

1953 ANNUAL

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

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Denominational Calendar for 1953



March 8 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for distribution of Bibles and Christian literature.

March 29 (Sunday)—Palm Sunday.

April 3 (Friday)—Good Friday.

April 5 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

April 7-9—Commencement exercises of the Christian Training Institute, Edmonton, Alberta, Canada.

May 10 (Sunday)—Mother's Day.

May 17 (Sunday)—Commencement exercises of the North American Baptist Seminary, Sioux Falls, South Dakota.

May 22-23—Annual sessions of the General Council at Headquarters, Forest Park, Illinois.

May 24 (Sunday)—Pentecost Sunday.

June 14 (Sunday)—Children's Day. Children's Day program and offering of the Chapel Building Fund.

June 21 (Sunday)—Father's Day.

September 20-27—"Sunday School Week" sponsored by the Commissioned Baptist Youth and Sunday School Union.

October 11 (Sunday)—Harvest and Mission Festival. Gifts for the denominational Missionary and Benevolent Offering.

October 25 (Sunday)—Laymen's Sunday.

Marshall. These sermons are addressed to the

November 8 (Sunday)—Publication Society Sunday.

November 22-29—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 26 (Thursday)—Thanksgiving Day in the United States.

December 13 (Sunday)—Universal Bible Sunday.

December 25 (Friday)—Christmas Day.

January 1st (Thursday)—New Year's Day.

January 4-9—Week of Prayer. Devotional material for the week's observance has been sent to the pastors in mimeographed form.

January 25-February 1—"Youth Week" sponsored by the Commissioned Baptist Youth and Sunday School Union.

February 1 (Sunday)—Baptist World Alliance Sunday. Communion offerings to be designated for the Baptist World Alliance work.

February 8 (Sunday)—Race Relations Sunday.

February 20 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union.

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

1953 ANNUAL

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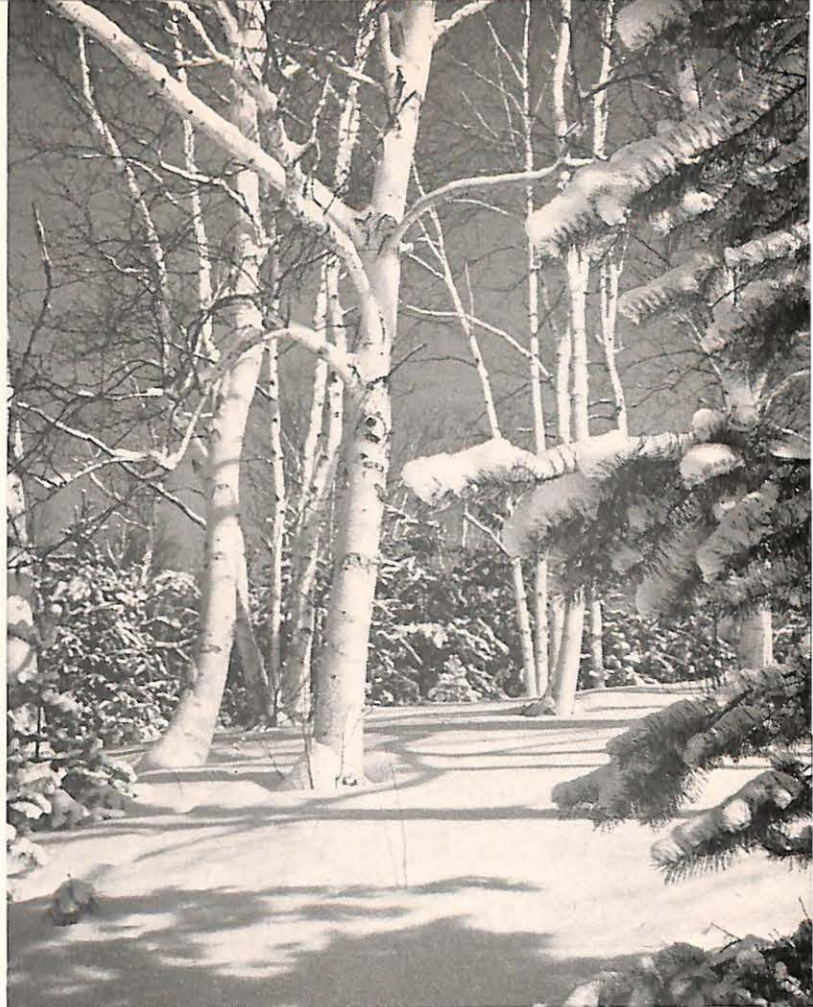
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—Photo by Winston Pape from A. Devaney, N. Y.
White birches and evergreens in an enchanting snow scene at the
height of the winter season.

Live Christ!

By JOHN OXENHAM

Live Christ!—and though thy way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

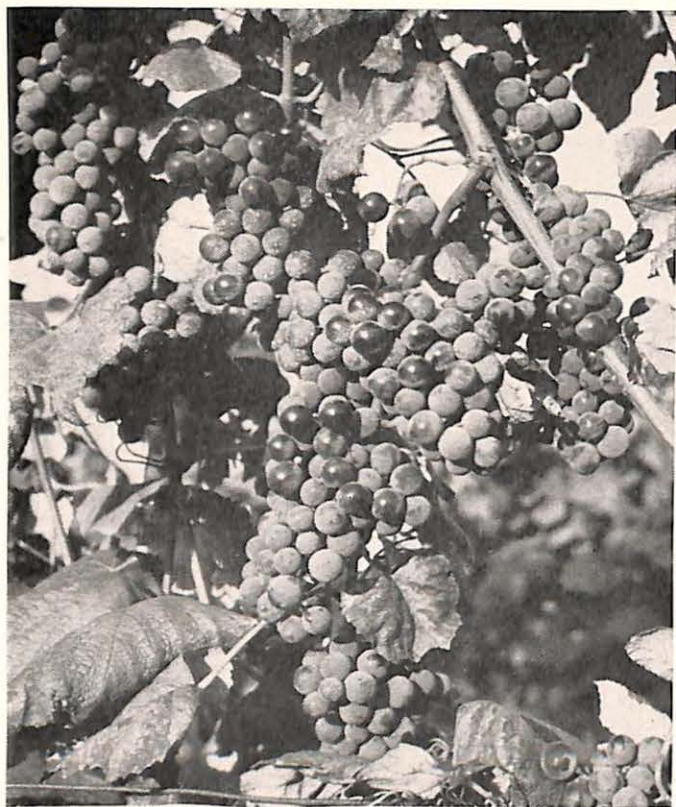
Live Christ!—and though thy path may be
The narrow street of poverty,
He had not where to lay his head
Yet lived in largest liberty.

Live Christ!—and though thy road may be
The strait way of humility,
He who first trod that way of God
Will clothe thee with his dignity.

Live Christ!—and though thy life may be
In much a valedictory,
The heavy cross brings seeming loss
But wins the crown of victory.

Live Christ!—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—From "Wide Horizons."



—Eva Luoma Photo

A CLUSTER of grapes is a miracle of God's creation. It is a sight of beauty to behold as it hangs regally in mid-air between heaven and earth. It is the perfect blending of God's blessings in which the strength of the earth, the unique gifts of the vine and the sunshine of the air have contributed their share generously to produce this vintage. It is God's way of showing us how fair and wondrous are all of his mighty works!

The attention that God's sunshine gives to the task of bringing ruddy color to the grapes and the ripe harvest to the cluster is profound assurance of God's care for each one of us. It was the source of amazement to Galileo as he contemplated this thought: "I have noticed that the sun which holds the whirling stars, planets and worlds in place in the universe, also has time to ripen a bunch of grapes on the vines in Italy."

A single cluster of grapes carried on a staff between two men, borne high on their shoulders, became a symbol to the children of Israel of Canaan as a land flowing with milk and honey, as a country of amazing fruitfulness, as God's promised land for them! This was the message of the spies visibly demonstrated by the luscious grapes in the one large cluster. But Israel listened more to the reports about the giants in the land than they trusted their eyes when they beheld the grapes, and so the

The Editor's First Word

A Cluster of Grapes

door into the promised land was shut tightly in their faces.

A cluster of grapes has that mysterious quality of suggesting the sweetness of God's promises. In the Song of Solomon the coming of the rose of Sharon and the lily of the valley is described as the time of the singing of the birds when "the vines with the tender grape give a good smell" (Song of Solomon 2:13). We too are urged to "taste and see that the Lord is good" which is the blessing of every "man that trusteth in HIM" (Psalm 34:8).

A cluster of grapes is also the best evidence that the branch is abiding in the vine. How beautiful are Jesus' words in John 14: "I am the true vine and my Father is the husbandman. Ye are the branches." But how often we fail to realize all that is meant by "abiding in him!" Even as the branches have value and purpose only as they are an intimate part of the vine, receiving sustenance and strength from it and fulfilling its destiny by bearing fruit, so we can do nothing except we abide in Christ as the Source of our spiritual life. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Even the cluster of grapes suggests the limitless possibilities of a life that is hidden in God, that abides in Christ, that is clean through his Word!

But take another look at the cluster of grapes. How beautifully they hang together! Each grape will be plucked and eaten and enjoyed separately. But together in a cluster they become the object of joy for the photographer, a thing of beauty to be admired. They belong together as grapes of this cluster, and of the Tokay or Concord family or of some other name, and of this strong, vigorous vine. You feel this strongly as you look at them.

The year 1953 will be such a cluster of 365 days for us. Each day will have its own experiences, adventures and enjoyments for us. But the year itself will be another unique milestone for us that will color our lives and determine our destiny by the use we make of every day. These individual experiences belong together in making up the kind of person we want to be before God and in determining the road of life upon which we shall walk in 1953.

Yes, even a cluster of grapes can preach a sermon that we shall not soon forget. It can "teach us to number our days that we may apply our hearts unto wisdom" (Psalm 90:12).



—Photograph by McKay Art Co.

The Tetons and Jackson Lake remind us "to seize the joy of each day as it comes, so that the forward look will not dim our eyes to the beauty along the road."

Don't Forget to Live!

By RALPH SPAULDING CUSHMAN

Prepare to live, my friend,
But don't forget to live;
To be alive is wonderful!
Alive to walk the common sod,
Alive to walk in joy with God.

O don't forget to live!
Life is its own
And greatest gift.
What else can lift
Thy soul above the thorniest way,
What else than this,
With God to stay?
What shall it profit thee
If thou shalt gain the world
And lose the zest of life—
The consciousness of God
Amidst the strife?

Prepare to live, my friend,
But don't forget to live!
This is the saddest
Peril of the years,
The one most fraught
With disappointing tears;
Nor gold nor silver can repay
Nor all the gilded world of things,

Requite the loss of life this day.
O you, whose eyes
Are ever set upon tomorrow,
This will you reap at last,
Not joy but sorrow!

O would you truly live?
Then seize the joy
Of each day as it comes,
So that the forward look
May never blind your eyes
To pleasures that will rise
Along your daily way
If you but walk
With God each day.

JANUARY 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
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25	26	27	28	29	30	31



—David W. Corson from A. Devaney, N. Y.

Thank God for Home

Thank God for Home, for my home, for every home where love abides. There is a peculiar tenderness in the love of a family, one for another; the love of children for parents and for their brothers and sisters, and all loving their home! Surely, this concentrated love is like a light that shines "more and more unto the perfect day."

It humbles one to be the recipient of this great unmerited favor, for who can fully be worthy of all the marvelous things the name implies: Home — that gift direct from the out-giving hand of God? Out of the earth which he has created have come the brick and mortar and the sturdy timbers which enter into the building of even the simplest home. It was his Son who had "no place to lay his head," who planned that we, his other children, should be comfortably housed and sheltered.

—Mrs. Grace Noll Crowell.

The Day

By GRACE NOLL CROWELL

"The day will bring some lovely thing,"
I say it over each new dawn;
"Some gay, adventurous thing to hold
Against my heart when it is gone."
And so I rise, and go to meet
The day with wings upon my feet.

I come upon it unaware,
Some sudden beauty without name;
A snatch of song, a breath of pine,
A poem lit with sudden flame;
High tangled bird notes, keenly thinned,
Like flying color on the wind.

No day has ever failed me quite;
Before the grayest day is done
I find some misty purple bloom,
Or a late line of crimson sun.
Each night I pause, remembering,
Some gay, adventurous, lovely thing.

Resolve For Every Morning

By GRACE NOLL CROWELL

Not only when the New Year's footsteps sound
Upon the threshold of my door, shall I
Make resolution . . . every flaming dawn
Shall find me waiting earnestly to try
To live the glorious hours of one brief day
Simply and serenely at my best:
To serve, if there be need for me to serve;
To rest, if there should be the need of rest.

And I shall always try to be sincere,
To search for truth and find it where I can;
I shall be charitable, knowing well
The good that lies within my fellowman.
I would be cheerful—and I would be brave
Beneath whatever load, or chastening rod;
And Oh, these two things I shall try to keep:
A steadfast faith—a childlike trust in God.

FEBRUARY 1953

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

MARCH 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
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22	23	24	25	26	27	28
29	30	31				

The Little Gate to God

By WALTER RAUSCHENBUSCH

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is,
This is a fact.
When I enter into God,
All life has a meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when my soul steps through the
postern gate
Into the presence of God.
Big things become small, and small things
become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with
glory
God is the substance of all revolutions;
When I am in him, I am in the Kingdom of
God
And in the Fatherland of my Soul.

A PRAYER FOR STRENGTH

By WALTER RAUSCHENBUSCH

As we look across the vast field of our work, O Master, we feel the challenge of thy call and turn to thee for strength. So much to do for thee, and so little where-with to do it!

O Christ, thou who art touched with a feeling of our infirmities and hast been tempted even as we, look with thy great sympathy on thy servants. Thou knowest the drain of our daily work and the limitations of our bodies. Thou knowest that we carry but a little candle of knowledge to guide the feet of the erring amid the mazes of modern life. Thou knowest that our longing for holiness of heart is frustrated by the drag of our earthliness and the weight of ancient sins.

Fit us for our work, lest we fail thee. We lean on thee, thou great Giver of life, and pray for physical vigor and quiet strength. We call to thee, thou fountain of light, to flood our minds with thy radiance and to make all things clear and simple. We submit our inmost desires to thy



—Photo by Samuel Mysliss

holy will, and beseech thee to make thy law sweet to our willing hearts.

Give, Lord, what thou askest, and then ask what thou wilt. We make our prayer, O God, by faith in Christ, our Lord.

APRIL 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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5	6	7	8	9	10	11
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—Eva Luoma Photo

A Mother's Birthday

By HENRY VAN DYKE

Lord Jesus, thou hast known
A mother's love and tender care;
And thou wilt hear,
While for my own
Mother most dear
I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know,
From day to day,
The deepening glow
Of joy that comes from thee.

As once upon her breast
Fearless and well content I lay,
So let her heart,
On thee at rest,
Feel fear depart
And trouble fade away.

Ah, hold her by the hand,
As once her hand held mine;
And though she may
Not understand
Life's winding way,
Lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But thou, love's Lord,
Wilt not forget
Her due reward, —
Bless her in earth and heaven.

THE STORY OF MOTHER'S DAY

It was in May 1907, on the second anniversary of her mother's death, that Miss Anna Jarvis of Philadelphia, Pa., gave to the world the suggestion of Mother's Day. At once she began writing hundreds of letters to people in every station in life, telling of her plan to set aside a day honoring mothers "who suffer so much and receive so little in return." She wrote, "Although every day should be a day

for honoring our mothers, let us set aside one special day for the signifying of unfaltering love."

The next year the Presbyterian General Assembly asked pastors to dedicate their sermons to mothers on the second Sunday of May. Church groups, governors, and officials of many organizations took up the idea. The United States Congress approved it, and in 1914 President Wilson proclaimed the second Sunday of May a day for honoring mothers.

MAY 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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24 31	25	26	27	28	29	30

JUNE 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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21	22	23	24	25	26	27
28	29	30				



Beautiful Lake Itasca in Minnesota as photographed by M. L. Leuschner at the Minnesota young people's assembly held at the camp on the shores of this lake in 1952.

My Father's House

By MAX I. REICH

My Father's many-chambered house
Includes both heaven and earth,
And something of his glory dwells
In all his love gave birth.

The marvels of the heavenly spheres
Are veiled from mortal sight,
But hills and valleys, land and sea
Reveal his love and might.

Beauty and light and harmony,
Fragrance and colors fair,
And all the endless forms of life
His character declare.

Love finds his footsteps everywhere;
It feels him ever nigh;
It looks upon his countenance
In ocean, earth and sky.

It sees a table richly spread
Before its wondering eyes,
And every new day in his house
Love gets a new surprise.

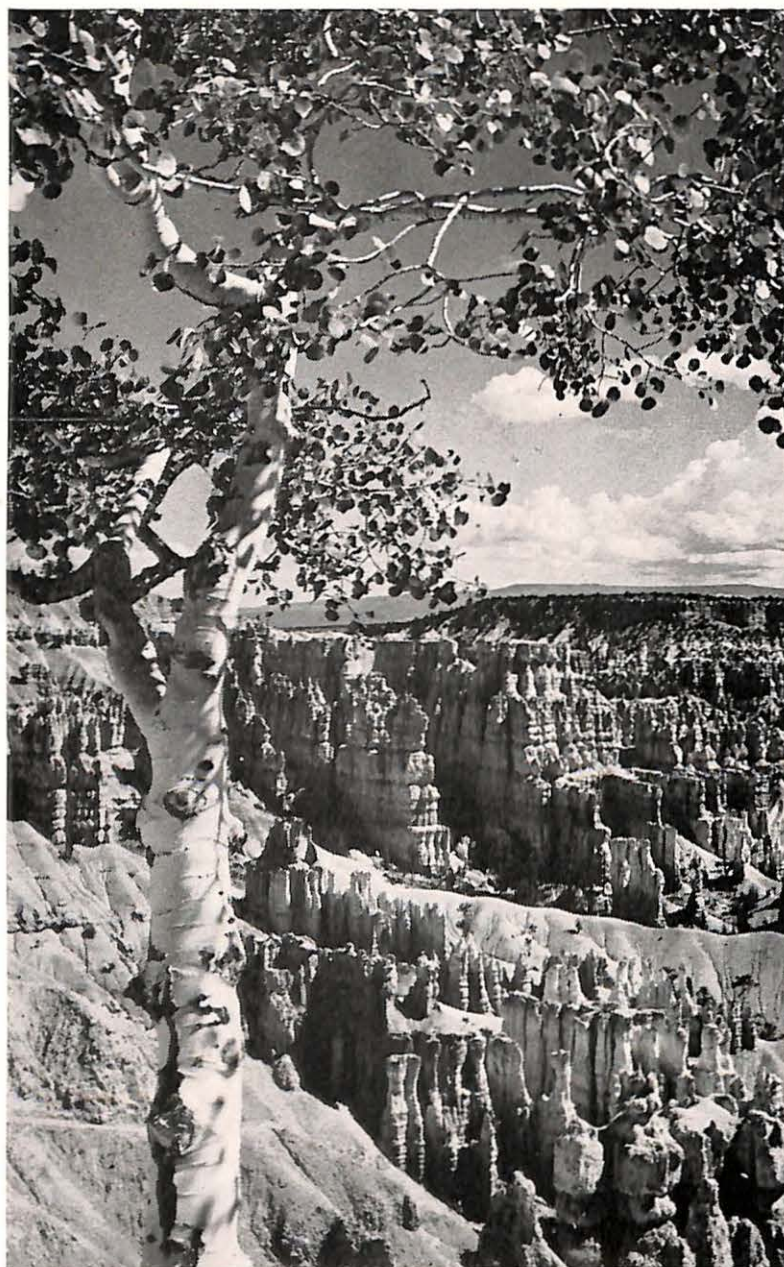
God's radiating happiness
Fills all his courts with joy;
To make his creatures share his bliss
In his supreme employ.

JULY 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5	6	7	8	9	10	11
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AUGUST 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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23 ₃₀	24 ₃₁	25	26	27	28	29



—Photo by A. Devaney, Inc., N. Y.
An entrancing view of Bryce Canyon in Bryce Canyon National Park.

SEPTEMBER 1953

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			

The Creator

By ANNIE JOHNSON FLINT

He takes the scent of the softening ground
Where the first green blade pricks through,
He takes the reddening maple bough
A-slant against the blue,
He takes the cheer in the robin's song
And the flash of the blue-bird's wing
The joy of prisoned things set free,
And of these he makes the Spring.

He takes the sheen of the waving wheat
Where the slow cloud-shadows pass,
He takes the brook's soft rippling tune
And the daisied meadows grass,
He takes the swish of the mower's scythe
In the noontide's hot, white glare,
The joy of labor and growing things,
And makes the Summer fair.

He takes the sound of the dropping nuts
And the scent of the wine-sweet air
In the twilight time of the year's long day,
When the spent Earth kneels in prayer,
He takes a thousand varied hues
Aglow in an opal haze,
The joy of the harvests gathered in,
And makes the Autumn days.

He takes the peace of the snowy fields,
Asleep 'neath the dear, cold moon,
He takes the grace of the leafless trees
That sway to the wind's wild rune,
The frost-made lace on the window pane,
The whirl of the starry flakes,
The joy of the rest when toil is done,
And the quiet Winter makes.

He takes the years—the old, the new,
With their changing scenes and brief,
The close-shut bud and the fruiting bough,
Flower and fading leaf,
Grace and glory and lack and loss,
The song, the sigh, the strife,
The joy of hope and the hope fulfilled,
And makes of the years a life.

He takes our lives and the sum of them,
His will and the will of man,
Evil and good and dream and deed,
His purpose and our plan,
The thwarted lives and the crippled lives
And the things that give them worth,
The joy of life and the pain of life,
And makes the Heavens and Earth,



The picturesque campus of the University of Montana at Missoula, Montana, in the autumnal glory of October!

God's Heaven and Earth

By REV. HENRY SCHUMACHER, Wetaskiwin, Alberta

Oh, heaven above so blue, serene and fair,
Something in thy beauty tells me God is there;
Thy swift and fleeting clouds do fascinate;
Who can deny that God did thee create?

Oh, earth, thy beauty is not fully known,
For human hearts have hardened grown;
They spoil thy grandeur, mar thy face,
Yet God's own work they'll not erase.

That one who did thy form design
Will some day let his glory shine,
Destruction will not hold its sway,
For heaven and earth will pass away.

His glory will outshine the sun,
Jesus, the great eternal One;
Then as we worship before his face,
New heaven and earth will take your place.

OCTOBER 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
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NOVEMBER 1953

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
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22	23	24	25	26	27	28
29	30					



—Photo by McKay Art Company

The Message of Tomorrow

By DR. H. VON BERGE, Dayton, Ohio

Tho' o'er the bleak and barren fields
The gales of winter blow,
Take heart, the springtime lies asleep
Eneath its ice and snow.

Where naked limbs now creak and sigh
There shall be birdsong by and by,
And praise shall rise and fill the sky
Tomorrow.

The griefs and cares that vex the soul
For but a season last;
No tearful night can be so long
But will at length be past.
Give not thyself to dark dismay;
The bitter sorrow of today
Will have forever passed away
Tomorrow.

O boon of childlike trust and faith,
Whate'er life's test may be,
With calm assurance and with peace
Come thou to dwell in me.
However star-bereft my skies,
Teach me in faith to lift mine eyes
To where anew God's sun will rise
Tomorrow.

DECEMBER 1953

<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
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20	21	22	23	24	25	26
27	28	29	30	31		

Life's Joys for Me

Observations on God's goodness since entering our Seminary 50 years ago and upon completion of 25 years as president and teacher of our North American Baptist Seminary

By **PROFESSOR ALBERT BRETSCHNEIDER**
of Rochester, New York, Professor-emeritus of Our Seminary

IT SEEMS only a short time ago that I entered the North American Baptist Seminary in Rochester, N. Y., to prepare myself for the Christian ministry. That was in 1903 nearly fifty years ago.

I had been graduated from the Central High School in Cleveland, Ohio, three years earlier, where I had taken a business course. It was my ardent desire to enter business and to accumulate a fortune. My prospects were very good.

God, however, seems to have had another plan for me. Deeply stirred by a missionary address given by an Irish missionary from the Cameroons in West Africa, I was moved to surrender my life to God to serve him wherever he might choose to use me. But my desire for a business career stood in the way; my desire to establish a home also held me back.

GOD'S CALL

The Spirit of God, however, harried my soul. I was much disturbed. Night and day I heard God's voice calling me to enter the Christian ministry. One morning during business hours, I came to a decision to yield to God and to let him have his way in my life. At noon I rode home, a distance of seven miles, to inform my mother of my plans.

As I related my story to her, tears kept rolling down her cheeks. Then she smiled, saying: "Oh, Albert, I have been praying for this for a long time. I knew that God wanted you for his service."

Immediately I began to make plans to enter the Rochester Baptist Seminary. When I informed my employer, Captain R. E. Burdick, president of the Bowler and Burdick Company, that I was going to go to Rochester to prepare myself for the Christian ministry, he said: "Albert, have you really thought this thing through? Do you know what you are doing? You have

excellent prospects here in our company, whereas the ministry is the poorest business in all the world. You will never make any money in the ministry."

"Well," I said, "possibly not. In any event, I am no longer planning to make money. I want, instead, to help God make men Christian."

When I said "Goodbye" to him a few months later, he gave me a check for a hundred dollars to help meet my first year's expenses and wished me God's blessing in my new undertaking.

In September 1903, I left home for Rochester, New York. I seemed to be leaving behind all my worldly prospects, my loved ones, my friends, everything that had been near and dear to me and to be embarking on a life circumscribed in many ways and with little to offer in the way of worldly gain. I did not know then how much my life was to be enriched by new friends, new experiences, new rewards.

Some of my companions in study became lifelong friends. The faculty members made a deep impression upon my life and awakened in me a hunger for more knowledge and further study. After I had been graduated from the seminary in 1908, I entered the University of Rochester. It mattered not to me that I was getting my college education and degree after my seminary training. Indeed, in so doing I was able to plan my courses of study much more carefully.

COLLEGE YEARS

I fell in love with the natural and social sciences. I continued my studies in classical Greek, reading the

Professor and Mrs. Albert Bretschneider now reside at 39 Wyndham Road, Rochester 12, N. Y., and are active in the Andrews Street Baptist Church of that city. We are happy to feature this splendid article by Prof. Bretschneider in this volume of the 1953 ANNUAL.



Professor Albert Bretschneider as pastor of the Clinton Hill Baptist Church, Newark, New Jersey (1916-1925).

works of Plato and Aristotle, and also took further studies in New Testament Greek. During my Junior year I spent a month in Genesee Hospital without loss of credit in my studies so that I was able to graduate with my class in 1912.

During three of my college years I was a member of the college quartet and during two years of the Glee Club. I was made manager of the college annual, "the Interpreter," captured the Wile biology prize and in my senior year was chosen for membership in the Phi Beta Kappa Society and was honored with the key. I have cherished this honor above all others that have come to me, and I believe I always shall.

FIRST CHURCH

At the end of my college course, I was encouraged to take a position teaching biology in East High School in Rochester. About the same time I received a call from our small church in Evansville, Indiana ("Elendsville," the former pastor called it). I accepted the call with joy and immediately made preparations for my ordination in my home church in Cleveland, Ohio.

This was to become a great experience for me.

I shall never forget the weeks of study in preparation for my examination before the ordination council nor the fatherly solicitude and helpfulness of my two good pastor friends, the Rev. David Hamel and the Rev. W. J. Zirbes. These men knew me well and also what I believed. Moreover, they believed in me even though some of my views had not ripened to full maturity.

lead his young aspiring pastors eager to know and to do God's will. This I too was to learn.

After a year in the ministry, my life was to be still further enriched and enlarged by study in the Colgate-Rochester Divinity School where I later received my Bachelor of Divinity degree.

CLINTON HILL CHURCH

Then came my call to the Clinton Hill Baptist Church of Newark, N. J.,

their general secretary. During my two years of ministry, I travelled over forty thousand miles by train and automobile, from the Atlantic to the Pacific, from the Gulf of Mexico to Edmonton, Alberta and beyond. I made it my special task to organize our youth assemblies along educational lines. Our youth institutes of three days became assemblies of a week. Much greater stress was laid on teaching full courses in religious education, and many new techniques were developed for leading the youth into intimate fellowship with God through worship. Faculty members were enlisted to help expand and broaden this work of growing influence and helpfulness to our youth.

How these contacts with our young people and our churches and how the many opportunities of lecturing to our young people and discussing with them their personal problems and problems in Bible study were preparing me for my teaching ministry, I think you all can readily see.

MY TEACHING MINISTRY

I have already told you that my academic training in the University of Rochester, my seminary training in our own beloved institution, and my post-graduate work in the Colgate-Rochester Divinity School, with degrees from these schools, had thoroughly prepared me for teaching. Five years of classical Greek and two years of New Testament Greek with four years of college English had made me ready for my teaching ministry in the North American Baptist Seminary, where for ten years I taught English and Greek and four courses in psychology.

Why do I relate all these facts? Not to enhance your estimation of me, you may be sure. My work is finished, and the denomination has given its estimation of my twenty-five years of teaching both in written testimonials and in verbal public recognition. I have said these things to emphasize the fact that we need more teachers specifically trained to teach in certain fields and that it will make for greater efficiency to keep them in the departments for which they are best fitted.

I do not mean to infer, however, that no shiftings from one department to another should ever take place, especially if the individual teacher should be thoroughly trained in several fields. But on the whole, specialization makes for greater efficiency and economy in the teaching forces.

May I make a further observation? Our boards are coming to realize that the best teaching cannot be achieved if the teaching load is too heavy. During my first years I had thirty teach-



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

They knew that with further careful study of the Word, I should arrive.

It is my observation that many Christlike young men could be saved for a rich fruitful ministry in the church, as I was, if there were more sympathetic and understanding friends in the ordaining councils of laymen and ministers. God has many ways by which to lead his saints into the depths of true knowledge and surely also to

where through a ministry of preaching and teaching and manifold social activity, I was made ready for my teaching career in our seminary. I shall never forget the wonderful support given me by the fine Christian laymen of that church and by the young people who gave me most loyal support.

In 1926 the youth of our denomination challenged me to serve them as

ing periods of forty minutes per week. Later, the length of the periods was lengthened to fifty minutes and the number of periods was reduced, which was much better. In seminary work, however, where the professor must do much lecturing and supervise individual student research work, a much lighter load is necessary. Toward this end our seminary is striving.

HARD TIMES IN THE SEMINARY

After the depression in 1929, there came hard times in the seminary, especially in the early years of the thirties. Our student enrollment dropped to sixteen, the lowest it had ever been since the earliest years. Funds came in very slowly during those years. The seminary ran behind in the payment of its bills—two months, three months—until the grocer and butcher threatened to cut us off from further deliveries.

In those days we had to plead for the extension of credit. We became "nickel-pinchers" in order to make ends meet. Those were years that taught us as faculty, student body and personnel to love our seminary as never before.

Today we know nothing of such conditions. Thanks to an ample provision for us in the budget, we are able to carry on without financial worries. But, if the seminary is to enlarge its outlook and develop its outreach, and if it is to broaden its scope of ministry as it seeks to attain accreditation, it may become necessary to provide for our seminary even more generously.

The doors of opportunity are swinging wide open to our seminary for a wider ministry in the great mid-west area of our country where our school is now located. This fact should lead our denomination to greater thankfulness and also to a consciousness of greater responsibility. By revision of its curriculum, by increasing its library facilities, by enlarging its faculty, and in many other ways the seminary is planning to meet its opportunities. To achieve this end it will need the moral and financial support of the denomination more than ever.

THE HEART OF THE SEMINARY

We have at present very beautiful buildings located on a broad rolling slope of lawn and generously shrubbed. Trees, already planted, will within a few years enshrine the school and chapel, which we hope will soon grace the campus and complete the picture.

The chapel is quite essential for the development of the student's inner life at the seminary. Some of his highest



The faculty of the North American Baptist Seminary, Rochester, N. Y., about 1938, during the presidency of Mr. Bretschneider.

Left to right: A. A. Schade, H. G. Dymmel, Albert Bretschneider, O. E. Krueger, and Frank H. Woyke.

moments will come in this sacred place where faculty and students assemble day after day with hearts open toward

God and with wills responsive to the still, small voice.

Most seminaries are built around the



Prof. Albert Bretschneider with his characteristic smile and in his informal manner teaching one of his classes at the North American Baptist Seminary. At the 1952 commencement exercises Prof. Bretschneider was made Professor Emeritus by the board and presented with gifts upon his completion of 25 years of service at the seminary and upon his retirement from the faculty.

idea of worship, toward which all studies converge and in which they should culminate. In recent years our chapel services have come to be more and more a kind of spiritual retreat where faculty members and visiting pastors lead those assembled into the inner sanctuary of meditation and prayer and by chapel addresses stir the heart as well as the head.

While it is the chapel that is the center of worship toward which all theological education moves, it is the SCHOOL that must have the major place in the intellectual growth and development of the student's life, for students need not only to believe but also to have rational grounds for their faith. While they must be immersed in facts from any fields in order to be educated, yet it is still more important that they should know the meaning of these facts for their own personal lives and for the larger interpretation of life.

ADMINISTRATIVE CHANGES

During my lifetime the seminary has been a kind of absolute democracy. Nearly everything was done by the faculty as a whole with Professor Albert J. Ramaker acting as chairman. Under President Clarence A. Barbour of the Divinity School, Professor Ramaker was made dean.

A few years after my election to succeed Doctor Ramaker as Professor of New Testament and Church History, our own board of trustees elected me president. But the form of a pure democracy continued. It was apparent,

however, that changes should be inaugurated. Our bookkeeping system needed revision. Our office equipment and personnel needed enlargement. A superintendent of buildings was becoming a necessity.

Provision for these needs made a revision of the president's functions and duties possible. Until this time the president had had a full load of teaching and was a kind of general manager besides. From now on his general load was greatly lessened allowing him more time for much needed administrative work.

Today the administration functions through its president, registrar, librarian and the president's secretary and bookkeeper. A superintendent of buildings has complete charge of building maintenance. The kitchen technician and her staff manage the domain that ministers to the "inner" needs of hungry students. And his faculty serve the president as a cabinet of counsel in their weekly meetings.

THE SEMINARY'S GLORY

All of these improvements, however, do not make a seminary great. A seminary is never stronger than its faculty. Good men, men of character and strong minds, thoroughly educated, with teaching skill both to impart knowledge and to inspire the pursuit thereof, men who love God and their teaching task with a deep devotion, these are the primary requisites for a strong institution.

In the past God has blessed our seminary by giving it men who gave



A colorful scene from the historical pageant, "Faith Conquers," depicting the 100 years of "Der Sendbote" which was presented at the General Conference.

Left to right: Rev. Paul Wengel, "Father Time"; Miss Evelyn Woodrich, "Recording Angel"; Rev. Frank Veninga, "Herold of Time."

their entire lives to the great and noble task of teaching young men preparing for the ministry. He will do it again. Indeed, the process is already under way.



The cast of characters for the historical pageant, "Faith Conquers," written by the Rev. E. J. Baumgartner (second from left) and presented at the General Conference in Philadelphia, Pa., to commemorate the 100th anniversary of "Der Sendbote", now edited by the Rev. W. J. Luebeck (third from left).

No More Hiroshima!

A Baptist missionary's eyewitness account of the city of Hiroshima, Japan, as it is today and of the effects on its inhabitants by the catastrophic explosion of the atom bomb on August 6, 1945

By the REV. HAROLD BIRKHOLZ, Missionary in Japan
and a Member of the Baptist Church, Baileyville, Illinois

THE CONCLUSION of the Japanese Peace Treaty finds Hiroshima building for the future. The slogan, "No More Hiroshima!" is a popular one in Japan. It means that Hiroshima and its people have dedicated themselves to the task of making peace at all costs and outlawing war, especially the use of atomic weapons.

When I returned to Japan in February 1951, I was amazed at her recovery. Industry was flourishing and prosperity was on the upgrade. My amazement stemmed from the last views I had had of Japan in 1945 and early in 1946. At that time many towns and cities were in ruins.

Hiroshima was no longer a city but only a mass of rubble. Because of photographs and news stories coming

HIROSHIMA, JAPAN

On August 6, 1945, the first atomic bomb used in warfare was dropped on Hiroshima—and the city still shows the effects of that awful devastation. The city with a population of 343,000 was 60 percent obliterated.

out of Europe where even today much of the ruins of war are still to be seen, I expected to find Japan in much the same condition. A still further amazement was the radical change from a fanatical war frenzy to one of a fanatical avowal to have nothing to do with war.

THE ATOM BOMB BLAST

Let us review briefly some of the facts about the nuclear (atomic) explosion at Hiroshima. On August 6, 1945, at 8:15 a.m., a lone B-29 droned high over Hiroshima. An eyewitness relates that a small object (compared to the plane) fell from it. Three parachutes opened and slowed its descent.

Then there was a flash brighter than the morning sun, and within seconds the beautiful city was "no more Hiroshima!" It became a burning holocaust of wrecked buildings and suffering humanity. The latest unofficial tally shows that directly or indirectly the single bomb caused a total of at least two hundred and fifty thousand fatalities.

Think of it! Two hundred and fifty thousand souls snuffed out in an instant of time! Approximately two-thirds of the total fatalities occurred at the time of the blast. One hundred and seventy thousand people sent into eternity in a small moment of time, most of them unprepared to meet their Maker!

Within a radius of one kilometer of the center of the blast, about sixty-two hundredths of a mile, there were about six thousand buildings. All were totally destroyed! Within a radius of five kilometers, or a little more than three

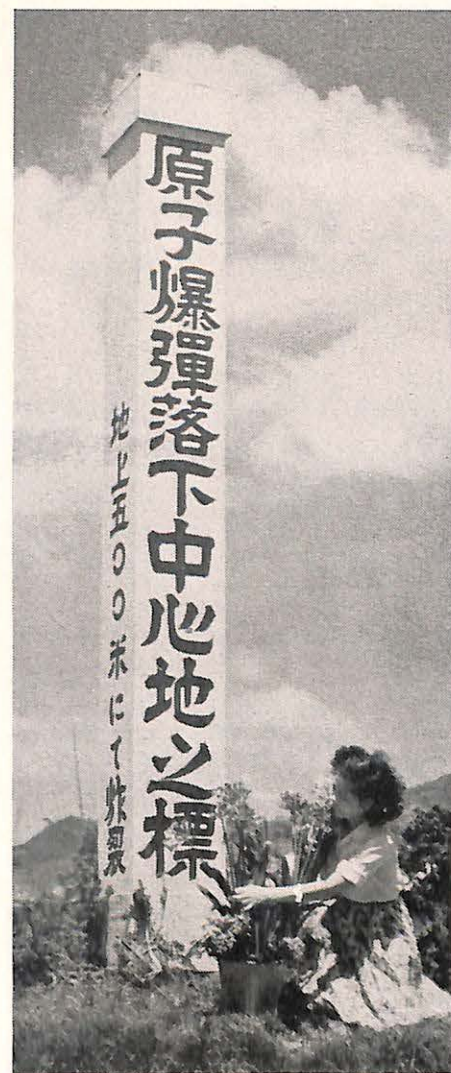
miles, over ninety percent of all buildings were destroyed or severely damaged.

Many were no more than paper and sticks, but the Hiroshima Chamber of Commerce building, built of reinforced concrete and steel girders capable of withstanding a severe earthquake, was a total ruin in an instant of time. Its concrete pillars and steel girders were twisted completely out of shape so as not to be recognizable.

Except for the Memorial Center where the atom bomb exploded, Hiroshima today does not look like the city that underwent the quickest and most complete destruction in human history, unless it be Sodom and Gomorrah. The



A Japanese girl dressed in a kimono with wooden shoes and standing beside a Japanese stone lantern.



—Photo by Acme
A young Japanese girl, who lost her parents and brother in the atom bombing of Nagasaki, Japan, on August 9, 1945, places flowers on the monument marking the center of the blast. The monument is never left without fresh flowers by the families of the 24,000 people killed.

people have worked with a will to rebuild. All the debris is gone. Houses, factories and stores have been rebuilt or those on the outer fringes have been repaired.

THE PEACE MEMORIAL

The "Peace Memorial" is in a paradoxical setting. It is an eight by ten by two feet granite slab with the word, "Peace," across the top. It is simple, yet beautifully designed. Placed in front of the former Commerce Building, it presents a contrast to the tangled wreckage that lies behind it,

Upon arrival at the Army Headquarters in that area, he stated that he had been a model Japanese soldier and now he wanted to be a model prisoner. And he was, becoming a camp trustee, making no attempt to escape although there seemed to be plenty of opportunities. There were many others like him.

After the signing of the armistice, talks began about writing a new democratic constitution for Japan. The slogan and idea of "No More Hiroshima!" caught on, and the greater majority of the Japanese people took

It does face fierce opposition in trying to do so. The now infamous "May Day Riots" were a protest in part against such a rearmament.

HIROSHIMA'S MAYOR

Mayor Hamai, Hiroshima's youthful mayor, has visions of doing more than to make the famed A-bombed city an ideal industrial metropolis of the future. Mr. Hamai believes that Hiroshima's war-time experience is a warning to the world at large.

"Hiroshima must become the inspiration for world peace," he says. "Naturally, there must be 'no more Hiroshima,' but more positively, its significance must lead to the establishment of a world federal government. And what would be better than to start with what we now have—the United Nations."

"I can say for the people of Hiroshima," the mayor continued, "that we want peace and security above all. We hope that all the adherents of peace in the world will cooperate with us in this fervent desire. A peaceful Japan is our hope for this nation which has regained its independence. Out of the horrors of the atom bomb—a progressive city of the future is in the process of building."

Some of the Japanese people are placing their faith in democratic principles. "The governor of Hiroshima (Prefecture), Mr. Hiroo Ohara, stresses, above all else, that there is a need of a continuing program to educate the people in the ways of democracy. It is his opinion that the spiritual strength of the people will derive from their belief in democratic principles which will enable them to overcome all difficulties in the post-treaty period." (Nippon Times, Special Independence Issue, May 3, 1952.)

I have been asked to give my own conclusions regarding the things I have seen and heard about Hiroshima and Japan in general.

In regard to peace, the world situation at present does not give much encouragement to those who place their faith in the slogan, "No More Hiroshima!" True peace does not reign in Japan. Last year more than twenty-two thousand people committed suicide. Murders, robberies and affiliated crimes compared favorably (or unfavorably) with the crime rate in the United States.

A LASTING PEACE

This hope for peace is doomed to failure unless it is built on a true foundation. It is foolish to think that Christianity, at least in its present state of confusion in Japan, has the



—Photo by Harold Birkholz

The former Chamber of Commerce building in Hiroshima, Japan, now the Peace Memorial Center. The atom bomb exploded about 600 yards above this building.

with its twisted steel and broken concrete. This monument serves as a reminder to the people of Hiroshima that Japan does not want war again, no matter what the cost may be.

At the time of the explosion, the people of Hiroshima had no idea what had caused the catastrophe, but they soon became anti-war, and fanatically so. It is difficult to understand the Japanese philosophy about such things, but perhaps this true incident during the war will help.

A Japanese soldier had been surrounded and told to surrender. He refused and fanatically resisted until he had spent all his ammunition and was down to his last grenade. This he put to his head and pulled the firing pin to kill himself. However, it failed to explode. Unarmed he was unable to resist capture.

it as their philosophy. The change-over was complete from a brutal, warlike people to a pacific peace-loving people.

Even in the midst of the Communist threat today, the majority of people in Japan continue to resist rearming, even to defend their country against attack, according to the latest newspaper poll. (The Mainichi Newspaper.) This is carried to the extent that many Japanese do not want an ordinary police force in many places. This, of course, the Japanese and American leaders know could easily lead to anarchy and in a matter of days would give the country into the hands of the Communists.

It should be added here that the Japanese Government does not go to quite such extremes and is even now preparing to rearm to a limited extent.

answer to peace. Christ brings individual peace and supernatural joy to his believers and co-heirs, but he himself said, "Think not that I came to send peace on earth: I came not to send peace but a sword" (Matthew 10:34).

Yet we know that, individually, Christ brings peace, that "peace of God, which passeth all understanding, which shall guard your hearts and your thoughts in Christ Jesus" (Philippians 4:7). Therefore, peace is hard to find today, for humanity is building for peace on a man-made foundation rather than on the True Rock, Christ Jesus. True spiritual strength can only come from the One Source.

Democracy as we know it in America is founded upon Christian principles. Japan has taken the democratic principles, but has left the Christian foundation and is attempting to build its democratic house out of the sticks of democracy with no foundation. Spiritual strength can be derived from the foundation on which democracy stands but not from democracy itself.

There is much contention in Japan, even among those who name the Name of Christ. True Christianity is being engulfed by false sects and false denominations. Christian Science, for instance, finds a fertile field among the philosophical and intellectual Japanese. Japan's educational system and literacy far surpass those of the United States. Japanese are quite proud of their "philosophical mindedness." Therefore, Christian Science has more adherents today than do those who claim the pure Gospel of Jesus Christ.

I believe in the "Old Fashioned" Gospel that has guided the Baptists for all these years, and I believe that the principles of establishing the indigenous church must be re-examined by all denominations and missions and it must be allowed to work in Japan.

THE INDIGENOUS CHURCH

The subsidizing of the Christian church in Japan by American denominations, faith missions, federations and independent churches has led to a weak Christian testimony of faith and reliance on God. This leads to a weak Christian, one who is swayed by every wind of doctrine, sect and creed until there comes an utter confusion and contention that mars the glorious Gospel. That confusion, in its various forms, exists in Japan today.

True peace and clear victory out of the utter confusion will not be found until a real revival among missionaries, pastors, national workers and

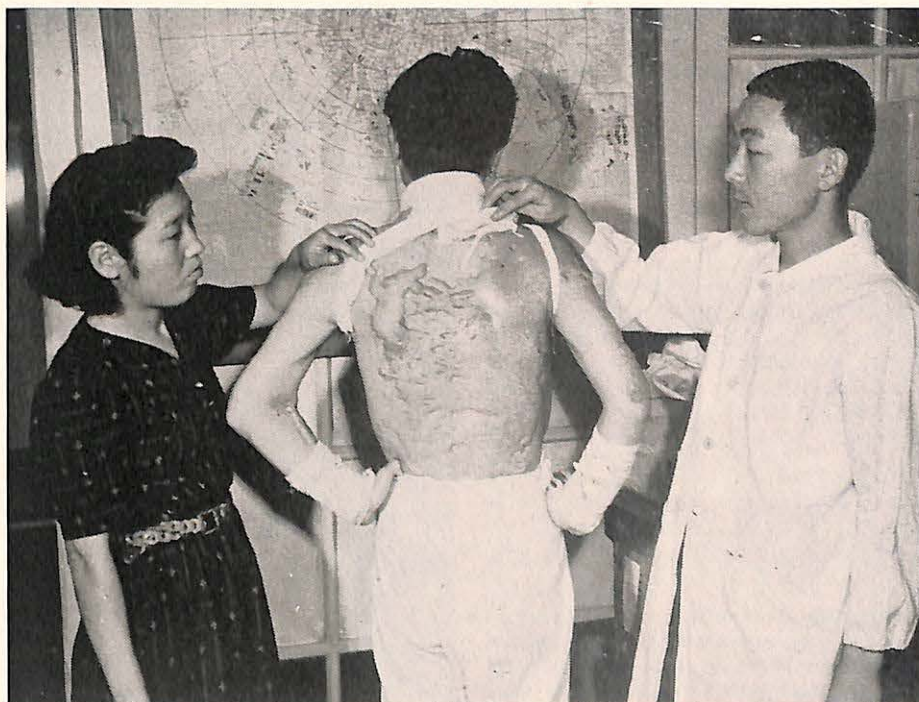


Cracked and battered, this building in Hiroshima, Japan, leans over crazily amid the rubble of Hiroshima's levelled structures following the destruction by the atom bomb that fell on August 6, 1945.

national Christians sweeps through this land of Japan. When our eyes are turned from dependence on material "subsidies" to dependence on the love-

ly Lord, the Son of God, we shall find the Church of Jesus Christ moving forward.

I don't like to say this to the Amer-



—Photo by Acme

Several years after the atom bomb explosion on Hiroshima, Dr. Koji Takeshima (right), resident surgeon at the Hiroshima Red Cross hospital, examines the results of a plastic surgery operation for the removal of keloids on the back of Kiyoshi Kikkawa, atom bomb victim. Two operations were performed on the patient by the Red Cross Hospital surgeon.

At left is Mrs. Kikkawa, who also was a casualty.



Mt. Fuji is still capped with last winter's snow (left) when the cherry blossoms adorn Lake Kawaguchi; and the donjon of Himeji Castle (right) is typical of Japanese feudal castle construction.

ican Christians, but I feel that subsidizing the Church of Christ in Japan was a mistake. It is fully capable of supporting itself. It needs to learn the basic principles of the indigenous church, namely, (1) self-governing, including church discipline, (2) self-supporting, including manpower and finances, and (3) self-propagating, including the establishment of local testimony and the establishment of other bodies of the Church of Jesus Christ.

FLOCKS OF CONVERTS

After the defeat, a religious void set in, and the people of Japan were hungry to hear any new thing that would enable them to have faith again. Reports of thousands accepting Christ as Savior reached the ears of Christians in America. Yet today the church shows very little growth.

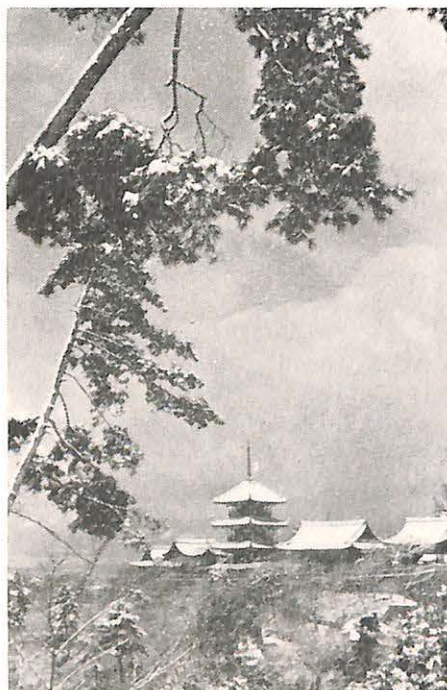
Why? We, that is American missionaries, took advantage of the prestige of General MacArthur, instead of depending upon the Holy Spirit for guidance. We thought all we had to do was to stand on a street corner and preach and just sweep them into the Kingdom of God.

It did work at first. God blessed those methods. The early disciples used that method, too, but they followed it up by DAILY meeting in the homes of the new converts. We did not! We did not follow up!

American methods, some distasteful to the Japanese, were used. Indigenous methods were thrown aside in the rush to "get" converts. A few "name" personalities were imported, huge rallies sponsored and under the impact of the forceful American ways, many sent in names and raised hands. Many were only inquirers and were sincere in wanting to know more about

Christ, but the report reaching America included all as decisions. Failure to follow up, however, soon found many dropping away and in some cases there are seemingly no converts left.

All Christian work, however, including denominational work, has not been in vain. There have been results and some glorious ones, but a lot of wasted effort has been spent in the last six years. The bitter lesson has been learned. The trend among denominations and faith missions who believe in the indigenous methods of church work, such as the Baptists do, is to apply the methods of St. Paul to the missionary endeavor.



The graceful lines of the roofs of Kiyomizu Temple in Tokyo, Japan, are accentuated by the silvery snow.

From its very inception, the indigenous church must not be controlled one bit by the foreign missionary. He may counsel and give advice, but he should not impose any control which naturally would introduce foreign ways and customs into an indigenous church. That has been a hard lesson for the foreign missionary to learn in Japan.

REVIVAL IS COMING!

This has been a personal, frank appraisal of the missionary effort in Japan, and not altogether a cheery picture. However, in spite of the fact that the door is no longer as wide open for the Gospel as it used to be, there is a general belief among evangelical missionaries in Japan today that revival is coming and that the true indigenous church will do far more toward spreading the Gospel and establishing it, than all the foreign missionaries could ever do.

Our job is to preach the Gospel, win converts, teach them the indigenous church methods and encourage them on in the work, in the same manner as the Apostle Paul did. Then, we too can say, "I have fought a good fight; I have kept the faith."

His lamps are we
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime
have birth;
Or where the light of faith grows dim,
And souls are groping after him;
And as sometimes a flame we find,
Clear shining through the night—
So bright we do not see the lamp,
But only see the light,
So we may shine—his light the flame,
That men may glorify his Name."

Author Unknown.

Meet Mr. and Mrs. President!

Introducing Mr. and Mrs. Walter W. Grosser of Oak Park, Illinois, who were elected moderator of the General Conference and president of the Woman's Missionary Union, respectively, at the 1952 General Conference sessions in Philadelphia, Pennsylvania

By DR. MARTIN L. LEUSCHNER, Editor of the 1953 ANNUAL

BOOTH Mr. and Mrs. Walter W. Grosser of Oak Park, Illinois, have often sat behind the steering wheel of leadership in their lives. Even now they are in the driver's seat for the General Conference and the Woman's Missionary Union, respectively, of the denomination.

Walter Grosser is the first layman to be elected moderator of the General Conference since the triennial conferences were started in 1865. The 30th General Conference convening in Philadelphia, Pa., from August 20 to 26, 1952, conferred this distinguished honor upon him by election.

In his lifetime of many jobs and responsibilities, he regards this as the "No. 1 Position" to which he wants to give himself with increasing fervor and strength.

The Woman's Missionary Union representing more than 8000 women in our North American Baptist churches elected Mrs. Walter (Irma) Grosser as its new president. This position has been catapulted into a place of great prominence in recent years by the aggressive ministry of Mrs. Florence E. Schoeffel, past president. Irma Grosser has taken the reins of leadership firmly into her hands with the promise that the women will

continue to shine brightly in our denominational firmament.

These are the dramatic circumstances that have made Walter Grosser "Mr. Moderator" of the General Conference and Irma Grosser "Madam President" of the Woman's Missionary Union. We want you to meet them informally as we let you in on some little known facts in the background of their lives and as we show how well equipped they are for their present jobs.

WALTER GROSSER'S BOYHOOD

As a boy, Walter Grosser loved the color and excitement of conference gatherings. In 1911 as a grade school lad, he was taken to the Baptist World Congress held in Philadelphia, Pa. He remembers vividly the special trip to Washington, D. C., where a delegation of Baptists was photographed on the White House lawn. Of unforgettable memory is the thrilling moment when he shook hands with William Howard Taft, president of the United States. Such are the little acorns of inspiration out of which mighty oak trees grow!

His father, Mr. William F. Grosser, was one of the denominational pillars of three decades ago. In 1916 Mr. Grosser was elected treasurer of the General Conference. The offices of the General Missionary Secretary, Dr. William Kuhn, were moved to Forest Park, Ill., into rooms over the Harlem State Bank of which Mr. Grosser was the president. Mrs. Grosser, Walter's mother, was elected president of the Woman's Missionary Union that same year. As a result denominational dignitaries were often guests in their home and the table topic of conversation dealt frequently with matters of "German Baptist activities."

Walter Grosser has not missed a General Conference since he first attended these stirring "fellowship gatherings" in 1916 in Detroit, Michigan. This means that he has



Mr. and Mrs. Walter W. Grosser of Oak Park, Illinois, newly elected moderator of the General Conference and president of the Woman's Missionary Union, respectively, in a lovely picture taken on their 25th wedding anniversary celebrated in Anaheim, Calif.

attended thirteen General Conferences in succession which is quite an achievement. Somehow he missed going to the 1913 General Conference in Madison, South Dakota, although he can remember that he "almost got there."

There were three children in the Grosser family, a sister and a brother, besides Walter. They lived for a short time on Elgin Street in Forest Park, Illinois, only three houses from the present site of the Forest Park Baptist Church. The Rev. and Mrs. Jacob Fellman were his grandparents. In fact, Brother Fellman was pastor of the Forest Park church when Walter was born.

SCHOOL AND CHURCH

Walter went to grade school in the Forest Park community and the Proviso High School. His father was instrumental in establishing this high school which has grown to be one of the largest and most influential high schools in the area. Mr. Wm. F. Grosser had the honor of serving as the first chairman of the Proviso High School Board.

At the age of nine years, Walter made his confession of faith in Christ and was baptized by the Rev. August Pistor. In the Forest Park Baptist Church, of which he has been a member ever since that time, he was well trained for the many tasks of Christian service which were soon entrusted to him.

He was young people's president for several years. He rendered a fine



This picture of Lois Grosser, daughter of Mr. and Mrs. Walter W. Grosser, as a girl was used on the front cover of the Children's Day programs in 1938 and in the denomination's promotional literature.

service as Sunday School superintendent. He enjoyed much popularity as a Sunday School teacher and still continues in this important teaching ministry. He was president of the Men's Baraca class. He has been a deacon of the Forest Park Church for about twenty years. At present, he also serves as counsellor for one of

the young people's groups in the church called, "Bereans."

Walter Grosser has always needed lots of room as an outlet for his vision and energies. In the 1920's he became the leader of the Cicero Mission sponsored by the Forest Park Church. This little mission started in a lodge hall at 52nd Ave. and 22nd Place in Chicago, Ill. Later it moved down the street to 50th Avenue. For about twelve years Walter Grosser led this mission work with faithful attendance, unrestrained enthusiasm and tireless energy. He conducted the Sunday School session, preached at the morning worship service and was in charge of the week night prayer service EVERY WEEK without fail!

The Cicero Mission was a most fruitful work in bringing some choice young people with spiritual fervor into the Forest Park Baptist Church. The blessings of those years in the mission work can be seen flowing into the churches of the Chicago area as well as in the unfolding life of Christian leadership in Walter Grosser.

He has always had a profound interest in mission churches and possibilities in mission fields. He had a part in the church's interest in the nearby Brookfield Mission. When the Forest Park Church appointed him chairman of the local Mission Committee, he was in charge of the work at the Bellwood Mission which has since become a strong church in its own right and of which Dr. A. Dale Ihrle served as pastor prior to his going to his present pastorate in the Burns Ave. Church, Detroit, Mich.

INSURANCE BUSINESS

Walter had no vocational direction whatsoever leading him into the insurance business, in which he has been so eminently successful. But God's hand was upon him, preparing him for this service as well with the accompanying blessing from above. Following the years of study at Northwestern University, Evanston, Ill., from 1913 to 1916, Walter's father suggested the insurance business as a good promising field of service. But Walter was more interested in farming and tried his hand at it in two ill fated summer experiences in Indiana and in Wisconsin. He was just not cut out for farming, although the life on the farm greatly appealed to him at the time.

He is now beginning his 37th year with the Guardian Life Insurance Company of America. Originally it was called the Germania Life. He is manager of one of several agencies in the city of Chicago with offices at



A picture that was used effectively in our denomination some years ago for promotional purposes with Dr. William Kuhn (standing); Mr. William F. Grosser, treasurer (seated, right); and Mr. E. Elmer Staub of Detroit, Michigan (seated at table, left), and the children (left to right): Elsie Rose Dons (now Mrs. Wm. F. Jeschke); Frederick Dons, Jean Carol Grosser and an unidentified girl.

1 North La Salle Street Chicago, Ill. Mr. John Dawson, president of the American Baptist Convention, has an office in the same building. Both men are close friends of many years standing. In 1951 the Guardian Life Company honored Walter with special festivities on his 35th anniversary with the company at the famous Shamrock Hotel, Houston, Texas.

Mr. Grosser has been a member of the board of trustees of the Northern Baptist Theological Seminary, Chicago, Illinois, since 1924 and chairman of the board for the past 13 years. In the early days of the seminary's history, Professor Heinrichs, who with his wife came from German Baptist circles and families, suggested the name of Walter Grosser for appointment to the board. In those days Walter was called "baby trustee," particularly because of his youthful appearance. But this trustee never rendered a greater service to the Northern Baptist Theological Seminary than his influential leadership in 1925 in suggesting and securing Dr. Charles W. Koller of Newark, New Jersey (a North American Baptist preacher at the time), as the new president of the seminary.

NATIONAL YOUTH PRESIDENT

From 1928 to 1931 Walter Grosser served as president of the National Young People's and Sunday School Workers' Union during the Rev. A. P. Mihm's ministry as its general secretary. Walter applied himself zealously to the task of leading the Union to greater heights and of assisting the "Baptist Herald" to new subscription totals. During this triennium the "Baptist Herald" was made a semi-monthly publication. "Boosters" in all churches were appointed for the purpose of winning new friends and subscribers.

A project for the Young People's and Sunday School Union was accepted in the support of Baptist missions in Far East Siberia. Strange sounding names such as Vladivostok and Blagoveshchensk were tried out on young people's lips, and the prayer support and financial undergirding of the young people's groups under the leadership of Walter Grosser went to the far corners of the globe as God's marvelous blessing.

These prominent positions of lay leadership have enriched the life of Walter Grosser with many wonderful friends who have worked together at the same projects for the Lord Jesus Christ. For almost fifteen years Walter Grosser has served on the executive committee of the Chicago Bible



Mr. Walter W. Grosser (left), moderator of the General Conference and a vice-president of the American Bible Society, watches as the Rev. Dr. James V. Claypool, Secretary for Promotion of Bible Use, shows translations of The Scriptures to the Rev. Kohei Takeda, Nisei pastor, and Mrs. Fusa Matsuoka, Bible worker in Chicago, Illinois.

Society. He has been a vice-president of the American Bible Society for the past ten or twelve years. Recently the Methodist Church published an attractive four page leaflet, showing the world-wide outreach of the Bible's message, and in which Walter Grosser

appeared prominently in a picture that was featured.

In 1931 the General Conference met in Detroit, Michigan, and Walter's term of service as president was drawing to a close. A strong effort was made to get young people to



The friendly, genial crowd of North American Baptists at the Missionary Tea following the inspirational program of the Woman's Missionary Union at the General Conference

—Photo by Herman Siemund



—Photo by Robert Wright
An historic moment in General Conference sessions when the moderator's gavel was passed from Dr. George A. Lang (right) to Mr. Walter W. Grosser as the first layman to be elected to this important position.

attend the Detroit Conference. The effort met with great success, for daily luncheons were held for young people (and the room was always crowded to overflowing!) and a special boat trip was planned which appealed especially to young people. Youth was prominently identified with the 1931 General Conference in Detroit!

Mr. Grosser has served on numerous denominational boards and committees and as an officer of several local conferences. For several years he was a member of the board of directors of our Children's Home in Saint Joseph, Michigan. He served as president of the Chicago "Jugendbund," of the Central Conference Young People's and Sunday School Workers' Union, and as moderator of the Central Conference. He is at present a member of the Finance Committee and of the General Council and the chairman of the Pension Fund Committee. For several years he has been associated with Dr. H. Theodore Sorg and Mr. Fred Grosser in a special study to revise the present Pension Fund and its payments. This is an involved, difficult task which requires a great deal of work and planning.

Walter can look back upon most conference sessions which he attended with a real thrill. In many instances

they became an important turning point in his life. Some of them are now milestones in his career.

1921 CENTRAL CONFERENCE

That was certainly true of the 1921 Central Conference which was held in Dayton, Ohio. Walter Grosser was there, active in the leadership of youth activities. He took a group of young people into Dayton's downtown streets for an evangelistic street meeting. An attractive young woman was also there at the Central Conference by the name of Irma Schroeder. She came from the White Avenue Baptist Church of Cleveland, Ohio, where her father, the Rev. O. R. Schroeder, was the minister. At first she didn't want to go to the conference in Dayton, but with her father's encouragement she finally went.

It was at the Central Conference that she and Walter Grosser really met and took a friendly interest in each other. She helped with the street meetings, sat with him at some of the conference sessions and thought he was "simply wonderful." As all good stories should unfold, Irma Schroeder and Walter Grosser were married in the White Avenue Church of Cleveland, Ohio, on August 24, 1923, with the Rev. O. R. Schroeder officiating. This year 1953 will therefore mark their 30th wedding anniversary!

IRMA GROSSER'S LIFE SKETCH

But we are ahead of our story in the case of Irma Grosser. She comes from an illustrious line of ministers and God's leaders. A grandfather of hers, Mr. Peter Kruse, was baptized in 1843 in the Elbe River near Hamburg, Germany, by the renowned pioneer, Johann Gerhard Oncken. It was at the midnight hour when many of these secret baptismal services had to be held. The staunch faith of this Baptist father also lit the spiritual fires in the hearts of his children who are known to us as the Rev. F. P. Kruse, Mrs. Otto R. Schroeder and Mrs. F. C. Krueger, also his grandson, the Rev. Otto E. Krueger.

Irma was born to the Rev. and Mrs. Otto R. Schroeder in their first pastorate at the Shell Creek Church near Columbus, Nebraska. The parsonage in which she was born is still there (with some improvements) alongside the church in the country.

As a preacher's child, she had to get used to a great deal of moving. When she was only eight months old, her father went to Chicago, Ill., to assist the Rev. Jacob Meier in the historic First German Baptist Church. Then he went with his family to Racine, Wisconsin, where, during his

pastorate of seven years, the beautiful church edifice was built. A pastorate at the First Church of Chicago, Ill., was succeeded by another at the nearby Forest Park Baptist Church.

As a freshman at high school and a preacher's daughter in the Forest Park Baptist Church, Irma saw her ideal in the young man, Walter Grosser, who was then going to Northwestern University. But at that time "the ideal" was kept quietly in her dreams and air castles.

KANSAS TO OHIO

Moving days arrived again for the Schroeders, and this time they went to Stafford, Kansas, where Irma finished her high school studies. Then life became more exciting for the entire Schroeder family at the White Avenue Baptist of Cleveland, Ohio. Brother Schroeder rebuilt another church and led the congregation to



—Photo by Herman Siemund
Dr. Clarence W. Cranford of Washington, D. C., after his thoughtful message at the General Conference Youth Banquet with a part of the CBY and SS Union motto in the background.

greater fields of service as his children, Irma, Walter, Lois and Adel, found many opportunities for service. Then in 1923 Irma and Walter Grosser established their new home in River Forest, Illinois.

Irma Grosser has a wonderful gift for leadership, for influencing people, for hospitality, for giving direction to organizations. In the White Avenue Church of Cleveland she was the first woman president of the young people's society. During her term of office, Mr. H. P. Donner, business manager of the Publication Society at the time,

brought a series of Bible studies on Hebrews, which she can still vividly remember. She taught school in Cleveland, with Frederick Dons, the son of the Rev. and Mrs. Theo W. Dons, as one of her star pupils. (Mr. and Mrs. Dons were serving the Erin Ave. Church of the city at that time.)

Mrs. Grosser has been a member of the board of the Baptist Missionary Training School of Chicago, Ill., for the past three years. She was the first president of the Woman's Auxiliary of the Northern Baptist Seminary of Chicago, Ill., and has served on the auxiliary for the past ten years. She was the first president of the Woman's Missionary Guild of the Forest Park Baptist Church, Forest Park, Ill., and held that position for two terms. She has been the teacher of the Omicron Class for young women in the Forest Park Baptist Sunday School for many years. For a while she ably served as superintendent of the Primary Department. She is well acquainted with the duties and demands of any kind of a "presidency."

BIRTHDAYS TO REMEMBER

Irma's birthday falls on December 29th and Walter's on June 5th. They have three children who are Jean (Mrs. Wayne Smith), now living in Morganton, North Carolina; Bonnie (Mrs. William Rogers) residing in River Forest, Illinois; and Lois, who is a Junior in college at Grinnell, Iowa. Mr. and Mrs. Grosser have two grandchildren, Jill (aged 6) and Jeffrey (aged 2) Smith.

Mrs. Grosser has been deeply interested in the program and activities of the Woman's Missionary Union. She planned and supervised the preparation of the informative Program Packets, which have been so helpful to the women's societies of our churches. She has written for the "We, the Women" department in the "Baptist Herald." She radiates both charm and ideas which is a beautiful blending in all inspirational leadership.

You have now met "Mr. and Mrs. President" in our North American Baptist circles and have become better acquainted with their life stories. You will get to know Walter and Irma Grosser even better in their unfolding leadership as moderator of the General Conference and as president of the Woman's Missionary Union. You would be even more thrilled if you could drop in at their modest but spacious home that sparkles with hospitality at 158 N. Harvey Avenue, Oak Park, Illinois. For they love to have guests and visitors about them. The WEL-



—Photo by Robert Wright
The General Conference youth banquet in Town Hall, Philadelphia, Pa., showing the Speakers' Tables and some of the 830 people in attendance at this festive occasion.

COME sign is always out in front of their house and their hearts.

Leadership, especially in our day, is a gift that requires sound preparation, enduring strength and unwaning enthusiasm. It's a gift that is

not the possession of everyone. But you will find this gift of leadership in double measure in Walter and Irma Grosser who are now using it to the glory of God in the work of our beloved denomination!



Officers of the Woman's Missionary Union for 1952-1955 with Mrs. William E. Schoeffel, past president.

Left to right: Mrs. Thomas Lutz, treasurer; Mrs. E. Wolff, secretary; Mrs. William E. Schoeffel, past president; Mrs. W. W. Grosser, president; Mrs. W. Stein, vice-president.

Japan, the Land of Festivals

To understand the Japanese people, it is important to know the meaning of their festivals and the religious beliefs and social customs associated with them. This fine article is an open window into the lights and shadows of Japanese life

By MISS FLORENCE MILLER, Missionary in Japan

THE JAPANESE people love festivals. Although most of them have had a religious origin, they are now sometimes celebrated more as a time for merrymaking than as an occasion for worship. Devout persons celebrate the festivals with a different spirit than those who have become somewhat agnostic.

To understand the Japanese people, it is important to know the meaning of their festivals, for at these times more than at any other, the religious beliefs, historical events, mythology, social structure and thought patterns of the people may be observed. Only a few of the more significant festivals will be described.

NEW YEAR'S CUSTOMS

NEW YEAR'S DAY. The Japanese people attach great importance to the beginning and end of all events in the hope of inspiring good luck. Thus the year-end and New Year seasons are the red letter days of the year. December is the month in which to settle all debts so as to start the New Year with a clean slate. January is the beginning, psychologically, of a

new life and to start it properly is a matter of supreme importance.

Early on New Year's morning it is the custom to drink "wakamizu" or "youth water," the first bucket of water drawn that year from the well. This cold water is believed to have power to drive out evil spirits from the body, and drinking it gives a sensation of being revitalized for starting a new life. Then the person waits for the sun to rise and offers it the first prayer of the year for peace and prosperity of the family and of the country.

For the children New Year's morning is equivalent to Christmas morning as celebrated by some in America in that it means new clothes and playthings. The New Year does not really begin until the members of the family sit at the breakfast table to exchange New Year greetings and bind them with the drinking of sweet rice wine or "sake." The breakfast consists of special foods having a happy meaning. For example, "mochi" or rice cake is eaten. The word, "mochi," signifies fullness, abundance and plenty.

It is said that a special mental and spiritual attitude is required to en-

joy the old fashioned New Year season. A person in Tokyo would go to the River Sumida to worship the first sunrise. Then he goes home to see the first view of Mt. Fuji from the window upstairs, and he takes the first morning bath of the year. When all is done, he says to himself, "I feel I am cleansed in body and soul. I am now ready to celebrate the New Year."

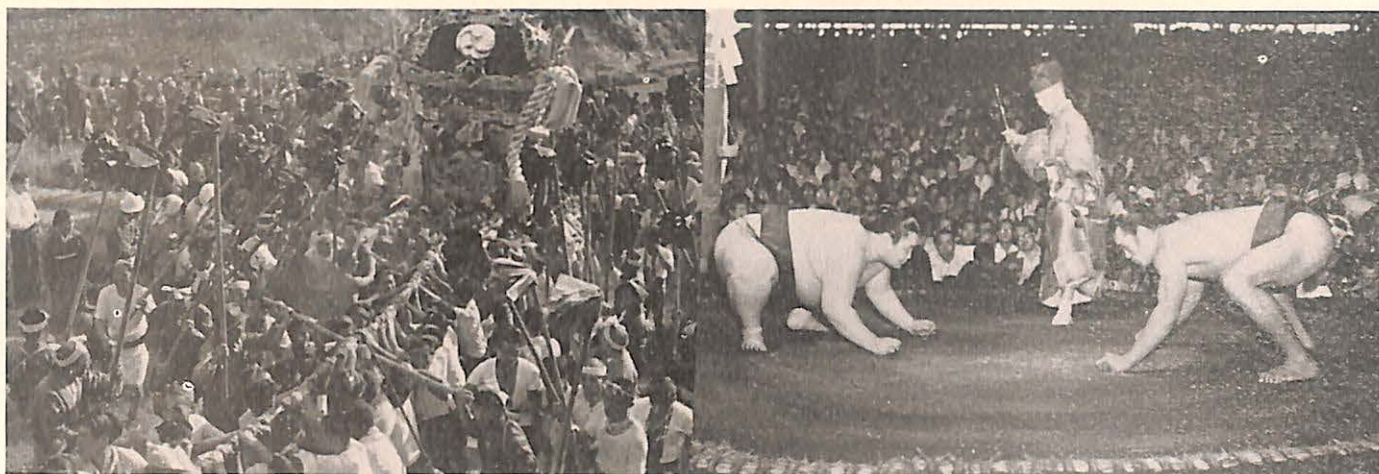
VISITS TO SHRINES

The first day is spent in making New Year's calls on friends and relatives in his ceremonial garb. At each place he is offered sweet rice wine with the "Happy New Year" greeting. By the time he finishes making calls for the day, he is usually quite drunk. This drinking sometimes continues for a week. Visits to shrines and temples are also a significant part of the New Year celebration. Prayers are offered for a happy and prosperous year. Both Buddhist and Shinto places of worship are crowded with people during this season.

Every house and store front is decorated with straw ropes, cut pine and bamboo. The bamboo stands for uprightness, rapid growth, endurance.



On Girls' Festival Day the daughter of the house (with fan) entertains her guests surrounded by her dolls (left), and an imposing array of warrior dolls features the Boys' Festival on May 5th (right).



Shrine festivals, like the one at the left, are always colorful as a portable shrine or "sacred palanguin" is carried on the shoulders of men as they go through the streets, and (right) "Sumo" or "Jujitsu" wrestlers vie for the championship in a festival tournament in Tokyo.

The pine stands for youthfulness and longevity.

BEAN THROWING ON THE FIRST DAY OF SPRING. The first day of spring according to the old Japanese calendar is February 4th. On this day the custom of bean throwing is practiced. This occurs both in the homes and at the shrines. On the eve of February 3rd, one may hear the shouting of "Oni wa soto, Fuku wa uchi," meaning "Go out, devils; come in good luck."

The heads of the families throw boiled beans at the house entrance and in the dark corners of every room. Then each member of the house eats as many beans as there are years in his age to insure good health and good luck. At the shrines, bean throwers are generally famous wrestlers, actors, musicians, businessmen, or politicians. The bean throwers stand on a raised platform and throw the beans out over the crowd.

DOLL FESTIVAL

GIRLS' FESTIVAL OR DOLL FESTIVAL. At first, dolls were not toys in Japan. Early dolls were symbols of kami (gods) or human beings. "Ningyo," the term for dolls means "the image of man." Ningyo was originally a charm to protect one from sickness, disaster and evil spirits. In rural districts dolls in this sense still remain. Dolls as playthings appeared about 200 years ago.

It was with the original meaning of dolls as charms that the doll festival originated. On March 3rd, all people—men, women, children—made crude dolls of paper and in making them they transferred their ill fortunes or sickness to the dolls. Gathering the dolls, they went to a nearby brook or river

and cast them, bearing all their evil, into the water.

The custom of displaying elaborately dressed court dolls became associated with this ancient custom and now the doll festival is a mixture of the two customs. The dolls are exhibited on a framework built like stairs, covered with red cotton cloth. The uppermost place is occupied by the Emperor and Empress dolls. The court attendants occupy the lower positions. Miniature furniture and household utensils are also displayed.

This is the only time during the year that the girls play with these dolls. They have an elaborate party for the



Japanese lanterns are receiving their finishing touches before they are used at the Japanese festivals or in the homes of the people.

dolls, inviting their little friends to share in the festivity. The mothers prepare special delicacies and these are offered in miniature bowls to the dolls. The dolls are handed down from mother to daughter and become family heirlooms.

BOYS' FESTIVAL

BOYS' FESTIVAL. This festival is an occasion to express thanks for the healthy growth of boys and to pray that they might be kept from sickness and evil influence. It originated in an ancient rural custom. In May, insects begin to appear to harm the crops. So the farmers tried to drive them away by frightening them with bright banners and grotesque figures. Later these figures became warriors and were displayed, not to frighten insects, but to teach young boys manliness and to keep them from evil. So on May 5th, warrior dolls and all sorts of miniature armor and weapons are displayed in a manner resembling the girls' Doll Festival.

The outstanding feature of the festival is the huge fish streamers which are made of cloth or paper and are flown like flags from the top of tall poles. One carp banner is flown for every boy in the family, varying in size according to the age. The carp can easily swim up rapid streams that stop other fish. So it is used as a symbol of courage and power to attain high aims. During the occupation, this festival was not permitted because it smacked of militarism.

FEAST OF LANTERNS

O-BON OR THE FEAST OF LANTERNS. This festival is Japan's Memorial Day. Actually it is a three-day festival beginning July 13th and end-



—Ewing Galloway Photo

A typical scene in Japan on one of the better streets of Yokohama.

ing July 15th. Buddhist services are held in temples and private homes for relatives who have died. On the first day of the festival, the family attends the ancestral graves, cleaning them, offering prayers, placing flowers in the vases and burning incense for the spirits of the dead. This visit serves as an invitation to the spirits to return home.

On the first evening, colorful lanterns are lighted and a fire is made in front of the house as a symbol of lighting the passage for the spirits who

are arriving. The head of the house mutters a Buddhist prayer, "Namu amida butsu." When the fire has died down the spirits are supposed to have entered. In front of the miniature family altar, the table is already set for the spirit guests. It is set with green mats, fruits and vegetables of all kinds.

In rural districts, the reception given the spirits of the dead is so realistic that the people feel the presence of the spirits and even talk to them. On the evening of July 15th, a dish of white

dumplings is placed on the table as an offering to the spirits so that they will not be hungry on the way home to the other world. The fires are again lighted in front of the house for the departing spirits. Sometimes lanterns containing burning candles are floated down the rivers to guide the spirits. The implicit faith which many people put into this celebration makes it one of the most pathetic to those who have been enlightened by the Gospel of Christ.

MISSIONARIES IN JAPAN

Our North American Baptist missionaries serving in Japan are the Rev. and Mrs. Jay Hirth of Chicago, Ill., the Rev. and Mrs. John Rhoads of Steamboat Rock, Iowa, and Miss Florence Miller of Benton Harbor, Michigan.

As new missionaries in Japan, we have been very interested in observing these festivals, particularly from the viewpoint of discovering the religious beliefs and practices of the people. The thing which has been a great question to me is how people who are highly civilized and well educated can still put their faith in superstitions and seemingly primitive practices. One who has grown up in a "Christian" country can never fully realize the powerful influence of hundreds of years of pagan beliefs and practice which have accompanied the founding of the country of Japan and which persist today, even in this age of enlightenment.

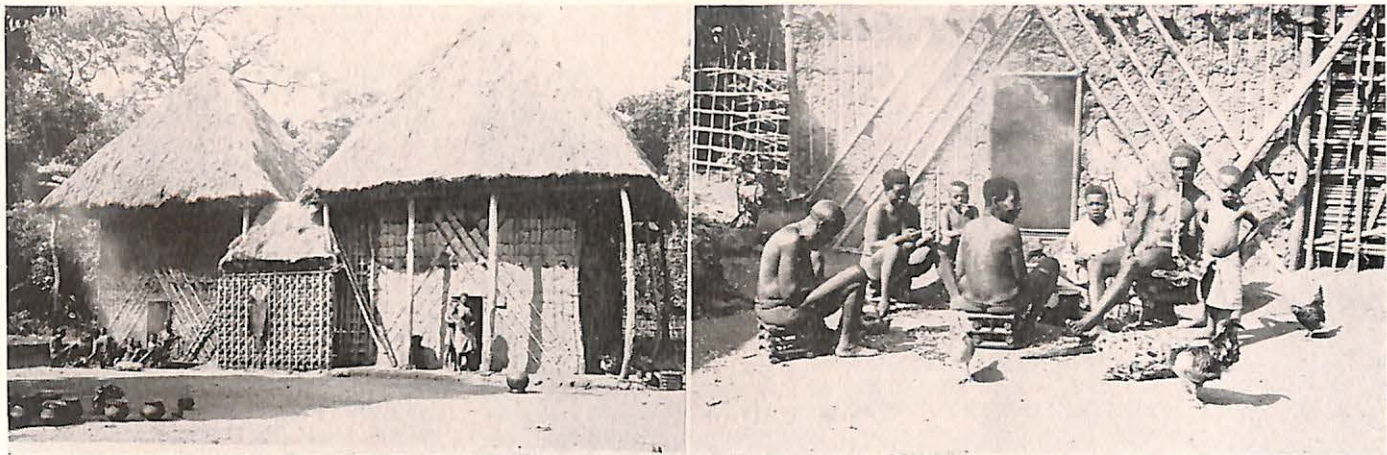
CARRIERS OF THE GOSPEL

Education alone cannot break the shackles that bind the people in superstition and error. Education may alter the nature of paganism but it is not powerful enough to bring the truth which can set men free. Only the entrance of the Gospel can bring true enlightenment and liberty. We are privileged to be the carriers of this Gospel. We are praying that our churches may be the instruments of God to multiply greatly the number of messengers of the Good News to the people of Japan.

Yes, Japan is the land of festivals. There is much festivity but it is only a superficial joy which is gone when the festival ends. Japan is also a land of despair. The number of suicides is astonishing. Lasting joy, as a result of a firm hope in a living Savior, comes only when hearts are opened to admit the One who came to bring abundant life.



A Japanese crowd watching a Shinto procession passing by. Note every type of age group represented here—the old man and the old lady, the middle aged father holding his daughter, young mothers, children, university students—a cross section of Japanese life watching the Shinto religious festivals.



Very striking and descriptive pictures taken by Missionary Gilbert Schneider of native homes (left) and of family life (right) in front of the low doorway that leads into the hut.

Africa's Womanhood, Old and New

If Africa is to rise as a power, it must be built on Christian homes where Christian character is developed. That makes the emancipation of African women so tremendously important and our missionary task so overwhelmingly imperative!

By MRS. CLARA GEBAUER of Bamenda, British Cameroons, Africa

THE CAMEROONS is still a man's world. It is evident in our churches, where men are still in the majority; in our schools, where girls are still rare; in the professions, where the advantages are in his favor. This is partly the result of ancient tribal organizations with their attitude toward womanhood and the division of labor according to sex.

Even in our mission work, woman has been neglected. In the years of the past, always limited in staff and aware of the need of covering the land while the chance was ours, the women's work—of all of our efforts—received the least consistent thought and planning and was left to the woman missionary to work out as she found time and opportunity.

In general, this took the form of as much visitation work as time allowed; a weekly women's meeting at which was taught not only Bible instruction but child hygiene and domestic arts; the women's class in Sunday School; and some medical and maternity work. Within this pattern we attempted to meet the needs of African womanhood as ambassadors for Christ.

With the inevitability of change there came into evidence a new force. A sort of coming-of-age made itself felt in the wake of similar awakenings



A Fulani woman of the Cameroons, Africa, bedecked with all of her heavy jewelry and "good luck" charms and fetishes.

all over Africa. Absorbed with the work of the immediate present, we felt the trend but were hardly prepared for the suddenness with which it came to the fore and the consciousness of the direction this trend was taking. The moral laxity and juvenile delinquency which accompanied it were disturbing.

More disturbing was the fact that the nucleus of this new emergence was the product of better educational opportunities and often from our own schools. Some of them were our girls, who, after we had given them an education, were allowed to sink or swim, because we were too busy to follow them up and offered little on a high enough plane to be appealing.

The African man and woman in his native setting is a part of the larger family group. He owns no personal property that cannot be claimed by any other member of the group who needs it more than he. Although an individual, he must conform to the will and pattern of the group. He is automatically responsible to the group for his actions and is disciplined by its moral code.

When he becomes emancipated by the impact of Western civilization, he

frees himself from the moral code to which he has submitted, often before accepting or fully understanding a new one. Until Christianity brings him a new code and makes him responsible to God and the new group, of which he is a member, he is in the dangerous position of a man with no code.

EMANCIPATION OF WOMEN

An inevitable result of any progressive movement is the emancipation of womanhood. We are aware of a new type of African woman to whom we must minister in a new way. We realize that while we are still reaching the masses with our methods we are losing control of a minority which

me in the night. After all, worms might have crawled in my ears or nostrils.

How good I felt on the day when the old, naked whitehaired priestess took my hand in her shrivelled ones and pulled each finger to crack the joint. I had been accepted. I was taken in.

JOYS AND SORROWS

The African woman, backward as she may be, is human as we are, with her joys and her sorrows, her need for a Christ. There is genuine grief over the loss of a child as seen in the grandmother who in her sorrow attempts to throw herself into the grave with the child, or in the vain attempt

her head, to placate the spirits that have brought sickness on her child.

There are the fearful women of the village, who huddle in the darkest corners of their huts when the magicians are abroad, lest their eyes by-chance behold them and they surely die.

There is the young mother in labor struggling along the trail in an effort to reach the mission and the white nurse, and finding herself unable to make it, she slips into the tall grass and gives birth to her child, alone and unattended, because she dare not inform her husband nor even her closest friend that her hour has come lest evil spirits hear of it and harm the newborn.

But there are the joyous moments too: the tink-a-link of the dance sticks as the young girls have their own games, the giggling of the girls in the market as they parade before the young men, in all their beauty with porcupine quill through the nose, straw in the nostril, three inch nail through the lower lip, flashlight bulb in the earlobe, filed teeth, cictrisation scars shining and dressed in nothing but beads, bangles and bundu (redwood-powder).

There is the happy crowd of shining bodies milling around in a circle to the rhythm of a catchy chant. Men, women and children enjoy it, as mothers with sleeping babies on their backs and old women just in from the farms with their baskets still on their backs join in the fun.

AFRICAN HOSPITALITY

They are a grand people in Africa, a hospitable people. After hours of walking in the hot sun, one might turn off onto a cool shaded path that leads to an imposing courtyard, escorted through a door into a reception hall, out the other side into a small courtyard, through another hut to a dark corridor, along that into the drum room, out the other door to another court, through a gate in the fence and into the quiet atmosphere of the pleasing inner court of the chief and his family. His warm smile tells of his genuine pleasure in seeing us. As we sit around and visit, we observe the family life and come away feeling the better for the visit.

After all, human nature is the same everywhere. One day, far in the interior, my visitor was an old mother. She had come to call but it seemed a bit incongruous to imagine that naked body sitting stiffly on a chair so I offered her a mat on the floor where she looked right and comfortable.



Dr. and Mrs. Paul Gebauer, missionaries in the Cameroons, Africa, and their children, Anne and Walter (Butch).

we helped to create, and which if not reached more directly could be a dangerous influence. It is worth noting that those girls from mission schools fare better than the products of government schools with their lack of spiritual influence. Yet it behooves us to work out a plan by which we can meet the needs of the old Africa without neglecting the new.

The mass of our work, with the exception of Victoria and Soppo, is still with the forgotten, illiterate women of the interior. That doesn't sound complimentary to them—but neither is it meant to be derogative. To know them is to love them and to understand them is to respect them.

In our earliest days at Mbem, Paul found it necessary to leave me alone for several weeks, shortly after arriving in our new land. Early one morning an old naked woman came to see if I was all right. This was a strange country for me and she wanted to be sure nothing had happened to

me in the night. After all, worms might have crawled in my ears or nostrils.

Look at the mother and the old women sitting under the platform of the corn bin on which lies the body of a five year old child. With blood streaming down their cheeks, quietly they sway to and fro, oblivious of the violence of the fury surrounding them, as the male members of the family engage in genuine battle, so that by drawing blood they might draw the attention of the spirit of death away from the home it has visited.

There is the meeting around the bend of the trail with the mother and grandmother sitting alone over the little grave at the roadside, just a little mound of earth covered with a handful of colored beads and the little calabash which held the water with which the mother had bathed her babe.

There is the mother who wanders through the village wailing and beating on her shovel, throwing grass over

There followed a strange visit. She could not speak a word to me and I could not speak a word to her, so we looked at each other and smiled. After gazing for a while into that warm, friendly face, I thought how lovely it was—and after she left I felt refreshed for having been with her.

At the other end of our mission field, down in the steaming hot seaport of Victoria, the Hendersons might make their rounds up and down the streets of a modern town with well built houses, electricity and running water. Tired, they might stop in at an attractive corner house and in the cool interior chat for a while with gentle, white-haired, black-faced Grandma Martin and they too would leave feeling refreshed.

The two women are worlds apart in culture and social standing—both loved by God and both warmly human.

THE CHANGING PATTERN

The African pattern changes. Slowly it occurs to us that more and more Africans speak to us in the king's English, more and more have open Bibles in the church services. There is a mass hunger for book knowledge. More Africans enter the professions. Our house boys are unionized. More and more girls enter our schools, and others less fortunate flock to the larger towns to become seamstresses. Such problems as the use of leisure, women and education, and women's suffrage, make themselves felt. In the strikes of two years ago in Nigeria, young women were seen in the front ranks.

Woman breaks out of the old pattern, and the emancipated woman comes to the fore. Are we aware of this modern African woman? Do we understand her precarious position? Are we sympathetic or antagonistic? Sometimes it is the latter, for lack of patience to understand what is underneath the outward disapproving evidence. Where has she come from? Where is she going? Can she expect guidance from us?

A government official's wife, desiring to meet the problem of the emancipated woman, invited the wife of an African government clerk to tea and suggested she bring along a few other wives. News spread and all the women in the village suddenly became government clerks' wives and came to tea, with babies tied to their backs.

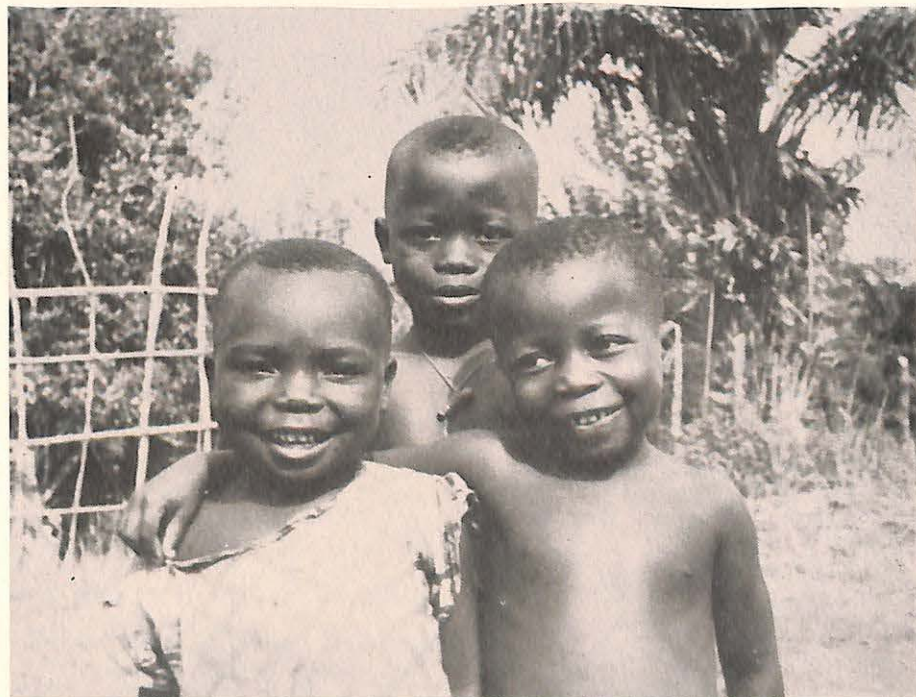
They had a grand time in the white lady's house, filling all the chairs and overflowing to the cushions on the floor. Never having learned the fine art of balancing a fragile tea cup



Missionary Laura Reddig (center) is surrounded by African mothers and their babies at the Baptist Missionary Sewing Circle, meeting in front of the chapel at Bamenda, Cameroons.

in one hand and a baby on the opposite hip which responds volubly to the power of suggestion and wants drink too—from nature's source—at the same time that the white lady offered a whole bowl full of those much relished little white cubes which

the white man has so ingeniously fashioned from the juice of the African's sugar cane—presented a temptation too good to resist and she dropped a whole handful into her cup, while the white lady sucked in her breath, wondering how long she would



Life is a rosy "bowlful of cherries" for these children of the Cameroons, Africa, in a grand photographic "shot" by Laura Reddig.

have to do without before her stock could be replenished.

Baby gets shoved to the back when the cakes make an appearance. One goes into the mouth, one to the baby, a few more get tucked into the folds of "the laba" for the children at home. Occasionally a mother holds her baby off to one side a moment and is pleased to find that the carpet is even more practical than the good earth in its absorbing quality, both for moisture and sound effects.

Somehow the white lady managed to convey the fact that the party was over and once again she stood alone in the center of her room. She called in the house boy and with relief turned over to him the chaos left by his countrywomen. While he obediently answered, "Yes, Madame," he probably thought, "I could have told you so had you asked me."

HIGHER STANDARDS

The African is by nature poised and well mannered. He seldom makes a social error. His natural dignity is only put to the test when the impact

NOW WE ARE FIFTY-FIVE

This 48-page book with 60 pictures tells the graphic story about our 55 missionaries on all of our mission fields. It will answer many of your questions about the missionaries, their terms of service and family life. It will give you their birthdays and addresses.

This book is available at the cost price of 25 cents each. Send for your copy to N.A.B. Headquarters, 7308 Madison Street, Forest Park, Illinois.

Why should we worry about their standard of living at all? Fortunately for the African, his native religion was always an integrated part of his everyday life. Conversion is rebirth—rebirth of the entire man to a new life in Christ. It is for this reason also that we go in for mission schools, since we want even the education of the African permeated with religion to be Christ-centered.

facing the bewildering impact of transition.

For years we have begged, pleaded and encouraged parents to send girls to school. What is the result? Education, aside from the admitted advantages of academic training, results in alienation from tribal life, substitutes years of dormitory life for home life, gives freedom from tribal and family control and discipline, financial independence, a new found freedom that is not always wholesome. Are the girls able to cope with this freedom?

Hannah is such a product. She is European in living habits, education, manners, outlook, in every way an equal with us, and is a strong and active Christian. But such are still few. Hannah is the type that survived, partly because she had the advantage of a Christian background.

EDUCATION FOR WOMEN

But do they all? One curse is that these girls are no longer marriageable, because they are too expensive to keep, and unwilling to do domestic chores. The result is that they become career girls or expensive harlots.

Complains the man: she doesn't want to marry; she likes her freedom. Complains the girl: it is often difficult for her to make a suitable marriage. She has naturally become selective and the type of man she wants doesn't want her.

The African man fears this new woman who no longer fits into the pattern of African male supremacy. Instead he takes his father's choice for him, an illiterate girl from the bush who will be willing to work the fields, to look after his children, not to require store dresses nor shoes on her feet—and will be submissive. Too often these other girls end up walking the streets of "stranger town."

Shall we give up the education of girls? Decidedly NO! It is for us to meet the new issues involved. In all the foregoing, what I have tried to convey imperfectly is that the Cameroonian is facing a transition period of bewildering clashes between the old and the new. In this critical stage, are our educated girls, our emancipated women prepared for the impact of change? In general, I would say no. Then obviously our system is faulty, but no, in our own defence I would say it is limited.

If we give our girls an education and send them out to face a different life, we must keep their spiritual growth parallel with the intellectual growth to the point of complete integration. Character must be devel-



Christian mothers of Mbem, Cameroons, making "a joyful noise unto the Lord" as they go down to the river for the baptismal service.

of culture is too sudden. The day of reasoning and teaching African women like children is passing. It must be deeper and more vital.

As these women become increasingly exposed to culture contacts, we must be always a step higher—not too high—only a step and draw them up the ladder step by step, within their comprehension and experience until we have them on a higher plane of living.

If Africa is to rise as a power, it must be built on Christian homes where Christian character is developed. How shall the mothers teach if they have not been taught? We mothers know from experience how hard it is to get our children to absorb and to practice the meaning of right and wrong. How much more difficult it is for the African mother without the advantage of generations of Christian morals behind her and

oped strong enough to meet the temptations not yet classified as right and wrong by changing society. This can only be done through Christ.

Jesus said to the woman at the well, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

NEW METHODS AND PLANS

Your missionaries of today face a revaluing and reorganizing of methods based on a new outlook. Missionary work of the past in method and execution must give way to a new approach and a more flexible program geared to meeting the sudden, powerful impact of culture changes creating needs more urgent than ever before. In the past our work was on a moderate scale consisting mostly of personal work, personal contacts and direct participation.

The new Africa presents mass demands, mass revolution. Churches are already in existence; the indigenous church grows. And with it come the demands for trained leadership, both men and women, Africans who are trained for personal work, skilled soul winners capable of understanding and meeting changing backgrounds. In the past the life of the woman missionary was hard physically, rather simple intellectually.

Now the physical hardships are being overcome and the intellectual bears the strain. The missionary becomes more and more the personal worker among the top leadership of the indigenous African church and will gradually become the personal worker in the top level of African society, leaving the work with the masses to trained Africans.

Far reaching plans and policies must be made. What we do in these years of transition is decisive. Why haven't we done more to date, you might ask? Until now we haven't had the time. I put it as simply as that. We tried to meet the needs of the majority as best we could. All of us are conscious of the new need, and coastal missionaries have already faced it. School managers struggle with it, and all of us meet it to a greater or lesser degree. But until our individual burden is relieved, we are all forced to spread ourselves too thin for more effective work in this one line.

For the last few years in our annual missionary conferences we have been concerned with the problem and have faced it as best we could, appointing one of our number in

charge of women's work and each carrying as much of the burden as she could. Yet all of us have divided interests and responsibilities and no one could be spared to give her full time to the task.

MISSIONARY TO THE WOMEN

We have no trained African women's workers as we have male church

educated young school teacher who laughs at the moral code of her illiterate pagan parents while she flings into their arms her illegitimate child.

We see death cast a sobering influence over the learned African who finds in her books no solution to its mysteries.



Robert Jam and his wife and three children in a characteristic family picture in Africa. Mr. Jam is one of our finest native workers and one of God's most devoted disciples in the Cameroons.

workers. The wives of our teachers and evangelists are rarely capable of such efforts. Our finest effort to meet this need has been the introduction of the Women's Department in our Bible School. Yet all these efforts are not enough.

Someone must be set aside to devote herself wholly to the organization and overall planning of our women's work, one who can harness the potentials of the new African woman and lead her into Christian service with a stronger emphasis on Christian character, Christian homes, Christian family life, Christian humility, and, above all, a Christian's responsibility toward God, family and the future of a great land.

Thanks to the Woman's Missionary Union, we can now face this challenge more effectively. At last by its generosity we can set one of us aside for women's work only. Thanks to these women, the position of WOMEN'S WORKER in capital letters has been established. We ask your prayers as in the next years we formulate plans.

We have walked the old African road with its familiar needs, but now we shall walk the new where we are confronted with such problems as the

We meet the harlot, finding no satisfaction in her emancipation, sobered, as she timidly slips into the church service seeking a new way of life.

A NEW DAY

We discover that the modern freed African woman with all her book learning, her modern European clothes, her modern ideas, seeking to solve the mystery of the lifeless child before her, is not far removed from her naked pagan sister who sits before the little mound of earth rubbing herself with ashes and crying into the night for comfort and solace that only God can give.

The task is overwhelming. We must meet the challenge of this rising African womanhood, this thirst for knowledge and mass education, this thirst for westernization, this hunger for new spiritual values, this search for a new society.

This demands a rededication of each missionary for service to the utmost, for liberty of the Spirit of God in the African Church, so that the African woman might ask of Jesus as did the woman at the well, "Sir, give me of this water that I thirst not—"

What Is A Boy?

A boy is a magical creature—you can lock him out of your work shop, but you can't lock him out of your heart!

BETWEEN the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and

Billy Ahrens of the Cameroons, Africa, is wondering why his birthday cake has so many candles on it!



the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage, sadistic, jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a fire cracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings, and fire engines. He is not much for Sunday School, company, schools, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, three feet of string, an empty Bull Durham sack, two gum drops, 6 cents, a sling shot, a chunk of unknown substance, and a genuine super-sonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your work shop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailor, your boss, and your master—a freckled-face, pint-sized, cat-chasing, bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi Dad!"



Young Orth Junior of the Foster Avenue Church, Chicago, Ill., graphically telling Bible stories at a recent rally of the Chicago Sunday School Teachers' Union.

What Is A Girl?

A classic about little girls that you will want to read again and again and to hang on the wall of your heart!



—Eva Luoma Photo

LITTLE GIRLS are the nicest things that happen to people. They are born with a little bit of angeishine about them and though it wears thin sometimes, there is always enough left to lasso your heart—even when they are sitting in the mud, or crying temperamental tears, or parading up the street in mother's best clothes.

A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves, yet just when you open your mouth, she stands there demure with that special look in her eyes. A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

Girls are available in five colors—black, white, red, yellow, or brown, yet Mother Nature always manages to select your favorite color when you place your order. They disprove the law of supply and demand—there are millions of little girls, but each is as precious as rubies.

God borrows from many creatures to make a little girl. He uses the song of a bird, the squeal of a pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten, and to top it all off he adds the mysterious mind of a woman.

A little girl likes new shoes, party dresses, small animals, first grade, noise makers, the girl next door, dolls, make-believe, ice cream, kitchens, coloring books, make-up, cans of water, going visiting, tea parties, and one boy. She doesn't care so much for visitors, boys in general, large dogs, hand-me-downs, straight chairs, vegetables, snow suits, or staying in the front yard. She is loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime, the quietest when you want to show her off, and the most flirtatious when she absolutely must not get the best of you again.

Who else can cause you more grief, joy, irritation, satisfaction, embarrassment, and genuine delight than this combination of Eve, Salome, and Florence Nightingale? She can muss up your home, your hair, and your dignity—spend your money, your time, and your temper—then just when your patience is ready to crack, her sunshine peeks through and you've lost again.

Yes, she is a nerve-racking nuisance, just a noisy bundle of mischief. But when your dreams tumble down and the world is a mess—when it seems you are pretty much of a fool after all—she can make you a king when she climbs on your knee and whispers, "I love you best of all!"

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Oh, the sweetness of a little girl and a dog who have become good "pals" together!

—Eva Luoma Photo



Sincerity and sweetness are shown on this girl's face as she prays with simple, child-like trust, "Now I lay me down to sleep."



Divine Love in Action

The address of the general moderator of the General Conference, delivered at Philadelphia, Pa., at the close of his third memorable term and embodying a stirring challenge to all North American Baptists for the next triennium



By DR. GEORGE A. LANG of Sioux Falls, South Dakota,
President of the North American Baptist Seminary



"God so loved the world that he gave his Son" (JOHN 3:16).

"Beloved, if God so loved us, we ought also to love one another" (1 JOHN 4:11).

IT IS AGAIN my privilege to give, as moderator of this conference, an opening address. This conference will terminate my third term as moderator. During these years we have seen changes, adjustments and advance throughout our entire work. It has repeatedly been stirring to review the experiences of our fellow-members and fellow-churches.

This term will also conclude my

work as moderator, for I feel that three terms are sufficient and that this office should be shared with others of our brethren who are equipped and ready to serve our conference and our Lord in that capacity. The splendid spirit of co-operation and fellowship which I have experienced on the part of our fellow-pastors, fellow-church members and friends makes it easy for me to bring this message on DIVINE LOVE IN ACTION.

Possibly many times these days mention will be made of the significance of the city in which we are assembled—Philadelphia, the well-known city of brotherly love. It is truly fitting for us to have as our

conference theme, DIVINE LOVE, with the theme song: "Love Divine All Loves Excelling." It is well for us to dwell much and long on this all pervasive theme of divine love. Thus, we will find it being discussed in its various aspects these days. But we will not exhaust it. We cannot exhaust it. It began to operate in the fore-chambers of God and will continue long, long after evidences of life are removed from the planet on which we dwell.

LOVE IN GOD'S SON

May we note first divine love in God's Son. The Lord Jesus is the visible expression of the heart and love of God. He ever bore an inseparable relationship with the Father-God. We are told that the giving of Christ on the part of God, the Father, to the world was motivated by divine love. "For God so loved the world that he gave." He was so attached to the Father that he always did his will. He was obedient until it hurt.

He was obedient even to the death on the cross. "Greater love hath no man than this that he lay down his life for his friends." Jesus laid down his life for the Father-God's purpose. This incarnation, this life of obedience, this life poured out for a sinful people—this, dear friends, was divine love in action in the Son of God.

Note his dwelling among men, his service, his instruction, his fellowship with his disciples and with people in general—all these show forth the divine love in the Son of God.

The Hindu who found it hard to grasp the truth of the incarnation saw the possibility of this divine love as he looked at an ant hill one day. When the shadow from his body was cast over the hill, the ants scampered in every direction, full of fear. When he withdrew, the ants became quiet again. He moved in various positions several times and noticed the change in the attitude and actions of the ants. He finally said: "Ants, I do not wish to harm you. I am interested in you."

But how could he make this truth clear to the ants. He saw that the best way was to come in the form of an ant and to live among them and to pass the good news on to them. So he conceived that the God of love sought to bring his message of love to a sinful and fearful people.

He came down in the form of man and lived among them, telling and showing the good news of God's love. So the disciples experienced it when he fellowshiped with them, when he raised the dead, and supremely when he died on Calvary's cross as the Pass-



—Photo by Herman Siemund

Rev. Rubin Kern of Forest Park, Ill. (left), and Dr. George A. Lang of Sioux Falls, S. Dak. (right), moderator of the General Conference, on the opening night of the conference sessions.



A small cross section of the General Conference crowd in front of the Baptist Temple, Philadelphia, Pa. (left), and a group of General Conference visitors stop at Independence Hall (right) to view the famous Liberty Bell.

over Lamb and arose again the third day. Here we see divine love in action.

This divine love in the Son was not confined to a relationship with his Father and his disciples, but was also shown in his attitude to the world. He healed many a person who forgot or neglected to thank him. He touched many a life which nevertheless continued in its godless and sinful way. Yet he gave, as the Father, sunshine and rain, healing and sustenance, encouragement and warning to a heedless and confused people, hoping that through the divine love in his actions and works these needy people would come to know the God of true love.

Note **secondly** divine love in his followers. I do not know what it was which touched you and finally caused you to follow the Lord Jesus as Savior and Master. But I remember as a boy of ten or eleven years that the great

love of Christ which caused him to shed his blood, his life on Calvary's cross, moved my childish heart to want to have him as my Savior and Master, too. This is the normal way, as the disciple reports: "We love him, because he first loved us." His love causes us to love him and to love the Father.

But words are not sufficient. If this divine love comes into the heart, then the follower will seek to know Christ better, to know God better, to know God's will and purpose better. This was the experience of the Apostle Paul after his soul transforming trip to Damascus. He was then willing to consider all things as refuse in order to gain Christ and to be found in him. He was ready and willing to suffer hardship, shipwreck, beatings, stonings, deprivations in order that the love of Christ within might have its way. This surely is the expression of

divine love toward God, whom we love with all the heart, soul and mind.

But this divine love is seen by people more by our love toward others. For "if God so loved us, we ought also to love one another." How is this done? It is more easily spoken about than carried out. Does it mean that we must try to help everyone get everything that he wants? Does it mean merely a sentimental feeling and expression to a brother in need? Well, there are some things we know that it does not mean.

This summer while visiting in the little town of Startup, Wash., the pastor of our church, the Rev. R. Kaiser, and I made a few calls of an afternoon. At one particular turn in the road he called my attention to a high board fence. We stopped close to it. It was made of rough, very rough and knotty beards, so high that no one could look



The Rev. George Hensel of Bridgeport, Conn., gets a shoe shine at the Baptist Temple (left) during the General Conference days, and a fair General Conference visitor transacts "a business deal" with the good humor man in front of the church.



—Photo by Herman Siemund
Rev. and Mrs. Thomas Lutz of North Freedom, Wis., who portrayed Rev. and Mrs. Philip Bickel in the historical pageant, "Faith Conquers," presented at the Philadelphia General Conference.

over it. There were some cracks between the boards but they were not put there purposely. Close to the road on the north side of the fence were these words: "This is a spite fence."

The story is that two neighbors cannot get along. They have had disagreement after disagreement, leading even to the breaking of a cane in conflict. The outcome was this "spite fence" built by an elderly man. He just couldn't love his neighbor. Yet he didn't look so bad when he passed me on the road.

Now we know that this is the opposite of love. Divine love permits no "spite fences," either physically or spiritually. The Lord Jesus taught that we should love our enemies also. But possibly we must begin with loving our brethren first.

LOVE FOR THE BRETHREN

There are so many loves which we have in life, many of them very important. We have filial or family love, church love, community love, love of our nation, self-love. All of these express themselves in certain loyalties. Occasionally these loves express themselves or rather want expression at the same time. Which one will come first? Which has priority?

Then appears the divine love in the life of the follower. This may demand

an expression quite different than all the others. Which shall it be? How shall it be expressed? Jesus showed it as he laid down his life for friend and foe—for the sinner in need. Even the comforts of self and loved ones were forgotten in the overall purpose of saving the world.

Some years ago I was holding evangelistic services in one of our churches in a large city. Two young girls of about twelve years of age responded when the invitation was given for those who would like to talk to me about their salvation. I asked them a few questions and finally came to this one, whether they did not wish to follow the Lord Jesus as their Savior and Master. In earnest child-like frankness, they said shyly, "No." Then I asked them why. They replied that they were taught that if they became followers of the Lord Jesus, they would have to hate their father and mother, and this they were not ready to do. I proceeded to seek to explain to them the meaning of that passage.

But here, dear friends, you will note the conflict which was theirs with their loves or loyalty, filial love versus divine love. The devoted, consecrated missionary and Christian worker must settle that question before entering into service and the deprivations which come from or in it. Love for our brethren will cause us to serve with basin and towel rather than be served. Love will cause us to share our earthly goods with those who are in need. Divine love will bear the cross of misunderstanding and reproach as the follower of Christ extends the helping hand to the lost and wayward.

OUR DENOMINATION

Note **thirdly** divine love in our denominational activities. We shall be hearing day by day during this conference inspirational messages and reports on this pertinent theme which is so near to the heart of every North American Baptist. We see divine love motivating the early pioneers and organizers of our conferences. It was this love which caused Konrad Anton Fleischmann to leave the civilization of Europe and to come to this new country in 1839 and to work in and about the Philadelphia area.

It was this divine love which caused our early leaders to exert themselves in enduring deprivations and hardships of a new country, and often a wild and unsettled country to bring the gospel of redeeming grace especially to their countrymen here. We think of John Eschmann in New York City, of Alexander von Puttkammer in Buffalo, of

Andreas Henrich in Rochester, of J. C. Grimmell in Brooklyn, of Wilhelm E. Grimm in Wisconsin, of August Rauschenbusch in Missouri and Ontario, and of Heinrich Schneider in Ontario. All these worked for the Lord as our co-workers a century or more ago. They passed on, but their works do follow them.

We think of the organizers and leaders of our conferences which grew in number as more territory was taken for the Lord and more members were added to the churches. Here in Philadelphia the Eastern Conference was formed in 1851. Eight years later at Springfield, Ill., the Western Conference was organized. Our first General Conference was held in Wilmot, Ont., in 1865. In 1881 out of the Western, the Central, Northwestern and Southwestern Conferences were formed. In



—Photo by Herman Siemund
Dr. Norman W. Paullin behind "the sacred desk" of the Baptist Temple, Philadelphia, Pa., bringing one of his earnest, heart-to-heart devotional messages at the General Conference.

1884 the Texas Conference (later called the Southern) was organized. In 1895 the Pacific Conference came into being. In 1898 the Atlantic Conference was formed. Then in 1902 the Northern Conference, taking in the churches of Alberta, Saskatchewan and Manitoba, was formed. And as the youngest of all nine conferences the Dakota Conference was organized in 1909.

This growth of churches and mem-

bership was steady as the statistics of these years show. In 1853 we had 25 churches with 864 members. In 1863, 73 churches with 3,139 members. Forty years later in 1903 there were 264 churches with 24,012 members. In 1923, 284 churches with 31,826 members. In 1943, 260 churches with 38,298 members. The report of 1951 shows 270 churches with 42,561 members.

We thus see a steady growth which Dr. Ramaker attributes to some outward and some deeper factors. The outward factors which he mentions are (1) the unlimited missionary opportunities bounded only by the lack of Christian workers, (2) German immigration before the Civil War, (3) influx of German-speaking people from Russia, Rumania and Hungary, (4) immigration from Baptist churches in Germany, and (5) the establishing of new churches in the new localities by Baptist families who had moved from the East.

As some deeper factors, Dr. Ramaker mentions (1) a personal experience of religion—a vital Christian experience as distinct from that of formalism and sacramentalism, (2) the missionary spirit to their fellow-countrymen and others, (3) the sacrificial spirit among the preachers and the members, and (4) the persevering spirit of outreach which even caused some to go into other circles. All these factors, you will note, are to be found in the divine love of the members in their denominational activities.

CHRIST'S CAUSE TODAY

The advance of Christ's cause in our denomination has not stopped. This divine love for the brethren, for the needy in the world, for the spiritually lost and impoverished is still working in and among us. The advance in our churches for greater outreach in the community, the home mission efforts among the Spanish-Americans and among the Indians in Alberta, and in unchurched towns and urban areas, the growth of the CTI and the Seminary are expressions of this love in action at home.

The enlarged missionary family in the Cameroons, the hospitals, schools and churches with their many workers, the beginning of the work in Japan, all these are expressions of this love. The expansion of our CBY and SS Union, of our Publication Society, of the Woman's Missionary Union, of the Baptist Men, the increased evangelistic efforts, camps, assemblies, and such like are further evidences of this love.

Have I omitted anything? If so,



—Photo by Robert Wright
The colorful exhibit of the General Council at the General Conference in Philadelphia, Pa., with Dr. George A. Lang, former conference moderator (center), talking things over with Henry Schmunk (left) and the Rev. M. L. Leuschner (right).

kindly add it to those things and agencies which have been stated. All this is possible for our denomination because of the divine love within, which gives us unity of purpose, of objective and of spirit, such as was

characteristic of our earlier leaders and church members.

But while we are thinking of our own denominational advance, we would call to mind the relationship which is ours to the larger Kingdom



—Photo by Herman Siemund
Chairmen and leaders of the Philadelphia Arrangements Committee for the General Conference sessions.

Left to right: Arthur Schwerin, E. Ralph Kletke, Charles Bauer, Donald Middleton, Miss Eva Yung, Otto Draeger, Mrs. Marie Gewiss, William Reeh and Oscar Hiebner.



—Photo by Robert Wright.
Young people's sunrise service at Burholme Park, Philadelphia, Pa., as one of the inspirational features of the 1952 General Conference.

advance. There are many bright areas but there are also large dark and shady areas. Some fields as China have been closed and with it the opportunity of immediate Christian advance. Other areas are still wide open.

This summer I had an interesting interview with a divinity student from Burma. He had been studying in one of our large universities and had completed his course of study. He expressed himself as being very anxious to return to Burma. I saw an opportunity to get from an alert, intelligent and observing young man his impression of the United States. Therefore I asked him what he thought of us; what he would say were our good points and what was not so good. He recognized the difficulty of the assignment but was pleased to give an answer.

"WHAT FOR?"

He said that we have many conveniences. The mode of travel was wonderful. The gadgets and labor-saving devices were wonderful. All people of the world should have them. But they don't. He also was delighted with the general kindness and hospitality of the American. These were all fine.

However, he felt that the Americans know too little of the people on the other side of the world. The Americans wish to be world rulers but they lack understanding of other peoples. Most of us do not care to know particularly how the other people think. With such an attitude we can never be world rulers.

Speed seemed to him to be our watchword. But he asked the question: "What for?" He had been in the subway in New York with a girl. They were on a speeding train. Suddenly the girl said, "Let us get off at the next stop." "We did," he said. "I don't know why." Suddenly another train came to a stop on the other side of the platform. She said, "Let us take this." "We did," he said. They rode some distance and then got off. She looked at her wristwatch and said, "We made it! We made it!" "We made what?" he asked. She said, "We saved two minutes!!" "What for?" he asked. "What for?"

Life seems to be like a merry-go-round. People buy gadgets to save time to make more money to buy more gadgets to save more time to make more money to buy more gadgets to save more time to make more money. . . . What for?

He said that it reminded him of the story of the Indian who was sitting on the ground, taking it easy, smoking his long pipe. An American salesman approached him with some article for sale. The Indian wanted to know why he should purchase it. The salesman said that it would save him time so that he could make more money. The Indian asked him why he should have more money. The salesman replied so that he could purchase more conveniences. Thus he would have more time to make more money.

The Indian asked again. "What for?"

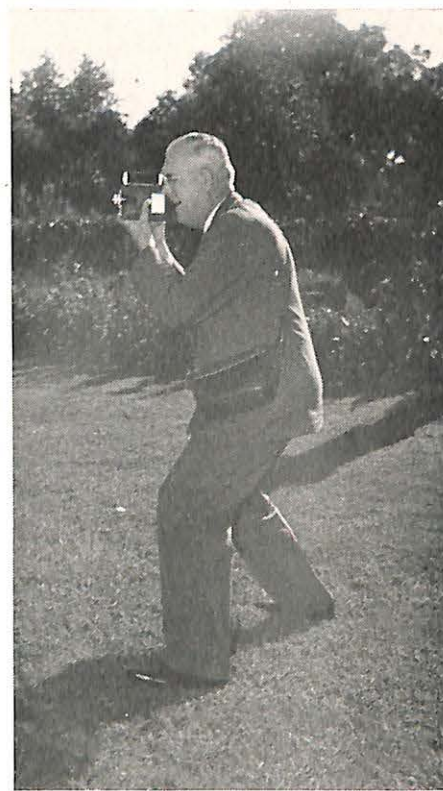
The salesman replied that after he had enough money he could then retire.

"What for?" said the Indian. "Why? that is what I am doing now!"

Thus our purposelessness impressed the Burmese. Then he said words that cut me to the quick. He said, "And I don't think that Christianity is the answer!" Dear friends, if this purposeless merry-go-round is Christianity, then the Burmese is right. But that is not true Christianity. True Christianity is divine love in action. We need to live Christ.

We need to plan wisely, intelligently and carefully, yet courageously, definitely, trustingly. We would continue to build well for the future as our forebears built well for us. We would let the divine love within us have its fruit in continued emphasis on a personal experience with Christ, and in the spirit of missions, sacrifice and endurance in a true discipleship.

Let us encourage each other within our fellowship and others in the great fellowship of God's great family of whatever religious name they may be, so that it will be true what we sing in our theme song: "Love divine, all loves excelling, joy of heaven, to earth come down! . . . Finish then thy new creation; . . . till we cast our crowns before thee, lost in wonder, love, and praise."



Mr. Leuschner in a characteristic pose, taking motion pictures at the General Conference and giving instruction at the same time.



Chief Francis Bull of the Bull Reserve, Alberta, Canada, who was baptized on confession of his faith in Christ in June 1951 and is one of the most faithful worshipers in the Benke Memorial Chapel.

Indian Chiefs

Glimpses of our mission field among the Cree Indians of Alberta, Canada, of the Indian chiefs, and of the testimonies of Christian converts

By the REV. REINHARD NEUMAN of Ponoka, Alberta,
Indian Missionary

"WE WANT a king," the people cried, and God gave them a king! That has been the cry of the Indian. It is not for a king but for someone who to them is even more important, and that is a chief. He is the chief, leader and spokesman for the tribe by whom he is chosen.

FOUR INDIAN CHIEFS

We have four Indian chiefs at Hobema, Alberta. One is found on each of the four reserves that are linked to one another. Their names are Chief John Bear of the Montana Reserve, Chief Francis Bull of the Bull Reserve, Chief Dan Minds of the Erminskin Reserve, and Chief Erminskin of the Samson Reserve.

There is nothing extraordinary that these men need to possess in order

to become chief. The Indian looks for a man who is honest, kind and considerate of others. He must be one who will look after the people and especially after the less fortunate.

Of all the Indian chiefs, I would venture to say that Chief Lewis Bull, who has now gone to glory, probably did the finest piece of work among his people. His work and devotion for the people will long be remembered. He is spoken of as a wise chief and a good Christian man.

The Rev. F. W. Benke and Chief Lewis Bull were the best of friends. They will have much in common now as they discuss their friendship and what Christ did for them in the heavens above. The late F. W. Benke often spoke about Chief Lewis Bull, the father of the present Chief Francis Bull.

On one occasion, when entering his home, he found the chief laid low with sickness and embarrassed him by planting a kiss upon his cheek. How he really loved "the Red Skins" and poured out his heart for them!

It was the desire of Brother Benke to enter into the foreign work but God closed the door. God then opened another door for him. It would seem that God said to him, "There are too many servants disinterested in the home field. I want you to serve me, my cause and these people on these Reserves." Mr. Benke obeyed. The Indians received him gladly and gave him a big place in their hearts.

We all know that Brother Benke was the man for this job. God's choices are always best and wisest and will always work for the best.

CHRIST FOR THE INDIANS

The vision of the great need among the Indian people had always been a shining light before this staunch pi-



The Indian chief is the last word in authority and dignity for the Indian tribes.

ioneer missionary. His words and life revealed that he had entered into the work wholeheartedly. As far back as 1918, work was being done by him among our Indian people. In 1918 Professor Jacob Heinrichs, and the Rev. F. A. Mueller accompanied Mr. Benke on a call to the Indians on the Bull Reserve.

During these earlier days a Methodist work was carried on among the



Stoney Indian chiefs with a squaw dressed in their bright regalia and preparing for the annual sun dance.

Indians but, due to ill health, the teacher and missionary had to vacate the field. It was then that Mr. Benke received many invitations to carry on mission work among the Indians.

He took up the challenge and carried on the work as well he could with the aid of the Wetaskiwin young people. Meetings were held off and on until the coming of the resident missionaries, Mr. and Mrs. R. Harsch. Sun-

day services and midweek services are now conducted regularly.

In 1936 the Rev. Carl Fuellbrandt of Austria together with Mr. Benke visited the Bull Reserve of Indians and made lasting impressions. It was in 1950, after the homegoing to glory of Brother Benke that I had the privilege of having Mr. Fuellbrandt with me on a tour to the Montana and Bull Reserves.



An historic picture showing the Rev. Fred W. Benke (right) with Chief Louis Bull (right to left), the Indian chief and Christian saint on the Bull Reserve; Rev. Carl Fuellbrandt of Vienna, Austria; and another Indian chief from a nearby reserve.

We entered into a small tent where a frail old grandmother lay. We knew she wasn't long for this world anymore. Her sight was gone. But thank God, she was able to hear. Through an interpreter we told her who we were and from where we had come. Then we sang for her and prayed for her and with her. There were no eyes to show her expression but it was upon her face.

Then with kind and faltering words, she too expressed her gratefulness that we would even dare to think to come to her little tent. She thanked God for us and our visit. The hearts of all of us were brought low, and we who had come to bring joy and cheer went away more blessed than elderly Grandma Three Fingers.

God's love penetrates the most obscure places and God's Holy Spirit is pleased to enter any and all hearts that bid him welcome. God's love was in the heart of this grandmother, and soon after we left she passed away to be with HIM who loved her and gave himself for her.

THE BULL RESERVE

In the late 1890's Mrs. Goodhand served as a teacher and missionary on the Bull Reserve under the Methodist Church. She was also a guest at the Benke Memorial Church dedication service on July 27, 1952. It was thrilling to have her present and share with us her early experiences with the Indians on the Bull Reserve. She expressed her gratitude to God and to us as Baptists for the work that is being done now.

Chief Francis Bull was merely a boy when Mrs. Goodhand was teaching. His father was the chief at that time. It was a happy reunion for many of the Indians and for Mrs. Goodhand. Mrs. Goodhand also expressed her satisfaction for the way the Indians are walking in the Jesus' Way. We, too, rejoice over the Christian Indian and for their faithfulness to the end.

We have a good example shown in the life of Simon Bull who the same week in which he was baptized went to be with his Lord. His friends were happy and satisfied that he had gone to be with the Lord, and so are we. But we must not forget that the Devil is alert and on the job. He branded the cause of death due to the cool water in which he was baptized. We wondered how far this would go. It was proven to us just this summer by Mr. Pete Crane in the words of his testimony when examined before baptism.

This is what he said: "My dear Christian friends. I thank God for this day. I thank him for bringing me here safely and also my family to go through the waters of baptism. Before I came here somebody told me not to go through the waters because I would die like Simon Bull died last year. I am glad to go through and I ask God to give me strength and also to the others who are here to go through. I don't care what happens." What wonderful words of courage and testimony!

THE BENKE CHAPEL

The Benke Memorial Chapel on the Bull Reserve has already done so much good. It cost ten thousand dollars to build this beautiful edifice but what are dollars and cents compared with the precious souls who have claimed Jesus Christ as their own personal Savior within its walls?

The first communion service was most impressive. Of all services it was a highlight. The examination period was solemn and heart searching. A number of Roman Catholics for the first time in their life looked upon a true Scriptural observance of the Lord's Supper. God was very near the Indians that evening and so real. May all this add to speed the salvation of many more precious souls!

Sometimes the load seems more than we can bear. Pray for our Christian Chief Francis Bull and all our other Christian brothers, that they might remain loyal and seek to grow deeper and richer in the things of God!

I AM AN INDIAN

A Testimony by a Christian Indian.

Born here ages before the White Man came, we had the entire country to ourselves, its lakes, streams, forests, mountains, and game of all kinds. We were a happy and carefree people. Our school was the great out-of-doors, and Mother Nature was our teacher.

We saw the Great Spirit in the starry heavens—his paintings in the glories of the sunset. We loved the green carpet of the plains decorated with the colors of countless flowers. We worshiped him in the majesty of rugged mountains topped with snow, in the sun and moon, and in great animals like the bear, and birds like the eagle. He was everywhere.

We wondered about him when lightning flashed. We trembled when we heard his voice in the boom of the thunder. We were touched when a star



—Photo by Robert Wright
Rev. and Mrs. Reinhard Neuman, missionaries to the Indians on the Montana Reserve, Hobbema, Alta., in the missionary exhibit booth at the General Conference, Philadelphia, Pa.

fell, and bewildered when meteors sprayed the sky with fire and even once we saw a longtailed comet which we did not understand.

Then the White Man came. Some righteous and godly men of your people answered our questions and told us about the true God. These good men

taught us that this God was our Creator, and maker of all. They told us about Jesus, the Godman and now, some of us are Christians, too.

I am an Indian and I want people to know him who is our Master and our true Great Spirit Father. You will help us, won't you?



Chief John Bear of the Montana Reserve with his family and missionary friends at Sylvan Lake, Alberta.

Left to right: Rev. Reinhard Neuman, Mr. and Mrs. Raymond Harsch, Chief John Bear, Granddaughter Standing on the Road, Mrs. John Bear.



Johann Heinrich Hofmann's expressive masterpiece entitled, "Christ and the Rich Young Ruler."

Hofmann's Masterpieces of Art

The life story of Johann Heinrich Hofmann of Germany, who was artist, preacher and teacher, and an interpretation of his well known paintings, prepared especially for the "1953 Annual"



By the REV. WILLIAM L. SCHOEFFEL of the Grace Baptist Church,
Chicago, Illinois



LOCATED on Morningside Heights in New York City and overlooking the great metropolitan center stands the Riverside Church. With the picturesque Hudson River and Palisades on one side, the extensive campus of the Columbia University on the other and with St. John's massive cathedral in the background, it represents the dynamic spiritual center in this teeming, modern Babylon. Here some of the world's outstanding preachers of the Gospel have proclaimed for many years the unsearchable riches of our Christ, his claim and challenge. The church is in a position financially and socially to command the very best.

Supporting these heralds of the cross and proclaiming the old but ever new Gospel of salvation are some of Heinrich Hofmann's outstanding master-

pieces of religious art and beauty. In beautiful, rich blended colors, a special gift of Hofmann's, these original art pieces interpret scenes from the life of Christ as no preacher may do with words. These spiritual messages, first caught by the soul of Hofmann, literally pour out upon canvas in the richest and most beautifully blended hues few artists could equal. Hanging in the chapel which is especially arranged for devotional purposes and meditations is Hofmann's portrayal of "Christ and the Rich Young Ruler."

Hofmann's own evaluation of the Master is revealed by the position of Christ in this masterpiece. He is in the very center and all lines converge upon him. Regardless which way one's eye may wander, it will always return to him who challenges the young man, and incidentally everyone who looks

upon this masterpiece. With his challenge to "sell all; give it to the poor; follow me," Jesus put the young man on the spot.

If Jesus had asked less than complete surrender, he might have won a half-hearted disciple who in the long run surely would have denied him. But putting him through the acid test, "All or Nothing," Jesus is not seeking only a temporary allegiance, one of convenience, but he stresses eternal destiny; not emotional applause but lifelong loyalty. Jesus not only touched the circumference but went right through to the very center.

Study the painting in detail, especially the elements of contrast. On one side we behold the gorgeous robes of the rich young man, only to be contrasted on the other side with nakedness and poverty. The appraising, yet

loving eyes of Jesus rest upon the richness and the finery, but his hands, the instruments of his ministry, direct attention to the rags. The hands of Jesus are held in a manner that suggest giving, while the long, graceful, slightly curved fingers of the rich young man turned inward suggest a cramped selfishness.

The four faces which appear in this picture are strikingly similar, suggesting that save for the clothing worn by these persons, human beings are very much the same the world over. It is easy to imagine that the fine clothes of the rich young man look as well upon the naked man to the left as upon the present wearer. Or the nakedness of the poor man might easily have been the condition of the young man, had not Dame Fortune smiled upon him to a greater extent.

It has often been said: "Take care of the center and the circumference will take care of itself." In the life of the rich young ruler selfishness controlled the heart and thus dynamically affected the wider interests of his life. No wonder that the Master, who judged men according to their spirit and not their social position, faced this inquiring young man with the "unconditional surrender" demands: "Go and sell all that thou hast and give it to the poor; come and follow me!"

STEWARDSHIP'S TRUMPET CALL

The challenge of STEWARDSHIP is as clear as the clarion call of the trumpet. Not only your money, your silver, your gold; sometimes that is the easiest gift we can offer. There are many other things that are of greater value to us and more precious than the monetary gift we offer. A steward is one who accepts responsibility over his entire household and is faithful in executing this responsibility. "Take my life and let it be consecrated, Lord, to thee." Anything less is but a sham of stewardship, not worthy of a follower of him who "being in the form of God, thought it not robbery to be equal with God . . . but humbled himself and became obedient unto death, even the death of the cross."

Let's look again at this painting. The young man had wealth; he had power; he had education; he had culture; he had a good moral record; he had kept the law. He was rich in more than earthly goods. What a rich life and blessed service he could have rendered the Master and the consequent Christian Church if he had surrendered everything!

Surely, he would have been glad to pay a large sum for benevolent purposes. Surely, he would have been willing to surrender his costly rich



"Christ in Gethsemane" is probably the best known of Hofmann's paintings and is found in the stained glass windows and on the walls of many churches.

colored cloak to cover the nakedness of the poor. But that would not have been enough. It would have been only a half-way measure. And Jesus, the Physician of the soul as well as the body, cuts clear through all the adhering tissues and demands the heart.

One cannot serve two masters; one cannot serve the secular and the spiritual. God must be first and always first! One's sincerity and devotion are not tested by the utterance of a fervent prayer but by the complete surrender of self. "Sell all; follow Me!"

What a preacher Johann Ferdinand Hofmann turned out to be preaching

a sermon that invariably touches thousands and thousands of men in all parts of the world who look upon many reproductions of this masterpiece. No artist's paintings are so widely distributed and circulated with such popularity as those of Hofmann. The principles of stewardship so profoundly illustrated in the painting of the rich young ruler were embodied in himself and expressed by his dedicated brush and paint. His unusual gifts to interpret the incidents of the Bible on canvas are executed, not simply with an artistic love for the dramatic and the beautiful, but with a sincere devotion

to bring the eternal truth from the Word of God in such a way that everyone may understand and know him who is the very center of God's revealed truth.

HOFMANN'S LIFE

Hofmann spent his boyhood under the warm and loving care of his parents who were devoted Christians and who loved the Word of God and read it daily at family worship. Hofmann grew up with the Bible. Its messages expressed in the matchless stories and anecdotes were deeply engraved in his soul, and when he became efficient with brush and paint it was only natural for him to paint the visions, emotions and convictions in his soul. Unknowingly, the parents of Hofmann gave to the world a great preacher of the Gospel, a world renowned artist, a friend and teacher of every Sunday School the world over.

Believe it or not, but the international illustrator of the Bible stories found in Sunday School literature of all denominations is Hofmann, the artist, and his reproductions may be found encased in costly gold frames, priceless art glass windows in churches and cathedrals and more often printed on the cheapest paper circulated in every Sunday School.

There is so little to know about him. As one searches for detailed information regarding his life, one is reminded of John the Baptist's statement: "I must decrease but HE must increase." Almost nothing is known about this quiet artist whose paintings are sought the world over. These are the facts! He was born at Darmstadt, Germany, on March 19, 1824, a member of a large family.

After years of painful and exact studies in various leading art academies and wide travel, he settled at Munich, Germany. Then finding better conditions suitable for his career he moved to Frankfurt on the Main and finally settled permanently at Dresden, Germany, where he did some of his finest and best work. Here at the world renowned academy, he enjoyed life long membership and served as professor from 1870 to 1894.

Although he is classed as a historical and portrait painter, his fame rests upon his religious masterpieces. Among the best known are "Christ and the Doctors" or "Christ in the Temple," "Christ Teaching from a Boat," "Christ the Great Physician," "Christ and the Adulteress," "Christ and the Rich Young Ruler," "Christ in Gethsemane," and many others.

One who has visited his home and studio reports that his home in Dres-

HOFMANN'S PAINTINGS

Exquisitely fine reproductions in color of Hofmann's paintings, "Christ and the Rich Young Ruler" and "Christ in the Temple" are to be found in the 1952 "Christmas Ideals" published by the Ideals Publishing Co., 3510 W. St. Paul Ave., Milwaukee 1, Wis. The volume costs \$1.25. The full page reproductions are excellent for framing.

—EDITOR.

den was located on a side street near the main railroad station. It was an unpretentious building, close to the sidewalk with a garden surrounding the rest of the house. His studio consisting of two rooms looks out upon the garden. On an easel he kept the original of his painting, "Christ and the Rich Young Ruler." Somehow or other he could not separate himself from this great masterpiece which he loved even though a king's ransom was offered him for it. He kept it there until his death in 1911.

CHRIST IN GETHSEMANE

In his art, critics find little profundity, but they do give him credit for clearness and simplicity. These characteristics, no doubt, spell his immense popularity in Sunday School literature. His portrayal of Christ while revealing some effeminate characteristics has, on the other hand, elements of beauty of character that make for a strong appeal. Although Hofmann himself favored his painting of "Christ and the Rich Young Ruler," the consensus of opinion varies, which is only natural. Some vote for "Jesus Teaching from a Boat." The young generation chooses enthusiastically "Jesus Among the Doctors," while the adult admirers vote for "Jesus Praying in Gethsemane."

This last mentioned masterpiece has a profound devotional and inspirational appeal as everyone will testify who has attended the Clinton Hill Baptist Church of Newark, N. J., or the Pilgrim Baptist Church of Philadelphia, Pennsylvania. A very fine reproduction of this painting as an art glass window is placed above and behind the pulpit and choir loft in both churches. This dramatic and emotional scene influences the sanctuaries and fills them with a worshipful atmosphere.

As one meditates upon this scene one is impressed by the spirit of loneliness of Jesus. It takes a lot of courage to go on alone when the best of friends straggle or even fall behind, following only reluctantly, indeed, falling asleep. The impression given is that of an uncrowned King intensely

praying on his knees. He was all of that. The use of the halo about his head and the accompanying light streaming upon him from heaven interpret Luke's statement that an angel came from above to strengthen him.

THE LONELINESS OF THE CHRIST, his intense struggle on his knees in prayer reveal an unspeakably ferocious, inward spiritual struggle. Sin and Jesus are facing the decisive showdown. The victorious end is in sight, because an angel from heaven (light shining from above) indicate God's personal blessing and assurance of strength and power. But the suffering through which Jesus meanwhile passes leaves its indelible stamp upon his person and body.

SUFFERING PORTRAYED

As one who looks long and meditatively upon this painting, one invariably turns to self-examination. Sin, cannot be taken lightly; it is the immediate cause of this intense struggle and suffering. In this respect Gethsemane is redemptive to the extent that sin, causing so much suffering and pain to the One who was blameless and pure, is a destructive force and needs to be hated and abhorred. But for complete redemption one must turn to Calvary where the battle begun here is fought out to its clear decision and glorious victory. Nevertheless, it is true what Dante writes in his "Inferno"—"The rivers of the Inferno are made up of the tears we cause others to shed."

Somehow we agree with the critics that the scene in Gethsemane to which so many artists have put their hand cannot be adequately painted. Who could? How would one portray such suffering as Christ endured there and throughout his passion? Moreover, suffering and torture whether it is self-inflicted or inflicted by others or by God is a most difficult subject to portray and repulsive in its effect. Indeed, it is prohibitive in its nature.

Here Hofmann reveals his great artistic gift and spiritual insight and understanding. With exceptional reserves and judgment he interprets that aspect which he safely and worthily could represent, namely, the "LONELINESS OF OUR SAVIOR." We see Christ kneeling in one of the loneliest spots that could possibly be found, a barren rock that glaringly hurls back the reflection of heavenly light. At a time when the decisive and far reaching decision had to be fought out to its final victory of self-surrender to God regardless of the consequences, a struggle that would not stop this side



This painting by Heinrich Hofmann is known as "Jesus Among the Doctors" and "Christ in the Temple." The original painting is in the Riverside Church of New York City.

of the cross; Jesus was alone with God. Alone in his struggle; alone in his fight!

"His heart craved sympathy,
But he was alone;
He was fighting the battle for all the race,
And he was alone.
He was pitted against all the powers of hell,
And he was alone.
He was lonely—desperately lonely,
And he was alone.

—Author Unknown.

CHRIST IN THE TEMPLE

"Christ Among the Doctors" is a children's favorite and to be found universally in Sunday School rooms and elsewhere. How Hofmann must have loved children in all their simplicity, purity, wholesomeness and idealism. All these virtues are masterfully portrayed in the "boy Christ." Indeed, more reproductions of this head of Christ may be found widely circulated than that of any others. At the same time none of Hofmann's paintings is as severely criticized as this one, because a boy of twelve is given such preponderant influence among a group of venerable doctors of the law.

Here again as in "Christ and the Rich Young Ruler," Christ, even though only a lad, is the very center

of the group with all lines converging upon him, attracting the eye and never relinquishing his appeal. Contrast the boy's forthrightness, alertness and truthfulness as well as searching spirit to the old venerable doctors, well versed in the Scriptures and skeptically looking upon the lad. "Who is this? Whence his knowledge and understanding? What courage and what remarkable insight!"

Only one seems to be really impressed. Could it be Nicodemus who later came to him at night. Standing there deep in thought with his hand upon his beard, his eyes wander into space, his brow knit in deep thoughts. Has that boyish figure stressed something that is new and revealing? Time will tell. Surely, many of these learned men were alive when Jesus began his redemptive ministry years later. Could it be that only Nicodemus remembered that remarkable lad who opened up truths which now had culminated in manhood and profound maturity?

There is a story circulated with this lovely head of the boy Christ which I cannot withhold conscientiously. A mother called on her only son who was

attending college. Her visit was unexpected and so he was not in his dormitory room when she called. Nevertheless, she entered and waited for him. Meanwhile she looked around. Neatness and cleanliness and orderliness characterized the room, besides some boyish characteristics, such as athletic things, etc. But one thing that shocked her were the pictures on the walls of girls which he was not accustomed to have while at home. But she was wise and never taunted him when he came.

CHRIST ONLY!

But on her return home she went to an art dealer and had a good copy of Hofmann's head of the "Boy Christ" framed and shipped to her son. Months afterwards she again visited the room of her son unexpectedly and to her joy found only the framed picture of the "Boy Christ" on the wall of his room.

When he found her there she asked him, "Son, where are all the other pictures I saw here last time I called?"

Red in the face but with sincere honesty he turned to her and said, "With HIM there, there is no room for any other one!"

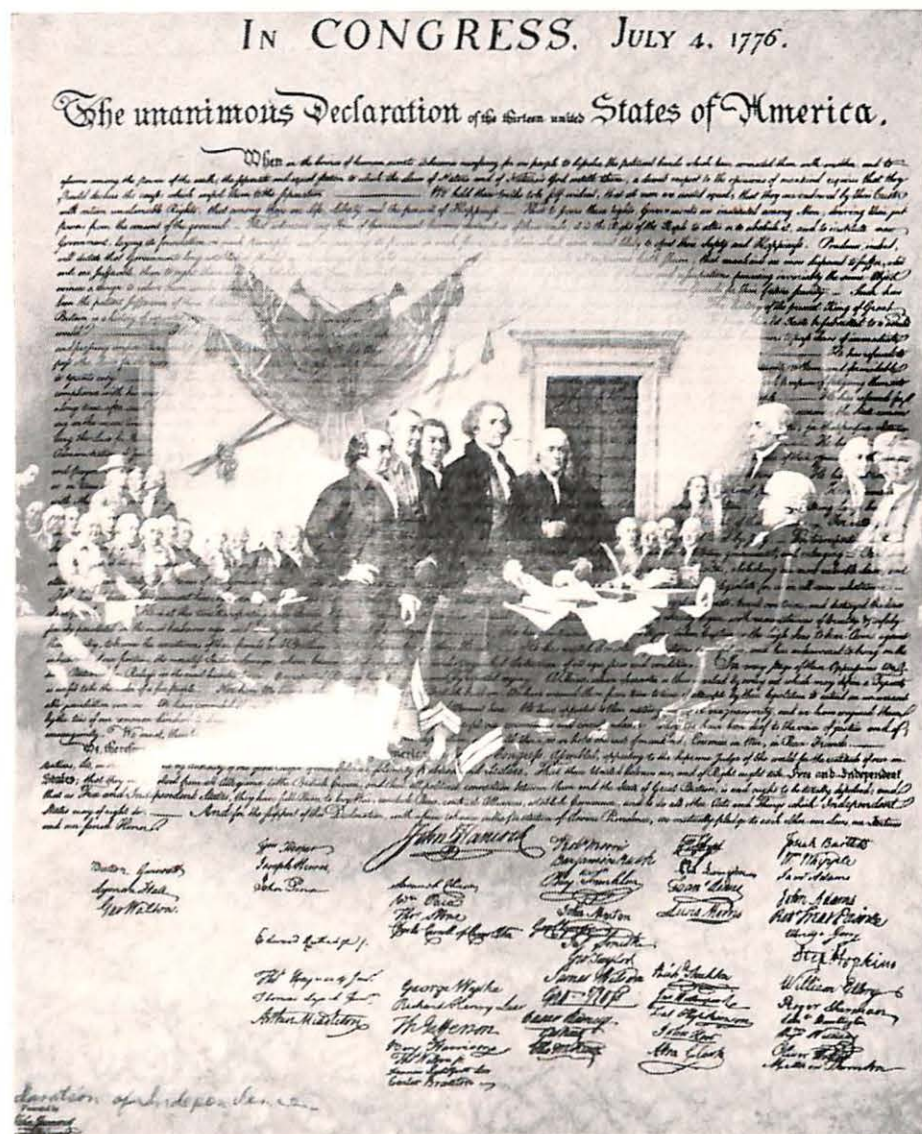
The Hour of Decision!

By DR. H. THEODORE SORG of Newark, New Jersey

ONE OF THE SIGNERS of the Declaration of Independence was John Hancock, a real patriot and a courageous man. Look at a copy, and you will find his name at the head of the list, signed in a bold and flourishing hand. Had the Colonies lost, his signature would have been his death warrant. It became a symbol so that, even today, a man may be asked to make written

commitment with the query: "Will you put your 'John Hancock' to it?"

Some twenty years ago, a city-wide survey was made to ascertain the names of persons not affiliated with any church. The hundreds of names developed were distributed among the participating churches, according to locality. Our church received more than fifty names, and groups of two were organized to call on the prospects.



The Declaration of Independence of the United States of America with a superimposed picture of some of the patriots of Revolutionary War days.

Our last call was at a three-family house, and the doorplate indicated that the man we sought lived upstairs. We walked up; knocked; were admitted; and found a policeman in uniform. His family were out. He had finished a late supper and was reading a newspaper.

We explained our visit. The policeman stated that his Sunday duties prevented his attending church. We asked whether he had ever made a confession of faith. He said he had not. We handed him a card, asked that he read it, and suggested that, if he agreed, he might like to sign it then and there. We asked: "Should you or I be afraid to put our 'John Hancock' to what we believed?" He read it slowly, while we silently waited, then said: "I'll do it." He signed it, and the card found its way into the church files.

About four or five years later, the pastor was asked to preside at the funeral of the father of one of the Sunday School children, and did so. A few days later, the widow called at the church office. Her face was drawn. She said she had been unable to sleep. The pastor started to console her, but she interrupted. She said her trouble went far deeper than the loss of her husband. She stated they had been married a long time; that she herself was a nominal Christian; but that she had never asked her husband to become a Christian. Now, she was tormented by the thought that it was forever too late.

The pastor sat silently. What was there to say? Of course, it was too late. The man was dead. Then suddenly he remembered. He excused himself, searched the church files, and found a card. He asked the widow whether she recognized the signature. In wonder, she replied that it was her husband's signature. He asked her to read that card. It stated: "I hereby accept the Lord Jesus Christ as my personal Savior and Lord." She was the widow of the policeman.

Should you or I be afraid to put our "John Hancock" to what we believe?

—Watchman-Examiner.

THE LORD IS MY HELPER

He's helping me now, this moment,
Though I may not see it or hear.
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not
I have the help of the Lord.

—Annie Johnson Flint

—A Devaney, Inc., N. Y.

A Jewel Window

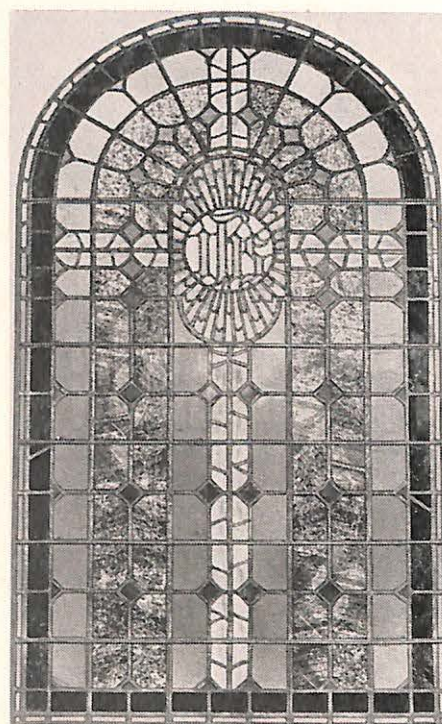
In the Kraft Chapel of the North Shore Baptist Church, Chicago, Ill., you will see a church window, the only one of its kind in the world, with 446 individual pieces of iridescent jade which from the beginning of time has symbolized truth. The collecting of the jade for this window has been a true labor of love from many hands and a life-long ministry for the 77 year old Baptist layman, Mr. J. L. Kraft

A SEARCH which began twenty-five years ago as a businessman's hobby reached its culmination in Chicago, Illinois, in September 1952, with the unveiling at the North Shore Baptist Church of a unique work of art—a church window designed and leaded like stained glass—but made entirely of translucent jade of many colors. All of the gem material used is American jade, cut and polished to the thinness of three millimeters, about half the thickness of stained glass.

The hobbyist who has made his favorite dream a reality is James L. Kraft, founder and chairman of the board emeritus of the Kraft Foods Company, amateur lapidary, distinguished Baptist layman, and one of Chicago's best-known citizens. The

window epitomizes for Mr. Kraft a lifetime of interest in beautiful stones, symbolized best for him by the one which is his favorite of all jewels, jade, the most ancient of all jewel stones.

Set in the east wall of the new Kraft Chapel of the North Shore Baptist Church, where each of its many-



The Memorial Window composed of 446 pieces of jade jewels in the Kraft Chapel of the North Shore Baptist Church, Chicago, Illinois.



Some of the many magnificent pieces of jade in the collection of Mr. J. L. Kraft, Baptist layman of Chicago, Illinois.

colored segments will catch the morning light, the jade window has a jewel surface 6½ feet high and 3½ feet wide.

446 JADE PIECES

A quarter century ago, Mr. Kraft set out, as an amateur lapidary in his spare time, to prove what most of the world's leading mineralogists said could not be proved—that jade, whose origins all over the earth are mysterious, would be found on the North

American continent. The church window, with each of its 446 individual jade pieces from America, represents the triumph of his belief, and many years of study, prospecting, correspondence with authorities on jade, and hard work in his lapidary shop. Appropriately, the setting for the all jade window is the church which Mr. Kraft has served as chairman of the board of deacons for forty years and superintendent of the Sunday School for forty-five years.

The idea of the jewel window was conceived by the industrial leader as an integral part of the new North Shore Church building. But search for jade pieces of the proper quality and color to go into such a window, and the painstaking work involved in working out the design in this material, one of the most difficult of all stones to work with because of its hardness and toughness, has taken a longer time than construction of the church itself.

The search for suitable jade extended from Alaska to Arizona, through all of our western states. Many prospector friends of Mr. Kraft's aided in the search to find jade of specified colors and gem quality. To most people, all jade is green, the familiar color for ornamental pieces for many centuries in China. But



Mr. J. L. Kraft polishes a rough piece of jade for his collection which has probably found its way into the beautiful Jade Memorial Window.

actually, jade is found in every color of the rainbow, and in many extremely subtle shades, many of which are incorporated in the church window.

The sacred design of the window, conforming to the colonial design of the church itself, has a window-long cross of pure white jade, a rosette in the center of the cross into which is set the letters "I.H.S.," the abbreviation of the Greek word for "Jesus." The letters themselves are the white jade of the cross, the rose jade of the background a very rare, warm, soft shade. The rose jade was found in a small boulder by Mr. and Mrs. Lawrence LaKamp in Placer County, California. When the rosette for the window was completed, not a single piece of the rose jade was left over. The central design of the window is surrounded by delicately green shaded borders of fine nephrite jade from Alaska, Wyoming and California.

RICH TRADITIONS

The only one of its kind in the world, the jewel window has exceptional glow and beauty, a brilliance and warmth of tone to the most casual observer. To lovers of jade, familiar with the special qualities which the ancient "good luck" stone possesses, and with its history through the ages, this brilliance is further enhanced by the rich tradition associated with jade.

Although the use of jade as a sacred adornment for a modern Christian church is new, jade has been associated with religious usage from the days of the Chou dynasty in China, more than 1100 years before Christ. In the early religion of China, jade pieces of different colors represented heaven, earth and the four quarters. Blue jade was used by the Chinese traditionally to represent heaven; yellow jade earth; green jade the east quarter; red jade south; white jade west; and black jade north.

The varied colors used in Mr. Kraft's jade window were selected with an artist's eye to the color harmony in keeping with its Christian motifs, not the Chinese symbolism, but the reverence in which jade has been held for so many centuries makes it especially appropriate as a church adornment, Mr. Kraft believes.

"From the beginning of time," Mr. Kraft says, "jade has been the stone embodying and symbolizing truth. Confucius once summed up the great qualities of jade in words which describe it today; 'It is of warm, liquid and moist aspect like benevolence; it is solid, strong and firm like politeness; when struck, it gives out a pure

NOW WE ARE FIFTY-FIVE

This 48-page book with 60 pictures tells the graphic story about our 55 missionaries on all of our mission fields. It will answer of your questions about the missionaries, their terms of service and family life. It will give you their birthdays and addresses.

This book is available at the cost price of 25 cents each. Send for your copy to N.A.B. Headquarters, 7308 Madison Street, Forest Park, Illinois.

far-reaching sound, vibrating long but stopping like music; like truth it gives out a bright rainbow; it shows a pure spirit among the hills and streams; and in the whole world there is no one that does not value it."

To all those who know jade, Oriental and Occidental alike, white jade—used to make up the cross in Mr. Kraft's window—is the rarest and most highly prized of all jade colors. White jade is rare all over the world, most of the supply of modern times coming from Burma and Turkestan. Although Mr. Kraft had found a considerable quantity of green jade in this country, and green and brown jades of many varied shades from Alaska, Wyoming, California and Colorado, his supply of white jade was negligible.

PROSPECTING FOR JADE

After the central cross of the window was designed on paper, Mr. Kraft began an intensive search among his lapidary and prospecting friends of the west to find a sufficient quantity of the white stone. Some fine white jade in boulder form had been discovered on the mountain property which Mr. Kraft owns at Happy Camp, California. Jack Kniffen, the prospector who works on that property the year round seeking out jewel jade for Mr. Kraft, was successful in finding some white jade, but not enough of the quality required for the window.

It remained for a prospector in an isolated area of Arizona—some 75 miles northwest of Prescott—to uncover a vein of white jade in a rugged mountain canyon. The happy discoverer was Bertha Schell, miner and prospector extraordinary, a woman of endless energy and ingenuity. In spite of the fact that Mrs. Schell and her husband live many miles from the nearest mail box, and must pack in by burro to the canyon cabin from each trip to town, the correspondence which she kept up with Mr. Kraft during the two years

she was prospecting for white jade fills a large special cabinet file in Mr. Kraft's office. He will keep Mrs. Schell's record, he says, because in itself it constitutes a story of such drama and courage and adventure as to inspire any "rock hound."

Mrs. Schell had mined her Arizona canyon country for many years, seeking salable minerals. She knew a good deal about rocks and the special qualities of many varieties. But previous to her search for jade, she had written to Mr. Kraft, knowing him to be an amateur lapidary of note, and sent him some rocks for identification. Mr. Kraft asked her to keep on the look-out for white jade. And one hot summer day her search was rewarded.

Far down on the steep side of a canyon near her cabin, Mrs. Schell caught the gleam of a vein of pure white rock. The ledge from which it shone was inaccessible. But this did not daunt Mrs. Schell. She proceeded to tie one end of a stout rope around her waist—the other end to a tree—and with one hand on the protecting rope and the other on her prospector's pick, she scrambled down the sheer side of the canyon. Here on the narrow ledge she worked for several hours until she pried loose a sizable piece of the white stone. It fell to the canyon floor, where Mrs. Schell retrieved it and shipped it to Mr. Kraft.

After scientific tests had been made to determine the quality of the white rock, this chunk of jade and many others subsequently snaked out of the canyon by Mrs. Schell in the same way came to Mr. Kraft's workshop to be fashioned into the jade pieces for the cross.

A LABOR OF LOVE

Commenting on all the work and adventure which have gone into making the jade window, Mr. Kraft said, "Each individual piece of jade is a story in itself. If all of them could speak—and to me they do speak—they would tell of many adventures of the spirit, of great courage, much striving, much hard work, much imagination, and the indomitable spirit of never giving up, on the part of many people. The gathering of the jade for this window is a true labor of love from many hands."

Many of the jade pieces incorporated in the window represent personal adventure and countless days of his own prospecting to Mr. Kraft, who gathered them from California, Wyoming, Idaho and other western areas where his quest for rocks has taken him. Now 77 years of age, Mr. Kraft does



This is the bronze plaque, representing young J. C. Kraft; "Paddy," the horse; and the original cheese cart, which was presented to the Kraft Cheese Company.

not make so many prospecting trips today as was his custom a few years ago, but his enthusiasm remains undimmed. Author of a book on his hobby, "Adventure in Jade," published a few years ago by Henry Holt and Co., Mr. Kraft spends a great deal of time talking about jade and other semi-precious stones to groups of young people and "rock hounds" everywhere.

He works in his lapidary shop in his Wilmette home almost every evening when he is in the city. He has fashioned thousands of jewel pieces for friends and employees of the company which he founded in 1903. It was Mr. Kraft's idea, a number of years ago, to set up a jade award for distinguished service within the Kraft Company. In early days, Mr. Kraft cut and polished all of the jade used in these awards in his own lapidary shop, but competition for the prizes was so keen and awards so numerous that the work had to be done finally by professional lapidaries.

BECOMING A ROCK HOUND

Mr. Kraft's interest in rocks in general goes back to childhood days in Canada, when, working a hand-driven plow on his father's farm, he paused to pick up Indian arrow heads and pretty stones which struck his fancy. He became "a rock hound" in earnest in the early 1920's, when he

was on a business trip to Oregon. Driving along the Columbia River Highway, he saw a group of men and women clambering up the side of a mountain with picks on their backs and sacks tied to their waists.

"What are those folks doing up there?" he asked the driver of the car.

"Oh, those are rock hounds, looking for jewels!" the driver answered. Mr. Kraft asked that the car be stopped. He joined the party of rock-seekers and from that moment became the most enthusiastic of amateur lapidaries.

His special interest in jade dates from the 1920's also, when a pre-Columbian axe of Alaskan origin was sent to him by a prospecting friend up that way. The material was jade; the work was primitive American Indian. The object was identified as one of the earliest of native artifacts. Mr. Kraft believed that the stone from which the axe was fashioned might have an American origin, despite the fact most historians stated that all jade implements found in this country had an Oriental origin. He began a search for other similar jade artifacts, a number of which have been discovered. And he began a search for jade itself in our western mountains.

A considerable quantity of jade was found in the mountains of Wyoming in the late thirties, thanks largely to

Mr. Kraft's unflagging interest. A jade boulder weighing one and a fourth tons, second largest jade boulder in the world, was discovered by Mr. Kraft in the Lander, Wyoming, area and presented to the Chicago Museum of Natural History. Much jade in float has subsequently been found in both Wyoming and California, with some jade also from a number of other western states.

CONTINUED QUEST

To date, no sizable vein of jade in place has been found in North America. But Mr. Kraft confidently believes that such native sources of jade will be found, and he continues his own search and inspires other prospectors and lapidaries to do the same. There are two specific types of mineral aggregates entitled to be called jade: nephrite and jadeite. To date, most of the jade found in North America is nephrite, the type found in the earliest carved jade pieces of China. But some jadeite has lately been discovered in the mountains of southern California.

The jade window in the North Shore Baptist Church was designed as a beautiful sacred work of art to inspire worshippers in the sanctuary. But in its conception, Mr. Kraft has also incorporated much of his own life's interest, enthusiasm and personal quest of the spirit.

Women's Goals for 1952-1955

The spiritual goals which the Woman's Missionary Union has set for the members of our women's missionary societies during the next triennium

By MRS. E. WOLFF of Dallas, Oregon, Secretary
of the Woman's Missionary Union

"The love of Christ constraineth us" as women of the Woman's Missionary Union to press onward and upward to even greater and nobler Christian living in this new triennium. With Paul of old, we want to run the course that is set before us. The goals on our Chart are planned to help us deepen and strengthen our inner lives even as we reach out to serve the needs of others.

What an inspiration it is to know that as we work to achieve the 1952-1955 goals, there are women throughout our denomination working along with us and spurred on to the same tasks of service of our Lord. Our wonderful Savior does not leave us to struggle alone for we have his precious promise that he will be with us. Let us set our minds to the work and say as Paul did, "I can do all things

through Christ who strengtheneth me."

GOAL I—SPIRITUAL LIFE

"Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2).

Can you think of a better place to begin a program of achievement than with your own self? The saying, "Sweep your own house clean before you look to your neighbor's," applies to our spiritual life as well. With this in mind, the four parts of this first goal should strengthen our hearts and minds spiritually so that we shall be better fit to serve as God's handmaidens in his vineyard.

GOAL II

MISSIONARY EDUCATION

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Time spent in informative reading about the work of God's messengers throughout the world enriches our love and understanding for missionary endeavor. The better we learn to know a person, the dearer and more interesting that person becomes to us. Let us learn to know our mission work until we feel we are an important part of it. God loves the African and you! Do you love God and the African?

GOAL III—WHITE CROSS

"What should we do, to accomplish the works of God?" (John 6:28).

The White Cross work that God has entrusted to the women of our denomination is a great work and without end. Some needy person has no one but you to help him. With the new lists of White Cross supplies needed, we are challenged to carry out a full program so that all requests will be filled. Have you ever desperately needed a bandage when there was none? The doctors and nurses at Bantso Hospital and other stations are depending on us to keep their medical needs supplied. Are we doing it?

GOAL IV

DENOMINATIONAL COOPERATION

"Give, and it shall be given unto you" (Luke 6:38).

We are cooperating with our denomination when we support its program with our talents and our possessions even as God has prospered us. The denominational budget is a springboard to the heights of success for every part of our great work as North American Baptists. We have the privilege, as well as the obligation, to do our share as the women of this organization.

We are surely proud of the many fine institutions that are ours and we need to remember them at different times during the year in a special way so that they will know we are interested in them.

As prices are rising everywhere, so our Woman's Missionary Union has felt need for more funds to continue



—Photo by Robert Wright

The exhibit booth of the Woman's Missionary Union at the Philadelphia General Conference showing Miss Alethea S. Kose (left to right), Mrs. E. A. Hoffmann, Mrs. Florence Schoeffel, and Mrs. Emma B. Meier.

to carry out our program efficiently. Therefore, the dues for each society were raised from \$3.00 to \$5.00 a year.

GOAL V

\$30,000 MISSIONARY PROJECT

"Freely we have received, freely give" (Matthew 10:8).

Imagine the distressed African woman feeling free to call upon one of our missionaries for help because that missionary is there just to help her and other women like her. Appreciate the fact that the missionary



Three sets of twins in the Baptist Church, Washburn, North Dakota.

Front row: Karon and Sharon Wentz; center row: Joan and Jeanette Griedd; top row: Mrs. Ruth (Keck) Kost and Mrs. Ruby (Keck) Hepper.

is there and able to be of help because "we, the women" have made it possible through our contributions to this project. Welcome this opportunity of service and support it wholeheartedly.

The second part of this project is for Home Mission Expansion Work. There are many needs here at home for churches in areas where there are none and also to help a new work that is struggling to exist.

The new leper work in the Cameroons, Africa, is familiar to us by now and the great need is apparent. The Schneiders have courageously and energetically taken over their part of the work as well as Laura Reddig and we need to do the same here at home by raising the \$10,000 called for in this project.



—Photo by Gilbert Schneider
Fulani girls of the Cameroons, Africa, dressed in their brightest costumes and with their most colorful trinkets.

GOAL VI—PLANNED CALENDAR

"As thy days so shall thy strength be" (Deuteronomy 33:25).

As we plan our work for the year ahead let us dare to do more than we believe possible, and God will bless our efforts with joyful results.

GOAL VII

CHRISTIAN FRIENDLINESS

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother" (Proverbs 18:24).

Jesus, the greatest Friend, gave us the perfect example how to be friendly. As we strive to carry out the suggestions given to us, we might remember that Jesus is ready to help at all times. The leaflet on "Christian Friendliness" prepared by Mrs. William Schoeffel will be an inspiration and a guide in planning your Christian Friendliness program.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Corinthians 9:24).



Members of the Woman's Missionary Society of the Baptist Church, Washburn, N. Dak., with Mrs. F. Alf, president, at the extreme right.

The Modern Giant

Reflections by the author on his trip into the eastern industrial areas and metropolitan centers on his way to the General Conference at Philadelphia, Pa., and which was first printed in the "Tribune and Register" of Tyndall, South Dakota

By the REV. WALTER STEIN of Tyndall, South Dakota

HAVING LIVED for five years in the eastern part of the United States, it was most interesting for me to go back and to visit the places of interest after twelve years of absence in connection with my trip to the General Conference sessions in Philadelphia, Pa.

The great industrial giant of the east was awakening in the year 1940 when I left Rochester, New York. The war caused the giant to awaken from his slumber. At that time we witnessed many of the industrial developments. But coming back in 1952 we found that this mighty giant is on the rampage.

SMOKE AND FUMES

Wherever you go, you see the transformation which this giant has caused and is causing. Out of his nostrils we see the smoke, the fumes, the gases which he is spewing forth. He is moving on a million wheels. He demanded that the highways be widened so that the traffic of a thousand ve-

hicles might serve him. With his mighty hand of steel and iron, he changed the countryside which once was peaceful and scenic, into a noisy, fuming network of factories.

The surroundings of Niagara Falls used to be vacationer's paradise. Today the giant has his dominion established in the land of orchards and vineyards. Great factories are producing chemicals and much needed carbon. Smoke and yellow gases fill the countryside.

The giant demands that everyone serve him and serve him well. Twenty-four hours the giant stays awake. He demands that he be served by three shifts of workers. He pays well and sees to it that his people are well fed, well clothed and well housed. But fail to serve him, and you will be trodden under foot by the giant.

In my student days we traveled by night because of free highways, but today the giant demands that the highways be filled at all times. Do not travel by night with your automobile,



The Chrysler Building in New York, N. Y., one of several amazing skyscrapers on Manhattan Island.

for the heavy trucks have a monopoly of the network of highways at night, trucks that serve the giant with raw materials, trucks that bring food to the servants of the giant.

MODERN TRAVEL

The giant is very proud of his achievements and for good reasons. The land between New York and Philadelphia through New Jersey is a distance of about 75 miles. This was a tract of swamp-land, but the giant demanded that a turnpike be built through this impassable land. Today one of the greatest highways in the country connects the two great cities of the east.

Nothing interferes with the traffic on this turnpike. No side roads to worry about, no red lights to stop, no towns and cities to pass through! You just travel, stay in your lane, and pay a cent toll per mile. Oil refineries for miles and miles on either side of the super-highway fill the air with the aroma of your automobile and a sweet smell for the nostrils of the giant.

Travel in the cities was always complicated, but it is worse now. Parking spaces are at a premium in the cities. Parking lots are charging \$1.50 for parking a car for 24 hours. One-way street traffic has helped to solve the problem, but woe unto the child who steps off the sidewalk into the street or tries to run after a ball.



The giant city of New York at night with its skyscrapers and canyon streets illuminated by a million artificial lights.

The giant has demanded that the housing of his servants be improved. In Baltimore I noticed that the wooden steps leading into the houses have been replaced with white marble steps. The houses have been sand-blasted and look a little better than in 1940.

NEW YORK CITY

New York is the mecca of all tourists, hearing the tongues of all nations, rubbing elbows with many nationalities on the elevators of the Empire State Building. It was a very lovely day and the top of the building was not in clouds as it usually is and we saw New York with its busy streets and harbor from the 92nd floor.

After coming back to the street, a thunderstorm broke loose over Manhattan. Thunder sounded like the mighty whip which the giant was cracking over his servants in New York.

The Automat was of great interest to our son Murray. Put in the nickel—I mean the quarter—it used to be a nickel, and out comes your milk, pie or whatever you desire. Eat fast, the giant is whispering in your ears. There are many people waiting. Don't waste time, eat now and chew later.

The stone on which the money changer was throwing the money was deeply worn. I imagine if inflation does not stop soon, the poor lady will have to find a new stone.

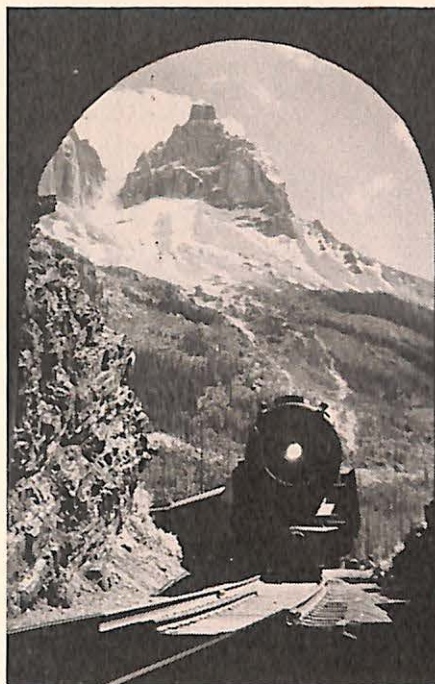
The Statue of Liberty still looked as lovely as when I saw it in 1940. People are still climbing up the 164 steps to see if the lady has brains. Looking out of the windows in the brow of the lady, we saw the harbor. Ships were waiting far outside the harbor. I suppose refugees from the far corners of the globe were gazing at the Statue of Liberty, offering a prayer of thanksgiving to God.

WASHINGTON, D. C.

Our tour in Washington, D. C., was most profitable. The wonderful monuments and the great government buildings always make a deep impression on the tourists.

The White House was open for inspection from 10 a.m. to 12 noon. We saw the newly decorated mansion of the president. The State Room, the Red, Blue, and Green Rooms and the dining room were open to visitors this time. A total of 11,500 people went through the White House during the two hours on the day we were visiting there.

Philadelphia was our destination, having our North American Baptist



Many General Conference visitors, traveling to Philadelphia, Pa., saw some of the scenic beauty of God's creation in massive mountain peaks and in green, rolling valleys.

Conference in the city of brotherly love. In Philadelphia we saw the shrines of our democracy. In Independence Hall we saw the furniture which was used by the great heroes of our country, the chair on which George Washington sat, and the table on which he signed the famous documents, even the pen with which he wrote.

The narrow streets of Philadelphia make traffic very difficult. Here, too, the giant is ruling, the evidence being seen every morning in the form of a thick layer of soot on the automobiles.

Our conference was a wonderful success. All the delegates from the U. S. and Canada met in the great Baptist Temple. This historic church is a modern miracle in itself. Russell Conwell's famous sermon, "Acres of Diamonds," which he preached over 6400 times, made it possible for him to construct this marvelous temple. In 1891 Russell Conwell founded a seminary with seven students enrolled. In 1951 Temple University had 22,000 students enrolled.

THE GENERAL CONFERENCE

We had the privilege of hearing some of the outstanding preachers of our land. We heard reports from missionaries which gave us new encouragement for the future. A large group of new missionaries to Africa and Japan were commissioned on the last day of the conference.

Coming home from Philadelphia we went by way of the Pennsylvania Turnpike. No mountains to go over on this great highway, for a network of tunnels makes the pleasure of the motorist complete.

The summer was quite dry in the east. In Rochester we noticed the leaves on the trees turning yellow. One man was raking leaves as if it were fall. Yes, the giant is ruling everywhere. He can transform the countryside. He is giving marching orders everywhere, but he can't make a tree. He can't give spiritual blessings. He can't give the peace which passeth understanding. He can't give rain to the drought stricken farmers.

Being home again feels good, having travelled 4,000 miles without a scratch and without a flat tire. That gives us many reasons for which to thank God.



Mountains are sentinels of God's grandeur and citadels of his marvellous glory!

God's Commission to Baptists!

A Message to the Eighteen Million Baptists of the World from the Executive Committee of the Baptist World Alliance

THE BAPTIST WORLD Alliance, through its Executive Committee, meeting in Tollose, Denmark, would greet all Baptists everywhere in the name of our Lord Jesus Christ. In all our deliberations, we have been mindful of our common heritage in the Lord and of our continuing mission in his name to the whole world.

We would not glory in our numbers, but we cannot be unmindful that not fewer than eighteen million people today throughout the world are members of Baptist churches. Several million more cherish those convictions, attitudes, and purposes which by God's good grace have come to us from the New Testament. With all of these we have been bound together in a worldwide fellowship. This is all the Lord's doing, and it is in him that we would glory and to him that we would offer praise.

A WORLD OF CHANGES

We as Baptists are set today in a

**BAPTIST WORLD ALLIANCE
SUNDAY
ON FEBRUARY 1, 1953**

**The next Baptist World Congress
in London, England,
in August 1955.**

world of revolutionary change. New paganisms, flushed with recent and notable victories, seek to bring all the world into captivity to concepts and to patterns of behavior utterly foreign to Christian life and thought. Old religions, also, spurred on by rising tides of nationalism, are showing new life and new opposition to the ideas and ideals of the kingdom of our Lord.

Even in those lands where our churches have been long established and have enjoyed the manifold blessings of God, demonic powers have found new and alluring ways to entice people, young and old, into paths which lead to moral and spiritual decay and death.

In this world, Baptists are commissioned of God to provide their own redemptive and revolutionary faith—a faith which centers in him who said, "Behold, I make all things new," and who continually demonstrates his power to make of any man a new creature living in a new universe.

We are not frantically searching for an alternative to any so-called way of life, because we believe with all our hearts and minds that we have found in Jesus Christ the One who is himself the way, the truth, and the life. Jesus, the living Lord and the Lord of life, would we proclaim to a world which he loves and to which he would bring salvation, full and complete, in righteousness and peace, for both individuals and communities.

GOD'S CALL TO BAPTISTS

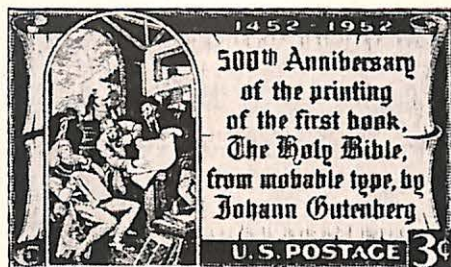
To this high purpose, God in Christ has called us all. He has set us in the world for such a time as this. We thank God that we are not working alone; that other men and women of many



The Gutenberg Bible in the Library of Congress at Washington, D. C.

names also love our Lord in sincerity and truth and are faithful witnesses to his redeeming grace.

But we would be less than true to ourselves and less than faithful to our Lord if we did not recognize his divine calling to us Baptists to proclaim



The three cent stamp issued recently by the United States government to commemorate the 500th anniversary of Gutenberg's printing of the first book of the Holy Bible.

by life and by word, in faithful witness and in loving ministry, the truth as God has given us to see it. This we shall, please God, continue to do, and to do in continuing hope and good cheer.

We are painfully aware that situations obtain in the world today which make impossible face-to-face contact with our brethren in some lands. No frontiers, however, separate us in the fellowship of the Spirit; and in prayer for one another we can continually renew our oneness in Christ.

Accordingly, we urge Baptists continually to pray for one another. We would urge them also to pray for the peace of the world and for the establishment and maintenance of those conditions of righteousness and justice in all the relations of life which make for peace.



Gutenberg looks over one of the new pages of the Bible which has come from the printing press in his shop in Germany.



JUST USE ME

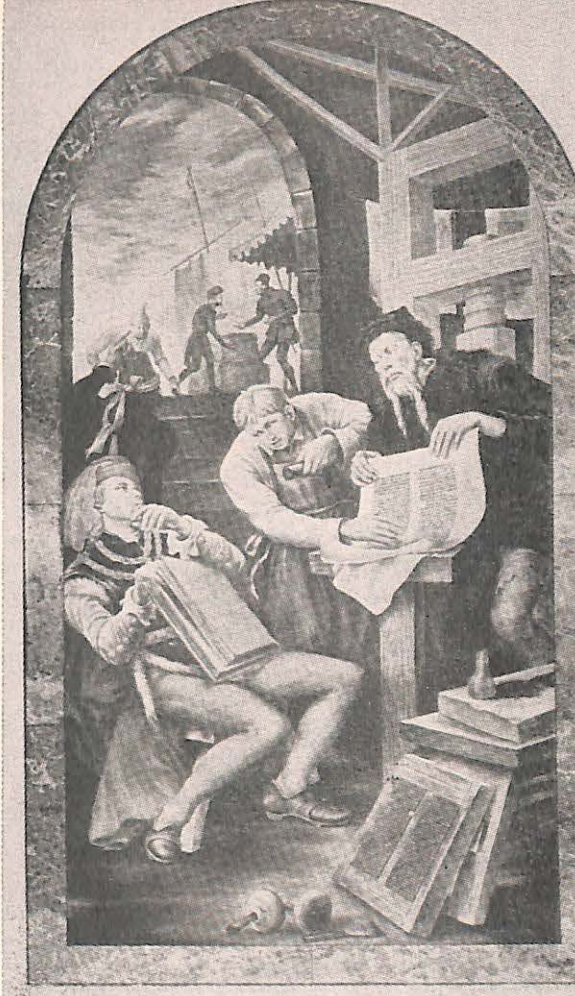
I am the Bible.
 I am God's wonderful library.
 I make known to all Him who is the Truth.
 To the weary pilgrim, I am a good, strong staff.
 To the one who sits in black gloom, I am glorious light.
 To those who stoop beneath heavy burdens, I am sweet rest.
 To him who has lost his way, I am a safe guide.
 To those who have been hurt by sin, I am healing balm.
 To the discouraged, I whisper a glad message of hope.
 To those who are distressed by the storms of life, I am an anchor, sure and steadfast.
 To those who suffer in lonely solitude, I am as a cool, soft hand resting on a fevered brow.
 Oh, child of man, to best defend me, just use me.

—Selected.

PRAY FOR ONE ANOTHER

We would remind all our people that we labor not in vain in the Lord—that we serve One who is not only all-loving, but all-wise and almighty, and One whose redemptive purpose will prevail.

At a time when the hearts of many are failing them in foreboding and in fear, we would call on all Baptists throughout the world to be not fearful but believing, full of faith and hope: "For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he has set forth in Christ as a plan



Gutenberg showing a proof of a newly printed page from the Bible to the elector of Mainz in one of the famous Laning murals at the New York Public Library.

for the fulness of time, to unite all things in him, things in heaven and things on earth. In him, according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory" (Ephesians 1:9-12).



North American Baptist Directory

Denominational Officers and Committee Members Appearing in the Directory

The North American Baptist General Conference

7308 Madison Street, Forest Park, Illinois.
Tel.: Forest 6-0702 and Forest 6-0703.

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Executive Secretary—Dr. Frank H. Woyke,
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Comptroller—Mr. Roland E. Ross,
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Legal Counsel—Dr. H. Theodore Sorg,
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OFFICERS OF THE GENERAL CONFERENCE

Mr. Walter W. Grosser, Chairman
Dr. Frank H. Woyke, Executive Secretary
Mr. Fred A. Grosser
Rev. Paul Wengel
Dr. M. L. Leuschner

BY APPOINTMENT OF THE GENERAL CONFERENCE

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Chairman, Pension Fund Com., Walter W.
Grosser, 158 N. Harvey, Oak Park, Ill.

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Koons, Edgar R., Harvey, North Dakota.

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I-Lengefeld, Ed., 923 N. Pine St., Chicago 51, Illinois.

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R-Leyboldt, John, 7651 Monroe, Forest Park, Illinois.

Link, Edward B., 2224 Quebec St., Regina, Sask., Canada.

Link, Vernon, Fessenden, North Dakota.

I-Lippert, J. J., c/o Mr. J. W. Lippert, 1200 N. 4th St., Waco, Texas.

I-Littke, D., 1035 Princeton Ave., Billings, Montana.

Logsdon, H. von der, Rt. 5, Corfu, N. Y.

Lohr, H., Corona, South Dakota.

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, 203-5th Ave., Yorkton, Sask., Canada.

G-Lueck, Hugo, 1605 S. Euclid Avenue, Sioux Falls, South Dakota.

Lutz, A., 54 Liberty St., Meriden, Conn.

Lutz, Thomas, North Freedom, Wis.

MacCormack, Ronald, Parkersburg, Iowa.

I-Martens, C., 83 Martin Ave., Winnipeg, Man., Canada.

Mashner, Fred, 4th and Railroad Sts., Sumner, Iowa.

R-Matz, J. R., 1118 Ave. D, Bismarck, North Dakota.

McAsh, Arthur, 21001 Moross Rd., Detroit 24, Michigan.

McKernan, Ed., 2818-64th St., Kenosha, Wisconsin.

McLean, G. A., Neustadt, Ont., Canada.

McSpadden, B. T., Cormac, Ont., Canada.

R-Menard, P. C. A., 3724 Vine St., Cincinnati 17, Ohio.

Mercer, Richard K., Jr., 373 Walnut St., Newark 5, New Jersey.

Meth, Orville, Odessa, Washington.

Mikolon, Richard, 501 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.

I-Milner, A., 105 Arlington St., Winnipeg, Man., Canada.

Mittelstedt, E., 8313 Third Ave., Inglewood, California.

Muller, Willy R., 13146-101st St., P. O. Lauderdale, Edmonton, Alta., Canada.

Neubert, George W., 676 Court St., Beatrice, Nebraska.

M-Neuman, Reinhard, Ponoka, Alta., Can.

- Neumann, P. G., 2619 Orange Ave., Costa Mesa, California.
 R—Neve, Claus, Marion, Kansas.
 R—Niebuhr, J. F., 95 Heck Ave., Ocean Grove, New Jersey.
 Nikkel, E. H., Swan River, Man., Canada.
 Odens, Arthur, Jeffers, Minnesota.
 C—Ohlmann, Fred, Edenwold, Sask., Can.
 C—Ohsberg, H. O., 10810—78th Ave., Edmonton, Alta., Canada.
 Olson, Wallace A., 1212 Sixth St., Wausau, Wisconsin.
 Olthoff, J. F., 2209 S. Covell Ave., Sioux Falls, South Dakota.
 I—Orthner, Frank, 1233 Putnam Ave., Brooklyn 21, New York.
 Pahl, Fred, R. R. 1, Olds, Alta., Canada.
 C—Palfenier, H., 7308 Madison St., Forest Park, Illinois.
 Parry, D. Raymond, 2417 Hansen Ave., Racine, Wisconsin.
 Patet, Donald, 1197 Margaret St., St. Paul, Minnesota.
 Patzia, Otto, 13094 Rosemary, Detroit 5, Michigan.
 I—Penner, Hans, Box 91, Franklin, Calif.
 Penner, Robert, 4141 S.W. Iowa, Portland 19, Oregon.
 Peters, Christian, 9 Beech Ave., Elsmere, Wilmington, Delaware.
 Pfeifer, Henry, 10860—96th St., Edmonton, Alta., Canada.
 Pfeiffer, Peter, 1415 Osborn St., Burlington, Iowa.
 Place, Ted., 5032 Hurlbut, Detroit 13, Michigan.
 Potzner, Philip, Elberta, Alabama.
 G—Powell, Ralph E., 1605 S. Euclid Ave., Sioux Falls, South Dakota.
 Prast, Laurence R., 607 Iowa St., Indianapolis, Indiana.
 Prendinger, Victor H., Rt. 5, Gladwin, Michigan.
 R—Pust, G. W., 135 W. Heald, Sheridan, Wyoming.
 Quiring, Wilmer, 3934 N. 42nd St., Milwaukee 10, Wisconsin.
 Rakow, Harvey A., 812 Huron St., Manitowoc, Wisconsin.
 Rapske, Rudolph, Hutchinson, Minn.
 Rausser, 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.
 R—Rempel, J. C., Morris, Man., Canada.
 Remple, C., Hebron, North Dakota.
 Renz, J. J., Ashley, North Dakota.
 I—Reschke, R. E., 6618 No. Atlantic Ave., Portland, Oregon.
 R—Rhode, August, Rt. 2, Box 621, Kenosha, Wisconsin.
 I—Rieger, H., Munson, Pennsylvania.
 I—Riemer, Emil, Heyburn, Idaho.
 M—Rietdorf, A. G., 512 Adams St., Monte Vista, Colorado.
 Riffel, Herman H., 170 E. Bourbonnais, Kankakee, Illinois.
 Ringering, Oliver K., Shattuck, Okla.
 C—Roth, Otto, 1851 N. Spaulding, Chicago 47, Illinois.
 I—Rowell, Thomas, 53 N. Third St., Paterson 2, New Jersey.
 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, 1432—3rd Ave., North, Fort Dodge, Iowa.
 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 Ave., Edmonton, Alta., Canada.



—Photo by Herman Siemund
 The opened Scriptures on the communion table in the Baptist Temple, Philadelphia, Pa., confronting the assembled General Conference congregation with Christ's great Commission!

- I—Schmidt, R. C., 3521 Geronimo, Tucson, Arizona.
 Schmidt, Roger, Jamesburg, New Jersey.
 Schmidt, Walter, 86 Norma St., Arnprior, Ont., Canada.
 I—Schmitt, Wm. E., 215 Bidwell St., Rochester, New York.
 Schmuland, Irvin, Goodrich, N. Dak.
 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, 5 N. Crescent Ave., Lodi, California.
 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 St., Anaheim, California.
 Schulz, Arthur, Rt. 3, Box 330, Portland, Oregon.
 Schumacher, Henry, Wetaskiwin, Alta., Canada.
 C—Schweitzer, J. C., 7308 Madison St., Forest Park, Illinois.
 Seecamp, C. H., 829 McDermot Ave., Winnipeg, Man., Canada.
 Seibel, Roy, Emery, South Dakota.
 Seibold, Eldon, Canistota, South Dakota.
 R—Sellhorn, H., c/o Esther Brown, 2691 S. Washington Rd., Lansing 5, Michigan.
 Shellhouse, Paul M., 102 E. Santa Fe St., Marion, Kansas.
 Sigmund, R., 1425 Ave. E, Billings, Mont.
 Smith, L. H., Corn, Oklahoma.
 Smuland, Henry, Sheffield, Iowa.
 Sommerschild, W. S., 3839 Seneca, Detroit 14, Michigan.
 Sonnenberg, Joseph, Camrose, Alta., Canada.
 Sootzmann, Alex, Rt. 1, Branch, La. Stackhouse, Aaron, Stafford, Kansas.
 Stading, Reuben, R. R., Anamoose, North Dakota.
 Stein, Walter, Tyndall, South Dakota.
 I—Stelter, Albert, 10810—78th Ave., Edmonton, Alta., Canada.
 Stinner, Henry S., 534A Spadina Ave., Toronto, Ont., Canada.
 R—Stoeri, Thomas, Rt. 2, Box 235, St. Joseph, Michigan.
 Strauss, Elmer, Ellinwood, Kansas.
 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., Hilda, Alta., Canada.
 I—Thole, C. B., Stafford, Kansas.
 R—Trautner, Fred, 136 No. Hanover Ave., Apt. 4, Lexington, Kentucky.
 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.
 *—Vetter, Herbert, Isabel, South Dakota.
 Voigt, Arthur, Mt. Sterling, Missouri.
 I—Wagner, Charles, 4815 N.E. 8th Ave., Portland, Oregon.
 G—Wahl, E. P., 7725—108th St., Edmonton, Alta., Canada.
 Wahl, John, Onoway, Alta., Canada.
 Wahl, L. O., Wishek, North Dakota.
 Waltereit, H. J., 213 N. 5th St., Grand Forks, North Dakota.
 Warkentin, J. K., Rt. 2, Crawford, Texas.
 I—Warneke, August, 2743 N.E. Rodney Ave., Portland, Oregon.
 Weber, Walter, Cherokee, Oklahoma.
 I—Wedel, H. C., 7351 E. Ball Rd., Rt. 1, Box 167, Anaheim, California.
 R—Wedel, H. W., 3056 N. Palmer St., Milwaukee 12, Wisconsin.
 Weintz, Chris, 516—2nd St. N., Aberdeen, South Dakota.
 Weiss, Harold E., 1032 N. Spring St., Sioux Falls, South Dakota.
 Weisser, Alfred, Box 401, Parkston, South Dakota.
 Weisser, Arthur R., 375 Winona Blvd., Rochester, New York.
 Weisser, Carl, 775 N. First St., Carrington, North Dakota.
 Wengel, Paul, 6409 Catalpa Ave., Brooklyn 27, New York.
 Wesner, Edgar, 306 Gilbert Ave., Peoria 5, Illinois.
 Wetter, Alvin, Victor, Iowa.
 I—Wetter, G., No. Euclid Ave., Benton Harbor, Michigan.
 Whitson, Oliver L., Rio Grande Bible Institute, 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.
 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., 43 Francis St., New Britain, Connecticut.
 Zimmerman, David, LaSalle, Colorado.
 Zimmerman, G. K., 3009 N. 57th St., Milwaukee 10, Wisconsin.
 I—Zinz, George W., Jr., 0516856, 533d QMBn., Fort Devens, Massachusetts.
 Zinz, George W., Sr., Winburne, Pa.
 Zinser, Richard, 124 Canora St., Winnipeg, Man., Canada.
 Zoschke, Paul F., 5515 White Ave., Cleveland 3, Ohio.
 I—Zummach, Charles F., 409 E. Arcadia St., Peoria 4, Illinois.

Other Addresses

(The following ordained Baptist ministers, who formerly served North American Baptist Churches and who at the present time are members of such churches, are serving Christian organizations which are not related to our General Conference. Their names therefore appear under this separate listing.)

- Abel, J. J., 1209 S. Euclid Ave., Apt. C, Sioux Falls, South Dakota.

Davis, Donald G., 1705 Virgil Ave., Los Angeles 4, California.
 Dons, Theo. W., 407 Broadway, Sterling, Kansas.
 Gruen, Emil, 52 Collinwood Rd., Livingston, New Jersey.
 Kornelsen, J. H., 417 S. Hale St., Wheaton, Illinois.
 Nordland, C. B., 209 S. Harvey Ave., Oak Park, Illinois.
 Schade, Arthur A., 364 Third Street, N.W., Huron, South Dakota.
 Walkup, John, 3304—46th Ave. S., Minneapolis 6, Minnesota.
 Wipf, D. S., 2930 Quentin Ave., Minneapolis, Minnesota.

MISSIONARIES—FOREIGN

North American Baptist Conference

Our Missionaries to the Cameroons

Ahrens, Rev. and Mrs. Earl, N.A.B. Headquarters, Box 6, Forest Park, Illinois.
 Boutwell, Dr. and Mrs. S. Wm., Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
 Chaffee, Dr. and Mrs. Leslie M., N.A.B. Headquarters, Forest Park, Illinois.
 Forsch, Miss Ida, Bamenda, P. O. Bamenda, British Cameroons, West Africa.
 Ganstrom, Rev. and Mrs. S. Donald, Bamenda, P. O. Bamenda, British Cameroons, West Africa.
 Gebauer, Dr. and Mrs. Paul, Bamenda, P. O. Bamenda, British Cameroons, West Africa.
 Goodman, Rev. and Mrs. Kenneth, N.A.B. Headquarters, P. O. Box 6, Forest Park, Illinois.
 Henderson, Rev. and Mrs. George, Kumba Station, British Cameroons, West Africa.
 Hildebrand, Mr. and Mrs. Ernest, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
 Holzimmer, Rev. and Mrs. Fred, Ndu, P. O. Nsaw, British Cameroons, West Africa.
 Kittlitz, Miss Margaret, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
 Kuhn, Miss Minnie, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
 Lawrence, Rev. and Mrs. G. Ben, Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.
 Michelson, Rev. and Mrs. Edwin, Great Soppo, P. O. Buea, British Cameroons, West Africa.
 Reddig, Miss Laura E., Bamenda, P. O. Bamenda, British Cameroons, West Africa.
 Roth, Rev. and Mrs. Howard, Belo, P. O. Bamenda, British Cameroons, West Africa.
 Salzman, Miss Ruby, Ndu, P. O. Nsaw, British Cameroons, West Africa.
 Schmidt, Miss Tina, Great Soppo, P. O. Buea, British Cameroons, West Africa.
 Schneider, Rev. and Mrs. Gilbert, Leper Mission, c/o Belo, P. O. Bamenda, British Cameroons, West Africa.
 Schultz, Miss Esther, Bansa, P. O. Nsaw, British Cameroons, West Africa.
 Weeldreyer, Miss Myrtle, Mbem, P. O. Nsaw, British Cameroons, West Africa.
 Weisenburger, Miss Eleanor, N.A.B. Headquarters, P. O. Box 6, Forest Park, Ill.
 Westerman, Miss Berneice, Great Soppo, P. O. Buea, British Cameroons, West Africa.
 Ziolkowski, Miss Ardice E., Bansa Baptist Hospital, P. O. Nsaw, British Cameroons, West Africa.

Our Missionaries to Japan

Hirth, Rev. and Mrs. Jay W., 24 4 Chome, Kita Toyotama-machi, Nerima-ku, Tokyo, Japan.
 Miller, Miss Florence, 4—1 Chome, Niiyama Dori, Nakano-ku, Tokyo-to, Japan.
 Rhoads, Rev. and Mrs. John, Central P. O. Box 1014, Tokyo, Japan.

BIRTHDAYS OF MISSIONARIES (Foreign)

January 13—Mrs. Ernest (Augusta) Hildebrand.
 January 14—Miss Florence Miller (Japan).
 January 20—Miss Minnie Kuhn.



African tribal headdress is described to seven-year-old Trudy Milbrandt of Medicine Hat, Alta., by the Rev. Paul Gebauer, missionary, in a feature picture shown in the "Philadelphia Sunday Bulletin."

January 25—(1947) Walter Gebauer.
 January 29—Miss Esther Schultz.
 February 11—(1945) Norris Donald Ganstrom.
 February 13—Rev. Fred Holzimmer.
 February 14—Rev. Gilbert Schneider.
 February 20—Miss Ida Forsch.
 February 23—Miss Eleanor Weisenburger.
 February 28—Mrs. John H. (Lydia) Rhoads.
 March 7—Miss Margaret Kittlitz.
 March 8—Rev. Kenneth Goodman.
 March 17—Mrs. Earl (Lois) Ahrens.
 March 19—Mrs. George (Alma) Henderson.
 March 19—Miss Myrtle Weeldreyer.



—Photo by Robert Wright
 A three-fold handclasp of youthful enthusiasm is demonstrated at the General Conference by the Rev. J. C. Gunst (right), youth secretary; Mr. E. Ralph Kletke (center), the CBY and SS Union president; and Mr. Don Middleton (left), leader of the young people's "get acquainted" party.

March 19—(1945) Paul Edwin Michelson.
 March 31—Rev. Edwin Michelson.
 April 7—Miss Berneice Westerman.
 April 17—(1952) David Roth.
 April 23—(1943) Anne Elizabeth Gebauer.
 April 28—Mrs. Edwin (Verna) Michelson.
 May 3—Rev. Earl H. Ahrens.
 May 3—(1949) Miriam Sue Holzimmer.
 May 10—Mrs. Julius (Esther) Hirth (Japan).
 May 12—(1949) William Andrew Ahrens.
 May 20—(1939) Larry Lane Goodman.
 May 25—Miss Esther Ardice Ziolkowski.
 May 29—Mrs. Leslie (Edna) Chaffee.
 June 3—(1949) Marjorie Ellen Chaffee.
 June 10—Dr. Leslie Chaffee.
 June 18—Mrs. Kenneth (June) Goodman.
 June 22—Mrs. Paul (Clara) Gebauer.
 June 26—(1952) Kim Robert Lawrence.
 July 3—Rev. S. Donald Ganstrom.
 July 10—Mrs. Gilbert (Mildred) Schneider.
 July 18—(1952) James Carl Boutwell.
 July 20—(1947) Glennis Ann Ganstrom.
 July 21—(1950) John David Rhoads.
 July 31—Mrs. Donald (Verna) Ganstrom.
 August 6—(1945) Juanita J. Holzimmer.
 August 9—(1951) Linda Lea Hirth (Japan).
 August 15—(1949) Evan Gilbert Schneider.
 August 15—(1952) Paul Nathanael Rhoads.
 August 21—(1946) Judith Ann Michelson.
 August 23—Rev. Howard W. Roth.
 September 8—Mrs. Howard (Betty Jean) Roth.
 September 10—Miss Tina Schmidt.
 September 16—(1943) Douglas Earl Chaffee.
 September 17—(1947) Sylvia Anne Chaffee.
 October 1—(1945) Miriam Jane Rhoads.
 October 17—Rev. Paul Gebauer.
 October 21—Miss Laura Reddig.
 November 1—Mr. Ernest Hildebrand.
 November 11—Mrs. Fred (Dorothy) Holzimmer.
 November 11—Miss Ruby Salzman.
 November 15—Rev. Julius (Jay) Hirth (Japan).
 November 28—Rev. John H. Rhoads (Japan).
 December 6—Rev. George Henderson.

HOME MISSIONARIES

August 27—Mrs. Reinhard (Mildred) Neuman.
 November 17—Rev. Reinhard Neuman.

North American Baptist Churches

List of Churches, Addresses and Membership for 1952

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, 103—Boston Ave. and Brooks St., George Hensel.
Meriden, Liberty St., 1873, 119—Liberty and Twiss St., August Lutz.
New Britain, Memorial, 1883, 169—46 Elm Street, Ben Zimmerman.
New Haven, Central, 1857—144 Corner George and Broad Sts., John O. Strickland.

Delaware

Elsmere, First, 1856, 114—11 Linden Ave., Elsmere, Suburb of Wilmington, C. Peters.

Maryland

Baltimore, West Baltimore, 1905, 283—Corner Monroe and Frederick Ave., E. H. Grose.

Massachusetts

Boston, Rock Hill, 18778, 82—438-440 Center St., Jamaica Plain, William Kershaw.

New Jersey

Hoboken, Willow Ave., 1891, 9—707 Willow Ave., Herman Kuhl.
Jamesburg, First, 1885, 110—Roger Schmidt.
Jersey City, Pilgrim, 1866, 49—Charles St., near Summit Ave., W. J. Appel.
Newark, Clinton Hill, 1849, 688—Corner Clinton Ave. and So. 14th St., Robert S. Hess and Everett Barker.
Newark, Evangel, 1852, 686—Corner 18th and 20th St., G. Harold Hill.
Newark, Walnut St., 1875, 113—371-373 Walnut St., Richard K. Mercer, Jr.
Passaic, Fellowship, 1891, 27—25 Sherman St., Robert Ambler.
Union City, Grace, 1867, 66—411 Eighth St.
Union City, Second, 1888, 70—120—40th St., Norman H. Klann.
West New York, N. J., Faith, 1933, 66—60th and Adams Sts., Herbert J. Freeman.

New York

Brooklyn, Evergreen, 1881, 279—Corner Woodbine and Evergreen Ave., Robert Zimbelman.
Brooklyn, Ridgewood, 1854, 259—Catalpa Ave. and 64th Place, Paul Wengel.
New York, Second, 1855, 100—407 W. 43rd Street, John Schmidt.
New York, Immanuel, 1894, 151—411 E. 75th Street, between First and York Ave., A. Husmann.

Pennsylvania

Bethlehem, Calvary, 1911, 124—Corner East Broad and Dellwood Sts., Robert W. Cook.
Philadelphia, Fleischmann Memorial, 1843, 223—Corner 9th and Luzerne Sts.
Philadelphia, Pilgrim, 1874, 337—Rising Sun Ave. and Comly St., W. C. Damrau.

CENTRAL CONFERENCE

Illinois

Bellwood, First, 1941, 160—St. Charles Rd. and 25th Ave.
Chicago, East Side, 1882, 140—Corner 107th and Avenue "N.", H. R. Schroeder.
Chicago, Foster Ave., 1858, 308—Foster and Meade Aves.
Chicago, Grace, 1886, 109—Corner Willow and Burling St., Wm. L. Schoeffel.
Chicago, Humboldt Park, 1893, 133—1859 N. Spaulding Ave.
Chicago, Ogden Park, 1902, 77—1049 W. Marquette Rd., John Grygo.

Forest Park, 1890, 456—Corner Harlem and Dixon St., R. Kern.
Kankakee, Immanuel, 1864, 242—Corner Bourbonnais and Schuyler Sts., Herman H. Riffel.
Peoria, State Park, 1852, 236—Corner 4th Ave. and Fisher St., Edgar Wesner.
Trenton, First, 1902, 71—Corner 9th and Maine St., James B. Hutton.

Indiana

Indianapolis, Bethel, 1885, 113—Corner Singleton and Iowa, Laurence R. Prast.

Michigan

Alpena, Fourth Ave., 1884, 139—4th and Sable Sts., Erich Kuhn.
Beaver, 1892, 116—Near Midland, Michigan, Henry Hirsch.
Benton Harbor, Clay St., 1909, 578—Corner Pavone and Clay St., Wm. Hoover.
Detroit, Bethel, 1862, 902—Corner Mack Ave. and Iroquois, W. S. Sommerschild and Theodore Place.
Detroit, Burns Ave., 1897, 661—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, 358—9804 Conner Ave., Otto Patzia.
Detroit, Ebenezer, 1898, 522—21001 Moross Road, E. Arthur McAsh.
Detroit, Linden, 1884, 130—18th and Selden Sts., S. F. Geis.
Gladwin, Round Lake, 1904, 124—Victor Prendering.
Lansing, Holmes Street, 1921, 241—Corner Holmes and Prospect Sts., Aaron A. Buhler.
St. Joseph, First, 1860, 445—Corner Church and Broad Sts., L. H. Broeker.

Ohio

Cincinnati, Walnut St., 1857, 118—Corner Walnut and Corwine Sts., Monroe D. Chalfant.
Cleveland, Erin Ave., 1885, 233—Corner Erin Ave. and W. 32nd St., Edwin Miller.
Cleveland, White Ave., 1884, 218—Corner E. 55th and White Ave., P. F. Zoschke.
Dayton, Shroyer Rd., 1882, 314—Shroyer Rd. and Krebs Ave., Alex Elssesser.

Missouri

Mt. Sterling, 1855, 44—Arthur Voigt.

DAKOTA CONFERENCE

North Dakota

Anamoose, 1907, 78—Frederick Fuchs.
Ashley, 1903, 407—Sta.: Ashley, Johannestal, Jewell, J. J. Renz.
Berlin, 1888, 91—Sta.: Berlin, Fredonia.
Beulah, Immanuel, 1910, 52—Sta.: Zap, Golden Valley, Ernest Laut.
Bismarck, 1912, 189—Ave. B and 11th St., Edward Kary.
Carrington, Calvary, 1909, 108—Carl Weissner.
Cathay, 1925, 68—Lawrence G. Bienert.
Fessenden, First, 1896, 149—Vernon Link.
Gackle and Alfred, Grace, 1931, 116—G. W. Rutsch.
Germantown, 1884, 74—R. R. Sta. Cathay, Elmer A. Buening.
Goodrich, 1900, 140—Irvin H. Schmuland.
Grand Forks, Grace, 1912, 153—Corner University Ave. and Fifth St., H. J. Walte-reit.
Harvey, Bethel, 1929, 116—Edgar R. Koons.
Hebron, First, 1888, 185—C. Remple.
Hettinger, Grace, 1940, 45—Erich Gutsche.
Lehr, Ebenezer, 1918, 176—Sta.: Lehr, Rosenfeld, John Heer.
Lincoln Valley, 1927, 33—Frederick Fuchs.
Linton, First, 1900, 170—Sta.: Freudenthal, Hazelton, A. J. Fischer.

Martin, 1898, 119—John Engel.
McClusky, 1904, 172—Daniel Klein.
Medina, 1909, 22—P. Galambos.
Mercer, Tabor, 1925, 53.
Napoleon, 1941, 78—Henry Lang.
New Leipzig, 1910, 157—Sta.: New Leipzig, Ebenezer, Emil Becker.
Rosenfield, 1903, 46—7 miles south and 3 miles west of Drake, Reuben C. Stading.
Sawyer, 1941, 13.
Selfridge, 1951, 26—Norman Miller.
Streeter, 1897, 63—P. Galambos.
Turtle Lake, 1908, 105—A. Bibelheimer.
Underwood, First, 1946, 110—Fred J. Knal-son.
Venturia, 1912, 256—Sta.: Bertsch, Raymond Dickau.
Washburn, 1902, 104—F. Alf.
Wishek, 1886, 203—L. O. Wahl.

South Dakota

Aberdeen, Calvary, 1947, 50—424 No. Second Street, Chris Weintz.
Avon, First, 1890, 319—James DeLoach.
Bison, Gnadenfeld, 1925, 20—H. Vetter.
Chancellor, First, 1893, 213—Arthur Beatty.
Corona, First, 1911, 100—Herman Lohr.
Ebenezer, 1917, 97—R. R. Sta.: Wessington Springs, Walter Sukut.
Emery, First, 1886, 388—Roy Seibel.
Eureka, 1886, 209—Sta.: Hoffnungsfeld, Java, A. Krombein.
Herreid, 1897, 376—Sta.: Artas, Gnadenfeld, E. S. Fenske.
Isabel, 1941, 25—H. Vetter.
Madison, West Center St., 1885, 216—Fred Schmidt.
McLaughlin, First, 1920, 55—Bernard R. Fritzke.
McIntosh, 1917, 67.
Parkston, 1893, 120—Sta.: Tripp, Alfred Weissner.
Plum Creek, 1883, 130—R. R. Sta.: Emery, Adolph Braun.
Sioux Falls, Northside, 1947, 42—Harold E. Weiss.
Sioux Falls, Trinity, 1951, 36—Richard A. Grenz.
Spring Valley, 1906, 68—R. R. Sta.: Canis-tota, Eldon Seibold.
Tyndall Baptist Church, 1876, 257—Sta.: Danzig, Tyndall; R. R. Sta.: Tyndall, Walter Stein.
Unityville, 1890, 31—J. F. Olthoff.

Montana

Billings, Calvary, 1945, 63—R. Sigmund.
Plevna, 1917, 150—G. Beutler.
Sidney, 1943, 91—Otto Fiesel.
Vida, Zion, 1915, 49.

EASTERN CONFERENCE

New York

Buffalo, Bethel, 1895, 237—172 Johnson St., Paul E. Loth.
Buffalo, Temple, 1940, 329—222 Mulberry St., G. E. Friedenber.
Folsomdale, 1867, 34—Von der H. Logsdon.
Rochester, Andrews St., 1851, 209—268 An-drews St., Arthur Weissner.

Ontario, Canada

Arnprior, First, 1871, 141—Walter Schmidt.
Killaloe, First Baptist Church of Hagerty, 1887, 93—(Country), Lawrence George.
Killaloe, Calvary, 1936, 166—(Town), Law-rence George.
Lyndock, 1894, 109—R. R. Sta.: Eganville, B. T. McSpadden.
Neustadt, 1859, 112—G. A. McLean.
Sebastopol, 1869, 38—R. R. Sta.: Eganville, B. T. McSpadden.

Pennsylvania

Arnold, Union, 1919, 169—Kenneth Ave. and McCandless St., Dale Chaddock.

Erie, Central, 1861, 263—Sassafras and 20th Street.
 Erie, Open Bible Tabernacle, 1946, 42—Richard Mikolon.
 Pittsburgh, Temple, 1865, 505—Brownsville Road and Onyx Ave., Louis B. Holzer.
 Winburne, Forest Baptist, 1893, 70—George Zinz, Sr.

NORTHERN CONFERENCE

Alberta

Calgary, Bridgeland, 1912, 190—Second Ave. and Eighth St., N.E., E. Faul.
 Calmar-Telfordville Baptist Mission, near Thorsby, Alta., August Kraemer (Pending Recognition by the Northern Conference).
 Camrose, Bethany, 1901, 120—Joe Sonnenberg.
 Carbon, 1910, 321—Sta.: Zion.
 Craigmyle, Hand Hills, 1915, 26.
 Edmonton, Central, 1899, 562—Corner 106th Ave. and 96th St., Henry Pfeifer.
 Edmonton, Lauderdale, 1950, 52—13064—101st St., Willy R. Muller.
 Edmonton, McKernan Church, 1951, 96—Corner 76th Ave. and 111th St., Otto R. Schmidt.
 Forestburg, 1918, 40.
 Glory Hills, 1905, 22—R. R. Sta.: Stony Plain.
 Hilda, First, 1911, 47—Sta.: Neuburg, G. J. Thiessen.
 Leduc, First, 1894, 306—Sta.: Clover Law, J. C. Kraenzler.
 Leduc, Temple, 1927, 144—H. Schatz.
 Lethbridge, 1952, 180—Otto Ertis.
 Medicine Hat, Grace, 1917, 253.
 Olds, East Olds, 1929, 87—Fred Pahl.
 Onoway, 1940, 104—John Wahl.
 Rabbit Hill, 1892, 59.
 Torrington, 1903, 29.
 Trochu, 1911, 152—David Berg.
 Valleyview, Emanuel, 1932, 74—Eldon Janzen.
 Wetaskiwin, Pleasant Prairie, 1896, 94—H. Schumacher.
 Wetaskiwin, West Side, 1929, 25—H. Schumacher.
 Wiesenenthal, 1909, 186—R. R. Sta.: Millet, Ernest A. Hoffmann.

Manitoba

Minitonas, First, 1928, 519—Isador Faszer.
 Moosehorn, 1918, 45.
 Morris, Emanuel, 1896, 281—Sta.: Overstone, R. Kanwischer.
 St. Rose, 1930, 115—R. R. Sta.: Ochre River—Also Baptist Mission of Ochre River, Hugo Zepik.
 Swan River, 1947, 136—E. H. Nikkel.
 Whitemouth, 1906, 135—Sta.: Beausejour, John Kuehn.
 Winnipeg, German Baptist Mission Church, 1949, 164—Sanger and Home Sts., Richard Zinser.
 Winnipeg, McDermot Ave., 1889, 684—McDermot and Tecumseh Sts., Sta.: Oak Bank, C. H. Seecamp and Alexander Hart.

Saskatchewan

Burstall, 1913, 24—Sta.: Gnadefeld, Wilfred Reimche.
 Davin, Grace, 1947, 43—Richard Grabke.
 Ebenezer East, 1889, 174.
 Ebenezer West, 1889, 67—R. R. Sta.: Orcadia or Springside, Martin DeBoer.
 Edenwold, 1886, 70—R. R. Sta.: Balgonie and Edenwold, Fred Ohlmann.
 Esk, First, 1927, 15—Waldemar Ertis.
 Fenwood, 1907, 94—E. L. Thiessen.
 Glidden, 1920, 28—Fred Heffke.
 Golden Prairie, 1945, 59—Alphonz Lamprecht.
 Jansen, Emmanuel, 1946, 49—Waldemar Ertis.
 Lashburn, 1938, 29.
 Leader, 1909, 7—Wilfred Reimche.
 Lockwood, 1918, 26—Robert Jaster.
 Nokomis, 1906, 131—Robert Jaster.
 Regina, Victoria Ave., 1926, 121—Edward B. Link.
 Rosenfeld, 1911, 62—Sta.: Anntental, Alphonz Lamprecht.
 Serath, 1911, 46.
 Southey, 1906, 85.
 Springside, 1934, 197—Martin DeBoer.
 Yorkton, 1910, 141—Alfred Lueck.



The sanctuary of the Pilgrim Baptist Church, Philadelphia, Pa., showing the stained glass windows over the choir loft with the reproduction of Hofmann's "Christ in Gethsemane."

NORTHWESTERN CONFERENCE

Illinois

Baileyville, 1865, 123—John J. Kroeker.

Iowa

Aplington, 1874, 203—Frank Veninga.
 Buffalo Center, First, 1900, 188—W. G. Gerthe.
 Burlington, Oak St., 1869, 694—Peter Peiffer.
 Elgin, First, 1879, 224—Arthur Ittermann.
 George, First, 1892, 177—John Reimer.
 George, Central, 1900, 148—James Brygger.
 Parkersburg, 1895, 176—Ronald MacCormack.
 Sheffield, Grace, 1894, 163—Henry Smuland.
 Steamboat Rock, First, 1876, 209—Fred Lower.
 Sumner, 1945, 59—Fred Mashner.
 Victor, First, 1903, 94—Alvin Wetter.

Minnesota

Holloway, 1880, 74—Edward Kopf.
 Hutchinson, Northside, 1899, 82—Rudolph Rapske.
 Jeffers, First, 1916, 112—Arthur Odens.
 Minneapolis, Faith, 1885, 218—4350 Russell Ave. No., Adam Huber.
 Minnetrista, 1858, 116—R. R. Sta.: St. Bonifacius.
 Mound Prairie, 1925, 23.
 Randolph, 1876, 57—Donald Patet.
 St. Paul, Dayton's Bluff, 1873, 242—Corner Mendota and Fifth St., William H. Jeschke.
 St. Paul, Riverview, 1887, 237—Corner George and Stryker Ave., E. W. Klatt.

Wisconsin

Concord, 1882, 12.
 Gillett, 1915, 21—Warren Thompson, supply pastor.
 Kenosha, Immanuel, 1922, 154—Corner 64th and 29th, Ed. McKernan.
 LaCrosse, Seventh St., 1893, 77—Corner 7th and Ferry Sts., Fred R. Lemmert.
 Manitowoc, 1850, 93—812 Huron St., Harvey A. Rakow.
 Milwaukee, Bethany, 1932, 189—N. 42nd St. and W. Hope Ave., Wilmer Quiring.
 Milwaukee, Immanuel, 1855, 418—Corner Medford Ave. and 25th and Cypress Sts., A. J. Esperson.
 Milwaukee, Temple, 1887, 258—3920 N. 51st Boulevard, G. K. Zimmerman.
 North Freedom, 1858, 155—Thomas Lutz.
 Pound, Pioneer, 1899, 184—James Conner.

Racine, Grace, 1854, 244—Corner Milwaukee Ave. and Hamilton St., D. Raymond Parry.

Rock Springs (Ableman), 1886, 18.
 Sheboygan, Bethel, 1891, 93—Corner Erie and 10th Sts., M. Vanderbeck.
 Watertown, First, 1883, 135—J. G. Benke.
 Wausau, Immanuel, 1880, 271—Corner Fourth and Grand Sts., W. A. Olson.

PACIFIC CONFERENCE

British Columbia

Chilliwack, 1945, 119—F. W. Bartel.
 Kelowna, Grace, 1934, 260—Corner Lawson Ave. and Richter St., J. B. Kornalewski.
 Prince George, Hager Memorial, 1916, 93—Phil. Daum.
 Vancouver, Bethany, 1937, 289—Corner E. 47th Ave. and Prince Albert St.,
 Vancouver, Ebenezer, 1927, 471—Corner 52nd Ave., East and Fraser St., A. S. Felberg.
 Vernon, Faith, 1951, 38—G. Schalm.

California

Anaheim, Bethel, 1902 392—Corner Lemon St. and Broadway, Berthold Jacksteit.
 Costa Mesa, First, 1949, 483—Santa Ana and Magnolia Sts., P. G. Neumann.
 Elk Grove, First, 1924, 216—W. W. Knauf.
 Lodi, First, 1905, 778—Oak St. and Central Ave., G. G. Rauser.
 Lodi, Temple, 1948, 284—West Elm and North Crescent Sts., Robert Schreiber.
 Los Angeles, Fifteenth St., 1886, 159—527 E. 15th St., E. Mittelstedt.
 Los Angeles, Ebenezer, 1917, 85—6314 Garvanza Ave., Henry K. F. Hengstler.

Idaho

Paul, 1945, 62—John Broeder.

Montana

Missoula, Bethel, 1925, 168—G. P. Schroeder.

Oregon

Bethany, 1879, 182—R. R. Sta.: Portland, Arthur Schulz.
 Portland, Central, 1937, 244—Corner N.E. Everett St. and 29th Ave., Lewis B. Berndt.
 Portland, Glencullen, 1947, 87—4747 S.W. Cameron Rd., Robert Penner.
 Portland, Immanuel, 1902, 170—Corner Morris St. and Rodney Ave., Henry Barnett.

CAMEROONS BAPTIST MISSION
British Cameroons, West Africa
Statistics—1951

Miss. Fields	Ch'ches	Bapt.	Memb.-ship	In-quir's
*Victoria	9	?	609	92
Soppo	22	33	1414	215
Kumba	18	70	400	195
*Bamenda	2	?	82	46
Belo	41	353	1989	785
Banso	1	21	60	26
Ndu	47	287	1890	2039
Mbem	30	302	1890	951
*Warwar	9	?	246	318
Total	179	1066	8580	4667

EXPENDITURES

Mission Fields	9	Missionaries' Salaries	\$ 35,012.56
Missionaries	31	Field Operating	29,518.00
Churches	179	Missionaries' Outfits and	
Baptisms	1066	Shipping	6,585.25
Membership	8580	Passage and En Route	
Inquirers	4667	Expenses	8,980.69
SS Pupils	4841	Deputation and Furlough ..	6,029.59
English Schools	33	Total Building	11,905.68
Native Teachers	144	Leper Mission	7,604.67
School Scholars	3061	Miscellaneous	1,512.37
		Total Expenditures	\$107,148.81

Miss. Field	S.S. Pupils	English Schools	Native Teach's	School Scholars
*Victoria	78	2	4	196
Soppo	141	4	22	660
Kumba	150	3	10	200
*Bamenda	54	—	—	—
Belo	1322	8	22	596
Banso	80	—	—	—
Ndu	1110	9	32	853
Mbem	1906	7	24	556
*Warwar	—	—	—	—
Total	4841	33	114	3061

* Statistics those of 1950 since not reported for 1951.

Dallas, Carroll Ave., 1891, 141—1118 North
Carroll Ave., Harold W. Gieseke.
Donna, Central Valley, 1928, 41—Oliver L.
Whitson.

Elm Creek, 1883, 51—Walter G. Gummelt.
Gatesville, Bethel Heights, 1866, 116—eight
miles N.W. of Gatesville, Edwin Krae-
mer

Greenvine, 1861, 74—R. R. Sta.: Burton,
Frank Armbruster.
Hurnville, 1894, 91—R. R. Sta.: Henrietta,

Kyle, Immanuel, 1886, 96—John Vanderbeck.
Waco, Central, 1890, 180—29th and Connor,
Louis Johnson.

Washington

SOUTHWESTERN CONFERENCE
Colorado

La Salle 1893. 126—David Zimmerman

Kansas
Bethany, Lincoln County, 1883, 107—15 miles
northwest of Lincoln, Center, P. R. Ste.

Bison, First, 1885, 79—Jack Block.
Dickinson Co., First, 1866, 129—R. R. Sta.:

Elmo, Herbert Schauer.
Durham, First, 1896, 126—Henry R. Baerg.
Ebenezer, 1880, 102—R. R. Sta.: Elmo, Nor-
man A. Berkan.

Ellinwood, First, 1879, 165—six miles south
of Ellinwood, Elmer Strauss.
Lorraine, First, 1878, 330—Alfred R. Bernadt.

Marion, Emmanuel, 1900, 162—Paul M. Shellhouse.
Mount Zion, 1881, 53—14 miles south of Junction City. J. R. Kruegel.

1952—North American Ba

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Gifts	
Mission	
oses	

Gifts for Mission	Gifts for Mission S	Total for All Purp
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	C _N	G _M	f ₀
25/10	20.104.07/10	55.330.25/10	25.304.33/10

33	\$ 30,104.97	\$ 55,289.25	\$ 85,394.22	\$
34	86,800.85	75,455.68	162,256.53	
51	100,279.93	18,901.13	119,181.06	

68	17,901.20	9,778.42	27,682.62
41	79,203.98	17,041.40	96,245.38
112	74,705.25	26,931.74	101,636.99

01	75,129.78	20,631.97	95,761.75
71	16,622.58	3,653.25	20,275.83
02	50,248.10	11,241.59	61,489.69

15	\$530,999.64	\$238,924.43	\$769,924.07	\$2,
64	466,624.57	222,573.74	689,198.31	2,

51 | \$ 64,375.07 | \$ 16,350.69 | \$ 80,725.76 | \$

Statistics of Our Churches, 1952—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.		CBY Groups	
													Societies	Members	Societies	Members
Atlantic	24	127	4371	\$ 214,140.35	\$ 30,104.97	\$ 55,289.25	\$ 85,394.22	\$ 299,534.57	24	3291	371	24	773	17	323	
Central	27	369	7178	298,555.34	86,800.85	75,455.68	162,256.53	460,811.87	27	4594	478	21	1434	18	971	
Dakota	57	298	7052	325,556.51	100,279.93	18,901.13	119,181.06	444,737.57	68	6748	722	50	1414	46	1521	
Eastern	15	51	2519	67,893.68	17,904.20	9,778.42	27,682.62	95,576.30	15	1296	171	11	329	9	222	
Northern	51	364	6716	152,384.41	79,203.98	17,041.40	96,245.38	248,629.79	51	5468	502	39	893	33	1290	
Northwestern	36	219	5943	245,297.12	74,705.25	26,931.74	101,636.99	346,934.11	35	4714	588	37	1073	34	767	
Pacific	29	291	6393	375,509.01	75,129.78	20,631.97	95,761.75	471,270.76	33	5874	657	33	1254	33	1222	
Southern	12	46	1215	102,390.71	16,622.58	3,653.25	20,275.83	122,666.54	12	1230	167	11	246	16	527	
Southwestern	23	86	2632	174,464.02	50,248.10	11,241.59	61,489.69	235,953.71	23	2353	320	27	662	32	643	
Totals	274	1851	44019	\$1,956,191.15	\$530,999.64	\$238,924.43	\$769,924.07	\$2,726,115.22	288	35568	3976	253	8078	238	7486	
Last Year	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	
Total Increase	4	10	1458	\$ 76,709.51	\$ 64,375.07	\$ 16,350.69	\$ 80,725.76	\$ 157,435.27	1	329	40			14		
Total Decrease													2	195		47

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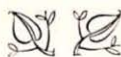
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