical but memorial, was held to be very sacred. The church must guard against unworthy participation. Strangers who did not have a letter of recommendation must not be invited to sit at his table.

### STEADY GROWTH

These and other questions called for clarification and unification. A week of prayer, preaching, deliberation and fellowship resulted in an accepted



The choir of the Second Baptist Church of Rochester, N. Y., about 1893, showing some of the Seminary students who later became outstanding ministers of our churches.

had 58 members. I am its pastor.

**Andreas Henrich:** My birthplace is Nassau; the date 1819. I turned to God in the Fatherland, but was not baptized until I found Brother von Puttkammer in Buffalo. I came to Rochester, New York, two years ago to become the shepherd of the people baptized by Brother Roos. In June 1851 we organized the church which now has 21 members.

**August Rauschenbusch** (arrived a day late): It took much longer to get here by coach than I had figured. I am happy to meet you brethren. I was born in Altona, Germany, educated in the universities of Berlin and Bonn, became pastor of my father's church, and had a religious experience through my contact with Pietists. An urge to

chose the hard road by joining small groups of dissenters, whose high ideals for the Christian life they shared. They found common ground in Baptist principles and practices, which were not popular among Germans even in this land of religious liberty. In any worldly minded community high ideals are not popular. These founders found strength and courage in fellowship.

### BIBLICAL CONFORMITY

The study of the Bible revealed plainly that Luther and Calvin had not carried the Reformation through to bed-rock all along the line. The church must be composed of regenerated persons who confess their faith in believers' baptism. There must be no mixed membership. "Let both



# The Rock from Which We Were Hewn

The thrilling story of the early beginnings of the Eastern Conference, just one hundred years ago, and of the spiritual influences of long ago which have helped to make us strong and united as North American Baptists to this very day!



By the REV. O. E. KRUEGER of Rochester, New York

WHEN ISAIAH reminded his people of the "rock" and the "quarry" which marked its starting point, he had Abraham and Sarah in mind. We are thinking of a more recent beginning which goes back only a hundred years but to us, who are of yesterday, a hundred years is a long time. At the end of this century we may well give heed to the prophet's words and "look to the rock from which we were hewn and the quarry from which we were digged." Our study and meditation will bring several things into prominence.

It is easy enough to impute greatness to the founders of any movement, but it does seem that new and significant movements do begin with strong men. On November 5, 1851 five pastors and several laymen met in Philadelphia, Pa., to organize a conference of ministers and lay workers.

These men had heard about one another, but were strangers for the greater part. What they said about themselves is a matter of record in the conference minutes of that year. With some additions of facts known about them we may let them speak for themselves. Remember, it is 1851.

**Johann Eschmann:** I am the pastor of the church of "Baptized Christians" in New York City. I was born in Zurich, Switzerland, in 1819. After my conversion at the age of eighteen, I joined the "Immersionist Church" and in time became its leader. Then I served for a time as an itinerant preacher before coming to America six years ago. I organized a mission in New York City which received aid from the American Baptist Home Mission Society. We began with fourteen members. In these five years we have grown to 125 members. I am so

happy to meet you brethren of like spirit.

**Konrad Anton Fleischmann:** I was born in Nürnberg, Germany, a few years before Brother Eschmann. While crossing Lake Geneva, a young man handed me a tract, which had much to do with my conversion. The "Separatist Church" which I joined practiced believers' baptism, but did not regard it as necessary for membership. That is to say, it was made up of converted and non-converted people. It was a "mixed" church. I received baptism, studied theology and became pastor of a small church in Emmen-thal. George Mueller prevailed upon me to go to America to preach to the spiritually neglected Germans there. In Newark, New Jersey, I refused to baptize infants and to give communion to worldly people. This quickly ended my pastorate. The Mennonites and Tunkers in Pennsylvania were more



A heart-warming picture from "Yesterday's Album" of about 1890 showing (as it is thought) a Sunday School picnic of the Andrews Street Baptist Church of Rochester, New York.



# Proverbs from Africa

Proverbs and their usual meanings collected in the Cameroons by the  
REV. GILBERT SCHNEIDER, Missionary

1. When a dead tree falls down by itself, the axes are plentiful. (When a man needs help, he is often alone but when he has a feast everyone comes.)

2. Walk carefully, lest you bite your mouth. (Your own words may put you in trouble if you are not careful.)

3. A word from your mouth can follow you. ("Your sins will find you out," as we say.)

4. A shoulder can never grow above your head. (Be obedient to your elders.)

5. He who serves well cannot be afraid to ask for his wages. (A good workman is always rewarded.)

6. The path will not be smooth all the way to the top of the mountain. (You may have trouble and disappointments before you are finally successful in something.)

7. It is better to ask twice than go wrong once. ("It is better to be safe than sorry"—as we say in our own proverbs.)

8. You cannot see the top of your head. (It is hard to see your own faults.)

9. You shall eat if you work. (To work is part of life and necessary.)

10. Grass has ears. (Same as our "Even the walls have ears.")

11. A small ax can fell a big tree. (It may be possible for you to do a great thing although your talent seems small, or, one small mistake can cause great damage.)

12. A bird that chatters all the time does not get its nest built. (The one who talks too much is a poor laborer.)

13. A quick mouth often brings sadness. (Think before you speak!)

14. To catch a rain-frog, you must walk in the rain. (To get something worthwhile you must often suffer.) (Africans are very fond of eating rain-frogs.)

15. You are closing the hole of a rat with corn. (You have not solved the problem.)

16. When water is thrown it is thrown. ("Don't cry over spilt milk," as we say.)

17. A deep and silent stream will carry you better than one that makes noise. (The best friend is the one who helps you without bragging all the time!)



A Mambila man hopes to get rid of a pain in his chest by having a part of a cow horn pressed tightly against his skin, as prescribed by the medicine man. The only result will be a big painful welt that will last for days!

18. Every day is not a dancing day. (All days are not for pleasure.)

19. If you run from fog, you will meet a cloud; if you run from a cloud, you will meet rain; if you run from rain, you will meet fire. (If you try to escape after making a mistake you will meet worse trouble.)

## STRANGE STORIES

(Continued from Page 23)

race he had them placed every few yards along the race track hidden in the grass. The race began and the antelope began to run but not too fast because he thought he had plenty of time.

As he ran he called out, "Tortoise, where are you?" And one of tortoise's friends called, "Here I am, in front of you." Antelope was very surprised and ran a little faster and called out again, and another friend of tortoises answered the same way. So it went for almost the distance of the race track until antelope was running so hard and fast trying to get in front of tortoise that he killed himself.

## Bright Heavenly Light

O Star that led to Bethlehem  
To where the Christ Child lay,  
Shine, shine again for me tonight,  
Make bright and clear my way!

I want to worship Christ, the King,  
The Savior of mankind:  
But if there's darkness and there's sin  
Within my heart and mind  
I shall not find famed Bethlehem—  
Perhaps may wander far,  
Unless there's light to light my way—  
A shining Heavenly Star!

Shine, shine again bright Heavenly  
Light,  
Disperse the sin and gloom—  
Empty my heart, that I may say:  
"For Thee, dear Lord, there's room!"  
—Cora Baker Hall.

# Common African Riddles

## A Collection

from the Cameroons by the REV. GILBERT SCHNEIDER, Missionary

1. I was born with a red cap on my head. What am I? (Ear of corn.)

2. I lie down but no one can see my head nor my feet. What am I? (Path or river.)

3. Two of us went to the farm but in the evening I must return alone. Who are we? (Man and his shadow.)

4. I can throw a spear far into the sky. What am I? (Smoke.)

5. I am slashed with an ax but no one can see the wound. What am I? (River.)

6. I have fear for no one—chief, white man or animal. What am I? (Fly.)

7. I went down a hill and am unable to come back up. What am I? (Either water, death or leaves.)

8. I am a basket containing food but have no opening. What am I? (Egg.)

9. I always beat my mother. What am I? (Grinding stone.)

10. I have been dancing since the day I was born. I shall not stop until I die. What am I? (Elephant grass growing in a stream.)



mother and her mother told her that she must get that calabash back no matter what happens. The girl went out crying because she thought that was an impossible task, but at least she must try.

She started walking down the river along one side and before long met some women harvesting some yams. Nah asked these women if they had seen her calabash floating down the river and they told her to help them and then they would show her where her calabash went. She worked hard for them and when they had finished the women told Nah to go and ask the old man who was washing in the river and he would tell her where the calabash was. Nah asked the old man and he told her to help him and wash his back first, so she did this and he was very pleased.

When the man had finished bathing, he told the girl to come home with him. On the way to his house the man told Nah that she would see many very strange things in his compound. But, whatever she saw she must not laugh at the people and she must not refuse to eat the food. Nah stayed in this place for three days and on the fourth day the people gave her her lost calabash and many gifts to be taken home with her. After giving the gifts, they walked a way with her along the road and wished her well because she had been very good to them.

Nah went home singing. Several people heard Nah's voice from a distance and ran to tell her parents that she was coming home. They did not believe this though, because they were sure Nah was lost or killed by animals or in the river. Soon Nah herself came in and everyone was joyful and her parents prepared a great feast. Nah showed them all of the fine gifts she had gotten and gave the calabash to her mother. Then she told them all the long story of how she gotten the calabash back.

Nah had a sister who was selfish and stubborn. This sister decided that she too must get some fine gifts as easily as Nah had gotten hers. She went the same path but was unkind to all the people and never helped anyone. It was not long before she was killed and her parents waited for her return as they had for Nah but she never came because she was too selfish.

#### THE ANTELOPE AND THE TORTOISE

An antelope and a tortoise were friends. After some months of living together the antelope said to the tortoise, "My friend, we have been living here without any exercise for



The story of our Cameroons mission field is dramatized effectively at the Laymen's Conference at Green Lake, Wis., by Missionary Gilbert Schneider (right) assisted by Rev. R. Schilke, Dr. A. Dale Ihrie, Mr. Edwin H. Marklein and Rev. J. C. Gunst.

too many weeks and months. I am afraid our legs are growing weak. In case of danger, it will be hard for us to run and protect ourselves. I think we should have a race to see which of us can do the best." The antelope was laughing to himself. He thought that such a race would show this short-legged fellow who is the most

clever. The tortoise thought to himself. I may be short-legged but I am also clever. "I shall gladly agree to such a race," answered tortoise.

They agreed upon the day and the place of the race. Then tortoise got busy and found about thirty of his friend-tortoises. On the day of the

(Continued on Page 24)



African jujus of the Mambila area, looking like strange figures from another world, as they come down the Cameroons trail hoping to frighten away the evil spirits or, at least, to placate them.





The Cameroons trail winds through groves of banana trees into a Mambila village with its thatch-roofed, round houses.

# Strange African Stories

—❖—  
 Stories which natives tell one another, some of which teach a lesson,  
 some tell "why," and some just entertain

—❖—  
 Collected by the REV. GILBERT SCHNEIDER, Missionary

ONCE upon a time a tortoise borrowed some money from a pig. The tortoise was very careless and did not want to pay back the money as soon as he could have done. The pig often went to beg for the return of his money. One day the tortoise and his wife decided they would trick the pig and the next time they saw him coming to ask for his money the tortoise quickly drew in his legs and neck inside his shell. Then his wife began using him as a grinding stone and was busily grinding corn flour when the pig arrived.

"Where is your husband?" asked the pig. Mrs. Tortoise said, "Am I my husband's slave and so able to know where he is every minute!" The pig asked two more times where her husband was and each time Mrs. Tortoise gave the same kind of an answer. By this time the pig was very angry because of the very rude way he was being treated and he picked up the grinding stone and threw it in the bush. He did not know that

actually he had thrown the tortoise in the bush.

After a little while Mr. Tortoise came walking into his compound and asked what was the trouble because his wife looked so upset. Mrs. Tortoise told her husband that the pig had thrown her grinding stone away in a fit of anger and now what was she to use? The pig said he had only come for his money and Mrs. Tortoise had talked very badly to him to make him angry. Mr. Tortoise said, "Alright, you go and bring back our grinding stone and I shall then give you your money. That should be fair."

The pig went out in search of the stone in the direction he had thrown it and looked and looked but did not see it. Even to this day he is still trying to find the lost stone and he continues to root around in the ground.

## A MAN AND THE MONKEYS

It was the day before there was to be a big market in the village. A trader was on his way to the market to sell about twenty hats that he had

made. When night came, he was not near a village, so he stopped under a tree to sleep because it was the dry season. He was in the forest and he put his bundle of hats very near him so that if anyone would want to steal them he would wake up immediately.

There were many monkeys in the trees, and they were watching this trader. They were attracted by the hats of many colors that he had in his bundle. One by one they crept down and took a hat. After a while each monkey had a hat of his own which he put on his head. There was only one hat left which the man was still wearing.

In the early morning the man woke up and saw that his hats were missing. He was so angry, he grabbed the hat off his own head and threw it on the ground. When the monkeys saw him do this, they imitated him. Soon there were hats falling down from the tree all around him. The man was very happy and gathered up all his hats and went on to the market.

## WHY HAWKS CATCH CHICKENS

In the days when there was a plague in the country of the birds, the children of the hawk were very sick. This hawk's hut was on the top of a very tall tree. The hawk went to look for a doctor to help his children and he flew many miles until he saw a chicken. The chicken asked him what he was looking for and he told the chicken that his children were sick and he wanted to find a good doctor. The chicken told him to go to a certain hut where a cricket lived. He did and the cricket told the hawk to go back to his family and wait because he would soon be coming with the medicine.

The hawk flew back to see his sick children and tell them medicine was coming. He waited and the cricket did not come. His children were dying and he was very worried. As he flew to see what was taking cricket so long in coming he found that a chicken had eaten him as he was on his way. By this time all his children had died. That is why hawks will always catch little chickens and eat them if they get a chance.

## DOING GOOD AND BEING OBEDIENT

Once upon a time there was a girl whose name was Nah. She did all she could to help her parents in any work there was. One day her mother sent her to get some water from the river. As she bent over to let her calabash fill up with water, it slipped out of her hand and went quickly down the river. She came home and told her



the light of God"—turned again, and went his way.

In the high mountains beauty becomes peremptory and arresting. It rises into sublimity, and sublimity conducts to the borderline of revelation. Where snowy summits rise out of purple darkness and flash at dawn into crimson and gold, beauty becomes the garment of God that both reveals and conceals him; and we worship as Jacob did, leaning on an ice-axe in place of a staff.

### BIBLE TRUTHS

Alpine summits can also shed light on the Bible as a channel of personal communication. An experience of this kind came to me on the very climb of which I have been speaking. The Aiguilles Rouges has two rust-red peaks connected by an arête. An arête has been humorously defined as "a knife-edge ridge of rock or snow with an infinite, vertical precipice on one side

### ABOUT THE AUTHOR

Pastor, seminary professor, instrumentalist and composer, gardener, writer, lecturer, mountain-climber — versatile Dr. Strong is a good example of famous minister's sons who do not go wrong. His father was Augustus Hopkins Strong, noted theologian of the past generation. Dr. John Henry Strong is the author of "Jesus, The Man of Prayer" and "A Man Can Know God."

and another precipice steeper and deeper on the other." Wearied with the ascent, I was in no mood for the dangerous arête, though tied securely to Antoine. Yet before my foot first touched the ridge, there shone before me as though flashed on a screen these words: "None of his steps shall slide."

I did not at the moment recognize the words or identify their source. Afterwards I found them in the 37th Psalm. I had read them of course—perhaps many times. And since, as the psychologists tell us, we never really forget anything, they had been lodged in my memory. The significant thing, however, was that at the moment I stood in need of them the Heavenly Electrician turned a switch, making them incandescent; and I went across that arête not only safe but enriched, having learned in a new and personal way that the God of the Bible is the God of the high mountains also.

Yet the richest lesson I ever gained from mountaineering I owe to my



Snow-crowned Mt. Baker in the state of Washington stands serenely like a sermon in white against the vast heavens above!

intimate association for years with Antoine, my Swiss alpine guide, the man who willingly put at my disposal his mountain lore, his knowledge of the nature and behavior of mountains, his cheerfulness, his resourcefulness and indomitable strength, with the purpose of conducting me from the depths to the heights. And so impressed have I been with the skill and power with which he has done this that he has become to me a sort of parable and picture of the Lord Jesus Christ, our heavenly Guide, who has undertaken to conduct believers from earth to heaven.

The great mountains are too well-spiced with danger to be attempted alone. There are the slippery places; the falling stones; the hissing avalanches; the treacherous crevasses and

icefalls; the sudden changes of weather; and that "mountain sickness"—oxygen-starvation, it seems to be—which may steal upon one just this side of a summit and bring all climbing to an end. What equipment avails for dangers like these? Well, hobnailed shoes for slanting ice; a piolet, or ice-axe; a rope, attaching one always in dangerous places to one's guide, and last of all, the guide himself.

### OUR HEAVENLY GUIDE

He has been reared on frugal fare, toughened by honest toil, hardened by exposure, and steadied by a deep religious faith. He has the eye of an eagle, nerves like the rocks, and an uncanny familiarity with the weather.

(Continued on Page 64)



The town of Zermatt in Switzerland with the Alps, and especially the mighty Matterhorn rising with grandeur all around it.



# "Praise Him in the Heights"

Fresh as a mountain breeze is this sparkling vignette of the heights, where snowy summits rise out of purple darkness and flash at dawn into crimson and gold, revealing the glory of God!

By DR. JOHN HENRY STRONG from the Magazine, HIS

**WE** ARE bidden in the Holy Scriptures, the Christian's manual of behavior, to "bless the Lord . . . in all places of his dominion." Yet how shall we bless the Lord on the summit of snowy alpine peaks unless we climb them? Yet it was no exegetical study of Psalm 103:22 that first started me mountaineering.

One day, while walking a mountain path near Abelboden, beloved of Englishmen, at a medium level commanding the heights above and the valley below, there suddenly came into my thoughts as from the skies these words from Psalm 103: "Bless the Lord, O my soul . . . who forgiveth all thine iniquities; who healeth all thy diseases"; and these other words

highest Swiss peaks—in the years that have followed.

So I have always been constrained to feel that for some good reason God gave me the mountains; and I was confirmed in this belief when, returning from Switzerland to the doctor in New York City who had banished me as an invalid, I heard him say after the final tests and photographs, "I want to say in the presence of my Maker, that after practicing for years, and having examined thousands of hearts, I have never seen anything like it. It is strange, wonderful, and something more, and you and I know what I mean."

## GOD'S BEAUTY

I hope to decipher new meanings from the great mountains so long as I live. Already they have flooded three things with light for me. The first is this: they have given me a correct interpretation of beauty.

What is this blessed quality that suffuses created things, making God's universe a wonder and a delight to us? Whole libraries have been written to explain it, yet beauty has never yet surrendered her secret to the masters of analysis. Take George Santayana's charming book, "The Sense of Beauty," the first book that lighthearted philosopher ever wrote. He describes beauty inimitably as a poet would, yet he disclaims all interest in the meaning or understanding of it. Has new light fallen upon him, I find myself wondering after reading his latest book, "The Idea of Christ in the Gospels," in which he writes almost like an evangelical Christian?

My guide Antoine Georges understood beauty. As we ascended for a climb together the slanting meadows leading to the Aiguilles Rouges in the very early morning, bright moonlight suffusing all things round about and the peaks above, Antoine suddenly stopped, turned, said: "The moon is shining, the stars are glistening, all the world's asleep, and we walk in



A majestic view of the Canadian Rockies from the Banff Chair Lift looking down upon the Bow River Valley and Mt. Rundle in the distance.

May I explain that in 1925, when teaching New Testament in New York City, I was invalided from home by serious heart trouble. The photograph had too convincingly spoken. The tests were all in. "Enlarged aorta" . . . "danger of a perforation" . . . "never walk against a strong wind"—a trial for me, for I had been a tennis player and always athletic. "Dismiss thought of improvement and conform," I was told.

So, sent abroad on leave, I found myself in Switzerland, that tiny land of height and depth; of vastness and verdure; of sculpture wonders of ice and snow; of fresh, strong winds of freedom; of waterfalls and exquisite flowers; of haunting strains of music; of sturdy piety and love of home.

from Psalm 107: "He sent his word, and healed them." It was unforeseen, a complete surprise, yet so vivid and insistent that I remember stretching out my hand as though expected by someone to receive something. And I said to myself, "This is faith—taking what is offered you."

There were no accompanying sensations that day suggesting possible improvement. Yet when I consulted a Swiss doctor of repute shortly afterward, he astonished me by declaring after thorough examination, "I find nothing at all the matter with you. You should climb mountains," and he pointed to the Wildstrubel, the fine snow peak at the head of the valley. Need I say that I did so—the Wildstrubel and half a hundred of the



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-Gefahr wurde es sehr möglich, ihre Reisen  
-Gefahr, die von William Brown, einem Bremer  
-Gefahr, Martin Brown, und anderen.

Wien 20. Aug. 1897.  
 In der letzten Nummer des „*Wieners*“ umbricht ein Artikel, der, unter dem Titel „Die Unsterblichkeit der Seele“ (sic) steht, die Unsterblichkeit der Seele in der That zu bezweifeln sucht. Der Artikel ist von einem „*Wieners*“ Mitarbeiter verfaßt, der sich als „*Wieners*“ Mitarbeiter bezeichnet. Der Artikel ist von einem „*Wieners*“ Mitarbeiter verfaßt, der sich als „*Wieners*“ Mitarbeiter bezeichnet.

Dr. August Hoenigs  
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179.

**H.**

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nach ge-  
der Ge-  
Gewerbe  
sich, es  
angehen  
Gewebe

## Grober & Vater Nähmaschine



180.

1863

**Siegreich!**

Erhielt die höchste Prämie bei der letzten Preis-  
Ausstellung in Dublin,  
Ausstellung für Frankreich in Paris,  
auf  
der Ohio Staatsfair in Columbus  
und auf jeder Fair in den Ver. Staaten, von Septem. Jahr 1850 bis in der  
Jahr 1863

1863

—Pictures by Arthur A. Schade  
e" in its issues 85 years ago!

to 16 pages. He ended his editorial service with the year 1901.

Gottlob Fetzer, son-in-law of Hasel-huhn, became Grimmell's successor and served until his untimely death in January 1934. Fetzer differed greatly in many respects from his predecessors, but he was a gift of God to our denomination, the very man needed in the troublesome early decades of this century. He was calm and especially deeply spiritual. When one entered his room at the office, he was often found on his knees in prayer. He was a man of God, and his editorial articles always gave evidence of that. The period of his 32 years of editorial service was the longest of all our editors, and he served well.

## FETZER'S MINISTRY

With the beginning of the present century the trend from the use of the German language to that of English developed more and more rapidly in our churches. This was most keenly felt in our Publication Society with reference to all of its various German publications, especially that of the "Sendbote," whose subscription list dropped slowly and steadily. But it was still a greatly needed publication for our German constituency when Fetzer died and the Rev. Samuel Blum became his successor in 1934.

Mr. Blum continued the unbroken succession of talented writers and spiritual interpreters for our denomination. He was especially successful in winning the help of our younger men as writers for the "Sendbote" when one by one the older ones dropped out. He served successfully

for twelve years until in 1946 he had reached the age of retirement and the present editor, the Rev. W. J. Luebeck, put his hands on the steering wheel.

The number of subscribers had kept on decreasing, so that the General Conference in 1949 had to face the fact that necessary adjustments had to be made. In order still to be able to publish the "Sendbote," it was voted that it be continued as a bi-weekly instead of a weekly publication. We hope that as such it will be able to continue its blessed and so highly appreciated service to our German readers for many years to come.

## OTHER PUBLICATIONS

As we look back gratefully upon the centenary history of our "Sendbote," we see that gripping story paralleled by another equally interesting one. The "Sendbote" all through the years has been primarily a publication for the older people, but even in the early days of our history our young people and children had not been forgotten and in the course of years all kinds of publications had been issued for them.

But the real young people's paper had its beginning when, due to the aggressive leadership of Haselhuhn, "Der Jugendherold" came to birth. It started as a 16-page monthly and later was enlarged to twenty-four and finally to thirty-two pages. From 1889 to 1892 Haselhuhn was its editor. He was followed by Walter Rauschenbusch, who was then pastor of the Second Church in New York City.

Rauschenbusch was one of the most outstanding men in the history of our

denomination. This was clearly revealed also by his scholarly editors of our first youth periodical. He served as editor until he was called to a professorship in our Rochester Seminary in 1897.

The Rev. F. W. C. Meyer then became his successor. With his facile and fertile pen he carried on this important work until in 1908 the Publication Board decided to have the paper serve also the interests of our Women's Societies, and that changed the name from "Jugendherold" to "Vereinsherold." Meyer continued as editor for about another year, and then, because of the heavy demands of his rapidly growing Milwaukee church, had to ask to be released.

# YOUTH PAPER

The editor of the "Sendbote," Gottlob Fetzer, then assumed the editorial responsibilities for the next nine years. During that time the "Vereinsherold" became bi-lingual and to the Rev. William Kuhn, who at the General Conference in 1913 had been elected youth and field secretary of the denomination, was assigned the responsibility for the English department of the paper. He entered the inviting task with his well-known enthusiasm and keen generalship and soon opened his "Zynzygus" or "Yokefellow" columns of unforgettable memory.

But the transition in our churches from the use of German to that of English had become increasingly rapid, especially among our young people, accelerated also by the conditions brought on by the First World War.

(Continued on Page 64)



ence, and so the conference was divided into the Eastern und Western conferences. The "Sendbote" continued to serve both, at least in part.

But it was not long before the Western Conference had its own publication, for in 1859 Phillip Bickel began issuing "Die Biene auf dem Missionsfeld" (The Bee on the Mission Field). The Ninth Street Baptist Church in Cincinnati in 1855 had appointed him city missionary to work among the Germans. When he started his work he found only three German Baptists there, but after three years there were 42, and so in 1857 he organized what is now the Walnut St. Baptist Church.

Bickel was an unusually talented man and especially interested in young people and children. Soon after he had started the "Biene," he also published a children's monthly, "Der

thereby furnished the needed money.

When the Eastern Conference met in 1863, it had grown to a total of 29 churches with a membership of 1981. Two very important resolutions were passed at that conference. One was to organize a Printing Society (Druckverein) and, in order to finance it, to raise a fund of \$1,000 by selling shares at \$10.00 each. The other important action taken was to suggest to the Western Conference that both conferences meet every third year in a joint session. The Western Conference acted favorably on the suggestion, and that brought into existence the first General Conference, which met in Wilmet, Ontario in 1865.

This conference was a glowing success. It restored again the fellowship which had been severed by the separation. And it unified the publication interests of the two local conferences

Baptists of Germany in 1878 to become the business manager of the Baptist Publication Society in Kassel. When he started his editorial work on the "Sendbote," the seat of our Publication Society was in Cincinnati, Ohio, where Bickel was pastor, and it was there legally incorporated in 1870. But Bickel's illness made a change in climate necessary for him. For that reason, and also economic ones, the headquarters were removed to Cleveland, Ohio, in 1871, where to this day our publicational interests are centered.

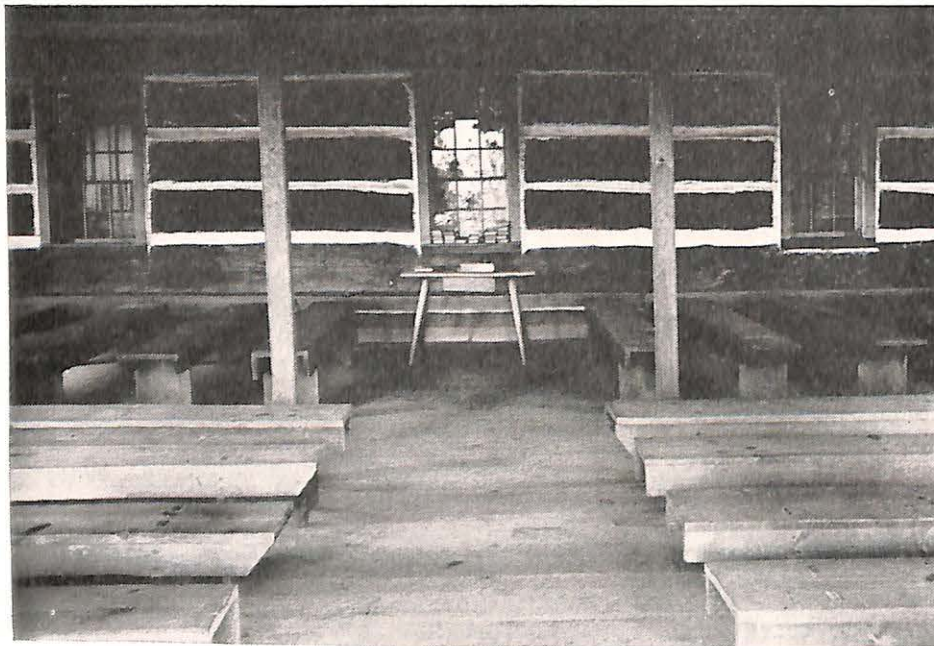
When Bickel ended his work as editor of the "Sendbote," the Publication Committee elected Julius C. Haselhuhn to become his successor. He had been pastor of a number of our churches and then had served the Western Conference as evangelist from 1871 to 1874. Thereafter he accepted the call from the First Church in Chicago, Ill., and served there until he assumed the editorial work in Cleveland.

#### JULIUS C. HASELHUHN

In Haselhuhn we had secured another denominational leader with a dynamic personality. But he did not confine his energies to the editing of the "Sendbote." He also published "Zionsklänge," a songbook to take the place of Bickel's copyrighted "Singvögelein" with necessary adaptations for use in devotional meetings. In addition to that, he published "Der Deklamator," a selection of poems and recitations, four volumes of "Jugendblüten" and several polemical pamphlets. He also introduced "Unsere Kleinen" for the primary classes.

Above all, he started our young people's monthly "Der Jugendherold" on its long and useful career. Illness finally compelled his retirement in 1892. In May 1893 he attended a session of the General Missionary Committee as its chairman and, in spite of his illness and against the advice of his friends, he accepted an invitation from his former church in Newark, New Jersey, to preach there the following Sunday. His text was: "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). It was his last sermon, for just a few days after that he realized the truth of that text as he entered into his rest.

He was succeeded as editor of the "Sendbote" by Julius C. Grimmell. Grimmell was a very energetic person, a hard worker and a clever and forceful speaker and writer. At his suggestion, the "Sendbote" was enlarged



A memorable historical photograph showing the log cabin church and rustic sanctuary at Blooming Grove, Pa., built in 1828, in which Konrad Anton Fleischmann preached for several years prior to his going to Philadelphia, Pennsylvania.

Muntere Säemann" (The Cheerful Sower) and also what came to be a very popular Sunday School songbook, "Singvögelein." The responsibility for all these publications lay entirely upon his shoulders.

It was not an easy task to bear, especially the financial part of it. But he had a noble partner in his fine wife. On one occasion when he was completely out of funds to buy paper for a new issue of one of his publications, his "Kittie," as she was popularly known, quietly sold her piano, a present from her deceased father, and

by taking them over denominationally, uniting the "Biene auf dem Missionsfeld" and "Der Sendbote des Evangeliums" into one denominational publication. This was henceforth to appear weekly instead of semi-monthly and to bear the simplified name of the former Fleischmann paper, which now made it "Der Sendbote."

#### PHILIP BICKEL, EDITOR

Bickel became the editor and rendered an outstanding service until his unusual success carried his fame across the seas, so that he was called by the





# The Sendbote Centenary

The year 1952 marks the one hundredth anniversary of "Der Sendbote" and the thirtieth anniversary of "The Baptist Herald" which have been used of God through our Publication Society in binding our churches together and lifting our people to new spiritual heights of Christian truth.

By DR. H. VON BERGE of Dayton, Ohio,  
Member of the Publication Board for Many Years

Imposing statues and Corinthian columns greet the visitor to the Archives Building in Washington, D. C., with the words: "The heritage of the past is the seed that brings forth the harvest of the future."

#### THE YEAR 1952

The year 1952 will mark the 100th volume of "Der Sendbote" and the 30th volume of the "Baptist Herald." The actual anniversaries will not occur until the end of the year, but the General Conference meeting in Philadelphia, Pa., in August 1952 will take note of these anniversaries with appropriate festivities.

NINE YEARS ago we reached an important landmark in the history of our denomination, as we celebrated the 100th anniversary of the first German Baptist church in our land, now known as the Fleischmann Memorial Church in Philadelphia, Pa. It was organized in 1843, and with that began our denominational history.

#### FLEISCHMANN AS EDITOR

This year we have reached another landmark, for we now celebrate the "Sendbote Centenary," which again leads us back in our thoughts to those early days and the humble beginnings of our history. Truly, it was a humble beginning, but also a brave one, when at their very first conference held in Philadelphia in 1851 our forefathers heard and heeded God's call to become his messengers through the printed page.

At that first conference, with only about twelve delegates present from their widely scattered nine churches and a total membership of 405, they had a joint session with the Board of the American Baptist Publication Society to discuss with them, among other things, the matter of publishing a German religious paper. But to

launch out into such an undertaking evidently did not seem a practical venture to the Board members, and so no action was taken on their part.

That left the matter to the conference, which then urged the Rev. Konrad A. Fleischmann to start the paper. Two years later, in 1853, he began to edit "Der Sendbote des Evangeliums." It started as a 12 by 18 four-page monthly at the subscription price of 50 cents a year.

Fleischmann had a real task on his hands, for in addition to being a busy pastor, he was not only the editor of the paper but also business manager, corresponding secretary and treasurer.

But he carried on his splendid and inspiring service until in 1862 he asked to be relieved and turned over his editorial duties to Andreas Henrich, then pastor in Williamsport, Pennsylvania. Under Henrich's editorship, the "Sendbote" was made a semi-monthly publication at the subscription price of \$1.00 per year.

#### CONFERENCE RIVALRY

By 1858 the number of our churches had grown to 28 with a total membership of 1810. But these churches were too widely scattered to make it possible to continue binding them all together into a single confer-

#### EDITORIAL IN FIRST ISSUE OF "DER SENDBOTE" IN 1853

(Closing words of editorial by KONRAD ANTON FLEISCHMANN)

"And now go forth into the world, Messenger of the Gospel! Make your way near and far. Enter into every house wherever you are welcomed and extend the warm greeting which your Master has taught you in these words, 'Peace be unto this house!' Be unashamed to face those who are not friendly disposed to you. Speak out the truth without any fear of man. Do not offend anyone intentionally, but in the same way do not unduly praise the deeds of men. At all times give praise and glory to God! 'May he preserve thy going out, and thy coming in and according to his loving-kindness may he give thee long life and a fruitful service unto his people.'"



baptism which can be vindicated. Therefore the writer asked the Rev. H. Grossmann, then pastor of the First German Baptist Church of New York City, to baptize the writer according to the Scriptures. On this occasion the writer would like to encourage those who surmise, as he once falsely thought, "Why be baptized over again?" When the writer followed Christ in the waters of baptism, he considered it a privilege to follow him into the likeness of his death, burial and resurrection.

Years later when the remnant of the church in New York City had no minister, and during the depression was not able to call one, I was chosen to conduct the Sunday services (in German) for about four years, while studying at the National Bible Institute, and also to hold street meetings where we witnessed God's saving grace.

### LIFE'S DARK CLOUDS

Then dark clouds gathered, the doctor informed me that the illness of my wife was of such a nature that I must expect the worst. I hoped and prayed that the Lord would spare me the heart-breaking separation. He did not, and I was tempted to question him. If he is really love, why must I experience such tragedy in my best years? On April 2, 1941, my wife was called to her celestial home to be with Christ, her Savior, whom she loved and served. The voice of the sea became strong once more in me. Out there on the ocean, it would be easier for me to overcome and to forget!

But there was another voice, the voice of the Master who knows the human heart, who said: "Forget the sea, and proclaim that I came to save sinners." Was it just a religious feeling? Next to God, I thank the Rev. John Grygo who confronted me with the issue and said: "Alex we know you. I and others feel that you should enter the ministry." My answer was, "I have been thinking along that line. However, since this is a very important step, you had better ask what the members of the church think about it." Did not the Holy Spirit work in conjunction with the church, according to Acts? Let this be the final test to our believers.

The church was of the opinion that it was God's will and recommended me for this purpose. Mr. Grygo contacted our Seminary, but I still hesitated. Finally, I received a very encouraging and understanding letter from Professor A. Bretschneider who wrote in behalf of the faculty. In autumn 1941 I entered our beloved Seminary.

Looking back, now that I am a Baptist minister, commissioned with the privilege to proclaim Christ, the Savior of men, the words of Isaiah 55: 8-9 come into my mind: "For my thoughts are not your thoughts, neither are your ways my ways, said the Lord. For as the heavens are higher than the earth, so are my ways higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

### Working Together

All have a share in the beauty;  
All have a share in the plan.  
What does it matter what duty  
Falls to the lot of a man?  
Someone has blended the plaster,  
And someone has carried the stone;  
Neither the man nor the master  
Ever has builded alone;  
Making a room from the weather,  
Building a house for the King;  
Only by working together,  
Men have accomplished a thing.

—Triumph of Faith.

### Steady Me

By JOHN H. STRONG

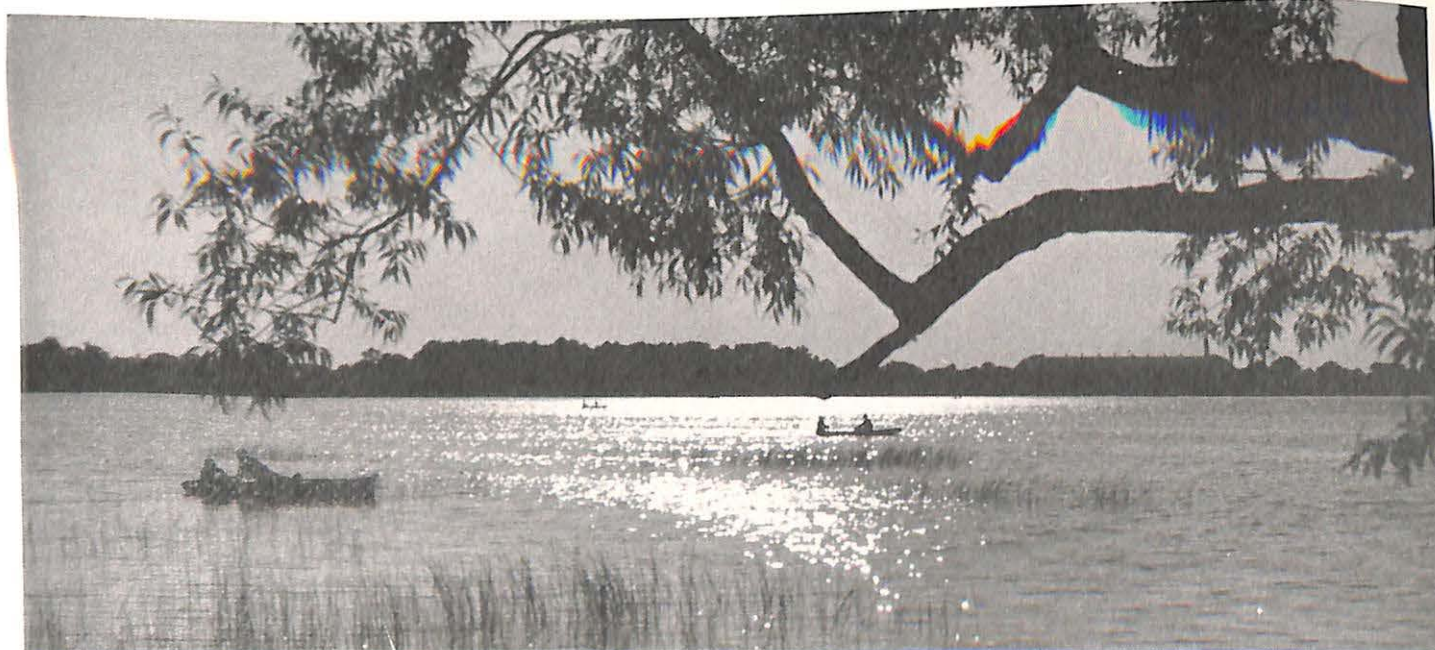
Steady me, O God!  
Life moves at such a pace;  
I need thy hand upon my shoulder, so  
I may go slow, and see thy face!

Steady me, O God!  
Life is so full of noise;  
I need thy steady quietness until  
I may grow still—and know true poise.

Steady me, O God!  
Life is so full of ways;  
I need thy light upon my road, so I  
No wrong ways try—through all my  
days!

Steady me, O God!  
Till I at last arrive  
Wherever thou dost want me, and  
there may  
Full quiet stay—and cease to strive!  
—Watchman-Examiner.

—Eva Luoma Photo





that in the next few seconds it would have cut my leg off. But at the last moment I was saved from the accident. Strange that this had happened!

However, I felt the urge to tell this to the believer, who had prayed for a long time after I had declared to him that the Christian way was not for me. With tears in his eyes he said: "Alex, God touched you with his finger! How will it be when he puts his hand upon you?" I felt as if someone had hit me with a two by four, when I realized that the God of the Bible was concerned about my soul.

An indescribable conflict took place in my soul. Finally I surrendered at the foot of the Cross. Rising from my knees I had the blessed assurance that my sins were forgiven by him who died for me. It seemed as if I was transferred into a new world. A new birth had taken place, and all things were seen in a new light.

Soon we approached Capetown, South Africa. In the distance was the magnificent Cape of Good Hope. I wondered how many mariners in the past had felt as I did, when they saw that cape, the symbol of good hope, and now that good hope was also a living hope in my heart and soul.

#### A CHRISTIAN COMPANION

Most young sailors, whenever they change ships, look for boats which sail for ports where they have never been before. The writer was no exception in this respect. Returning from Africa I took a little freighter, bound for Baltic ports. However, I was very much concerned to have Christian fellowship. Could I expect that, after all? It had taken about three years before I had run into a person who knew the Lord. Today the writer knows it was no incident, but according to God's providence. Faithfully I prayed: "Lord, at least for the beginning of my Christian life, lead someone on that ship, who knows thee longer and better than I."

One thing I felt at once, the urge to testify for my Savior! But how to overcome fear? Therefore I bought the picture, "Christ Carrying a Lamb," hung it over my bunk, knowing I would be asked about it and I would have to start to tell the story. And so it was. But God had not answered my prayer, as I could see. We were already on the sea; had God failed me? Suddenly an older sailor said: "He is not the only religious nut on board; the steward of the old man (captain) is just as crazy, if not worse." That



Alex Sootzmann of New York, N. Y., as a student at the North American Baptist Seminary in 1941.

was music from heaven for me, even if the messenger had his own tune. Yes, God answers prayers!

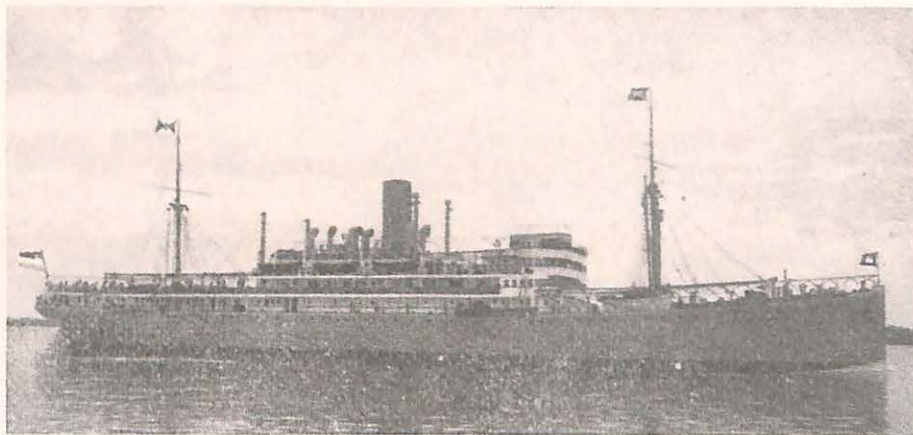
One of my greatest concerns was to stay loyal to the Savior until the end of the journey. God in his grace taught me by an experience that it is faith which has a hold on us. Of course, this does not excuse our carelessness. Our little freighter had left Black Sea ports with a cargo bound

before came into my soul, a peace as I had never experienced it. I thought of my mother and sister far away, should death come. It seemed to me as if it were just going home. Faith binds us with God.

We made Bone (port). About four weeks later we were sufficiently repaired to sail for home port. While in the Atlantic, when at lookout (on the bow) quite a few sailors came, one by one, and asked: "Hey, Alex, what is this all about God, salvation in Christ, and the like which we have noticed? When we had to stand by that night, you possessed something we do not have." Then I could point out that all who trust in him for forgiveness, to them Christ gives assurance and peace (John 14:27).

#### VISITING ATHENS

Athens, with all its fascinating legends became vivid, especially while visiting the Acropolis, the partly restored Parthenon, and the Jupiter Temple which proclaim their great past. Paul knew these places in the days of their splendor, and in my mind I visualized the Apostle Paul on Mars Hill. Ancient Athens lies prostrate in its ruins, while the truth which Paul proclaimed remains forever new. I was privileged to visit these ruins



The "Tanganjika" on which Alex Sootzmann as a sailor bound for South African ports found Jesus Christ as his personal Savior!

for Copenhagen. While in the Mediterranean Sea, one night at 2:00 A.M., all hands were called on deck, "Fire on board." Over half of the cargo was on fire! The iron deck began to bend. Explosions and flames shot out of the ventilators toward the starry sky, while the sea went higher.

Finally the command was given: "Swing out the life boats; stand by to abandon ship." We tried to make port. There were anxious minutes, hours during which the fire was beyond control. A great calm as never

and other places connected with biblical events. During the seven and a half years which I sailed under German, Danziger and the American flags, the words of Hebrew 11:13b, "that they were strangers and pilgrims on the earth," were brought home to me.

After much reading of the Scripture, I realized that baptismal regeneration is not found in the Scriptures as practised in the Lutheran Church, and that immersion, after the person is saved, is the only biblical mode of



# God Met Me at Sea

Thrilling adventures of a young seaman bound for India, South Africa, Baltic ports and Greece and of his spiritual tryst with God on the high seas

By the REV. ALEX SOOTZMANN of the Mowata Baptist Church, Branch, Louisiana



The German training ship, "Grossherzogin Elisabeth," on which Alex Sootzmann sailed to Havana, Cuba, and other Caribbean ports in 1922.

**M**EN COME and go, but the Lord remains the Unchangeable One, who reveals his mercy in every generation. It is the desire of the writer, who has been asked to relate how concerned our Redeemer is to save men, how he calls them into the service of our grand denomination from the prairies, cities and the high seas.

On April 20, 1920 the writer was accepted on the training ship, "Grossherzog Friedrich August" (a barque). When our vessel had to be given to England for reparations, our training was continued on the older full-rigged ship, "Grossherzogin Elisabeth." The aim of the writer was to become a sea captain. In January 1922 we set sail from Havana, Cuba, for Germany, after we had spent several months cruising in the Caribbean sea, visiting Puerto Cabello.

## DEATH STRIKES SWIFTLY

In the North Atlantic the familiar, cold, winter storms drove our "Grossherzogin Elisabeth" swiftly over the raging sea. On a stormy night while working up on the yard, my strength seemed to fail. I was alone, clearing the clew-lines, while below me was the angry sea. The icy hurricane knew no mercy, but I made it to the

round-top, where I could regain my strength.

I knew too well that had I gone overboard, there would have been no chance for me to be rescued. Where would I have spent eternity had I gone overboard? A few days later, we had to put a reef in the main top-sail. One sailor was knocked off by the sail which fluttered in the hurricane. A few seconds later we heard that awful cry: "Man overboard!" Turning the vessel by the wind was not an easy task, besides a dangerous one as well. However, all searching was in vain; next day we had to proceed without him.

Death comes swiftly! Who will be next? How vivid are the old, yet great questions in such an hour! There must be something beyond death; there must be a God; how can we know? We knew no answer.

## A SEA OF GLASS

In Hamburg, Germany, the writer took an old barque, just bought from Denmark, bound for Calcutta, India. Its crew of eighteen men was a little world by itself, for we had no wireless transmitter. We did not know for a hundred and fourteen days until we reached Calcutta, what was going on in the outside world. While our vessel was moving fast before the northeast trade wind, magnificent display of phosphorescence occurred one night. It seemed as if the ocean had turned into refined silver.

While the waves rushed on, light waves ascended from the sea into the firmament until sea, ship, air and clouds were enveloped in what seemed to be supernatural light, and night was no more. Had we sailed into the "sea of glass like unto crystal" which, in the vision of John was before the throne of God? With reverence we gazed at this display of God's glory in nature. When the phenomenon ceased, a sailor said, "There must be

a God!" Everyone nodded in solemn agreement.

Nature declares the existence of God. What can we know about him? Does he care for mortal beings? That was another question. When we came into the southern regions of the South Atlantic, one storm came in succession of another, and with it dangerous work. On top of it all, the ship took water which meant we had to pump by hand several hours daily, while the breakers rushed over deck, and so for many days and weeks. When these stormy days were over, almost half of the crew were disabled for some time. Somehow the sea water got into our fresh water tanks, and thirst was our lot, heightened by the sparkling of the Indian Ocean. To us, Tantalus was no myth!

## BOUND FOR SOUTH AFRICA

Soon the hour would strike for me to meet God in Christ, whose footsteps others and I had seen in nature, while serving on a steamer bound for South African ports. On the "Tanganjika" the writer met the first man who knew the Lord and who could testify what it meant for him to be saved. After reading some of his religious literature, I decided to read the Bible in order to find out first hand. The question of being born again became vital to me. But wait, I was christened as an infant, confirmed at fourteen; was that not sufficient?

Soon I learned from the Bible that the new birth must be a personal experience which could not be obtained by the performance of rituals. However, I threw the Bible in his bunk. "Who in the world wants to be a monk?" I thought. "I am going so to see the world, and enjoy it! To be religious is something to consider when you are old."

Next morning I operated a winch on the clearing deck. As I guided the wire, it caught me in such a position



the financial start. And last and best, —you, who read these lines! Yours is the God-given opportunity to serve in Christ's Name to the most outcast of all outcasts.

How? Your missionary committee accepted an invitation of the British leprosy control service to assume responsibility for the Bamenda Province of West Africa's Cameroons. This province holds about 400,000 souls. Among them we have three defined areas of leprosy occurrence on a rising scale.

This invitation included a capital grant of \$30,000 for initial building plans and a recurring annual grant of about \$9,000 for a period of five years, beginning with the 1st April of 1951.

The African rulers of the center of the province added their own African touch to this British invitation by giving us 20 square miles of fertile highland for the central settlement and by adding this troubling quest: "Why not start today?"

Why not today? We need a doctor, —young, healthy, skilled and called by God to accept this life-time assignment. God promises this man strength for each day and the harvest of many souls for his Lord. We offer this doctor a home in healthy African heights, more work than he ever handled before and joys and returns that America cannot give.

### MISSIONARIES ARE READY

What do we have to date? We have the lepers; too many of them. And we have these 20 square miles of highland in farm and grazing grounds. We have a terrific plan by which to put this whole leprosy service on self-support, once the government grants have ceased.

For this startling plan we have Mildred and Gilbert Schneider. Their pioneer experiments of the past four years in Warwar fit them eminently for the present scheme of letting plenty of beef cattle support this leprosy service. In addition, Laura Reddig stands by to give all of her love and remaining years to this service as nurse and as soul winner, as teacher and organizer, as the visible and driving inspiration to all who will be engaged in this particular avenue of service.

What are we doing NOW? Building materials for the central settlement are being collected and bought while this is written. The Schneiders are preparing to cut short their present furlough and to sail in January 1952. Gilbert Schneider is now engaged in finding the American tractor-unit that



We as North American Baptists have accepted an invitation of the British Leprosy Control Service to assume responsibility for the Bamenda Province of West Africa's Cameroons to minister to such lepers as shown above in the Name of Christ.

will tackle his building and farming problems on the American scale. Your headquarters staff in Forest Park considers earnestly the need for a builder, who could serve us in this project and the many others of the years to come.

What about "dem cows"? Are we turning Gilbert Schneider into a theologically trained cowboy? Are we going "philanthropic"? Are we losing sight of our soul winning assignment? Not at all!

We state our case simply:

1. This vast scheme goes beyond our own financial resources. Without the initial support of the government, we could not think of ever starting it.

2. We know the time limit attached to present grants and must find a way now to carry on this service when the grants will cease.

3. We believe that God and our Africans gave us 20 square miles of good land for the purpose of developing some means of self-support.

4. We accept the experts' opinion that our grazing area can support 2000 cows, geared to beef production only.

5. We dedicate your investment in this scheme and the entire returns to your service to lepers only and to no other phase of your African mission.

You may share in this far-flung service of Jesus to the ten in these ways:

1. Pray daily for the doctor, that he might be and remain God's man for God's hour. His ministry must cover

body and mind and soul of each patient lest he fall short of the final phase of Jesus' ministry: "...thy faith hath made these whole."

2. Pray daily for the Schneiders that their peculiar ministry lose none of the glory and joy that belongs to all who are called of God.

3. Pray daily for Laura Reddig that God may renew her strength for each day of her holy service.

4. Sacrifice, as God commands you to do: cheerfully, regularly, abundantly.

Returns? Believe it or not, the experience of Jesus remains the ratio for our age. Nine out of ten will not return to praise God; one will. This joy will flood the lives of those who serve on the spot. To them, also, "belong the limitations of eternal reward, as stated in Luke 17:10:

*"When ye shall have done all those things*

*which are commanded you, say,*

*We are unprofitable servants:*

*We have done that which was our duty to do!" (Luke 17:10).*

But to you, who serve behind this battlefield of agony and darkness, belongs the largest promise:

*"Well done, thou good and faithful servant,*

*thou hast been faithful over a few things,*

*I will make thee ruler over many things:*

*Enter thou into the joy of the Lord."*

*(Matt. 25:21).*



land within areas where leprosy is predominant, became the style. To this day we have such a camp ten minutes to the north of our Bamenda mission station. It is a well-ordered affair of huts built and maintained by the local government. Single patients live four to one hut. Couples have huts of their own. Order is maintained by a sort of camp-government elected by the patients from among the patients.



The plight of children who suffer as lepers in the Cameroons of Africa is especially pitiful, but there is hope for them if the disease is checked in its early stages.

Once a week a medical dispenser appears to call the roll and to give injections of chalamoogra oil to those who can take it. They who cannot work are maintained by an official subsistence allowance. All others must work farmland, located around this camp.

And they do work! Some are so successful that they have surplus crops. They are supposed to sell these at the entrance to their camp. But many prefer to limp or to push into a nearby daily market to sell their produce and goods for a better price and faster in open competition.

Does this not spread the disease? Hardly. We ourselves have never thought of danger and have become so used to some of them that we enjoy their fellowship, buy their produce and sit next to them in the

chapel services. In their stream that serves as their bath and laundry we baptized and our healthy Africans bathe and do their laundry and draw their water supply.

The movie film and the colored transparencies that make the rounds among you now were taken in this camp. Color photography allows you an insight into the visible plight of our friends which words cannot convey. For the first time you are permitted to see without commentary.

### THERE IS HOPE!

But the lens and color film fail to report to you the pain, the frustration, the hopeless hope and the understandable bitterness at home among this one small group. For many of them healing is out! Some you will never see because they cannot leave their bedsteads any more. All of them are sensitive. Many of them have developed into demanding types, that can become overbearing, unpleasant, ungrateful.

But in their unguarded moments all of them make pathetic attempts to return, in spirit, to their healthier days. To watch them move their pain-laden bodies to the heartbeats of their drums is a sight that haunts me through the years. To date, I have not had the heartless courage to bring their dances onto a celluloid record.

But these years of your 20th century cast new hopes on the ancient agony. Competent men of vision and of courage have launched for West Africa a program of "leprosy control." This program aims at the abolition of the old type camps, where curable and incurable cases have been lumped together of necessity. It is planned to certify arrested or "burnt-out" cases as healed and to rehabilitate them to their original homes to self-respect and usefulness.

Regular medical visits will be afforded them in the interest of public sentiment and safety. Incurable cases will be placed into "segregation villages." These villages will be located strategically to allow the patients a home environment and regular medical care through the leprosy control doctor. Cases that have the promise of cure through the latest sulfon drugs will be taken into a central settlement.

Such a "settlement" will contain hospital and laboratory, homes for staff and patients, land to be farmed by the patients as part of the cure and all of the opportunities for the cure of mind and soul as well.

This central settlement, which accommodates a maximum of 500

patients, then becomes the hub of leprosy control for a given province. It is the home of the doctor and his staff. It is the recognized agency for all that pertains to leprosy. Accordingly, the doctor and his staff are given special authorities. In cooperation with local African authorities they establish and control segregation villages. The high aims of this program are (1) the control of leprosy as it exists now and (2) to wipe it out to the extent done in Europe and the Americas.

### A GREAT VISION

Can leprosy be wiped out? The old school of experts says, "No." The new school, based on the latest chemical discoveries proclaims the possibility. It was music to my ears to hear an earnest young doctor talk about the possibilities of cures within a nine month limit and of his plans to corner and to attack the ancient plague on a vast scale.

This costs men, women and money. Where do these come from? Who is behind this vast vision? First of all, there are the medical men who work within the framework of the United Nations. Global contacts, global planning and global cooperation are now possible and are on foot. Secondly, the wealth of our nation and the dwindling resources of the British Empire have been pooled to give this scheme



A Fulani mother and her daughter move from one grazing ground to another, carrying all of their family belongings on their heads with thousands of flies travelling with them!



# The Lepers of Africa

Many of the leper victims now travelling on that long and lonely trail of pain and agony will find new hope for body and soul in the Leper Mission now being undertaken by North American Baptists in the British Cameroons

A Thrilling, Stirring Challenge by the REV. PAUL GEBAUER,  
Superintendent of the Cameroons Baptist Mission

*"And Jesus answering said,  
Were there not ten cleansed?  
But where are the nine?"*  
(Luke 17:17).

AN African saying has it that the nine lepers, who did not return "to give glory to God," were taken away from their homes by nine evil spirits and carried into the heart of Africa. There they spent their remaining years roaming about the continent. The evil spirits brought back to them their former disease.

Thus marked, the nine once again became the social outcasts which they had been before Jesus cleansed them. Avoided, feared, cursed, pushed about, exposed to the heat of the deserts and the cold of the highlands, in fear of beast and of men, hated by many and cared for by few, they finished their years,—cursing in turn the inhospitable continent by spreading their disease among unsuspecting children. In this way, the African story states, leprosy was brought into Africa.

## LONELY TRAIL OF PAIN

This one thing is true that leprosy has a large hold on the African with whom we are acquainted. It has victims among the young and the old. It is traced easily where cloth and coverings are not the style. The copper-like marks on the skin, often very small and rarely permanently fixed, are the tell-tale warnings. Then the victim starts on that long, long and lonely trail of pain and public antagonism.

In the beginning the social stigma hurts more than the disease. Our Africans are more deeply rooted in family and society than we are. To be driven away from family fire and village, to be deprived of friends and friendly gossip, to forego participation in ancient rites and customs, to lose one's share in the land and the blessings of the ancestors—that is punishment supreme!



This Cameroons leper photographed by Paul Gebauer is a pitiful picture of physical and human hopelessness with only the stumps of hands remaining as a result of the ravages of the disease.

Like the lepers of old, these unfortunate ones hover around the edges of their former habitat in the hope that one bright morning their curse will have disappeared and that once again they will be welcomed by kith and kin. But too many of them have hoped in vain.

With the slow progress of their ailment, pain increases. With this increase in pain, their outward signs of the disease increase. With this increase in open and itching sores increases public fear and antagonism. By force or persuasion of other forms, the unfortunate ones drift farther away from kith and kin. As in Bible

times, they band themselves together to form their own miserable company of misery.

In the past, some of these bands became the scourge of defined regions. By force they found shelter and means to maintain themselves against jungle and climate, against hunger and cold, against fear and hatred.

A very faint echo of this past has been recorded for you in a few feet of film taken during 1950 and now being shown to our churches. It shows a young African sleeping on the ground near a smoldering fire. Save for one thin piece of cotton, he is naked. Open sores cover his legs. His whole skin speaks of a very active leprosy. Yet he appears well fed. And he is! I studied his technique in the course of an effort to expose him to medical care.

This youngster knew the dates of all the markets of the vicinity. According to the market-calendar he bedded himself down alongside the road to a given market. As the women passed in the morning, he would examine the contents of their head-baskets through his half opened eyes. Upon the carrier of the most promising food basket, he would pounce suddenly to demand his share. He always got the choicest, often the whole basket, from the trembling, screaming woman. He never worked and always refused asylum in a well-ordered camp. The old system brought results without labor.

## AFRICAN LEPERS

With the advent of European governments in the Cameroons, the burden of the lepers became lighter in appearance. The Germans rounded them up, band by band, and put them on an island off the Atlantic Coast. Permanent shelters guarded them against the rough sea. They had firewood in abundance. Weekly food supplies came from the mainland.

With the advent of the British and French, the idea of camps, located on



## Christmas Still Lives

By CLARENCE HAWKES

There's a message, sweet and tender,  
Coming on the winter wind,  
And it thrills us with its splendor,  
Filling heart and filling mind.  
It's the story of Christ lying  
In a manger, long ago;  
Though the race with hate seems dying  
Yet we cannot let him go.  
Bright above all sin and sham,  
Little town of Bethlehem.

Mothers love it for the feeling  
Of the babe upon their breast,  
Fathers love it for the healing,  
Giving, for life's turmoil, rest.  
Children love it for the picture  
Of the mother and the Child,  
And the kneeling Magi's rapture,  
And the cattle, wondering, mild.  
Thus at Christmas, evermore,  
Christ comes knocking at our door.

When the last brave page is written  
And life's scroll is put away,  
Conquerors will be forgotten,  
Only good things live for aye.  
Then the church will raise its steeple  
Where war's bastions darkly stood,  
This the mandate of the people,  
This their heritage of good.  
Then will Christ and Christmas be  
The hope of all humanity.



—Eva Luoma Photo  
Sing forth the glad tidings of Christmas with thankful hearts: "Thanks be to God for his unspeakable Gift!"

\* \* \*

### NOVEMBER 1952

| Sunday                      | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|-----------------------------|--------|---------|-----------|----------|--------|----------|
|                             |        |         |           |          |        | 1        |
| 2                           | 3      | 4       | 5         | 6        | 7      | 8        |
| 9                           | 10     | 11      | 12        | 13       | 14     | 15       |
| 16                          | 17     | 18      | 19        | 20       | 21     | 22       |
| <sup>23</sup> <sub>30</sub> | 24     | 25      | 26        | 27       | 28     | 29       |

### DECEMBER 1952

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|--------|----------|
|        | 1      | 2       | 3         | 4        | 5      | 6        |
| 7      | 8      | 9       | 10        | 11       | 12     | 13       |
| 14     | 15     | 16      | 17        | 18       | 19     | 20       |
| 21     | 22     | 23      | 24        | 25       | 26     | 27       |
| 28     | 29     | 30      | 31        |          |        |          |





An autumn scene of the majestic Teton in Yellowstone National Park.

## O Beautiful, My Country

By FREDERICK L. HOSMER

O beautiful, my country!  
Be thine a nobler care,  
Than all thy wealth of commerce,  
Thy harvests waving fair.  
Be it thy pride to lift up  
The manhood of the poor;  
Be thou to the oppressed,  
Fair freedom's open door.

For thee our fathers suffered,  
For thee they toiled and prayed;  
Upon thy holy altar  
Their willing lives they laid.  
Thou hast no common birthright;  
Grand memories on thee shine,  
The blood of pilgrim nations,  
Commingled, flows in thine.

O beautiful, our country!  
Round thee in love we draw,  
Thine is the grace of freedom,  
The majesty of law.  
Be righteousness thy scepter,  
Justice thy diadem;  
And on thy shining forehead  
Be peace the crowning gem.

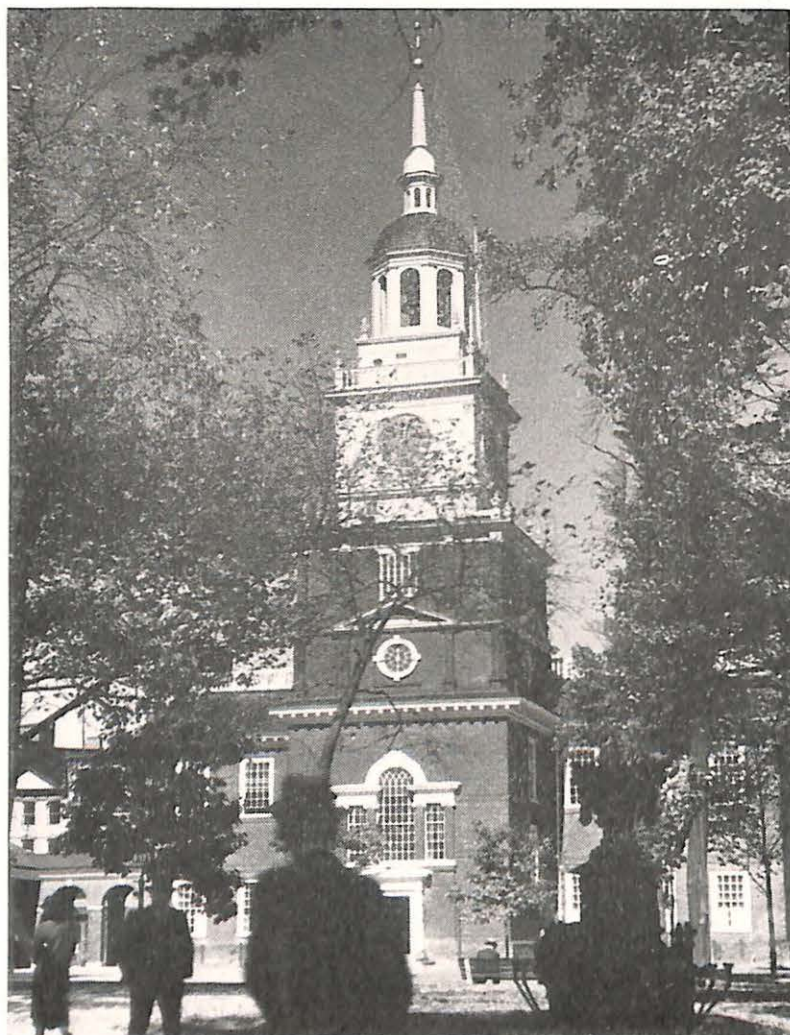
### SEPTEMBER 1952

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|--------|----------|
|        | 1      | 2       | 3         | 4        | 5      | 6        |
| 7      | 8      | 9       | 10        | 11       | 12     | 13       |
| 14     | 15     | 16      | 17        | 18       | 19     | 20       |
| 21     | 22     | 23      | 24        | 25       | 26     | 27       |
| 28     | 29     | 30      |           |          |        |          |

### OCTOBER 1952

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|--------|----------|
|        |        |         | 1         | 2        | 3      | 4        |
| 5      | 6      | 7       | 8         | 9        | 10     | 11       |
| 12     | 13     | 14      | 15        | 16       | 17     | 18       |
| 19     | 20     | 21      | 22        | 23       | 24     | 25       |
| 26     | 27     | 28      | 29        | 30       | 31     |          |





—Photo by Harold Lambert  
Independence Hall in Philadelphia, Pa., the cradle of the American Republic, which will be visited by many North American Baptists at the time of the next General Conference in August 1952.

#### IN PHILADELPHIA YOU WILL ALSO SEE

|                             |                            |
|-----------------------------|----------------------------|
| The Betsy Ross House        | Grave of Benjamin Franklin |
| Old Christ Church           | Famous Art Galleries       |
| Quaint Quaker Meetinghouses | Continental Congress Hall  |

| AUGUST 1952 |        |         |           |          |        |          |
|-------------|--------|---------|-----------|----------|--------|----------|
| Sunday      | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|             |        |         |           |          | 1      | 2        |
| 3           | 4      | 5       | 6         | 7        | 8      | 9        |
| 10          | 11     | 12      | 13        | 14       | 15     | 16       |
| 17          | 18     | 19      | 20        | 21       | 22     | 23       |
| 24<br>31    | 25     | 26      | 27        | 28       | 29     | 30       |

## Independence Hall

By JAMES WILLARD PARKS

Would that each true American,  
However great or small,  
Might journey to that shrine of shrines,  
Old Independence Hall.  
And there within those sacred walls  
Where those immortals met,  
Renew our pledge to keep the faith,  
"Lest we forget—lest we forget"—  
Lest we forget that we must be  
The keepers of our liberty.

PHILADELPHIA, PA.

One of the Great Historical and Fascinating  
Cities of America

WILL WELCOME

North American Baptists for Their Next  
General Conference  
AUGUST 20 TO 26, 1952

## My Hands

AUTHOR NOT KNOWN

My hands were filled with many things  
That I did precious hold,  
As any treasure of a king's—  
Silver, or gems, or gold.  
The Master came and touched my hands—  
(The scars were in his own)  
And at his feet my treasures sweet  
Fell shattered, one by one.  
"I must have empty hands," said he,  
"Wherewith to work my works through thee."

My hands were stained with marks of toil,  
Defiled with dust of earth;  
And I my work did oftentimes soil,  
And render little worth,  
The Master came and touched my hands,  
(And crimson were his own)  
And when, amazed, on mine I gazed,  
Lo, every stain was gone!  
"I must have cleansed hands," said he,  
"Wherewith to work my works through thee."

My hands were growing feverish  
And cumbered with much care,  
Trembling with haste and eagerness,  
Nor folded oft in prayer.  
The Master came and touched my hands,  
With healing in his own  
And calm and still to do his will  
They grew, the fever gone.  
"I must have quiet hands," said he,  
"Wherewith to work my works through thee."

My hands were strong in fancied strength,  
But not in power divine,  
And bold to take up tasks at length,  
That were not his but mine.  
The Master came and touched my hands,  
And might was in his own,  
But mine since then have powerless been,  
Save his are laid thereon.  
"And it is only thus," said he,  
"That I can work my works through thee."



## Souvenirs of Joy

AUTHOR UNKNOWN

Our lives are made of little things  
From which our joys we borrow—  
Sweet memories of yesterdays,  
Bright dreams for each tomorrow;

We cherish many happy thoughts  
That bring unending pleasure—  
Romantic little souvenirs  
Our hearts will always treasure.

A baby's tiny shoes . . . a pool . . .  
A party invitation . . .  
A garden wall and hollyhocks . . .  
A lonely railway station.

'Tis things like these that memory  
Surrounds with recollections  
That grow more precious through the years,  
And live in our affections.

A word of praise, a sprightly song,  
An unexpected meeting  
With some dear friend of long ago  
These things however fleeting,  
Will brighten all the day with cheer:

And when the stars are gleaming,  
It is these happy little things  
That linger in our dreaming.



## The Lord and Me

By PAUL LAWRENCE DUNBAR

The Lord, he had a job for me,  
But I had so much to do,  
I said: You get somebody else,  
Or wait till I get through;

I don't know how the Lord came out  
But he seemed to get along,  
But I felt kinda sneakin' like,  
Cause I know'd I done him wrong.

One day I needed the Lord myself,  
Needed him right away,  
And he never answered me at all,  
But I could hear him say:

Down in my accusin' heart—  
I've got too much to do;  
You get somebody else,  
Or wait till I get through.

Now, when the Lord has a job for me,  
I never tries to shirk,  
I drops what I have on hand,  
And does the good Lord's work;

And my affairs can run along,  
Or wait till I get through,  
Nobody else can do the job,  
The Lord's marked out for YOU.



—Photo by Harold M. Lambert  
A freckle-faced boy and his favorite pal can never be separated!

Have you made your plans to be in Philadelphia, Pa., for the  
30th GENERAL CONFERENCE?  
August 20 to 26, 1952—Next Month!

| JULY 1952 |        |         |           |          |        |          |
|-----------|--------|---------|-----------|----------|--------|----------|
| Sunday    | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|           |        | 1       | 2         | 3        | 4      | 5        |
| 6         | 7      | 8       | 9         | 10       | 11     | 12       |
| 13        | 14     | 15      | 16        | 17       | 18     | 19       |
| 20        | 21     | 22      | 23        | 24       | 25     | 26       |
| 27        | 28     | 29      | 30        | 31       |        |          |





Daughter gets a good picture of Mother on Mother's Day!

—Photo by Samuel Myslis

## Mother's Day Hymn

By MARIE C. TURK

O happy home where mothers bring their children  
To thee, dear Lord, in humble fervent prayer,  
Where they are taught to love thee and to serve thee  
And in thy house be never wanting there.

O happy home where mothers teach their children  
The power to smile when tasting bitterness,  
To keep serene and gladly, sweetly pardon  
The ones who cause the hurt, and them to bless.

O happy home where mothers sing to children  
Of love divine, which brings to heart and mind  
True joy and courage when all earthly gladness  
In after-years is often hard to find.

O happy home where, like a crystal river,  
The love of mother flows from day to day  
And where the thirsting souls of little children  
Are quenched with water that will last for aye.

### MAY 1952

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|--------|----------|
|        |        |         |           | 1        | 2      | 3        |
| 4      | 5      | 6       | 7         | 8        | 9      | 10       |
| 11     | 12     | 13      | 14        | 15       | 16     | 17       |
| 18     | 19     | 20      | 21        | 22       | 23     | 24       |
| 25     | 26     | 27      | 28        | 29       | 30     | 31       |

### JUNE 1952

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|--------|----------|
| 1      | 2      | 3       | 4         | 5        | 6      | 7        |
| 8      | 9      | 10      | 11        | 12       | 13     | 14       |
| 15     | 16     | 17      | 18        | 19       | 20     | 21       |
| 22     | 23     | 24      | 25        | 26       | 27     | 28       |
| 29     | 30     |         |           |          |        |          |



## Nature -- God's Robe

By MAX I. REICH,

Moody Bible Institute, Chicago, Illinois

Through every changing play of scene  
And circumstance,  
The lattice-work, not made with hands,  
Of time and sense,  
Vibrations of another world  
Affect my sight—  
A universe of melody  
And radiant light.

For earth is but my Father's robe,  
A mystic screen  
Through which his form my wistful eyes  
Have sometimes seen  
A sacramental table spread  
By his own hand—  
A harp whose living chords vibrate  
On sea and land.

A worshiper, with unshod feet  
I pass along  
Through nature's vast cathedral aisles,  
Vibrant with song.  
I hear in every beam of light  
A heavenly psalm,  
Sung by the golden morn at dawn  
Or sunset's calm.

A thousand voices join to tell  
The God he is;  
They celebrate his overflow  
Of happiness.  
His name is stamped on earth and sky—  
That name of Love.  
He shines in glorious majesty  
Below, above.



—Photo by Samuel Myslil

## Rejoice! He Liveth!

By KATHRYN BLACKBURN PECK

Sing all the earth, ye hills break forth with singing!  
Trees of the forest, clap your hands in praise!  
Children of men, and angel voices ringing,  
Sing out for joy, thy glad hosannas raise—  
Telling to all who draw this mortal breath,  
The Son of Man hath conquered sin and death!

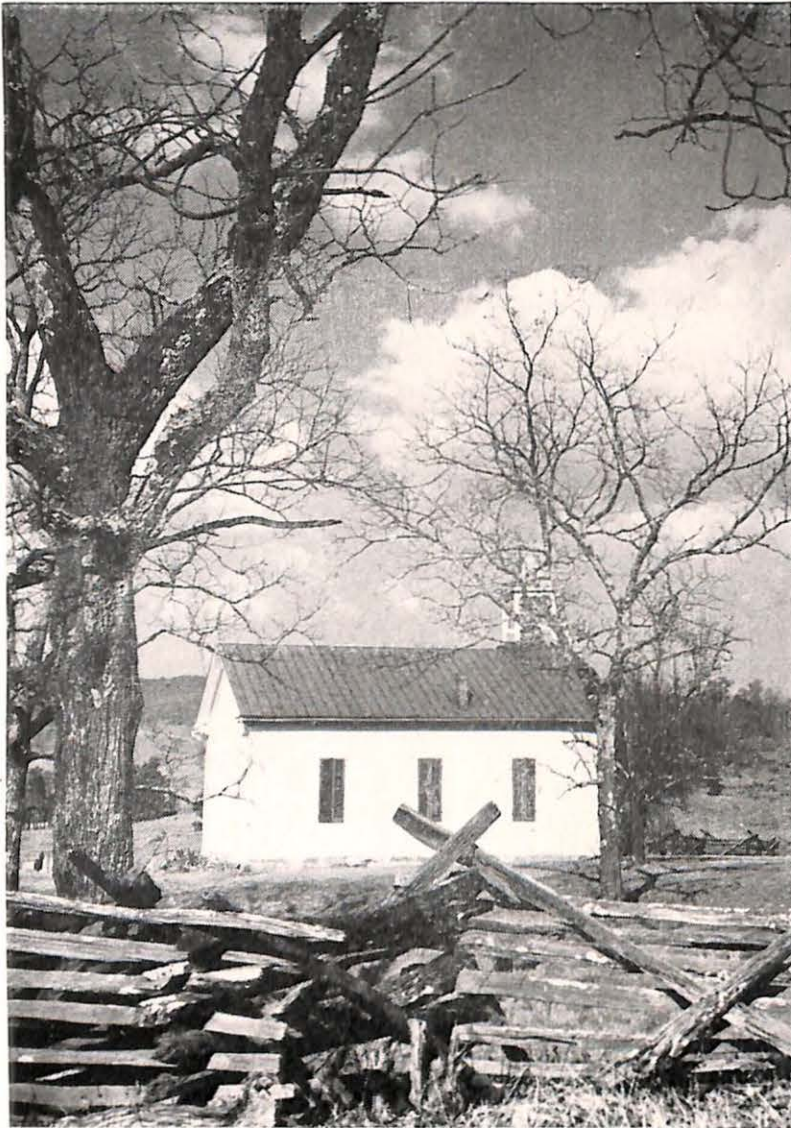
Dark was the tomb where lay the Prince of Glory,  
Hearts of his followers dark with despair,  
But he arose! Oh tell the wondrous story  
To every troubled soul bowed down with care.  
The Sun of life dispels the gloom of night,  
And in his children's hearts dawn peace and light.

Sing, troubled earth! Break forth with joyous singing,  
Waves of the ocean, shout aloud thy praise!

This be the message to heav'n's portals winging—  
This be the anthem hearts redeemed shall raise,  
Where is death's victory? Where, grave, thy sting?  
Rejoice! He liveth, heaven's risen King!

| APRIL 1952 |        |         |           |          |        |          |
|------------|--------|---------|-----------|----------|--------|----------|
| Sunday     | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|            |        | 1       | 2         | 3        | 4      | 5        |
| 6          | 7      | 8       | 9         | 10       | 11     | 12       |
| 13         | 14     | 15      | 16        | 17       | 18     | 19       |
| 20         | 21     | 22      | 23        | 24       | 25     | 26       |
| 27         | 28     | 29      | 30        |          |        |          |





—Eva Luoma Photo

A lovely country church in Virginia with the typical "God's Acre" cemetery just behind it

*"Honor and majesty are before him: strength and beauty in his sanctuary. O worship the Lord in the beauty of holiness: fear before him, all the earth."* (PSALM 96:6, 9.)

## The Little Country Church

By C. D. NUTTER

I love the little country church  
That calls us from a world of strife,  
To have respect unto God's ways,  
And covet everlasting life.

I love the little country church  
Where faithful souls unite in prayer;  
My thoughts go back across the years—  
I found the blessed Savior there.

I love the little country church,  
Where people still take time to live;  
To meditate upon the Word,  
And to the Lord due reverence give.

I love the little country church  
Where truth is sought on bended knee;  
And trustful hearts rejoice in hope,  
Where love abounds and men are free.

I love the little country church  
Where Christ is still upon the throne;  
Let's keep her altar fires ablaze  
'Til he returns to claim his own.

—Watchman-Examiner.

### The Commonplace Things of Life

Unless we can touch and feel God in the commonplaces, he is going to be a very infrequent and unfamiliar guest. For life is made up of very ordinary experiences. Now and again a novelty leaps into the way; but the customary tenor is rarely broken. It is the ordinary stars that shine upon us night after night; it is only occasionally that a comet comes our way. Look at some of the daily commonplaces: health, sleep, bread and butter, work, friendship, a few flowers by the wayside, the laughter of children, the ministry of song, the bright day, the cool night; if I do not perceive God in these things I have a very unhallowed and insignificant world.

—John Henry Jowett.

### FEBRUARY 1952

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|--------|----------|
|        |        |         |           |          | 1      | 2        |
| 3      | 4      | 5       | 6         | 7        | 8      | 9        |
| 10     | 11     | 12      | 13        | 14       | 15     | 16       |
| 17     | 18     | 19      | 20        | 21       | 22     | 23       |
| 24     | 25     | 26      | 27        | 28       | 29     |          |

### MARCH 1952

| Sunday           | Monday           | Tuesday | Wednesday | Thursday | Friday | Saturday |
|------------------|------------------|---------|-----------|----------|--------|----------|
|                  |                  |         |           |          |        | 1        |
| 2                | 3                | 4       | 5         | 6        | 7      | 8        |
| 9                | 10               | 11      | 12        | 13       | 14     | 15       |
| 16               | 17               | 18      | 19        | 20       | 21     | 22       |
| 23 <sub>30</sub> | 24 <sub>31</sub> | 25      | 26        | 27       | 28     | 29       |





The Grand Canyon of the Colorado River is the most magnificent and soul-shaking sight on the North American continent. It has been called an overwhelming vision of Creation, a vivid reflection of Paradise. It is a masterpiece of the great Creator!

## New Year's Wishes For 1952

By FRANCES RIDLEY HAVERGAL

What shall I wish thee?  
Treasures of earth?  
Songs in the spring-time?  
Pleasure and mirth?  
Flowers on thy pathway,  
Skies ever clear?  
Would this ensure thee  
A Happy New Year?

What shall I wish thee?  
What can be found  
Bringing thee sunshine  
All the year round?  
Where is the treasure,  
Lasting and dear,  
That shall ensure thee  
A Happy New Year?

Faith that increaseth  
Walking in light;  
Hope that aboundeth,  
Happy and bright;  
Love that is perfect  
Casting out fear;  
These shall ensure thee  
A Happy New Year.

Peace in the Saviour,  
Rest at his feet,  
Smile of his countenance  
Radiant and sweet,  
Joy in his presence,  
Christ ever near!  
This will ensure thee  
A Happy New Year!

—Watchman-Examiner.

| JANUARY 1952  |               |                |                  |                 |               |                 |
|---------------|---------------|----------------|------------------|-----------------|---------------|-----------------|
| <i>Sunday</i> | <i>Monday</i> | <i>Tuesday</i> | <i>Wednesday</i> | <i>Thursday</i> | <i>Friday</i> | <i>Saturday</i> |
|               |               | 1              | 2                | 3               | 4             | 5               |
| 6             | 7             | 8              | 9                | 10              | 11            | 12              |
| 13            | 14            | 15             | 16               | 17              | 18            | 19              |
| 20            | 21            | 22             | 23               | 24              | 25            | 26              |
| 27            | 28            | 29             | 30               | 31              |               |                 |





—Photograph by Harold M. Lambert

THE BAREFOOT BOY of yesterday soon becomes the dynamic leader of tomorrow. That is the glory of life! We can never forget "the rock from whence we were hewn," the humble beginning of our days, the carefree hours of the barefoot boy as he goes down the road whistling a merry tune. In him you will see all the ingredients of life that go to make up the man of leadership. What a symbol of the amazing transformation of life in the picture of the barefoot boy!

Each year brings with it fast moving changes of panorama and events. The days fly like moments, and it's time again for a new calendar to be hung on the wall! We anticipate the exciting things around the corner. We hope for progress and improvement. We strive for high attainments in our work. As we stand on the threshold of another new year, the picture of the barefoot boy of yesterday looms up before us with haunting vividness.

What a thrilling bundle of possibilities! That is true of the barefoot boy as well as of the year 1952. The clay of human life can be molded so easily by the hands that hold it and influence it. There is such an unpredictable and indefinable quality about life that makes us deeply aware of the holy task that is ours to make the most and the best of it.

# The Editor's First Word

## The Barefoot Boy of Yesterday

It is said that when Martin Niemöller was arrested by the Nazis and sent to a concentration camp, his aged father, who was also a minister, emerged from retirement and began to preach. His most famous sermon was on the theme, "It Depends Upon the End." In that sermon he told of Napoleon's mother who said to her emperor son, "Son, you think you are Napoleon, the world conqueror. But you have an anxious mother who asks you where you will end up, and what your outcome will be."

The glory of the year 1952, as also the greatness of the barefoot boy, are seen in the outcome of these potentialities which are now found so abundantly on the threshold of the present hour. It all depends on the end!

As the barefoot boy again looms up before us, we are led to exclaim: "What a thrilling picture of adventure!" His stride down the road is to the accompaniment of imaginary bands of excitement. You can almost feel the pounding of his heart and the lift of his spirit as he launches out on some anticipated adventure. This is the Christian's joy as he faces each day courageously with eager hopes, believing that the best is yet to be. Every experience is a spiritual adventure because it is a walk with God.

"My Day is a gift from God  
A precious skein of hours,  
Shining and new and bright,  
Entrusted to my unskilled hand  
To weave into the pattern of the world  
His Will, as I believe."

The barefoot boy along the road is also a thrilling story of mastery over life's experiences. The boy is only beginning, but he is definitely learning the mastery of using the fishing pole skillfully, of finding the best spot for fishing, of becoming acquainted with the roads and their destinations. He is learning the secret of mastering the circumstances of life. That is the overwhelming significance of the year before us to learn the mastery of all things and the secret of the victorious life.

"God built and launched this year for you,  
Upon this bridge you stand,  
It is your ship, aye, your own ship  
And you are in command,  
Just what the twelve months' trip will do  
Rests wholly, solely, friend, with you!"



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—Photograph by Harold M. Lambert

## My Faith

By BISHOP RALPH CUSHMAN

I want the faith  
That envies not  
The passing of the days;  
That sees all times and ways  
More endless than the stars;  
That looks at life,  
Not as a little day  
Of heat and strife,  
But one eternal revel of delight  
With God, the friend, adventurer, and light.  
What matter if one chapter nears the end?  
What matter if the silver deck the brow?  
Chanting I go,  
Past crimson flaming  
From the autumn hills,  
Past winter's snow,  
To find that glad new chapter  
Where God's spring  
Shall lift its everlasting voice to sing.  
This is the faith I seek;  
It shall be mine,  
A faith that strides across the peaks of time!

—Watchman-Examiner.





—Photo by Laura E. Reddig

Missionaries at the 1951 Field Council Meeting held at Mbem, Cameroons.

(Left to right: Rev. Kenneth Goodman, Mr. Ernest Hildebrand, Dr. Leslie Chaffee, Rev. Gilbert Schneider, Rev. Paul Gebauer, Miss Eleanor Weisenburger, Mrs. Ernest Hildebrand, Mrs. Leslie Chaffee, Mrs. Earl Ehrens, Rev. Earl Ahrens and Miss Esther Schultzi).

## Denominational Calendar for 1952

January 1 (Tuesday)—New Year's Day.

January 6-11 —Week of Prayer. Devotional Material for the Week's Observance Prepared by the Head-quarter's Staff and sent to the pastors in mimeographed form.

January 27-February 3—"Youth Week" sponsored by the Commissioned Baptist Youth.

February 29 (Friday)—Worldwide Day of Prayer. Program Material to be prepared by the National Woman's Missionary Union.

March 9 (Sunday)—Bible Day. Program Material prepared by the Bible Society. Offerings for Bible distribution and colportage work.

April 6 (Sunday)—Palm Sunday.

April 11 (Friday)—Good Friday.

April 13 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

April 6-8—Commencement exercises of the Christian Training Institute, Edmonton, Alberta.

April 28-May 2—Sessions of Denominational Committees, General Council and General Missionary Committee, Forest Park, Illinois.

May 11 (Sunday)—Mother's Day.

May 18 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.

June 1—(Sunday)—Pentecost Sunday.

June 8 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.

August 20-26 (Wednesday to Tuesday, incl.)—30th General Conference at the Baptist Temple, Philadelphia, Pennsylvania. "A Welcome from the City of Brotherly Love Awaits You."

September 21-28—"Sunday School Week" sponsored by the National Sunday School Union.

October 12 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.

November 23-30—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 27 (Thursday)—Thanksgiving Day.

December 7 (Sunday)—Universal Bible Sunday.

December 25 (Wednesday)—Christmas Day.

### Easter Dates for Ten Years

April 5, 1953  
April 18, 1954

April 10, 1955  
April 1, 1956

April 21, 1957  
April 6, 1958

March 29, 1959  
April 17, 1960

April 12, 1961  
April 22, 1962





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