



# 1954 ANNUAL

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Printed in U. S. A.

PRICE, ONE DOLLAR





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

## Denominational Calendar for 1954

January 1 (Friday)—New Year's Day.

January 3-8—Week of Prayer. Devotional Material for the Week's Observance Prepared by the Head-quarter's Staff and sent to the pastors in mimeographed form.

January 31-February 7—"Youth Week" sponsored by the Commissioned Baptist Youth.

March 5 (Friday)—Worldwide Day of Prayer. Program Material to be prepared by the Woman's Missionary Union.

March 14 (Sunday)—Bible Day. Program Material prepared by the Bible Society. Offerings for Bible distribution and colportage work.

April 4-7—Commencement exercises of the Christian Training Institute, Edmonton, Alberta.

April 11 (Sunday)—Palm Sunday.

April 16 (Friday)—Good Friday.

April 18 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

May 9 (Sunday)—Mother's Day.

May 16 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.

June 6 (Sunday)—Pentecost Sunday.

June 13 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.

July 28-August 1—North American Baptist Pastors' Conference at Sioux Falls, South Dakota.

August 7-14—Baptist Men Laymen's Conference at American Baptist Assembly, Green Lake, Wis.

September 19-26—"Sunday School Week" sponsored by the C.B.Y. and Sunday School Union.

October 10 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.

November 21-28—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 25 (Thursday)—Thanksgiving Day.

December 12 (Sunday)—Universal Bible Sunday.

December 25 (Saturday)—Christmas Day.

### SPECIAL EVENTS IN 1955!

June 6-12, 1955—General Conference in Waco, Texas. (Central Baptist Church will be host.)

July 16-22, 1955—Golden Jubilee Congress of the Baptist World Alliance, London, England.



# 1954 ANNUAL

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MARTIN L. LEUSCHNER, D. D., Editor



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All editorial correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

All business correspondence is to be addressed to the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.



—Eva Luoma Photo

## He Maketh All Things New!

By ANNIE JOHNSON FLINT



*"For the former things are passed away . . . Behold, I make all things new" (Rev. 21:4, 5)*

"The former things are passed away."  
Yea, to the servants of the Lord  
Even the cares of yesterday  
Are in the compass of that word;  
The morning hours their glory bring;  
His mercies freshen with the dew;  
After the night arise and sing;  
Behold, he maketh all things new.

For even here 'mid earth's employ  
We find our faith though fears increase,  
We see our grief transformed to joy,  
Our pain transmuted into peace.  
The marching hours their glory bring  
To gild the gray and light the blue,  
And trusting hearts may safely sing;  
Behold, he maketh all things new.

So, though the heavens are dark with cloud,  
And earth and sea with storm are swept,  
Though roaring winds are fierce and loud,  
Our hearts in perfect peace are kept;  
The winged hours that day shall bring  
Wherein, the vast creation through,  
The ransomed hosts exultant sing,  
"Behold, he maketh all things new."





—Photograph by Harold M. Lambert

# The Years Are Yours!

By ALFRED BARRATT

They come to us in lovely bloom  
Across the trackless sea;  
They come with sunshine, snow, and rain,  
With pale blue skies without a stain,  
With days of sorrow, toil and pain,  
They come and go, and come again —  
They come, O Lord, from thee.

They come in their appointed way  
Unheralded, uncalled;  
And travel at a rapid pace,  
Yet as they go they leave a trace,  
Of God's eternal touch of grace,  
In many homes a vacant place —  
With broken hearts appalled.

O golden years of grief and joy,  
Ye come and go at will;  
There's naught to stop you on your way,  
Ye come and haunt us every day.  
Ye come and go, yet with us stay,  
No matter what we do or say —  
Ye come and go at will.

Ye come across the trackless sea,  
Ye silent years of peace;  
From some mysterious distant land,  
Led by God's loving, guiding hand,  
Ye come, a mighty strenuous band,  
To tell us some day we shall stand —  
Where years forever cease.

## JANUARY 1954

SUN	MON	TUE	WED	THU	FRI	SAT
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24 31	25	26	27	28	29	30





Three playmates ready for action! —David Carson from A. Devaney, N. Y.

We Journey On

We journey on—and season passeth season;  
Full lives make quick the passing of a year:  
How good to pause—to note that heart hath reason  
Goodness to own—and succor, strength, and cheer.  
He doth not change, forget, nor fail, nor falter;  
His love and goodness flow unchecked, unstayed;  
Thus, as we journey—sure that much must alter—  
We may be strong, and brave—and unafraid.

—The Watchman-Examiner.

"Exceeding Great and Precious Promises"

II Peter 1:4

By SARA ANN WILSON

Precious is the promise  
Written in thy word,  
When thy children on thee call,  
Thou wilt hear them, Lord.

Psalm 91:15

Precious is the promise  
To the weary soul,  
"I will give thee rest and peace;  
I will make thee whole."

Matthew 11:28

Precious is the promise,  
"Cast thy burden down,  
I will it sustain, and thee;  
I thy life will crown."

Psalm 55:22.

Precious is the promise  
Ringing sure and clear,  
"I will never thee forsake;  
I am ever near."

Hebrew 13:5

Precious is the promise  
When the teardrops start,  
"I will send the Comforter,  
Fill the longing heart."

John 14:16.

Precious is the promise,  
"I am coming soon";  
Even so, come quickly, Lord,  
Morning, night, or noon.

Revelation 22:7

—Moody Monthly.

FEBRUARY

1954

SUN	MON	TUE	WED	THU	FRI	SAT
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MARCH

1954

SUN	MON	TUE	WED	THU	FRI	SAT
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Challenge Your Frontier

By EDITH MENZER STOKELLEY

There lies before each soul  
A way untried, untrod.  
But to the one with trust and faith  
A way beset by God.  
The vision, hazy and obscure,  
Leads seeking souls to light  
If, seeing just a tiny gleam,  
To follow it, they fight.

The way is steep and hard  
That leads to higher heights,  
But, mounting slowly to the top  
One views great glorious sights.  
The vision bright and beautiful,  
Is given to those who yearn  
And strive, in eager restlessness  
To climb at every turn.

Bare deserts one must cross  
In hastening on to find  
The land of precious promises  
Where richest ores are mined.  
The way is dusty, hot and long,  
The nights are dark and lone,  
But on! Yes onward! Face ahead!  
The goal will soon be won.

Through rivers one must pass  
Of mortal anguish, pain,—  
Alone must fathom all life's depths,  
And feel his forces wane.  
But courage! Fainting, weeping heart,  
The promised word is true,  
You'll conquer every treacherous stream,  
And not go down, but through.

There may be spectral foes  
Of doubt and dismal fear  
That seek to baffle your attempts  
And at your courage jeer.  
Put on the armor God has given,  
In faithfulness be found  
To dare to challenge every foe,  
And fighting—stand your ground!

The faith of daring all  
To gain a wider bound,  
Holds joy for every pioneer;  
And rich reward is found  
In every new experience  
Along the way untried—  
For he who knows it planned it all,  
And he is close beside.

—The Evangelical Christian.



The unusual picture of the two quarrelsome bears was taken on the rugged heights of Glacier Point overlooking Yosemite Valley in California. The photographer is Hedwig Lange of Anaheim, California. She is in charge of the Anaheim Photo Service. This picture has won several prizes in photographic contests



APRIL

1954

SUN	MON	TUE	WED	THU	FRI	SAT
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—Photo by Samuel Myslis

## No Substitute for Prayer

By RUTH VAN GORDER

—o—

There is no substitute for prayer;  
Not energy;  
Inventiveness, not cautious care,  
Nor industry.  
The legions and their leaders fail  
The crucial hour;  
The fallen prayerless realms bewail,  
"No prayer, no power."

There is no substitute for prayer;  
Not fame, nor gold,  
Not youth, nor spring; the boughs  
grow bare;  
The youth grows old.  
The cup of revel runs its term  
From zest to cloy;  
The dark, unwholesome dregs affirm,  
"No prayer, no joy."

There is no substitute for prayer;  
Not government,  
Not science, nor professor's chair  
Ensure content.  
When treaties fade from prayerless  
lips,  
Their values cease;  
The plan that lacks God's guidance  
slips;  
"No prayer, no peace."

There is no substitute for prayer;  
Then, brethren, pray,  
That power, joy, and peace may share  
Our upward way.  
Toil on with prayer beneath the cross,  
And you shall see  
No substitute—and no impossibility!

### MAY

### 1954

SUN	MON	TUE	WED	THU	FRI	SAT
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### JUNE

### 1954

SUN	MON	TUE	WED	THU	FRI	SAT
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## The Lifted Lamp

By JULIA FEILING HILLIARD

Oh, let me hold it high for all to see,  
The lamp of faith, as it was held for me.  
Oh, help me keep its shining flame aglow,  
Its chimney polished, and its oil from running  
low.  
Oh, give me steady hands and an unfaltering  
heart;  
Help me prepare, that I may do my part  
When some lost soul, praying for light to see,  
Shall see it shine upon the way to thee.

There was a night so dark, when faith burned  
low,  
The brightest star had flickered out; no other  
glow  
Remained to mark the last dream's ebb.  
My silent cry  
Was heard, and then a lamp was lifted high  
And there within another's life revealed  
God's Living Word  
That I might see; so true a light, the path to  
thee, restored,  
Was sure again. There is no way I can repay this  
healing gift  
Except to hold the lamp for other souls adrift.

Oh, let me hold it, too, as it was held for me,  
I pray, the lamp of faith, that other souls may see  
The way to thee, O Lord, as on that one dark  
night  
Another's lifted lamp made such a lovely light!



—Photo by Samuel Mysliss



### JULY 1954

SUN	MON	TUE	WED	THU	FRI	SAT
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4	5	6	7	8	9	10
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### AUGUST 1954

SUN	MON	TUE	WED	THU	FRI	SAT
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29	30	31	~	~	~	~





—Photo by Samuel Myslis

## God's Dawn

By RALPH SPAULDING CUSHMAN

My life is dull and dreamless as the  
hills,  
The misty, cloud-swept hills,  
Until God's dawn comes bursting out  
His heaven, fills

Nook and cranny, bids the darkness  
flee,  
And stirs to golden life  
A million things—and me!

(Copyright by Abingdon-Cokesbury Press)

## SEPTEMBER

## 1954

SUN	MON	TUE	WED	THU	FRI	SAT
~	~	~	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
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## The Heart

By MAX I. REICH

The heart is bigger than the world:  
The world can never fill it;  
It thirsts for happiness and love—  
No earthly love can still it.

Christ's love is bigger than the heart:  
It passeth human knowing;  
He fills the heart in which he dwells  
With love to overflowing.



## Our Worth to God

By MAX I. REICH

The lilies drink in beauty from above;  
Sparrows sit at a banquet spread by  
love:

Am I not more to God than flower or  
bird?

How can his child's petition be un-  
heard?

His hand directs the planets on their  
way;

Untiring rolls earth sunward day by  
day:

Am I not more than a revolving  
sphere?

Shall I lack guidance while a pilgrim  
here?

More than the lilies or the sparrows,  
we—

Much more than all the shining orbs  
we see—

Made in his image. God delights to  
come

And find in human hearts his shrine  
and home.



## O Blessed Childhood

By MAX I. REICH

To see thy world with guileless eyes,  
Mountains and valleys, lakes and skies,  
With heart of wonder to behold  
Thy marvels rich and manifold.

Thy Kingdom opens up its store  
To those who wonder and adore:  
Life is to them a glad surprise;  
They breathe the air of paradise.

O blessed childhood, when we feel  
The mystery all things conceal  
And start each day with lightsome  
feet

Because we go fresh joys to meet!



## Giving to God

By CHRISTOPHER WALLACE

O Lord of heaven, and earth, and sea!  
To thee all praise and glory be;  
How shall we show our love to thee,  
Who givest all—who givest all?

The golden sushine, vernal air,  
Sweet flowers and fruit thy love  
declare;  
When harvests ripen, thou art there,  
Who givest all—who givest all.

For peaceful homes and healthful  
days,  
For all the blessings earth displays,  
We owe thee thankfulness and praise,  
Who givest all—who givest all.

For souls redeemed, for sins forgiven,  
For means of grace and hopes of  
heaven,  
What can to thee, O Lord! be given,  
Who givest all—who givest all?

We lose what on ourselves we spend,  
We have, as treasures without end,  
Whatever, Lord, to thee we lend,  
Who givest all—who givest all.

Whatever, Lord, we lend to thee,  
Repaid a thousandfold will be;  
Then gladly will we give to thee,  
Who givest all—who givest all.



—Photo by Samuel Myslis

## OCTOBER

1954

SUN	MON	TUE	WED	THU	FRI	SAT
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## NOVEMBER

1954

SUN	MON	TUE	WED	THU	FRI	SAT
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## A Christmas Thought

By EDGAR A. GUEST

Dear Savior, in a stable born,  
Once more about the world we stay  
To greet with joy the Christmas morn;  
With love for all to spend the day.

Again we turn to follow thee,  
And as thou taught us try to live;  
Gentler with frailties to be;  
To ask forgiveness and forgive.

We've placed a stable near the tree  
With watchful shepherds standing by  
Who went the Prince of Peace to see  
With Bethlehem's shining star on high.

How please thee best on Christmas  
Day?

What gift most precious now would be?  
Dear Savior, do we hear thee say:  
"Come, children, give your hearts to  
Me!"

## They Found Christ

By THOMAS CURTIS CLARK

To Bethlehem, long years ago,  
The Wise Men came from far  
To see God's Holy Child, in whom  
The hopes of all men are.  
They followed, with joy-brimming  
hearts,  
A Light that God had sent  
To bring new life to men of earth—  
Lost men, by sorrow spent.

Those Wise Men cast all doubts away  
And sped through deserts wild  
To find God's blessed Gift of gifts,  
A little, helpless Child.  
But in that Babe God spoke to them  
Of faith, and hope, and peace.  
They found the Child, and as they  
gazed,  
God bade their strivings cease.

Alas for those, more worldly wise  
Than those good men of yore,  
Who scorn the luring Light of Hope  
That leads to Heaven's door;  
They follow still the vagrant ways  
Of darkness and of sin . . .  
O God, still shines thy Heavenly Star  
To bid us enter in!



—Photo by Harold M. Lambert

## DECEMBER 1954

SUN	MON	TUE	WED	THU	FRI	SAT
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# "Thou Crownest the Years With Thy Goodness"

The author can look back with joy and pride upon more than 50 years as pastor of some of our strongest churches, and as one of the most influential leaders in our denominational enterprise. He served for ten years as an associate editor of the "Baptist Herald," for ten years as moderator of the General Conference, and for ten years as a professor at the North American Baptist Seminary

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

ONE OF the great preachers at the turn of the century made much use of the personal pronoun. Not understanding his own ability and significance, he never used it to discredit himself. In a lecture in which he was not to give us information about himself, he used the personal pronoun over 200 times. At the Baptist World Alliance in Atlanta, Georgia, I heard a prominent leader preach a great sermon in which he didn't use that pronoun at all.

## GOD'S LOVE AND MOTHER'S TEARS

Our efficient editor of "The Annual" has asked me to write something very personal, something out of my life and ministry of over half a century. I have some hesitation. Without any assumed humility I want to say from the start that I assume all the blame for what was wrong in my life and give credit to the Christ for all that may be of value.

My life began on the banks of the Kankakee River in Illinois. My earliest memory carries the mind picture of my mother bathed in tears singing, "Gott ist die Liebe" (God Is Love.) I have long since learned that God's love and human tears may well go together. I did not then know that my father had died when I was six months old, and that mother was keeping the wolf from the door with her strong arms at the washtub.

In due time a very good stepfather came into my life who often praised me for my work, and who was anxious that his flock should have every educational advantage. The course of events took us to Nebraska and then to Madison, South Dakota, where even in the eighties the Teacher

Training College had excellent professors.

My biology teacher put me straight in those Darwinian days, once for all, that the Word of God and the works of God have the same source and cannot stand in disagreement with each other. If there seems to be a contradiction, it simply arises from the fact that we have misinterpreted the one or the other.

## AN EARLY START

My Sunday School teacher, Henry Mueller, said the word when I was twelve years old that helped me to accept Christ, the Savior of the world, as my Savior. I began to teach in the Sunday School at sixteen, in public school at eighteen, went to the Seminary at nineteen, began to



Rev. Otto E. Krueger of Rochester, New York



—Photograph by Harold M. Lambert

preach at twenty. How can I express my appreciation for the impact which these men of God made upon my life. Professor Gubelmann loved us so much he did not dare to hurt our feelings. Professor Kaiser impressed us as a Christian gentleman and orator par excellence. Professor Ramaker made us work or else! Walter Rauschenbusch brushed the cobwebs away, and Professor Schneck made us eat German in all its forms.

## IN THE LONE STAR STATE

In June 1900 a Council ordained me for the Gospel ministry. I went to Texas as evangelist and state missionary. I had wanted to go to the foreign field as a missionary under the American Baptist Foreign Missionary Society. The depression of the late nineties blocked the way. My friend, the Rev. Samuel Blum, and I heard at that time a Macedonian call from Australia to which we responded. He only received the call.

My thirteen months in Texas proved to be a post graduate course in practical ecclesiology. Did those churches have the problems! The evangelistic services held in all of our Texas churches but two bore fruit. One pastor didn't want my help because he could preach better than I, and of course, he could. We became good friends.

During a visit at his home the rain softened the gumbo and marooned





Otto E. Krueger (center, standing) on the day of his ordination (June 5, 1900) in Madison, S. Dak., with the ministers surrounding him who took part in the ordination service

me there for several days. He re- with all its trials, frustrations and viewed his life and ministry to me disappointments. It took the heart

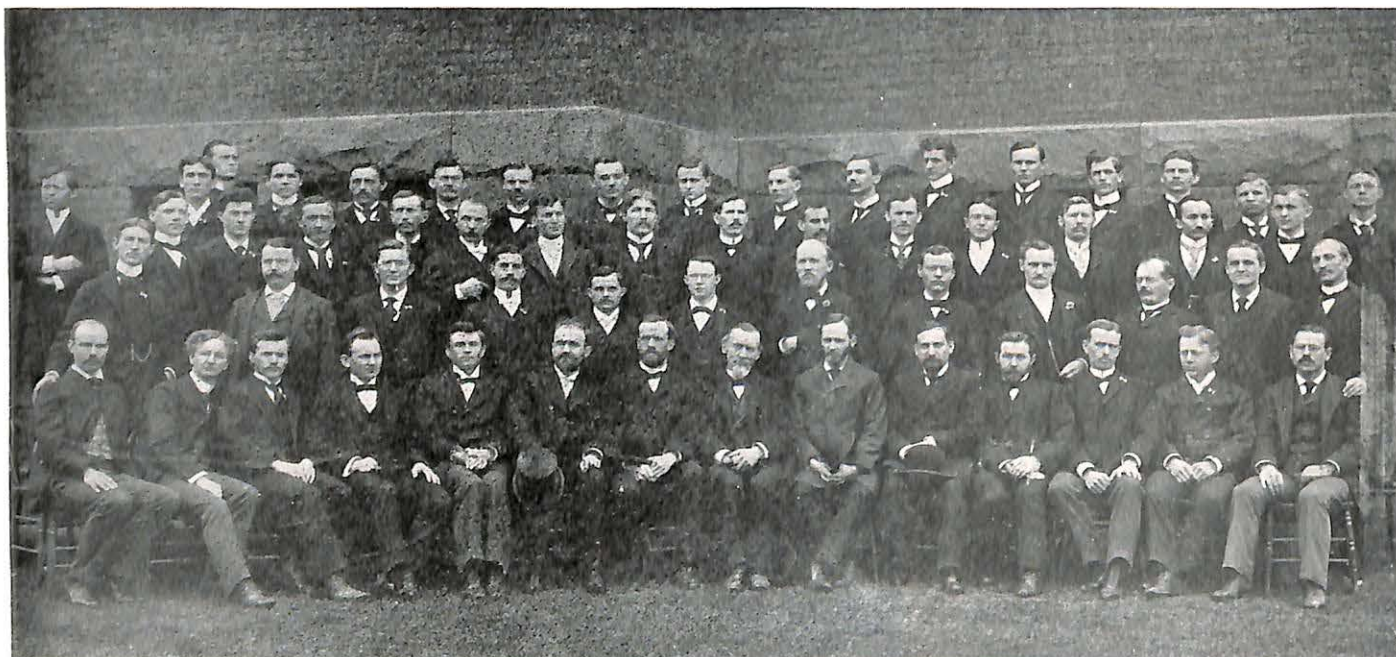
out of me. When I regained my calm, I took my dictionary and crossed out the word, "discouragement", which was easier to do than forever to cross it out of my life. Texas prepared me for my next task.

#### UNDER THE SOUTHERN CROSS

I had dismissed Australia from my mind and plans. I wanted to return to Rochester, N. Y., to continue my work at the university. Then came the call from Australia. I didn't want to go. An all night encounter with God brought on my surrender. In October 1901 Alma Tilgner and I were married, sailed across the Pacific, and began our teamwork which has lasted fifty-two years. Trained in a parsonage, she has been the efficient coworker, the ever vigilant reminder and encourager, the mistress of the manse, beloved by all the members of all the churches we served.

It would require many pages to present an adequate picture of the seven years spent in "the kangaroo land". My friend Blum became ill and found it necessary to return to the States. For quite some time I had five churches and several outstations on the farflung circuit of German churches. They had suffered much through lack of leadership. The Rev. Frank Orthner came to our aid. The churches grew in knowledge, grace and numbers. We baptised many adults, built parsonages and churches.

After six years the churches wanted to show their appreciation by pro-



Students and Faculty of our Rochester Seminary about the turn of the century in 1900 with Student Otto E. Krueger (second from right on the front row)



posing a trip home for the family and sending me to the Baptist World Alliance in Berlin, Germany, in 1908. That would have obligated us for the rest of our lives. I suggested a different plan which would cost less than a fourth of their proposal: "Let us go home for good and get a new minister." In a time of discouragement of the churches, I had pledged upon my honor that I would not leave them until a successor could be secured. We did secure the Rev. John Heinrich who sailed to Australia on the vessel upon which we had returned home.

These six German Baptist Churches in Australia were fortified, edified and established in their going, and are now prospering under the leadership of men trained in the land, and constitute a part of the Queensland Baptist Union.

### A LITTLE FLOCK

The Second German Baptist Church of Rochester, N. Y., opened its doors and its hearts to us. How loving and kind these good people were to us! How we enjoyed the pipe organ and the wonderful choir. How different from the brass band that had furnished the music in Blenheim, Australia!

Unfortunately the Rochester church had limited itself in stressing the use of the German language which seemed to be necessary for the Seminary which was training pastors for German churches. The young people had lost the language and we were losing the young people. Since there were two other English Baptist Churches not far away, it seemed unnecessary to have a third.

The church had given me the privilege of continuing my studies. I had only twelve credits to make up



The General Missionary Committee in 1934 with the Rev. Otto E. Krueger, a member of the committee, sitting next to Dr. William Kuhn, general missionary secretary

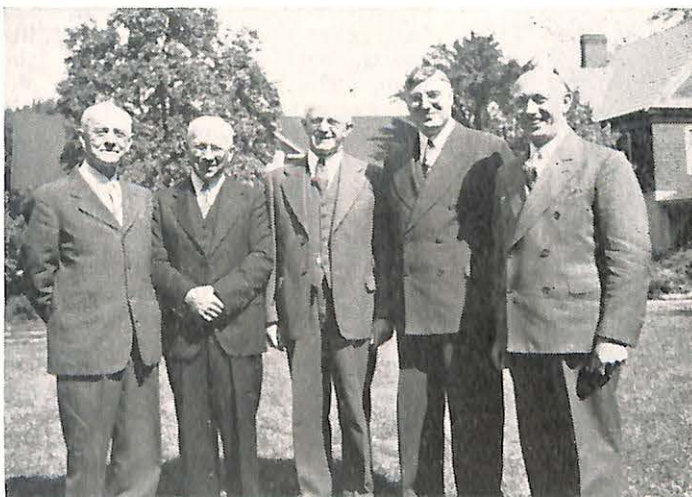
for graduation from the Rochester Theological Seminary. The reading of the "Calling of Dan Matthews" had made me restless in my work in what seemed to be an overchurched area. I wanted to strike out in the deep. I seemed to be in a pond too small for a swim. I advised the church to disband and go back to the mother church.

Since then I have learned that a church is a family and you do not disband families because they are small. "Fear not, little flock!" After an agony of eight years the church did disband, but only a small part united with the mother church. The

good people continued to love me, but I fear they never forgave me. I did not forgive myself.

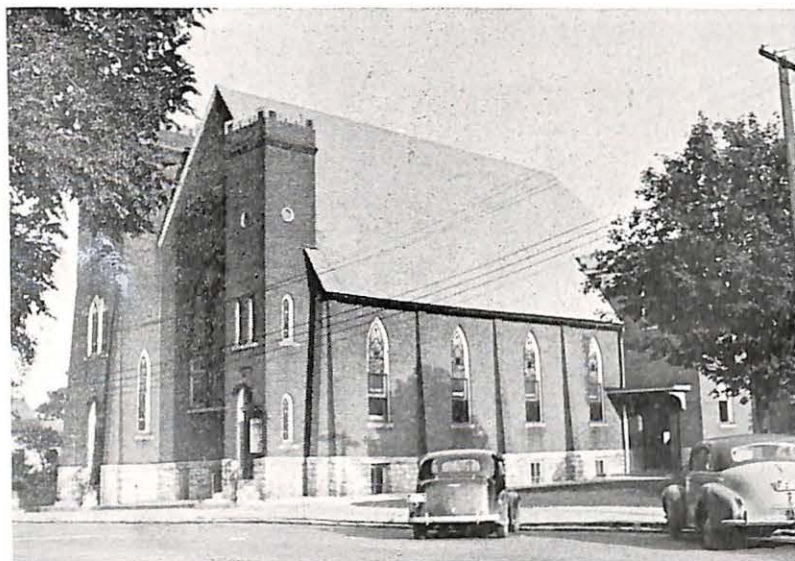
### BURLINGTON, IOWA

The Oak Street Church in Burlington, Iowa, one of the largest in our conferences, had extended the call that I was unable to resist. Father Time marked the year 1910. The building site had been providentially selected. The people were too poor to buy down town, where the other churches were located. For many years it has been the only church on North Hill and is located in "a bottleneck" through which all the traffic



The Seminary faculty in the fall of 1944 with Ernest Krueger (left to right), Otto E. Krueger, Albert Bretschneider, George A. Lang and Assaf Husmann; and (right) the 1944 student body of the Seminary at Rochester, New York





The Oak Street Baptist Church, Burlington, Iowa, of which the Rev. O. E. Krueger served as pastor from 1910 to 1925 and again as interim pastor in 1953

beyond must flow to get downtown.

But the church limited its usefulness by the obsession, "We have a German mission." In our early days we did have a special responsibility toward the German immigrants. But they had long ceased to come. Much valuable time was spent in the Sunday School in teaching the German language. On my first Sunday I saw a fine Christian and well meaning brother teach a class of ten year old boys, one by one, the German syllables: "la, le, li, lo, lu." In my first talk to the Sunday School I got no response and wondered why. Later I realized the children had not understood what I was saying.

Many churches are conservative in doctrine, and in methods as well. Even progressives are fearful of progress. The watchword became,

"Behold, I have set before thee an open door." Salesmen use the language that is spoken behind that door. They do not waste time in teaching the prospective customers a favorite language, and then sell in that language. Many of our churches were emphatically Low-German. That intensified the language problem.

At an upstate association meeting I bore down on the necessity of going into the open door with the language understood. The brethren did not crucify me for that; they seemed to love me in spite of my crazy and dangerous notions. One man being asked what he thought of Krueger, said, "Well, he is a fine fellow, but a mighty poor preacher." One can hardly imagine that he would be criticised for preaching too much on love. But it seems possible that while people nurse hatreds in their hearts

they want to hear about the rapture and the millennium.

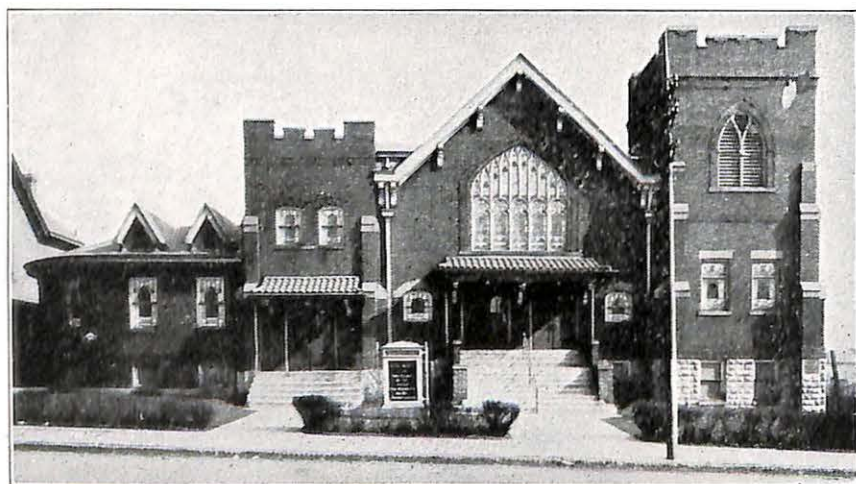
I assumed that most of the opposition was based on honest conviction. Young people are ready to vote for changes. I was accused of touching them off when I had a special proposition. Upon my honor, I never did that. They seemed to sense the situation and were on hand to vote. A minister should expect opposition and even persecution. The Lord forewarned us. I did receive some nasty, poisonous, anonymous letters. But not only ministers get them. Lawyers, doctors, politicians, business men, educators are not immune.

### THE CHILD IN THE MIDST

We graded the Sunday School in the Burlington church, organized all the departments, and then constructed an adequate building. We had piloted our teachers and officers around to County and State Conventions for Sunday School workers. They had gotten the vision of the needed equipment. Even today some wonder how it was possible to create the atmosphere in that day to undertake such a project. The Bible gave us the clue. We harped on what Jesus did. "Jesus called a little child to him and set him in the midst of them." We were dealing with several hundred children. Our people always yielded to the Bible.

In the very midst of our building project when we needed a united body, a divine healer came to our city. We had him as evangelist in tent meetings eight years before that. Our people had great admiration for him and every confidence in him. Many attended his meetings. Any opposition on our part would have caused a rupture. We could point out that Jesus never advertised his healing ministry. The Holy Spirit seems to have given us the words, "The Lord gave them the desire of their hearts, but sent leanness to their souls." The health of the body does not guarantee soundness of soul. We kept a united front.

Frequent baptismal services were merely taken for granted. Evangelistic efforts were the order of the day. After fifteen years of tireless effort to keep up all the organizational work, to shepherd the flock, to attend the sick, the maimed, the halt and the blind, to seek the lost, to go through with the building project and to try to solve other perplexing problems, the preacher's strength was well spent. Though he did not know it, his wife did. During all those years, there were many strong shoulders standing by to help carry the load.



The Temple Baptist Church, Pittsburgh, Pa., where the Rev. O. E. Krueger had a memorable ministry from 1929 to 1935



The year 1925 had arrived. A call came from the White Avenue Church in Cleveland, Ohio. What could be harder than to give up the dream that had come true! What could be more impossible than to pull up the roots that had gone deeper and deeper! What could be more unfair to a church than for a preacher to bring his body and leave his heart behind! Livingstone could order his heart to be left in Africa, but that was after his spirit had departed.

The White Avenue Church, in the process of amalgamating several groups (the old German-Americans, the German-Hungarians and other ethnic-Germans and the new German-Americans) and serving in a neighborhood where one hardly ever heard German or English spoken on the streets, from which the up-coming pillars of the church were moving far away, did not give the vision which could promise great things for the future. The church showed us much love and appreciation. It celebrated our 25th wedding anniversary and gave us a gift large enough to get us into the Ministers' and Missionaries' Benefit Board. We had never had money enough to do that. But it now means \$600 a year. We have the White Avenue Church to thank for that.

We are so grateful to the American Baptists for opening their doors to us at that time for this benefit. With the weariness of body and mind and a letdown of challenge, I seemed merely to mark time or to rest my oars and drift. Even so, the church grew in the number of members.

### NO DEPRESSION IN LOVE

Though I had a sense of guilt that I had not done justice to the White Avenue Church, I accepted a call to the Temple Baptist Church in Pittsburgh, Pa. The language problem was well over the hump. A double header (German and English) service every Sunday morning and an English service at night had been arranged. Organizations were vigorously at work. Visitation evangelism had been successful. Protracted meetings were no longer popular. Personal work stood in high evaluation. Appeals for decision were made when it seemed opportune. Instruction classes were held. The church continued to grow.

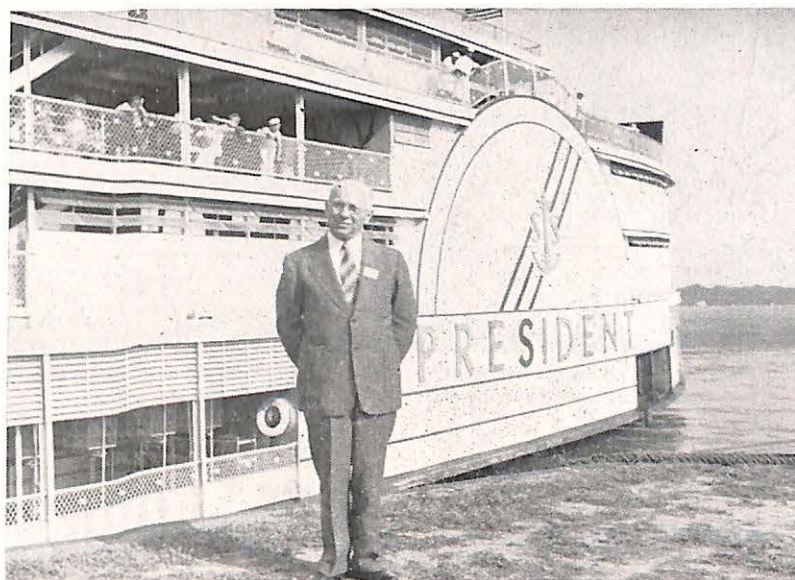
In the midst of it all came the stock market crash. Overnight seventy of our members lost their jobs. Four times I asked the church to give me a cut as all the others who were fortunate still to have jobs had received. Then they came

through with a cut of only ten percent. In that depression a young couple came to one of my colleagues to be married; neither had a job. He warned that it would be risky to get married in this depression without work. She replied, "Reverend, you know, there is no depression in love."

There was no depression in the love of the church for us, nor in our love for the church. The havoc of those years was heartrending. How bravely the people met tragedy! To

I was supposed to occupy the Rauschenbusch Chair of Theology, but I sat on no chair, but on a number of stools. In twelve years I taught eighteen different courses, totalling 76 credit hours. Many of these I taught only once. That was the best we could do at the time. What strides the Seminary has made since that day.

In spite of my limited preparation, I found great joy in teaching. My colleagues, my students, the mem-



Rev. O. E. Krueger at the 1940 General Conference in Burlington, Iowa, during his ten-year ministry as moderator of the General Conference (1934-1944)

see people lose a home and move into a tumbled-down shack is a memory never to be forgotten. A courageous little woman said with babe in arms, "We won a home and lost it; we shall win another." Her spirit had not tumbled down.

### LINES IN PLEASANT PLACES

After six and a half years of happy relationships in Pittsburgh, we moved to Rochester, N. Y., where my teaching ministry began at 60 years of age. The year before that an honor had come to me that comes to very few, no matter how worthy. We can have only one moderator of the General Conference which meets once in three years. While I visited practically all the churches in the Northern Conference in that capacity during the summer of 1935, I carried a large briefcase full of books to get myself oriented for courses to be taught in the fall at the Seminary. The reason for electing so old a man seems to have been not to break away from the veterans all of a sudden. Professors Kaiser, Ramaker and Meyer had retired in rapid succession.

Members of the board were all very kind to me. It was wonderful every summer to be out on the road for weeks and weeks to mingle with "the salt of the earth" and to bask in "the light of the world." In the classroom I was very anxious to put across the subject matter of the various courses. My greatest concern was to manifest the Spirit of Christ. The greatest challenge of my life was uttered by Paul: "Let this mind be in you which was also in Christ Jesus."

### THE EVENING HOURS

Father Time says: "It is now 1947. You instigated the retirement provision in the constitution of the General Conference. Now take your own medicine and make room for another." I was to have remained on the staff as librarian. But the Andrews Street Church of Rochester became vacant. The church asked me to take over, "maybe for a year, two years, or three; we shall see." With the loss of the Seminary from Rochester, some members of the church lost heart. But the good

(Continued on Page 16)





"The Christus" by Thorvaldsen in a quiet garden of Forest Lawn Memorial Park, Glendale, Calif., as photographed by the editor of the ANNUAL

## Come, Lord Jesus, Come!

—❖—  
 "He which testifieth these things saith, Surely I come quickly. Amen.  
 Even so, come, Lord Jesus" (Revelation 22:20)

—❖—  
 By DR. H. VON BERGE, Dayton, Ohio

We do not know the day or hour  
 Of thine eternal plan;  
 Thy wisdom and thy thoughts are all  
 Too deep for mortal man.  
 But lamps of midnight watchers burn,  
 And hearts with eager longing yearn  
 To see the hour of thy return:  
 Oh come, Lord Jesus, come!

The measure of a thousand years  
 Is nothing in thy sight;  
 They pass like waning yesterdays,  
 Or watches in the night.  
 But though too long seem the delay  
 Before the coming of thy day,  
 It is for us to watch and pray:  
 Oh come, Lord Jesus, come!

The promise thou thyself hast giv'n  
 Can never fail, O Lord;  
 In simple faith and confidence  
 We lean upon thy Word.  
 And though all else may come to naught,  
 To thee again our plea is brought  
 In prayer thy holy Word has taught:  
 Oh come, Lord Jesus, come!

## THOU CROWNEST THE YEARS

(Continued from Page 15)

people rallied in a marvelous way. We made our appeal: "Do the best you can where you are with what you have." All organizations went into action. We invested in beautiful pulpit furniture, made other improvements, celebrated our 100th anniversary and brought our financial status to a level never reached before even with all the Seminary faculty help which we had had. During this interim pastorate of four and a half years, the Andrews Street church celebrated our fiftieth wedding anniversary and presented us with a fine TV set which will wile away many sunset hours, if we ever do get out of the harness.

Back in Burlington, Iowa! Twenty-eight years have rolled by since we bade farewell to these people. We miss many of the grand old pillars of the church who have been removed into the eternal temple which has no need of the sun. The boys and girls of yesterday now carry the burdens. They are no longer boys and girls; they are grandpas and grandmas. There are many new faces and great numbers of young people and children. What a challenge! An old minister said fifty-five years ago talking to young ministers, "I am sorry for you young preachers. Things are getting worse and worse. Your work is getting harder and harder. I am glad I am through."

I am not glad I am through. I would gladly abide and minister to the needs of people in these terrible times in which hate is preached to spread a little sunshine in the darkness. But let us remember, "the light is still shining in the darkness, and the darkness has never put it out."

It is now September, 1953. We are living in the parsonage which we occupied in the years, 1910-1925. The good people of Burlington are showering us with the tokens of love and expressions of appreciation in every possible way. Many years ago one of my colleagues called me a "lucky guy." "Bless the Lord, O my soul, and forget not all his benefits."

When the church gets its new pastor and we return to our home in Rochester, it seems retirement will actually begin. There will be much reading and some writing. Our visits to our four children will not be made often. They live in widely scattered places. They and our eight grandchildren make us happy with their love and devotion. What burdens of old age are yet in store for us lies in God's hands, and we know his promise will be true, "My grace is sufficient for you!"





The Baptist World Congress in session at Cleveland, Ohio, with the flags of more than 50 nations on the rostrum, representing Baptists of the world, and with Dr. C. Oscar Johnson, St. Louis, Mo., former president, speaking behind the pulpit

# Principles of the Baptists

Baptists take New Testament teachings and commands as the controlling guide of their conduct and affairs! This thesis is expounded with lucid and logical development of thought by the well known editor of  
**THE WATCHMAN-EXAMINER**

By JOHN W. BRADBURY, D. D., Litt. D., of New York, N. Y.

**T**HE HISTORY of the Baptists is really a history of the true Christian Church. Baptists claim to be only New Testament Christians. They do not claim to be THE church; nor do they assert that they are a sect in the sense of being a religious order. They take New Testament teachings and commands as the controlling guide of their conduct and affairs.

Because the New Testament reveals Jesus as the incarnate Son of God, who died for our sins on Calvary's cross, rose from the dead, and ascended into heaven to be "given a Name that is above every name" and is acclaimed "King of kings and Lord of lords," Baptists worship and serve Jesus Christ as Lord of their lives and duties. They adore him as the sole Head of the church.

Were all Christians to accept and follow the same simple pattern, there would be no need for the Baptists. Had Christianity not become a series of religious orders and systems which barred a sinner's free access to the

God of all grace by the institution of rites, ceremonies, rituals, priesthoods, idolatries and superstitions, there would have been no need for the witness of those people who in course of time came to be known as the Baptists.

## NEED FOR THE BAPTISTS

But some in Protestantism might now say that owing to a new era in Christianity today, when Christian differences have been reduced to almost a non-doctrinal and non-Biblical Christian idealism, the emphasis of the Baptists has become a disturbing factor rather than an ideal corrective; we should stop disturbing the peace and harmony now so fervently desired and desist from our distinctive emphases.

To this Baptists must in all sincerity answer that loyalty to Jesus as Lord comes before the praise of men. While there exist the evils against which we and our fathers have witnessed, we have no other duty but

to seek the removal of wrongs which prevent the Gospel from being declared in simplicity to sinners or which hinder the freedom of the people to come to God and receive his grace without the interference of man-made religious inventions.

From the start Christianity has had to safeguard itself against corruption. There have been many corrupting heresies which destroy the effectiveness of the free grace of God and the salvation which comes to sinners through the Gospel of Christ.

Even in New Testament times these spiritual and moral dangers were present.

## JESUS SAID:

"For many shall come in my name, saying, I am Christ; and shall deceive many. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matthew 24; 5, 24).



**PAUL DECLARED:**

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Timothy 4:1).

**JOHN WARNED:**

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles

committed themselves to this work by standing for certain evangelical distinctives.

**A PURE GOSPEL**

First, is the defense and promotion of the pure Gospel of the blessed God revealed through Jesus Christ our sovereign Lord. Adulteration of the Gospel to the point of perversion has been inflicted upon the people by religious denominations, pious orders and authoritarian hierarchies at various periods of the Christian age. It is against such that the Christian Church is warned.

Since it is a constant possibility even today, that perversion of the Gospel of Christ as set forth, there is needed a body of believers who will faithfully "contend for the faith once for all delivered to the saints."

**WHAT IS THAT FAITH?**

It is the revelation of God in his Holy Word how sinners may be saved from their lost condition by a Holy God whose law the sinner has violated. That revelation is unfolded in prophecy and fulfillment, in preparation and accomplishment in actual history. It involves the work of Jesus Christ who died in the stead of sinners in an infinite sacrifice unto death, since he, being the Son of God, incarnate and therefore holy, had no judgment upon him and had no need to die for himself. We know by his resurrection from the dead that his offering of himself on behalf of sinners was accepted of God. (Romans 4:25).

The "faith" is therefore the divine intelligence of our redemption. It is a body of divine truth. Sinners who repent of their sins and avail themselves of the offering of Christ for their sins are the recipients of divine grace. By that is meant that the promised regeneration by God's Spirit becomes an experience. On the basis of that "earnest" of the Spirit all other divine blessings and providences promised in the Word of God become each Christian's assurance.

Why promote it? Because to lose this "faith" is to lose the opportunity for salvation and to deny it to mankind. It also would defeat the purpose for which Christ suffered.

Does the faith need defending? Indeed! The Roman Catholic Church alone obscures and in many senses denies the "faith" to its 400,000,000 adherents. Other Christian denominations, while not denying the "faith" in theory, do so in practice by obscuring what is involved in salvation as recorded in the Word of God. Christendom does not present to the world a clear, simple, uniform idea of salvation such as is well defined in



Baptists claim to be only New Testament Christians. Were all Christians to follow and accept the same simple pattern, there would be no need for Baptists

**JUDE COUNSELED:**

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

Jesus uttered the parable of the tares and the wheat.

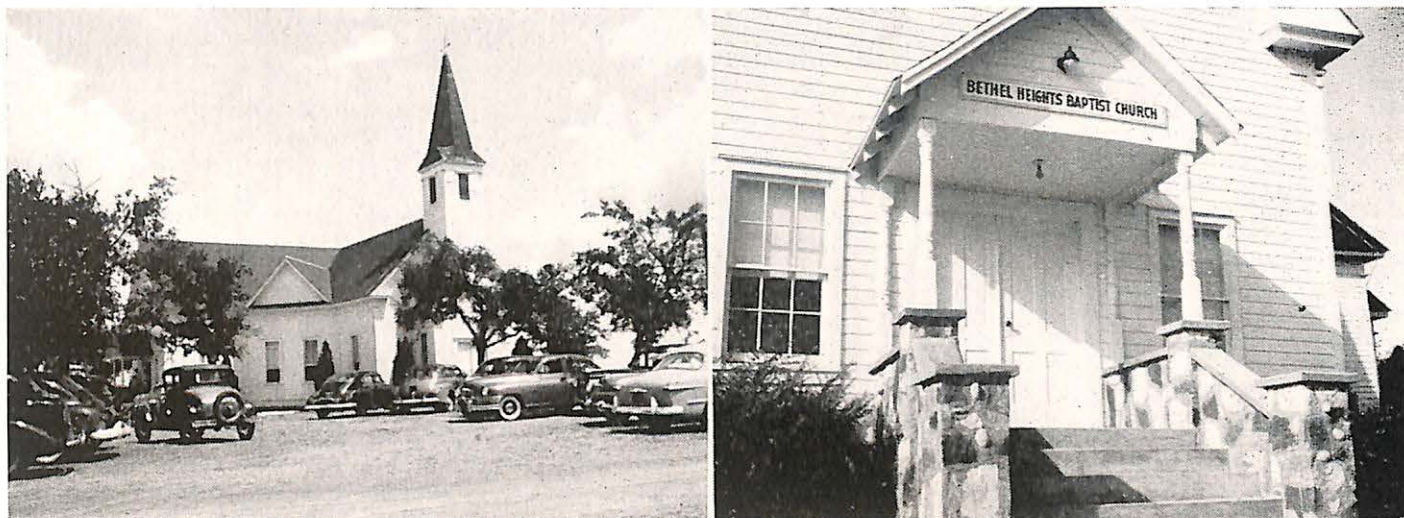
"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto

to burn them, but gather the wheat into my barn" (Matthew 13:24-30).

We are not permitted to pull up the tares but we certainly are expected to nourish and cultivate the wheat.

To clarify the truth revealed in God's Word is our obligation. To protest improper religious impositions is our divinely appointed responsibility. Christianity, therefore, is not free from corrupting beliefs and practices and it is unthinkable that God would so neglect the ministrations of his grace as not to lay on the consciences of his free and true believers the obligation to oppose, resist and correct perversions of the truth which organized religions have imposed upon God's people. Such correction is every Christian's duty, as we see it, but the Baptists have





The Bethel Heights Baptist Church of Gatesville, Texas, of which the Rev. Edwin Kraemer is the pastor, an example of the 274 Baptist churches in the North American Baptist General Conference

the Word of God. That is that to which our Baptist people must witness.

#### REGENERATION OF THE SOUL

The second principle is that redemption of sinners requires their spiritual regeneration. The proof of the forgiveness of our sins lies in the divine experience of being born again through the power of the Holy Spirit. Such being experience with God directly, it cannot be limited, or confined, or constrained by rituals, priest-hoods, or religious orders. Since it is the Savior who relieves us of the penalty of our sins, only he can perform the work of grace in our regen-

eration through his blessed agent, the Holy Spirit.

The saved soul is under no constraint from God to obey any ecclesiastical system ordained by men, except it be clearly revealed as the will of Christ through the Word of God.

Does this principle need defense and propagation? It needs both to be defended and adequately expounded.

Large areas of Christian profession seem to know nothing about this precious experience of regeneration by the Holy Spirit.

Church membership in many places does not rest on proof of regeneration

but on lesser and certainly nonsaving reasons by the individual.

How do we propagate this principle? First, by clearly advocating its imperative necessity to all men—the deduced especially.

Second, by living regenerated lives—which means that we seek to be led by the Holy Spirit in all things (Romans 8:9, 14).

#### BELIEVER'S DEMOCRACY

The third principle is the democracy of all believers. Since all human beings are equally sinners, so all are equally humble and in common need of divine grace. Therefore, we believe



The American Baptist Publication Society car at Green Lake, Wis., which was formerly used in a colportage and evangelistic ministry across the country



in the fraternal equality of all believers. This equality does not mean that all are limited to the same number of gifts or capacities. It means that since God bestows the blessing of regeneration upon all believers without respect of persons, then they are equally dependent upon him for grace. They are made sons of God by equally becoming partakers of the divine nature.

Hence, there can be no such thing as one being more privileged than another. There is no provision in the New Testament for popes, cardinals, spiritual overlords and privileged priesthods. We are all equal in the sight of God. Ecclesiastical pomp, power and privilege are enemies of Christ, because their purpose is to stand between the believer and his Savior in a show of human dignity and authoritative power.

### WHAT IS THE CHURCH?

The fourth principle is the spiritual nature of the church. The church is an organism before it is an organization. Its Head is in heaven. The church is really a heavenly body.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3: 20-21).

Who owns the church? To preserve its spirituality God has made the Church dependent upon heaven. We are to pray—"Our Father, which art in heaven . . ." The church therefore can never be identified with any wholly earthly organization such as the state. Nor can it be identified with human society. The church is spiritual, therefore it is the temple of God on earth.

### LORDSHIP OF CHRIST

The fifth principle is that Christ alone is Lord of the Church. The New Testament emphasizes the Lordship of Christ as the purpose of each believer's faith.

Paul declared:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

At Philippi, the jailor heard these words:

"And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31).

After Jesus' resurrection Thomas voiced a great faith:

"And Thomas answered and said unto him, My Lord and my God" (John 20:28).

Peter at Pentecost declared:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

The ideal before each Christian is to be obedient to Christ—our Master, Savior, Lord. We owe supreme obedience to him. The ideal of each church is to have all of its members recognizing the Lordship of Christ in their lives, so that the church itself will be corporately and totally under the same Lordship.

### HEAD OF THE CHURCH

The New Testament ideal is that all churches and all members thereof shall be under the Lordship of Christ, who is the divine Head of the Church throughout the world. Popes, cardinals, archbishops, bishops and priests who claim power over souls usurp the authority which belongs alone to our Lord Jesus Christ.

By way of illustration, let me describe a friendly incident. At the Boston meeting of the then Northern Baptist Convention, one of the speakers was Bishop Bromley Oxnam of the Methodist Church. When he had been introduced and stood to speak, the capacity audience of many thousands rose to its feet in gracious welcome. Bishop Oxnam made a facetious pleasantry when he said: "I only wish my Methodist brethren could see these thousands of Baptists standing to do honor to a Methodist bishop."

It seemed to us that he missed the heart sentiment of this demonstration of Christian goodwill. The Baptists did not rise because he was a bishop of any church organization. They equally rose when Congressman Judd appeared the previous evening. They rose because it is a New Testament virtue to be hospitable and to accord honor where honor is due. Those Baptists in no sense whatever concurred in the episcopal system of the Methodist Church.

### A DIVINE FELLOWSHIP

The sixth principle is that there is a divine fellowship among all saints. Baptists desire the fellowship of all true saints. They will reject no one whom Christ has received.

Baptists are sometimes referred to as non-cooperative. That is not true. Baptists practiced cooperation with the Lord's people of other persuasions long before they would do the same with us. What the critics mean may be that we will not readily take up

with their organizational schemes. It is a Baptist belief that we should get along with as little organization as possible. They do not believe that fellowship is dependent upon joining organizations.

We, however, recognize that our Lord Christ has followers in many places. Wherever they are, we will accept their Christian fellowship, although we may not go along with their practices, when to us they are contrary to the New Testament and to what the Holy Spirit shows us is wise Christian policy.

Further, we believe that the fellowship of the saints extends to heaven—for there is a great deal of the church in heaven. The Virgin Mary is not any more in heaven than is your godly father and mother. To real Baptists communion of the saints is a very earnest thing. Good Baptists practice it with humility and grace.

### WORLD MISSIONS

The seventh great Baptist principle is that the function of the church is to evangelize the world. Our Lord commanded this. The Early Church did all it could to obey. Whenever the church has let down in this it has entered a dark age.

Baptists have always urged evangelization. That is one reason why the Baptists in this country have multiplied twenty-seven times in the past 130 years.

The modern missionary movement had its origin when William Carey, a Baptist, in 1793 sailed from England in secret at midnight, with his ailing wife and five children, because the ecclesiastical powers of the Church of England did all they could to prevent them from going by day.

From that humble beginning has grown a worldwide and vast missionary movement in which today there are over multiple thousands of missionaries of all denominations requiring the raising of over \$100,000,000 a year.

With zeal for the lost, and in obedience to Christ, Baptists believe in the ultimate victory of our Lord. They believe with Isaac Watts that

"Jesus shall reign where'er the sun  
Doth his successive journeys run.  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more.

"To him shall endless prayer be made,  
And endless praises crown his head;  
His name like sweet perfume shall rise  
With every morning sacrifice."





The first official picture of the entire family of 58 leprosy patients (left) at the Bamenda New Hope Settlement and (right) some of the patients who receive daily dressings for their foot and hand ulcers, for their blebs and burns.

## Good News from "New Hope"!

The amazing story of the first year at the Bamenda New Hope Settlement in the Cameroons, where 58 lepers have been patients with hundreds of the 5000 Cameroons' lepers begging for admittance

By MISS LAURA E. REDDIG, Missionary-nurse at the Leper Settlement

**W**HAT'S NEW at the Bamenda New Hope Settlement in the Cameroons, Africa?

Elizabeth Bubiya arrived for treatment one day, leaving her church-teacher-husband, Stefan Langwa, and four children to await her recovery and return. She brought along her year-old Mvubab, and since we have no women's compound in the Settlement, Bubiya lives in a little hut some distance from the other patients.

Though she has had leprosy since early childhood, it is not the infectious type, and many people do not even know she is a leper. She feels that her ministry among the women of the church will be more effective if her "spots" are gone, for some people are afraid of her leprosy.

When she arrived here, she began at once to plant a large garden, and will have more than enough food, with some to sell to less ambitious patients. Other patients already look up to her as a spiritual power in the Settlement. She misses her family greatly, but knows that time will pass quickly.

In the meantime, she and her husband exchange letters with any "country-man" who happens to pass their ways. Seeing Bubiya cured of her leprosy, and getting her back to

her family and her busy work for the Master, is one of the anticipated joys of the Settlement staff.



Elizabeth Bubiya with her year-old son Abraham, who left her church-teacher husband and four children at home and came to "New Hope" to be cured of her leprosy

One full year of treatment was over on June 10, 1953, and the 16 patients who moved out to "New Hope" from the old Bamenda camp were given a very thorough check-up as to their progress. The year's progress was not nearly as remarkable as the progress of the first four months, but all are satisfied that recovery is ahead for them.

A whole week was spent at the Bamenda camp where 98 lepers, many hopelessly crippled, were examined and cared for. The African "dresser" who administers their drugs and dressings (under my supervision) is always relieved when the "Sister" (British name for "nurse") comes to visit the patients. What a lot of cheering up they need! They too await our Settlement doctor so that they may either move to "New Hope" or know what is ahead of them. After a complete check-up as to their physical progress in one year, those needing their ulcers trimmed got a trimming, and those with toothaches got rid of the offending nuisances. How grateful they were to be "rescued."

One elderly woman, after having her deep and ugly ulcer cleaned up, patted my gloved hand and said: "Even my mother didn't do this for me. You are now my own mother."





Three leprous brothers, Ndum, God-Love and Joseph, show considerable improvement after a year's treatment at the New Hope Settlement

Every morning when God's Word was read to them, they all joined in singing, seeming to find great comfort especially in singing: "What a Friend We Have in Jesus." One man who had suffered for weeks with a dead bone in his big toe, had tears in his eyes as he said, "Thank you, Ma."

Just as I was about to leave and return to "New Hope", Munchi, the little Roman Catholic woman without fingers or toes, who walks only on her knees, started them all singing a native song in which they thanked God for the "medicine", for their "better," for their "mother who comes to help them," for the big District Officer (D.O.), for their corn and crops, etc. It is a song which could go on endlessly, but it brought a lump of gratitude to my throat. They were so thankful for what was done to them "in Jesus Name."

#### A NEW IMMANUEL

A new Immanuel announced to me on August 12th that he had completed one year of medicine. He was the first patient here, and when comparing his face just now with the Immanuel of 1952, there certainly is a great improvement to be noted. Now he can look at his first pictures, taken on admittance, and thank God for his care. His ulcers are gone from hands and feet, and all his ugly nodules are definitely smaller, or even gone. Together with this great physical advancement, Immanuel has found the greatest Friend of all, and has given his heart to him. We thank God for the new person we see in Immanuel! (See leaflet on Bamenda New Hope Settlement, Page 4).

The new leper patients' houses have been dedicated. One Sunday morning



Looking down on the Bamenda New Hope Settlement with its new patients' quarters and large compound

after the usual church service and Sunday School, all gathered around the colorful new houses where Gil Schneider brought a short message and dedication prayer. Everyone of the patients would like to move into the new quarters at once. In time there will be room for 500 patients. (No more will be admitted now until our doctor is here! Are you faithful in your praying?)

Each house has but one main room, where four patients have their beds, and, if desired they can build their fires right next to their beds for warmth. Each new compound of patients' houses will be of a slightly different color or design, and contests will inspire the patients to keep their houses and yards attractive.

Linda Mae Schneider's arrival (July 7, 1953) created a real thrill among the patients. Old Matthew Fomukom had made two new little drums with which to welcome her. The little boys just couldn't keep their eyes off this "white pekin" the first time they saw her, for they feel she belongs to the Settlement. Evan Schneider is mighty proud of his little sister, too.

#### HOSPITAL FOUNDATIONS

The hospital foundation was laid after Builder Ernest Hildebrand had spent several days here with his surveying instruments. There will be a men's ward, a women's ward, and the operating wing. As the plans were studied and the survey lines checked, stakes were driven in to mark the corners of the buildings.

Soon shovels and spades began digging and stone arrived for the actual building. Lepers spent many work-days carrying stones from the surrounding hills, and stone masons were eager to begin. The shape of the building is "M" which we believe means Mbingo, our Settlement area's name.

The grounds around the manager's home and the nurse's home are levelled and planted with grass. The houses are occupied, and the finishing touches, paint, and furnishings are taking all the spare time of the missionaries. The beautiful building stone with which God has so richly blessed our Settlement, is gradually growing into very attractive buildings. The hills and waterfalls of our Settlement afford us endless pleasure in the beauty of God's world.

The new buildings, Administration and Clinic, are definitely on the map now. The Administration Building, with its Manager's Office will soon hold the meeting of the Provincial Leprosy Board meeting. The Clinic (also called Examination Center) will be roofed before this reaches home,



and in this building we will not only give treatments and dress ulcers, but also have our church services and school classes until those two buildings are constructed. It will now be possible to do laboratory work too, so that closer and more accurate check might be made on the patients' progress.

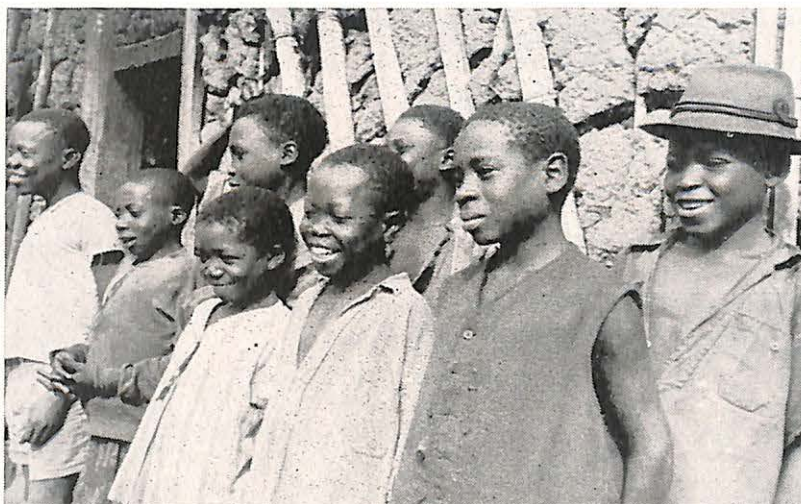
Coronation Day, June 2, 1953 found a truck filled with patients bound for Belo, six miles away, where sports activities were held. The patients even learned to sing, "God Save Our Gracious Queen." In their own "grandstand", the patients enjoyed the races and games greatly.

### FIRST FAMILY PICTURE

One Sunday morning after the service, everyone got into position for the first Settlement "Family" picture. All 58 patients were present. The bed of marigolds were in full bloom for the occasion, and the little boys put flowers in their buttonholes and pockets. We were reminded of the patients, about 130 who have come for admittance, but who have had to return to their homes "until the doctor comes."

The recent 1953 Census figures help us to estimate the leper population of Bamenda Province at between 4000 and 5000. Now only these 58 at "New Hope" plus 98 at the old camp near Bamenda are getting treatment. We pray daily for the doctor who will make it possible for greater numbers soon to be here.

Sam Chuh is really losing his spots so we know he is not a leopard. Now he is happy that his spots are flat and not raised, and that they are just ever so much darker. Four months have certainly changed Sam. The three brothers who were brought out from the Bamenda camp are all showing progress. With every treatment day,



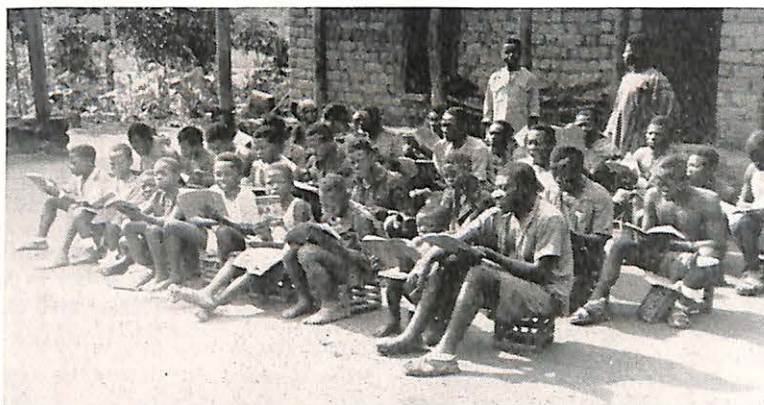
These smiling boys are the leprosy patients at the New Hope Settlement of whom Missionary-nurse Laura Reddig is especially proud!

prayers of thanksgiving are heard, and many prayers for the doctor.

The Literacy Classes are attended

is impossible to persuade them to attend. Look around the Settlement

and the doorways of the houses will

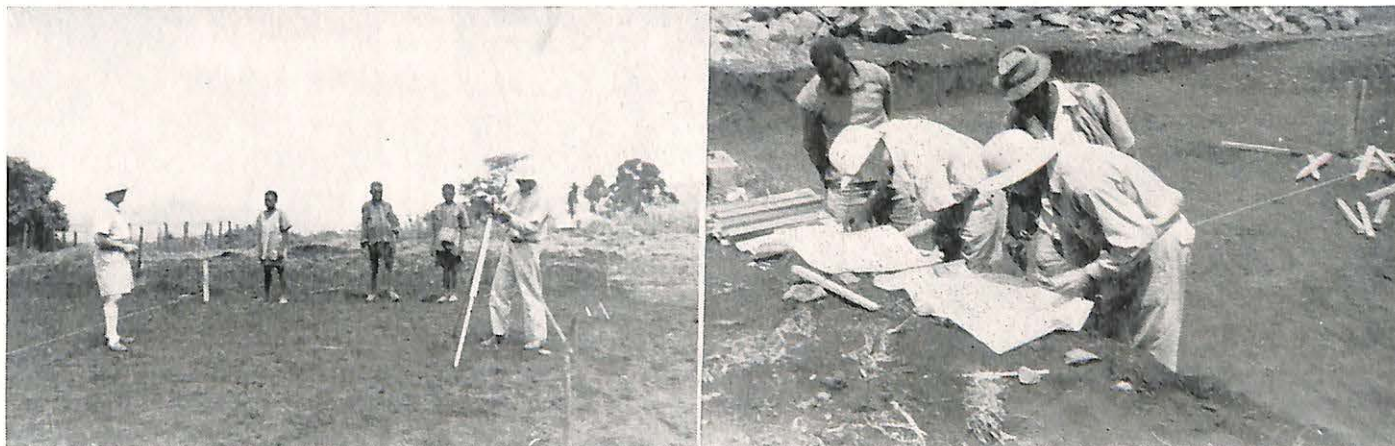


One of the Literacy Classes at the Bamenda New Hope Settlement with the aim that the leprosy patients might develop mentally and then might read their own Bibles

by over half of the patients. The older men feel ashamed not to be able to keep up with the little boys; so it

proclaim wherever a pupil of the school lives.

The thrill of writing their names



Ernest Hildebrand, missionary builder, looks through his instruments (left) to be certain that the foundation for the New Hope Settlement hospital will be level, and (right) Ernest Hildebrand and Missionary Gilbert Schneider examine plans for the new hospital building while head masons Ngong and Chamba look on



for the first time is great. Our two teachers, Joshua Akumbo and Samuel Semi Jam, are both patients. Three times a week there are two-hour sessions. Four of the patients are able to read enough to be working on the Scripture memorization so that they may earn Bibles. We want every patient, if possible, to be able to have and read his own Bible before leaving here.

#### LITTLE RED FARMER

The Little Red Farmer, as the patients call the red tractor, is busy every day preparing ground for the crops and coffee seedlings. Gil Schneider not only supervises the many workmen on the new buildings, but he is also the farmer and the cattleman. A fine herd of cattle was recently added to our herd which will provide meat and milk for many in the years ahead.

A "Thank you" is due our Women's Missionary Union and the work which they do in keeping us supplied with bandages, cotton, gauze and dressings. I'm sure you would feel your time was well spent, if you could see the many bandages used here every day. What a share of this work you are carrying!

All these blessings make us constantly praise God. How privileged we are in helping to bring new life and hope to these Bamenda lepers. We know too that our united prayers for a doctor will be heard. What a challenge for some young man to take up this work and be able to see in his lifetime the complete wiping out of leprosy in Bamenda Province!

# The Face of Christ

(A professor at the University of Dubuque, Dubuque, Iowa, after seeing Mr. Warner Sallman draw the "Head of Christ" wrote the following poem.)

The Face of Christ shines through the years  
In majesty sublime;  
I see the glorious look he bears,  
Transforming thought and time.

The Face of Christ has caught my eye,  
Its glow directs my way;  
With him I can the world defy,  
He is my hope and stay.

The Face of Christ reflects anew  
The holiness of grace;  
More glory than I ever knew  
Reveals his lovely face.

The Face of Christ looks out afar  
Into the distant scene;  
The glory of sun, moon and star  
Is regnant in his mien.

The Face of Christ still leads me on,  
Reflected in his word,  
I recognize God's holy Son,  
I hail him as my Lord.

—Berkeley Baptist Divinity School Bulletin



Three of the 58 leprosy patients at the Bamenda New Hope Settlement praise God for the "new hope" that has come into their lives in healing powers and spiritual joys





# Living in a Japanese Home at Kamojima

An open window into the Japanese way of life and a beautiful depiction of the Christian way of love that binds hearts together in Christ across all barriers of race and language

By MISS FLORENCE MILLER, Our Missionary  
in Japan

A Mother's Day flower is lovingly being put on a Japanese mother by her devoted children

Kamojima, where they now are, about seven years ago. At that time there was no church for many miles around. Now there is a lovely church building, constructed about two years ago. The church building also serves as the meeting place for a Christian kindergarten. In addition to this there is a Christian girls' school. In six nearby towns there are branch Sunday Schools and house churches.

Pastor Ito is not content to build a church and settle down but is always reaching out into the unevangelized areas. He is always so busy that it makes your head spin just to watch him hurry from place to place. He is a little man, even for a Japanese, and of slight build. At one time he had a serious case of tuberculosis. Humanly speaking, you wonder how he can accomplish so much and not get sick.

## DEPENDENCE ON THE LORD

His wife is a cheerful, friendly sort of person. She has not had Bible School training but knows her Bible well and knows how to pray effectually. Their hard experiences in China, without anyone to support them but the Lord, has produced a strong faith and daily dependence upon the Lord for guidance and provision. We were friends from the start. She has shaken off the usual Japanese formality believing it to be a hindrance in the Lord's work. So she is very frank and straightforward in her dealing with people. Her husband is away more than he is at home, so she is often lonely, but counts it as part of the work.

They have a little boy about ten years old. They are also caring for a nephew who has no father. He is about fourteen. Left with almost complete responsibility for the children, like most every other mother in similar circumstances, she sometimes

IN OCTOBER 1952 my Japanese helper and I made a trip to the southern island of Shikoku in Japan to survey an area with respect to the Christian work being done in that district. One of our Japanese pastor friends in Tokyo had given me the name of a pastor friend of his in Shikoku and told me to stop in to see him. So we dropped in at his home unannounced, thinking we would spend about an hour there asking him questions and then journey on.

However, in spite of the fact that we had not told him we were coming, the pastor insisted that we spend the night in his home. We had been traveling quite a bit and were glad for the chance to rest. So we consented.

## WONDERFUL PRAYER MEETING

That night he decided they should have a prayer meeting in his home. Getting on his bicycle, he went around the town informing the church people that a missionary had come and there was to be a special meeting in his home. Then about fifteen minutes before the meeting was to begin he said to me, "Of course, you will give a little talk to the people, won't you?" I tried to refuse, for at that time I knew considerably less Japanese than I do now, but he would not take "No" for an answer.

Although the people only had about an hour's advance notice, over thirty

people turned out to the prayer meeting. It was the first time I had to speak to a group of people in Japanese and without any preparation whatsoever. I was certainly frightened. I don't know how much they understood of my broken phrases but I do know that the Holy Spirit was present and I was blessed greatly as I listened to them pray.

After returning to Tokyo, my thoughts returned often to this pastor's family and the Christians in Kamojima. I thought what a privilege it would be if I could some day go back to live in that town to observe this evangelical, fervent servant of the Lord at work. I wanted to lay aside all my American ideas about evangelism and church work for a while and see how a Japanese worked among his own people.

The thought lingered in my mind and after praying about it several months, I decided it wasn't simply my desire but the Lord's leading. There were some problems in the way of my going but one by one they were solved. So by the time the spring school term ended, I was able to go.

## PASTOR AND MRS. ITO

Pastor and Mrs. Ito spent a number of years in China in evangelistic work. So they are really missionaries at heart. They returned to Japan at the end of the war and began work in



longs for her husband to be at home more to help in this important task. In the absence of her husband she becomes the counsellor when problems arise in the lives of the Christians.

Often, having no one else with whom to share her burdens, she would come into my room and tell me of the problems of various families and we would pray together concerning them. Occasionally she asked me to visit someone with her. Sometimes we worked together in selecting appropriate hymns or Scripture passages. I was amazed at the way she would take a Scripture passage I suggested and without preparation draw from it the teaching that just suited to the individual's need.

### OLD TRADITIONS

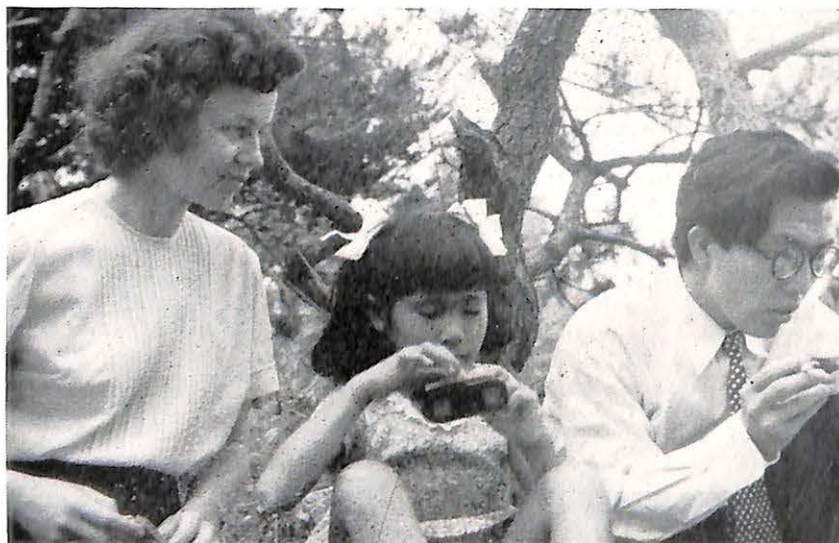
Then there was the elderly grandmother, the pastor's mother. She was a sweet, little lady, who, of course, was trained in the old Japanese tradition. She felt very strongly the unwritten law that, "he who does not work cannot eat." Therefore, even when she felt sick, she insisted on helping with the preparation of the meals and washing the dishes. She delighted in telling the younger generation tales of the past when the samurai, or knights of Japan, ruled as feudal lords from their beautiful castles.

She is not a Christian, although she seems to be gradually coming to believe. In the closet near her room is her Butsudan or Buddhist altar. I was startled one day when I opened the closet door and saw it there. I never saw her worship there but one day I noticed that she had filled the tiny rice bowls and placed them on the altar.



Miss Florence Miller, missionary, and one of the girls of Kamojima, Japan, in front of the house of Pastor and Mrs. Ito where Miss Miller lived for some time

On the other hand, she occasionally attends church. She listens carefully each morning as the family has devotions. She says "Amen" at the end of the prayers and encourages the children to pray before meals. Often after returning from church we have found her reading the Bible. Most of these older folks, especially women, have not had much schooling and so the Bible is rather difficult reading.



Miss Florence Miller makes good use of the Story Viewer to show Bible story pictures to the Japanese. The man at the right is a teacher of anatomy at a medical college who invited our missionary to speak to the nurses at his college about Jesus Christ

As Jesus said, "No man also having drunk old wine straightway desireth new: for he saith, 'The old is better'." You can certainly see the truth of this in regard to the older Japanese leaving their old religions and turning to something new.

### A JAPANESE HOME

In spite of the fact that there were five members in the family and only four rooms in the house, they offered me the largest and loveliest room in the house. When I say "lovely," I don't mean that it was a beautiful room except by comparison with the other rooms. The house was, I believe, a little poorer than the average Japanese home, although there are many much poorer than theirs. There was electricity but no electric meter; so no electrical appliances, such as an iron, could be used. It would cost about \$12.00 to install a meter and the family just didn't have money to buy it. They wear un-ironed clothes as a result. Fortunately for me, the missionary, who lived in the town offered to let me use their iron.

The house has no running water. In the country, water is drawn from wells in buckets. Pumps are still relatively modern in some areas. There is no gas for heating or cooking in the town, so charcoal burners are used by everyone. For this reason a Japanese kitchen is half out-of-doors to permit the smoke to escape. If wood is burned, it is especially smoky and the pots and pans become black. There is no sink in the house. Water is poured down a little trough leading to the gutter. The inside part of the kitchen usually has no windows and is just large enough in which to turn around. A tiny cupboard and a few hooks are about all the facilities there are.

Flush toilets are luxuries in Japan. The usual style is a tank underneath the floor of the little room and a hole in the floor. Every so often someone comes around to empty the tanks. The farmers use this fertilizer in the fields, so the eating of raw vegetables brings a sure guarantee of worms. The Japanese take worm medicine regularly every month.

The furniture in a Japanese house is almost nothing compared to our western homes. There is a low table for eating, a desk or two, depending on the family, a large chest of drawers which the bride brings with her when she is married, a low dressing table in the bedroom, and that is all. Chairs are cushions and beds are quilts spread out on the floor.

Sitting on a cushion all day and studying makes you feel like going for a long walk to stretch your legs. A Japanese bed seems hard at first but



after you become accustomed to it, it is very comfortable. There is no danger of getting sway-backed, for the bed is very straight; no saggy springs.

### JAPANESE MEALS

I went to Shikoku with the determination that by the grace of God I would eat everything I was served. It really didn't take much determination for I found that I liked almost everything, with the exception of some of the relishes, which were either fermented or extremely hot.

A typical breakfast consists of boiled rice, bean soup with a few bits of vegetable or fish in it, some kind of pickled vegetable to give a little zest to the flavorless rice, and green tea. Lunch and supper resemble each other, but supper usually is more elaborate.

Boiled rice is served at every meal with the accompanying pickled vegetables. A vegetable cooked in soy sauce and some form of fish comprise an average meal. Milk and butter are rarely used. Desserts are generally not served unless it be some fresh fruit. Their sweet bean paste cakes are served with tea in between meals rather than after meals. Raw fish, from which foreigners shy away, is considered a delicacy and is not served except on special occasions.

As almost everyone knows, the Japanese have a lot of formal ceremony in their expression of courtesy. We Americans make our greetings short and sweet, but they appear very curt and rude to the Japanese. To them, the longer the greeting and the greater the number of bows, the more polite you are. This is one of the



Japanese women work hard in the making of all kinds of bamboo wares (left), but they are also the most gracious women of the world (right) who soon learn beautiful flower arrangements and the art of tea ceremonies

hardest things for me into which to enter. I don't want to say a lot of fancy phrases just to be polite. Insincerity does not agree with my Christian concept of courtesy.

### JAPANESE COURTESIES

However, the more you come to the know the people, the more sincerely you can give the greetings. When you call on someone, you do not knock at the door but open the door and enter the little hall, announcing your presence by saying, "Excuse me!" When you leave you again ask to be ex-

cused, adding that you have troubled them and been very rude.

It is a Japanese custom that when you move to a new place, you must visit your neighbors and tell them to come to see you. A little gift is usually presented at the same time as a token of your friendship. I really like this idea, for it gives you a chance to become acquainted with the people much sooner than if you had to wait for them to come to see you as we usually do.

The pastor's wife went with me to introduce me to a number of the

In a Japanese home there is a low table for eating, at which the Japanese sit on cushions as they eat their rice with chopsticks and sip their tea. These Japanese women are dressed in colorful kimonos which are the envy of travelers and soldiers from the United States. The Japanese are noted for their formal ceremonies and many expressions of courtesy.







A typical fishing village in Japan. Note the fishing nets in the foreground, the straw thatched roofs, and the hills in the background. A great Gospel challenge awaits us in these needy rural areas

church people and, after leaving each home, she would drill me on the names of those we had called on, for she said, "It is very important for you to become friends with them at once. Even though you may not be able to say much to them, if they know you

are interested in them personally it will mean a lot." Thus little by little I picked up some valuable suggestions for the time when I would start work on our own field.

I continued my study of Japanese two and a half hours every morning

with a private teacher. She was a young Christian girl who had just graduated from teacher's college and was waiting for a position to open up. She came from a town an hour and a half away by train. On top of that, the trains did not run often, so it required a full day for her to come and return. In addition to learning Japanese from her, I learned to appreciate some of the problems of a young person who is the only Christian in the family.

On Saturday a teacher came to the house to teach flower arrangement. There were five of us in the class. Every Japanese girl learns the art of flower arrangement and the tea ceremony. It was a delightful bit of recreation for me, for I love flowers and the Japanese way of arranging them makes even the commonest weed and twig beautiful.

### A SPIRIT FILLED WITNESS

At the end of two months, I had to leave Kamojima suddenly. The people of the church didn't have more than twenty-four hours notice that I was leaving but they had a little farewell for me anyhow. When I stood up to give a farewell greeting, it was a much different feeling than when I had been welcomed by the church two months before. I had come to know the majority of them as individuals and some of their problems. I had stood before them three times to bring a brief message in the absence of the pastor. I felt a real debt of gratitude to all who had helped me.

At the station, all the kindergarten children, the girls from the Christian high school, and many of the church folks came to see me off. Four of them came as far as the boat and held ticker tapes until the distance separating us broke them. All of this was ceremonial politeness. I could not help but feel that theirs was a sincerity which surpassed mine.

As I sit here at my desk re-thinking those two months, I am asking myself, "What lessons have you learned from this experience?" I cannot enumerate them all, for some are not yet clearly formulated, but these things I have concluded:

1. Regardless of differences in culture, the basic human needs are the same everywhere.

2. Love speaks louder than words.

3. The way of love demands that we lay aside our preferred way of living that we might become all things to all men. To understand fully and sympathize with the people, one must put oneself in like circumstances.

4. No degree of fluency in the language can take the place of a Spirit filled witness!



—Photo by Ewing Galloway

The Yomci-Mon-Ieyasu Shrine at Nikko, Japan, one of the most gorgeously lacquered and carved Japanese temple gates



# The Amazing Story of James Evans

This Christian missionary was known as the "Apostle of the North" to the Indian tribes of Canada in the early 1800's. He gave the Cree Indians their own written language, known as the Cree Syllabic System, which is still in use. He drove dog teams on 5000 mile tours in the frozen Northland. This is a remarkable story of an amazing man of God!

By RICHARD M. ELAM and Reprinted from POWER  
With Permission

HE PILOTED a birch bark canoe through rugged Canadian rapids with the dexterity of a Cree, braved temperatures that hovered at 60 below zero and drove dog teams on 5,000-mile tours in order to spread the Word of God in the frozen Northland. And he bravely offered his own life for the life of an Indian convert accidentally killed.

Such were the exploits of remarkable James Evans, the "Apostle of the North" and "Praying Master," as he was known to the heathen Indian tribes of Canada in the early 1800's. Into a lifetime of 45 years were packed enough experiences for several ordinary men.

The hardy preacher-adventurer, born in 1801 in England, left his

homeland to seek a career for himself in the pioneer territory of lower Canada. He tried to set himself up in business, but found the wilderness country tough-going for a stranger, even an industrious one.

Then Evans accepted appointment as a teacher to the Indians on the shores of Lake Ontario, and though he didn't realize it, his exciting career had begun. The Wesleyan Church, of which Evans was a member, sponsored the job.

Evans soon discovered why he had gained the position so easily. There was not even a house to live in, nor a schoolhouse in which to teach! But this failed to dismay the resourceful James Evans. He cut cedar logs and built his own house, then proceeded to erect a schoolhouse as well.

The tireless Englishman was ready to start on an energetic teaching-and-preaching ministry among the local Indian tribes. Well pleased with their new teacher, the church leaders soon ordained Evans a minister and sent him westward to the northern banks of Lake Superior.

## A RUGGED TRAILBLAZER

By canoe, the trip to the new post was a strenuous 800 miles. Evans' skill and strength were severely tested by the stormy lakes, hazardous rapids and tiresome portages, but he proved himself a rugged trailblazer as well as an eloquent preacher on this trip.

At a place suitably named "Devil's Hole", James Evans plunged into his new Christian activity with the same zeal that had characterized his former work. But a restless urge for far horizons boiled in the missionary's blood. Like the Apostle Paul and David Livingstone, he was destined to conquer far-flung provinces.

Once again it was success that paved Evans' way into wild and unevangelized regions. Northern tribespeople were flocking by the thousands to the Great Lakes area to



The rugged, majestic beauty of Canada with which James Evans, missionary to the Indians, became very familiar

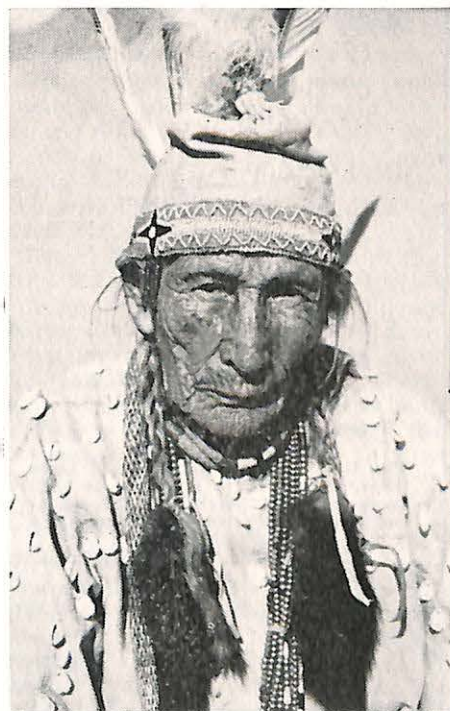
learn of the astounding new religion being spread by the persuasive-tongued prophet.

Fearing that their source of furs would disappear entirely if all the tribes abandoned the northern country, Hudson Bay fur traders appealed to Wesleyan Church leaders, who agreed to send the missionary northward to stem the migration.

## SECOND MISSIONARY JOURNEY

Thus began James Evans' "second missionary journey." His destination this time was the northern-most point of Lake Winnipeg on the buffalo prairies of Manitoba Province. That point was 1,500 miles away, and Evans may well have wondered on this terrible journey if he should have remained on the shores of Lake Superior. He narrowly escaped death in treacherous rapids, survived an attack by a bear, and outlasted a fierce storm on the tumultuous waters of Lake Winnipeg.

Evans finally arrived to find himself at a bleak and frigid outpost of civilization, called Norway House. It was so named because only the sturdy Norse and some Scotch Highlanders had been able to keep the colony going through the fierce winters. To James Evans, Norway House was a frozen waste awaiting the thaw of a spiritual spring. Here



An elderly Indian of Canada, typical of "the original Americans" to whom James Evans ministered with the Word of God



Before long, Evans had indeed won many converts to Christ. But the Englishman was not completely satisfied; he had been unable to win one particularly promising and intelligent chieftain named Maskepetoon. The

source of paper—wood—bark. That was it—birch bark! Combining these in a jack screw used for packing bales of fur, Evans successfully turned out his first books on his improvised printing press.

## CREE SYLLABIC SYSTEM

To the red men, the "talking birch" was truly miraculous, for they could now discover the message of the Great Spirit through their own efforts and in privacy. Where before tens and hundreds had been converted, now they were won by the thousands. When word of James Evans' hard-won success reached England, a printing press was sent him and soon Bibles and Testaments were being turned out in quantity.

Having given the Indians a good start toward developing their Christian lives, Evans began to feel that he was not needed there so much now and envisioned the largely unexplored country of the Northwest, where many tribes still had never heard of the saving power of Jesus Christ.

### (a) SYLLABICS

▽ ā	△ ē	▷ ō	◁ ü *
▽ pā	△ pē	▷ pō	◁ pū
U tā	∩ tē	▷ tō	◁ tū
∪ chā	∩ chē	∪ chō	∪ chū
q kā	ρ kē	∅ kō	b kū
∩ nā	∩ nē	∩ nō	∩ nū
∪ mā	∪ mē	∪ mō	∪ mū
∪ sā	∪ sē	∪ sō	∪ sū
∪ yā	∪ yē	∪ yō	∪ yū

The Cree Syllabic System devised by James Evans for the Cree Indians and which is still in use today

Indian became a close friend of Evans but considered the new religion fit only for old women. He vowed, "I will never be a Christian so long as there is a scalp to take or a horse to steal from my enemies, the Blackfeet."

Then the power of the Gospel gripped Maskepetoon's heart. He could not resist the story of Christ's great love and finally gave his heart to the Lord. There could be no doubt about the Indian's sincerity. For one day the converted chief met the slayer of his son alone on the prairie. It was a tense moment.

"By all the laws of the Indian tribes, you deserve to die," the chief rumbled. "But I have learned that if we expect the Great Spirit to forgive us, we must forgive our enemies. And therefore I forgive you."

Evans' spiritual triumphs did not blind him to the Indians' material needs. He discovered that the men had a distaste of any work not related to hunting. As a result, in periods of game scarcity, many people died of starvation. Evans persuaded



Indian children soon learn to ride horse-  
back and to dress up for their colorful  
Indian parades and powwows

Since the Cree speech was made up of only 36 main sounds, for each sound Evans created a symbol. In this manner the Crees were taught to read. The next step was to have books in the new written tongue. From traders in the district, the ingenious Evans secured thin sheets of lead that were used to line tea chests. Then he made casts of the Cree symbols with the melted lead and used them as type.

Next ink was required. Evans experimented and came up with an adequate substance made of soot and sturgeon oil mixed together. But now there was the problem of paper, which was unobtainable. The missionary considered the original

[illegible]

The Gospel song, "My Jesus, I Love Thee," in the Cree language as it is sung by the Indians on the Montana and Bull Reserves of Alberta

Consequently, Evans left Norway House and pushed into the extremely rugged climes of Northwest Canada. His goal this time was no less than the Arctic Circle. If winter life at Lake Winnipeg was harsh, that along the regions of Lake Athabasca and the Mackenzie River, crossed by the Arctic Circle, was deadly.



Yet it was on this "third missionary journey" that Evans undertook his amazing preaching tours of up to 6,000 miles in a single season, sometimes tramping through raging blizzards with the temperature at 60 below. He owned a pack of fierce wolf-dogs that could outlast ordinary dog teams, thereby making possible his prodigious journeys across the trackless ice-packs.

At last James Evans had reached the farthest frontier of his ministry, a tremendous spread of territory the equivalent of half the diameter of the earth from the original settlement on Lake Ontario to the northern stretches of the Mackenzie. There was no place to go now but over old trails again but the greatest test of his life lay ahead.

It came about one day while Evans hunted ducks in a canoe after his return to the Lake Winnipeg region. In the bow sat a husky, clean-cut young brave named Hassel. No one else's conversion had given Evans more joy, not even that of Maskepetoon. Hassel had truly made a courageous step when he had forsaken the heathen gods and accepted Christ.

#### A SHOCKING TRAGEDY

Suddenly a flock of ducks swept across the sky. Evans reached hastily for his gun that was propped barrel-upward. In his hurry he tipped the weapon over and it fell toward the young brave. With a shocking explosion the gun went off. In horror the missionary saw Hassel slump in the canoe, shot through the heart!

Evans' grief for Hassel was overwhelming. And not only would the tragedy extend to the parents and friends of Hassel, but to Evans' own family as well. For the law of the Chippewas said that a life must be given for a life!

The missionary knew he could flee from the territory in safety with his wife and daughter, but he would not shatter the Christian ideal of courageous service he had built up over the years, even to save his life. Shortly he bade his family good bye and bravely proceeded to the camp of the Chippewas to render his life in payment.

Thrusting through a waiting mob of warriors armed with knives and tomahawks, Evans made his way to the wigwam of Hassel's mother. Seated before her, he tearfully poured out the tragic story of what had happened on the lake and what Hassel's loss meant to him.

When he had finished, the sensitive lips of the old woman tightened in a thin line and her stolid features concealed all trace of her feelings. Out-



Indian tepees at the Calgary Stampede, Calgary, Alberta

side the wigwam, the kinsmen of Hassel began crying impatiently for the death of the one responsible for their brother's death.

#### SPIRIT OF CHRIST

The missionary-traveler calmly prepared himself for the end of his earthly trail as the warriors broke into the wigwam and laid hands on him. Then came a thin, quavering voice, "Release him!"

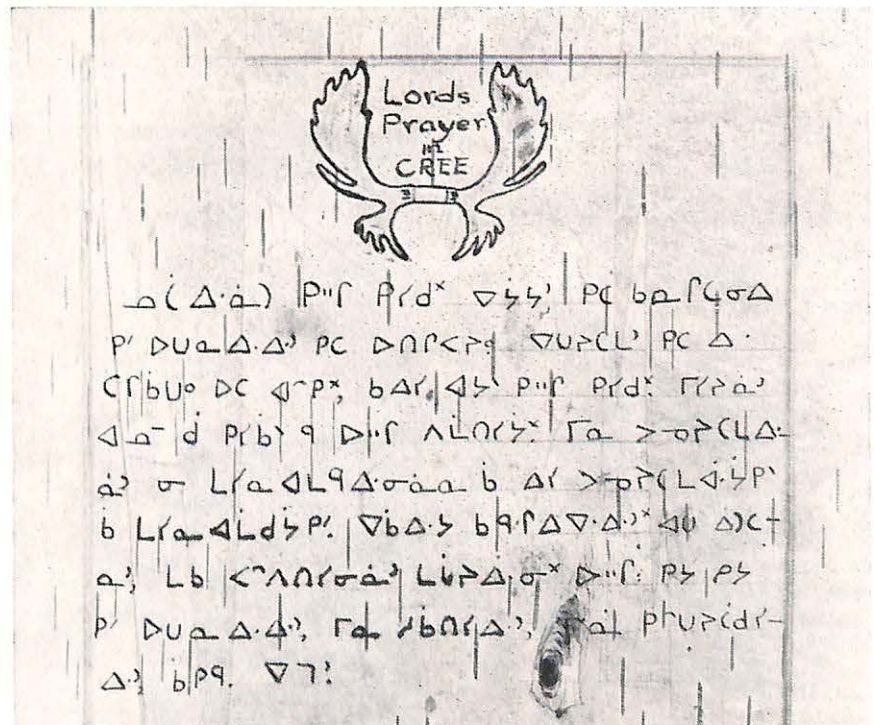
Quickly the hubbub died to amazed silence. It was the old woman who had spoken. She extended her

wrinkled hand to cover Evans' head.

"He shall not die. There was no evil in his heart. He loved my son. He shall live and he shall be my son in the place of the one who is not among the living."

Thus James Evans was spared by the same mercy and spirit of Christ that he had preached to others, and he lived on to fight the elements and the spiritual darkness of the Northland until God called him home in 1846.

Note: Copyright 1952, by Scripture Press, 434 So. Wabash, Chicago, Ill.



The Lord's Prayer in the Cree language of the Indians prepared especially for Rev. F. W. Benke by one of his Indian friends





The Central Baptist Church of Waco, Texas, which will serve as host to the 31st General Conference to be held in the fair Southern city of Waco, from June 6 to 12, 1955

# 1955 General Conference in Texas

—❖—  
You'll be thrilled by the warm Southern hospitality and friendly welcome of our Texas Baptists at the 31st General Conference to be held from June 6 to 12, 1955, at Waco, Texas  
—❖—

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

"IF YOU HAVEN'T seen Texas you haven't really begun to live!" That is more than a bit of braggadocio from the Lone Star State. It is the effervescence of pride that Texans take in their state which then motivates them to open their arms and hearts in real Southern hospitality to all true friends.

## WELCOME MAT

We shall learn about these unique traits of Texas and be on the receiving end of this heartwarming Southern hospitality from June 6 to 12, 1955, when the 31st General Conference of North American Baptist Churches will convene in Waco, Texas. That will be our first General Conference south of the Mason and Dixon line. It will be our first large gathering deep in the heart of Texas.

Even now enthusiasm is mounting for this conference. The Central Baptist Church of Waco with its beautiful new edifice and its energetic pastor, the Rev. Louis R. Johnson, is organizing a thorough campaign of preparation to be "perfect hosts" in true Texas style to the Conference.

Our other Southern Conference churches will likewise put out their WELCOME mat and pitch in with the work of planning for the sessions. It ought to be pleasant weather (which means "not too hot") in the



Waco Hall with its spacious auditorium on the campus of Baylor University, Waco, Texas, where the main sessions of the 1955 General Conference will be held



early days of June when "the bloom of summertime" is profusely in evidence in the southland.

The city of Waco will provide a colorful setting for the General Conference. You'll have to look hard and long for any telltale evidences of the 1953 tornado. The welcome of this city has been described by Grey Harrison, Jr., in these words: "Waco, the Hub of Texas, with its approximately 112,041 live, wide-awake and hospitable people; with its more than 30 square miles of area; with its 600 acres of beautiful parks; with its four great railways; with its seven arterial highways; with its university, Baylor, the oldest institution of higher learning on Texas soil; with the great artificial lake, Lake Waco; with its numerous factories and industries; with its splendid system of public schools; with its great hospitals; with its 100 churches—with all its heart and soul welcomes to this progressive, cultured, liveable city all those who might come this way. If you want to see and enjoy a real old Southern atmosphere toned by the spirit of the New South, come to Waco!"

#### BAYLOR UNIVERSITY

Our General Conference will meet in the spacious halls and dormitories of Baylor University, which Dr. F. Townley Lord of London, England, president of the Baptist World Alliance, called "the greatest Baptist university in the greatest state in the greatest nation of the world." (And that tribute came from an Englishman!) The evening sessions will be held in Waco Hall, seating 2500 persons, where outstanding symphony and stage productions are featured throughout the year.

Arrangements are being made by General Conference officials for dormitory rooms for conference guests at \$1.50 a day and for board (three meals) at the tremendous bargain rate of \$2.00 per day. Think of it! It will cost you approximately \$3.50 to \$4.00 ONLY for room and board per day at the General Conference. That is Southern HOSPITALITY for you in real Texas style!

#### "ATHENS OF TEXAS"

Waco was known in pioneer days as "The Athens of Texas". It has long been famous for its educational, cultural and religious influences. On the campus of Baylor University you will find the world renowned Armstrong Browning Library in its multi-million dollar building. There is housed the world's largest collection of first editions and memorabilia of the British author and poet, Robert Browning, and his wife, Elizabeth

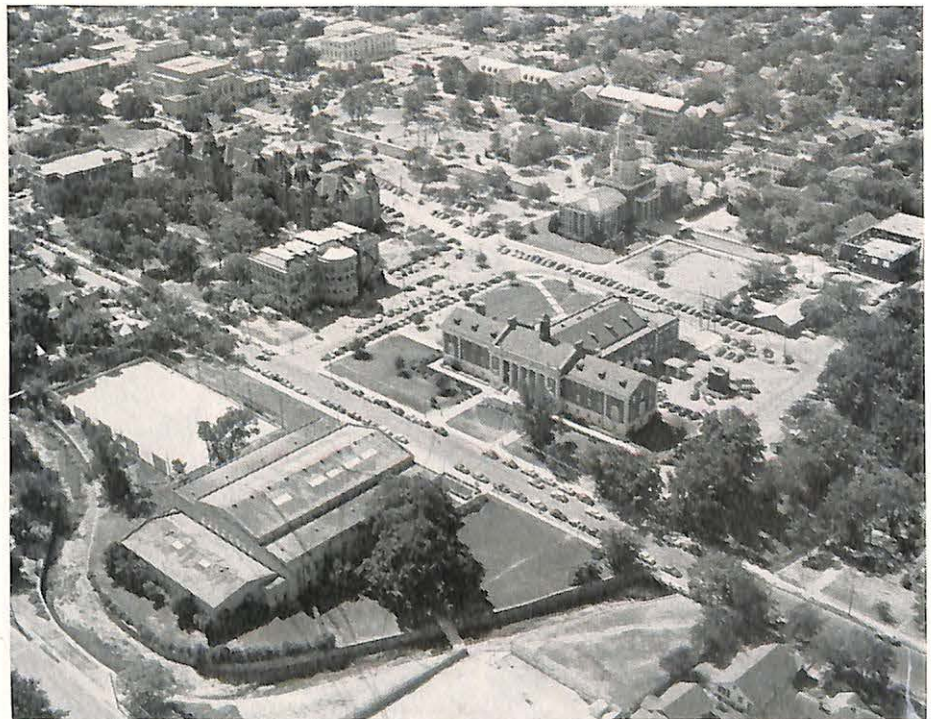


An aerial view of Waco's business district, showing some of the principal streets and buildings of this booming Southern city of 112,000 population

Barrett, whose works are often quoted by Christian ministers. Baylor University Stadium, seating 50,000 (located two blocks from the Central Baptist Church) is the site of all football games. Cameron Park with its 680 acres of natural beauty ranks

fourth among all such parks in the entire United States, and is nationally famous for its Lovers' Leap!

Plans are also being started for an inspirational program that you will not soon forget. The Rev. Paul F. (Continued on Page 64)



The campus of Baylor University as seen from the air. On this world-famous Baptist university campus, the North American Baptists will hold their next General Conference from June 6 to 12, 1955



# Golden Jubilee Congress of the Baptists of the World

The 50th Anniversary of the Baptist World Alliance will be held in London, England, from July 16-22, 1955 with thousands of Baptists expected to attend

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

IN 1955 thousands of Baptists will travel to London, England, for the crowning event in Baptist history. It will not be another coronation ceremony, for Baptists acknowledge no ecclesiastical royalty in their ranks. But it will be the colorful Golden Jubilee Congress of the Baptist World Alliance that will convene in London from July 16 to 22, 1955. This will be the crowning climax of fifty eventful years in Baptist annals which have recorded a steady increase in the number of Baptists throughout the world to more than twenty million.

## FORETASTE OF HEAVEN

A Baptist Congress is a thrilling spectacle of thousands of like-minded Christians with differing national backgrounds, meeting every five years to enjoy a spiritual feast of fellowship! The roll call of nations

with Baptist representatives from 50 or more countries of the world, colorfully dressed in the national costumes and lifting high their flags as they respond is a sight never to be forgotten. It is a foretaste of heaven to pray the Lord's Prayer or to sing "Blest Be the Tie That Binds" in various languages blended into a unison of praise to God.

Baptist Congresses have been thrilling occasions because of the memorable utterances by the greatest pulpiteers of their time and because of the dramatic portrayal of Baptist history and missions. In Berlin, Germany, in 1934 the Gospel was proclaimed with dynamic power only a few years prior to the opening shots of World War No. 2. In Atlanta, Georgia, in 1939, the crowds soared to 55,000 at the largest Congress ever held. Copenhagen, Denmark, in 1947 and Cleveland, Ohio in 1950 were memorable milestones in this history.

But London in 1955 will be the greatest of all! This Baptist Congress will mark the 50th anniversary of their gatherings and the return to the site of its beginning in London in 1905. Even more important, this Congress will attempt to present with colorful, dramatic effectiveness the amazing story of Baptist missions around the world. Christian nationals from these mission fields will be invited to tell "the story of Jesus and his love" as it has been received by their own people because of our faithful Baptist witness.

## LURE OF LONDON

Three thousand Baptists are expected from the North American continent, 500 from Australasia and 500 from the European continent. It is expected that the great evening sessions will be held in London's Albert Hall, one of the spacious auditoriums of the city which is pictured on page 35. Announcements will be made as soon as possible about travel reservations, registration fees, hotel



Westminster Abbey of London, England, scene of historic coronations, site of epoch-making events for the English-speaking world, and last restingplace for some of the greatest English personalities



The historic Houses of Parliament in the heart of old London, England, will be visited by many Baptists attending the 1955 Baptist World Congress



accommodations and special sight-seeing trips. But you can be assured that everything will be done to make your trip as scenic as possible and your stay in London a pleasant adventure.

The lure of London will be irresistible. A brochure on this third largest city of the world says that "anything as ancient and experienced as London requires at least acquaintanceship before it can be absorbed. But the visitor will find that as his knowledge of London increases, so there will grow within him a deep affection for that puzzling jumble of past and present, practical and obsolete, beautiful and commonplace, majestic and homely that forms the London of today."

St. Paul's Cathedral in all of its magnificence, towering over a great deal of London, is the work of the great architect, Sir Christopher Wren, finished in 1710 during the reign of Queen Anne. The bridges over the winding Thames River remind one of the song that we as children sang about "London bridges falling down."

#### WESTMINSTER ABBEY

Westminster Abbey is one of the historic buildings in the world. It contains the bodies of 28 royal personages and those of many great and famous men, all the way from kings and queens to the missionary, David Livingstone, and "the unknown soldier" beneath an imposing black marble slab. Here too, Queen Elizabeth was crowned in a ceremony that has been made familiar to millions of people via the radio and television.

London is renowned for its art galleries and museums, for its historic shrines and great churches. Here Charles H. Spurgeon preached to the tens of thousands. In this land of England, William Carey went forth as the first missionary in modern times to usher in a new era of Baptist witness to the far ends of the earth. Here Baptists have given a good account of themselves from David Lloyd George as prime minister to F. Townley Lord, the incumbent Baptist World Alliance president.

Every day of your stay in London will be packed full with adventures about which you have dreamed all of your life. But best of all, you will see the Baptist witness in action and feel Baptist history as a throbbing, vitalizing power in the world of today. And as you join in the marvelous fellowship with Baptists from every race and clan, you will see the glory of the Lord Jesus Christ in whose spirit the Congress has been called together!



Royal Albert Hall in London, England, will probably be the setting for the 50th Golden Jubilee sessions of the Baptist World Congress from July 16 to 22, 1955. Here a great audience of teen-agers listens to the London Philharmonic Orchestra directed by Dr. Leslie Russell



Aerial view of London, England, looking west along the River Thames from the Tower Bridge (foreground). A section of the Tower and Tower Gardens can be seen in the bottom righthand corner. The group of bridges in order going up the river is: London Bridge, Southern Railway, Southwark, Southern Railway, Blackfriar's and (top left corner) Waterloo Bridge. Most obvious landmark is St. Paul's Cathedral (right at Southwark Bridge), Wren's masterpiece, the largest and most famous church in the city.



# Glory Songs for the Cree Indians

How the Cree Indians on our Alberta Reservations love to sing the Gospel songs! How indebted they are to James Evans, early missionary, and to all Christian friends who have brought God's Word to them and made possible their chapels, schools and hymnals!

By the REV. REINHARD NEUMAN of Wetaskiwin, Alberta,  
Missionary to the Indians

INDIANS LOVE to sing. They have adopted the Cree Gospel songs brought to them by the missionaries. They have learned many of our old hymns. Some of them are, "My Jesus, I Love Thee", "Nearer, My God To Thee," "Sweet By and By," "When I Survey The Wondrous Cross," and, of course, the favorite of most of the

and as my custom is I asked some member of the house for his favorite song which we then all sing. Mr. Cattleman chose, "Pass Me Not," as his favorite and told me that he first heard this song sung by the late Rev. F. W. Benke and that he loved it very much. "The words spoke to my heart," he said, "and I gave my heart to the Lord Jesus Christ." He is now trusting Jesus as his personal Savior.

## "PASS ME NOT"

Many Indians have been moved to decide for Christ through this hymn. The same humble spirit and broken heart are often manifested in the lives of these Indians as it was in the life of the woman of Canaan, about whom we read in Matthew 15: 22-28. No doubt, many of them feel pushed aside, neglected by the world, without hope. The world seems to look down on them, but not Christ. The song, "Pass Me Not," with its grand and glorious message and lovely melody has caused many an Indian to respond to the invitation of Jesus, who will pass no one by.

"Thou can't give me what I need". What a powerful plea! Mr. John Cattleman and others have firmly laid hold on Jesus as the Son of God and have a song in their hearts welling up to the glory of God. Grace delights to flow down and fill the hearts of the needy. A broken and contrite spirit God will not despise.

This lovely song will yet be heard many times and in many places and the result will be that many of every race and nation will find hope and salvation in Jesus Christ who will pass no one by who calls upon him. We pray that men and women everywhere will embrace this passing privilege.

## "NEARER, MY GOD, TO THEE"

Another song of lasting beauty is, "Nearer, My God to Thee". In time of sickness, sorrow and discouragement this song is always precious.

Many tears have been shed as the heart has been moved by the singing of this sublime hymn. This song it seems is a "must" at funerals. Nothing seems to bring God so near to the Indians as this song.

It was the favorite song chosen by the Standing on the Road family when the father in the home passed away. Grandpa Standing on the Road was dearly beloved by all the Indians. Everyone spoke of him as an honest and upright man. To the family it was a shock almost too much to bear. To the denomination he will long be a remembered figure, for it was he who invited Mr. Benke to his house for the first service to be conducted on that reservation.



Two Indians who are Christian leaders in the Baptist Chapel on the Montana Reserve. Mr. John Cattleman is on the left and Mr. Pete Crane at the right

Indians is, "Pass Me Not." There are many others as well, but these will suffice to give you a picture of what these and other songs have meant to our Cree Indians of Alberta, Canada.

I was visiting in the home of our Christian brother, John Cattleman,



Joe White, janitor of the Bull Reserve School, in a characteristic pose of complete relaxation. This Indian is a devout Christian who loves to sing at all the services



I remember so vividly how the song, "Nearer, My God To Thee", moved the audience to tears as the open casket lay before us. It almost seemed as if the angels of heaven could be seen hovering over the assembly and God seemed to be so very near.

### "JESUS, LOVER OF MY SOUL"

Just before the service began on Sunday morning, an elderly Indian came to me with a list of hymns and asked if we would sing some of them that morning. One of the many he had listed was "Jesus, Lover of My Soul". Mr. Pete Crane, who is also a dear brother in the Lord, gets all wrapped up in the glory and the beauty of God's holiness during the singing of this and other hymns.

Mr. Crane is an elderly pensioner and a very radiant Christian. His wife and children have all decided for Christ and have become his dear followers. The warmest and friendliest atmosphere prevails in that home at all times. Only God's presence can make it such. Where Christ truly lives in the heart, there he is also in the home.

Mr. Crane may soon be called to higher service. His heart condition, humanly speaking, is poor. But from this heart filled with the love of God comes a testimony ringing true and clear that his sins are washed in the precious blood of Jesus Christ. In his home or in the church he will always ask for the song, "Jesus, Lover of My Soul."

"Jesus, Lover of my soul, let me to thy bosom fly, While the tempest still is high; Hide me, O my Saviour hide, Till the storm of life is past; Safe into the haven guide, O receive my soul at last."

The most sublime experiences take place at the Lord's Table. Lasting impressions will linger throughout all ages. Here on the Bull Reserve it is a heavenly scene to see the Chief (Chief Francis Bull) and others of the Indians, who have been saved and baptized, partaking of the emblems of grace.

### CHIEF FRANCIS BULL

Chief Francis Bull has been the leader now for many years and has served his people well. He has been a courageous front line leader and is still going strong. Not only has he been wise and diligent in leading his people in the secular field but he has been a staunch witness to his people in his Christian life. I have heard him repeatedly plead with his people to take Jesus into their hearts and follow God. We thank God for our Christian Chief of the Bull Reserve.



Chief Francis Bull of the Bull Reserve who was baptized in 1951 on his confession of faith in Christ and is a wonderful Christian example to his people

Recently I was away from the Reserve for a week including a Sunday. Before leaving I asked Chief Francis Bull to conduct the Sunday service and prayer meeting while I was away. After I got back, he approached me with pride and joy telling me of the services and the fine attendance he had.

Our last communion service on the Montana Reserve before we left for

the Bull Reserve was a picture of heavenly beauty to see across the front of the church a row of old and young Indians kneeling in humility receiving the bread and wine during the service. It seems in such moments as though the Divine Hand from above reaches down and touches the heart strings of the penitent sinner saved by grace and draws him close to the bosom of God.



Chief John Bear of the Montana Reserve who has been a devoted true friend of our Mission to his people





The Christian Indians of the Bull Reserve gather for a wedding dinner under the trees following the ceremony in the Baptist Chapel where good things to eat and Christian songs are enjoyed

In humbleness the Indian bows wrapped up in the beauty and holiness of God's presence and lets the words of the lovely song, "When I Survey the Wondrous Cross" carry him, as it were, into the heavenlies where nothing can defile or make sinful. God has blessed the Christians everywhere and our Indian people too with many wonderful experiences which are divinely wholesome and Christian.

It was one summer day while the Rev. F. W. Benke was conducting services on the Bull Reserve that Grandma Three Fingers (now in glory) heard the music of the old Gospel hymns. Not able to walk she began to crawl closer in order to hear better the sublime melody and words which she had learned and loved all her life. May we ever be encouraged to send forth these cherished messages to a benighted people that they

and all peoples may come to love the Lord Jesus Christ.

#### CHILDREN'S FAVORITES

The children, too, have favorite songs. The best loved and the most sung is "Jesus Loves Me." Children everywhere sing this song and rejoice over the truth of the message that Jesus loves all the children of the world. Yes, "the red, the black, the yellow and the white, all are precious in his sight." The Vacation Bible Schools here on the Reserves have again been a grand success. We have learned new songs especially adapted for the children in word and melody. But as nice as they are, they cannot take the place of the old favorite hymns brought to us many years ago.

Five Indian boys and girls gave their hearts to the Lord Jesus Christ during the summer school this year



Indians of the Montana, Bull and Samson Reservations of Alberta who were baptized in 1951 with Chief Francis Bull of the Bull Reserve at the left

and we thank God for these precious jewels won for his Kingdom. In the crowns that will be awarded to the soul winners, some will be studded with red diamonds, black diamonds, yellow diamonds, white diamonds and with colors of every nation, but I believe the most beautiful crown of all will be the one with the red diamonds mixed with others, don't you? "He that winneth souls is wise" (Proverbs 11:30).

#### WINNING PRECIOUS SOULS

Among the children's songs learned this year, one is outstanding, namely, "Winning Precious Souls, To Thee."

Be with us Lord, as forth we go,  
Winning precious souls to thee.

And make our love and zeal to glow,  
Winning precious souls to Thee.

Chorus:

Winning precious souls, many  
precious souls;  
Jewels in thy crown to be;  
Help us bring them in, from the  
ways of sin,  
Many precious souls to thee.

In our hearts will ever linger the precious messages and melodies of favorite hymns and songs given to us by lives saved by Jesus Christ, dedicated and consecrated to his service.

Whether in times of darkness or in bright days, whether among the Indians or in our own church, may there ever well up a song in our hearts that will point men and women to the Savior and bring glory to God, our heavenly Father.

#### TEN COMMANDMENTS FOR EVERY CHURCH MEMBER

Ten commandments to the church member who desires to make a greater preacher of his minister:

1. Pray for your pastor.
2. Believe in him.
3. Trust in him.
4. Talk him up.
5. Give him a fair trial.
6. Treat him generously in every way.
7. Help him to conserve his time for study.
8. Listen to him with an open mind.
9. Praise him when he preaches well.
10. Criticise him only to his face and then always in love.

—Contributed by Dr. H. von Berge,  
Dayton, Ohio





—Photo by M. L. Leuschner

## A Decisive Decade for Our Seminary

During the ten years of Dr. George A. Lang's presidency (1944-1954), the North American Baptist Seminary has been relocated from Rochester, N. Y., to Sioux Falls, S. Dak., has dedicated its new \$350,000 buildings free of debt, has raised its educational standards, and is deeply enshrined in the affections of our people

By DR. GEORGE A. LANG, Seminary President

IT WAS THE LAST of August in 1944 when our family moved from Detroit, Mich., to Rochester, New York. I had been called by the Board of Trustees of the North American Baptist Seminary to become the president of our beloved school of the prophets.

It was a difficult experience to bid farewell to the members of the Ebenezer Baptist Church of Detroit, where I had served as pastor for over six years. Their kindness and gracious treatment had their roots in our hearts and lives. But they expressed in a most generous and heart-warming way their best wishes for the new experience.

The first year at Rochester proved to be a period of orientation. A study of the past achievements, the present condition and the future needs of the Seminary became the main occupation then and for years to come.

### MEMORIES OF ROCHESTER

The city of Rochester, N. Y., and the student home were not entirely new to us for this was the third time

in my life when this beautiful city of culture and flowers became the place of my residence. From 1906 to 1908 when my father, the Rev. Albert W. Lang, studied at our Seminary, I began and attended grade school and was a member of the Sunday School of the Second German Baptist Church of Rochester. Boyhood recollections of playing in the gymnasium of the Seminary, picking grapes from the grape vines on the Seminary grounds and seeing the house barges drawn by mules on the old Erie Canal are still vivid.

Then I was a resident of the student home from September 1920 to June 1923, while attending and completing my studies at the University of Rochester. The associations with the influential and learned Professors Lewis Kaiser, A. J. Ramaker and F. W. C. Meyer were cherished by this young student. These men wielded a wholesome unifying and spiritual influence upon everyone who came in contact with them and upon our expanding denominational enterprise.

The week of Greek which I was privileged to have under Professor G. A. Schneider has always been a source of humor, for I could thus always say that at sometime I had been a real student at the Seminary. Revision of class schedules made it impossible to take courses both at the University and Seminary and thus the latter had to drop.

Thus when we returned to Rochester in 1944, we were able to continue many of the friendships and activities which had been ended with our graduation from the University in 1923. We were pleased to become members of the Andrews Street Baptist Church with its historic background, with its generous contribution to the life of the denomination through its young men and women who entered the ministry, either as pastors or pastors' wives, and with its present program of spiritual outreach and development.

### \$150,000 ENDOWMENT FUND

One of the objectives of the Seminary, when I assumed the presidency in 1944, was the raising of a \$150,000





An historic picture of the inaugural festivities for Dr. George A. Lang in Rochester, N. Y., on Sunday, Sept. 24, 1944, showing (left to right) Dr. Paul J. Trudel, Dr. Charles W. Koller, Dr. George A. Lang, Dr. Edwin McNeill Poteat and Dr. William Kuhn

endowment fund. This was spearheaded by the Rev. Elmer Baumgartner, manager of our Publication House, and Dr. Paul J. Trudel, chairman of our Board of Trustees at that time. Considerable publicity was given in this campaign to the raising of our educational standards and facilities. The response on the part of our loyal people was amazing and our objective was reached within two years. The slogan which was emphasized

was "a better Seminary for a better denomination." This gave encouragement for future advances in the Seminary.

The question of removal of the Seminary from Rochester to a western location, more central in our denominational population, had been discussed by specially appointed committees and the General Conference for years. It became a live issue as efforts were made to draft plans for the future

development and usefulness of our Seminary and its program.

The building, which had become quite old, was in need of extensive repairs along with changes that were required because of altered building and safety codes adopted by the city. This would be quite expensive for us. The recognition also of a more adequately trained ministry had caused those interested to explore the possibilities of locating in a town or city where pre-theological students could get adequate college training. Sioux Falls College, to which many North American Baptist Seminary graduates had gone for their college work, and which had granted honorary degrees to Prof. A. J. Ramaker and Lewis Kaiser and to many other North American Baptists, became very much interested in our possible removal to Sioux Falls, South Dakota.

After much investigation, discussion and planning, which made the Seminary's position in Rochester unsettled, the site of our present location was purchased in July 1947. Ground was broken in September 1948 and actual construction on the present buildings was commenced on October 17, 1949, after a decision of the General Conference in Sioux Falls in August of that year.

#### MOVING DAY

To effect this move, it was necessary to sell the Rochester property. This was efficiently and effectively done by the legal counsel of our denomination, Dr. H. Theodore Sorg. He made so many trips between his home city of Newark, N. J., and Rochester, N. Y., that he might have been called a "commuter." All of this service rendered by Dr. Sorg, which involved this extensive traveling, was given to the Seminary and the denomination free of charge.

Thereupon the moving chapter of the Seminary commenced. The faculty, the student body, and the personnel were busy for weeks getting all of the items packed and ready for transportation. It required four full Grayvans carrying loads from 13,000 to 22,000 pounds to transfer the books of the library, equipment, furniture and furnishings. It required supervision at both ends. It meant temporary quarters and temporary organization in Sioux Falls. It was a period of unrest, uncertainty and adjustment. On the whole, faculty and students responded amazingly cooperative. All felt that we were entering into a new phase of the history of our illustrious and influential school.

The personnel of Sioux Falls College, Dean A. O. Larson, who was then acting president, and President



Dr. George A. Lang, president, bringing a message in the worshipful chapel of the North American Baptist Seminary, Rochester, N. Y.



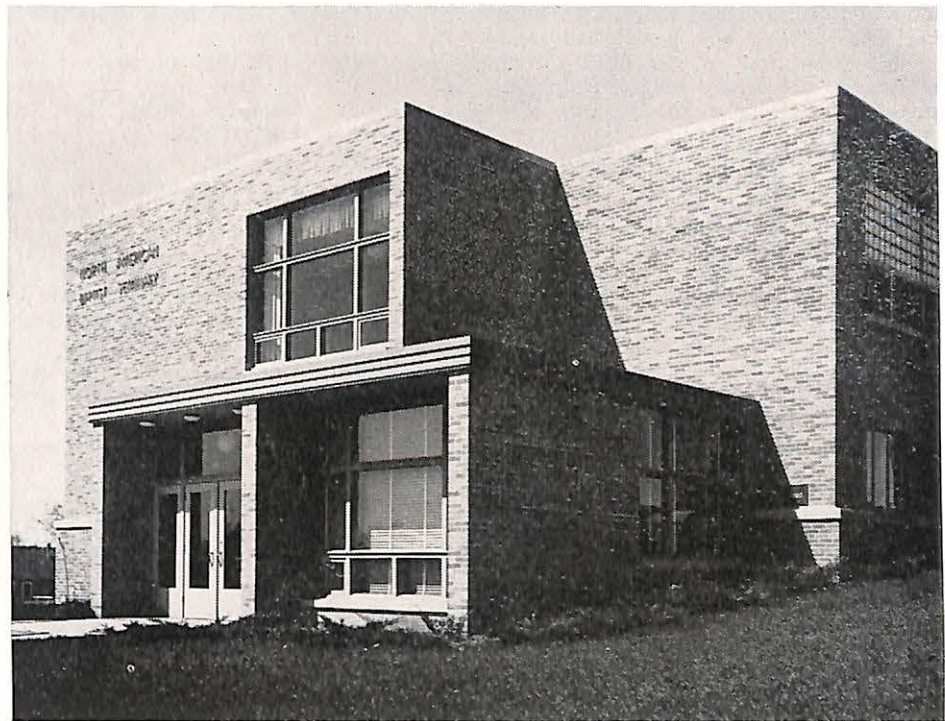
E. A. Reiff, who arrived after we were on the Sioux Falls College campus, were most generous and kind in making our transition period as comfortable as possible. It was a great day, however, as everyone can well imagine when the new Seminary buildings were dedicated on the 5th of November 1950, and a greater day when at the beginning of the second semester in January 1951 the students moved into the rooms of our beautiful new dormitory and into the offices and classrooms of our most attractive administration building. From then on it has been a matter of the development of our physical equipment in the buildings and the exploring of all the possibilities of our new locality.

One great advantage in moving to Sioux Falls has been the securing of degree granting privileges. By its state charter the Seminary can grant the Bachelor of Theology and Bachelor of Divinity degree and all other academic and honorary degrees which are regularly associated with the Seminary. This has made it possible for us to attract college graduates or college students who have been called into the Gospel ministry.

### EDUCATIONAL ADVANCES

With the increase of education in all communities in the United States and Canada and with the increase of such educated members in our churches, it has been the cry of our churches for better trained men from our Seminary. We honestly believe that we have a faculty which is training such men who are required by our larger as well as smaller churches. Our graduates are being equipped to meet the growing needs of our expanding work as a denomination, both at home and abroad. We have students who are zealous in winning souls for Christ and who plan to become pastors on the home field and others who are preparing to become missionaries in the Cameroons and Japan. We are expanding in curriculum and equipment so as to send forth a constant flow of spirit-filled, educationally trained young men and women into the Gospel ministry.

We believe that our Seminary is on the par with other similar seminaries in equipment, trained faculty, devoted student body and spirit. The present ratio of students to faculty in the North American Baptist Seminary makes it possible to give more individualized training than can be received in many other schools. The Faculty is ever seeking to make the Seminary, its curriculum and program more attractive, helpful, prac-



Beautiful entrance to the administration and instructional wing of the North American Baptist Seminary, Sioux Falls, S. Dak., showing the president's office at the right

tical and spirit-directed as the months and years pass by.

This building and educational advance was and is being encouraged by our progressive minded and deno-

minationally loyal members of the Board of Trustees. Attorney Richard H. Mulder of Parkersburg, Iowa, who served as chairman of the Board for a number of years, was also chair-



An historic picture showing Dr. George A. Lang (right at table), General Conference officials, Seminary Board members and Sioux Falls College representatives signing an important agreement at the General Conference Sessions in August 1949 permitting the use of college buildings and facilities for our Seminary in Sioux Falls, South Dakota



man of the important Seminary Building Committee. He gave generously of his time and of his ability as a lawyer to the many details and complicated problems of this period.

### SEMINARY BUILDING CAMPAIGN

The financial campaign to finance the removal project and construction of the new buildings under efficient leadership of Mr. Arthur Schwerin of Burlington, Iowa, the chairman of our denominational Finance Committee, is truly a chapter of faith and practice. The sacrificial services of

graduate was found as a member in the Seminary student body. In the school year 1952-1953 of the 44 enrollees in the Seminary, 29 were graduates of some college. All the others had at least two years of college work. The first class to receive any degrees from our Seminary was graduated in May 1950. All of these received Bachelor of Theology degrees.

At Commencement in 1953 five of the eight graduates received Bachelor of Divinity degrees. Our first honorary degree was granted very fittingly to our genial executive sec-

country, and makes it possible for us to appeal to our young men who wish to be trained for the ministry.

### OUTSTANDING FACULTY

We are mindful of the teaching contributions which have been given to our denomination and the religious world by the members of our faculty during these almost ten years. Two of them, Professors Otto E. Krueger and Albert Bretschneider, have retired after many, many years of valuable service. They are still active, however, in ministerial capacities. We are also mindful of the services of Professors Thorwald W. Bender, A. S. Felberg, A. Husmann, and R. P. Jeschke, who are at present engaged as teachers or pastors elsewhere. Our present faculty consisting of Professors George A. Dunger, Herbert Hiller, Hugo Lueck, and Ralph E. Powell, make a splendid team in the objective which is set before us as a Seminary for recognition and faithful service. The Board of Trustees is in the process of appointing another professor to the faculty for full-time instruction.

The Seminary has made tremendous advances in its library and records. Both were very inadequate in the past and therefore have been slow in development. Records of former students and alumni are gradually being developed. The library has grown to about 10,000 volumes, most of which are vital to the training of theological students.

We need continued growth herein and therefore appreciate all special contributions for the purchasing of new books and equipment. Dr. George A. Dunger, our librarian, is cataloging the books according to the latest system and is making valuable collections of documents and books for future use.

### PROCESSION OF STUDENTS

This is but a brief summary of what we have seen during the years of our presidency at the Seminary. The Lord has been gracious to us and has blessed us. The churches have responded most encouragingly by their support in prayer, in financial gifts, in entrusting us with their ministerial young people, and in accepting our graduates as pastors.

Nothing would rejoice our hearts more than to see more of our North American Baptist ministerial students come to our Seminary and to be trained for the work in our denomination as pastors or missionaries by our devoted, spirit-filled and experienced faculty.



Faculty of the North American Baptist Seminary

Left to right: Prof. George A. Dunger, Ph.D.; President, George A. Lang, D.D.; Prof. Herbert Hiller, M.A.; Prof. Ralph E. Powell, Th.D.; and Prof. Hugo Lueck, B.D.

17 alumni who were collectors and of many others who contributed time, money, and talent in this campaign bears repeating again and again. All the bills for the construction and equipment of our Seminary, which cost about \$350,000, could be paid on time.

### A MODERN MIRACLE

Thanks to the generous givers in the churches of our denomination! This has been called by some who observed the campaign a "modern miracle". We believe that this project has helped to unite our spirit and interest in the development and program of our denomination.

Our educational advance can be seen by noting that in 1949 no college

retary, Dr. Frank H. Woyke, at the dedication service of our buildings in November 1950.

It may here be stated that the speaking about degrees in our denomination may seem a little strange since our Seminary had not granted such before 1950. We recognize that a graduate can be just as good a minister without degrees as with them, if he is well trained and under the guidance of the Holy Spirit. We therefore do not overemphasize them.

However, they with the diploma of the Seminary are the fitting tokens of the completion of a set, formal education in the process of training the minister. This privilege brings us in line with the practices of all recognized and standard Seminaries in the





North American Baptist ministers of the Southwestern Conference with Prof. Herbert Hiller, guest speaker (fourth from left), at the 1953 conference sessions held at the Calvary Church, Stafford, Kansas

# Ministers of Our Churches

## Biographical Sketches of North American Baptist Ministers in Active Service as of November 1, 1953

Frederick, Alf, born near Warsaw, Kicin; No. Amer. Baptist Seminary, 1907-1913; ordained Ebenezer Church, Detroit, Oct. 9, 1913; pastor, Ebenezer West, Sask., Can., 1913-1915; Homestead near Springside, Sask., 1915-1923; Lansing, Mich., 1923-1926; Goodrich, N. Dak., 1926-1930; Hebron, N. Dak., 1930-1935; Linton, N. Dak., 1935-1938; Freudenthal, Alta., Can., 1938-1941; Bethel Church, Missoula, Mont., 1941-1947; Streeter, N. Dak., 1947-1951; Washburn, N. Dak., 1951—.

Washburn, North Dakota.

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

32 Burgh Ave., Clifton, New Jersey.

Charles Joseph Anderson, born Newark, N. J., July 19; Lutheran Teacher Training Institute, Nyack Missionary Training Institute, Shelton College, special courses at New York University and University of Wisconsin; ordained, July 1941, New York, N. Y.; Industrial Chaplain at Arma Corporation, Brooklyn, N. Y., and Quaker Stretcher Co., Kenosha, Wis.; regional vice-president, Youth for Christ International; pastor, Immanuel Church, Kenosha, Wis., 1953—.

6343—29th Ave., Kenosha, Wis.

William J. Appel, born Rochester, N. Y., Sept. 19; Gordon College, Boston, Mass.,

1936-1909; secretary of Army and Navy Dept. Y.M.C.A.; secretary of Y.M.C.A., Madison, N. J., 1912-1913; ordained, Fall River, Mass., Oct. 1914; missionary, Nigeria, West Africa (Sudan Interior Mission), 1914-1918; assistant pastor, Bethel Church, Detroit, Mich.; pastor, La Crosse, Wis.; Faith Church, Minneapolis, Minn., 1925-1930; asst. secretary, Wisconsin Baptist Convention, 1930-1939; pastor, Evergreen Church, Brooklyn, N. Y., 1939-1948; associate pastor, Baptist Temple, Philadelphia, Pa., 1948-1951; pastor, Pilgrim Church, Jersey City, N. J., 1951-1953; denominational extension worker, 1953—.

7308 Madison St., Forest Park, Ill.

Frank Armbruster, born Ligonier, Pa., Aug. 29; No. Amer. Baptist Seminary, 1931-1938; Blinn College, Texas, 1950-1951 and 1952-1953; pastor, Gotebo, Okla., 1938; interim pastor, Round Lake Church, Gladwin, Mich., 1938-1939; Benedict and Sawyer, N. Dak., 1939; ordained Linden Church, Detroit, Mich., Sept. 26, 1940; pastor, Linden Church, Detroit, Mich., 1940-1945; Edenwold, Sask., Canada, 1945-1947; Shattuck, Okla., 1947-1950; Greenvine Church, Burton, Texas, 1950—.

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

1952; asst. pastor, Clinton Hill Church, Newark, N. J., 1952—.

752 Clinton Ave., Newark, New Jersey.

Henry Wilbur Barnet, born Oct. 12, Yakima, Wash.; Multomah School of the Bible, 1939-1942 and 1945-1946; Lewis and Clark College, 1948-1951; Western Conservative Baptist Seminary, Portland, Ore., 1951-1952; ordained, Portland, Ore., August 31, 1948; pastor, Hayesville Baptist Church, Salem, Ore., 1946-1948; Villa Ridge Baptist Church, Portland, Ore., 1948-1951; Immanuel Church, Portland, Ore., 1951—.

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

Frederick William Bartel, born Russia, Oct. 26; No. American Baptist Seminary, 1911-1917; Evangelical Theological College, Dallas, Texas, 1929-1931; ordained Dallas, Ore., Oct. 18, 1917; pastor, Salt Creek Church, Dallas, Ore., 1917-1922; Sheboygan, Wis., 1922-1926; Ingersoll, Okla., 1926-1928; Dallas, Texas, 1928-1931; Fredericksburg, Texas, 1931-1935; Avon, S. Dak., 1935-1941; evangelist for Dakota Conference, 1941-1944; general evangelist, 1944-1947; pastor, Arthur St. Church, Spokane, Wash., 1947-1951; Victoria Ave. Church, Chilliwack, B. C., Can., 1951—.

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

Elmer J. Baumgartner, born Erie, Pa., April 8; No. Amer. Baptist Seminary, 1914-1920; Colgate-Rochester Div. School, 1920-1923; ordained Erie, Pa., 1920; pastor Spruce Street Church, Buffalo, N. Y., 1922-



1926; Dayton, Ohio, 1929-1937; North Ave. Church, Milwaukee, Wis., 1937-1945; business manager, Publication Society, Cleveland, Ohio, 1945—.

3734 Payne Ave., Cleveland 14, Ohio.

Arthur E. Beaty, born Grove, Okla., June 19; Missouri Bible Institute, Southeast Missouri State Teachers' College, Cape Girardeau, Mo., 1934-1935; Moody Bible Institute, 1938-1941; Kansas State Teachers' College, Pittsburg, Kans., 1949-1950; Central Baptist Seminary, Kansas City, Kans., 1950-1951; ordained Bethel Memorial Baptist Church, Princeton, Ind., Jan. 6, 1947; pastor, McClure, Ill., 1934-1936; Washington Ave. Church, Cairo, Ill., 1936-1938; Messiah Church, Chicago, Ill., 1941-1942; Bethel Memorial Church, Princeton, Ind., 1946-1949; Sixth Street Church, Galena, Kans., 1949-1950; First Church, Sheffield, Iowa, 1951-1952; Chancellor, S. Dak., 1952—.

Chancellor, South Dakota.

Beaver Flat, Sask., 1944-1946; Washburn, N. Dak., 1947-1948; Trochu, Alta., 1951—.

Box 80, Trochu, Alta., Canada.

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

Elmo, Kansas.

Walter Berkan, born Sept. 27, Southey, Sask.; No. Amer. Baptist Seminary, 1946-1951; ordained, Nov. 19, 1951, Spokane, Wash.; pastor, Arthur Street Baptist Church, Spokane, Wash., 1951—.

E. 2903—18th Street, Spokane, Wash.

Lewis Benjamin Berndt, born Herreid, S. Dak., Feb. 25; No. Amer. Baptist Seminary, 1927-1933; ordained Sheboygan, Wis., April 4, 1934; pastor, Bethel Church, Sheboygan, Wis., 1933-1942; Faith Church,

N. Dak., 1951-1953; Youth Director, C.B.Y. and S.S. Union, 1953—.

7308 Madison St., Forest Park, Illinois.

George Wesley Blackburn, born Honey Creek, Wis., Feb. 25; Moody Bible Institute, 1938-1939; Northern Baptist Seminary, Chicago, Ill., 1940-1946; ordained East Troy, Wis., May 10, 1945; pastor, Bible Church, East Troy, Wis., 1944-1946; First Church of Dickinson County, Kans., 1496-1947; Immanuel Church near Loyal, Okla., 1947—.

Loyal, Oklahoma.

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

Emery, South Dakota.

John E. Broeder, born Heaton, N. Dak., March 29; No. Amer. Baptist Seminary, 1926-1933; ordained Rochester, N. Y., Oct. 18, 1933; pastor, Trochu, Alta., Canada, 1933-1936; Ebenezer Church, Elmo, Kans., 1936-1943; Holloway, Minn., 1943-1945; Victor, Iowa, 1945-1948; Creston, Neb., 1948-1952; Paul, Idaho, 1953—.

Paul, Idaho.

Elmer Arvil Buening, born Hope, Kans., Aug. 15; Kansas State Teachers College, Emporia, Kans., 1933-1934; No. Amer. Baptist Seminary, 1937-1941; ordained Ebenezer Church, Elmo, Kans., June 9, 1941; pastor, Bethel Church, Ingersoll, Okla., 1941-1944; interim pastor, Baptist Church, East Rochester, N. Y., 1945; Holloway Baptist Church, Holloway, Minn., 1945-1952; Germantown Church, Cathay, N. Dak., 1952—.

Cathay, North Dakota.

Aaron Buhler, born Plum Coulee, Man., Canada, March 19; Bible Institute, Winnipeg, Man., 1938-1942; Mennonite Brethren Bible College, Winnipeg, Man., 1945-1946; Michigan State College, Lansing, Mich., 1953—; ordained, Leduc, Alta., June 21, 1947; pastor, Onoway and Glory Hill Churches, Alta., Canada, 1946-1948; Harvey, N. Dak., 1948-1952; Holmes Street Church, Lansing Mich., 1952—.

1326 Prospect St., Lansing, Michigan.

R. Dale Chaddock, born Casper, Wyo., Sept. 24; Moody Bible Institute, 1944; No. Amer. Baptist Seminary, 1944-1948; Kletzing College, University Park, Iowa, 1951; ordained St. Joseph, Mich., June 5, 1948; pastor, Community Church, East Chili, N. Y., 1945-1947; Clifton Baptist Church, Clifton, N. Y., 1947-1948; Victor, Iowa, 1948-1951; Union Church, Arnold, Pa., 1951—.

1532 Kenneth Ave., Arnold, Pa.

Monroe D. Chalfant, born near Williams-town, Ky., Feb. 9; Asbury Academy, Wilmore, Ky., 1923-1924; Cincinnati Bible Seminary, Cincinnati, Ohio, 1948; ordained, Cincinnati, Ohio, April 10, 1949; pastor, Walnut Street Church, Cincinnati, Ohio, 1949—.

241 Emming Street, Cincinnati 19, Ohio.

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

Pound, Wisconsin.



The 1953 Seminary Quartet known as "The Master's Messengers" composed of Ervin B. Strauss (left to right), Edwin Kern, Gordon C. Huisinga and Bert Itterman, in front of the Seminary building in Sioux Falls

Emil Becker, born Kassel, South Russia, Oct. 28; No. Amer. Baptist Seminary; 1920-1923; State Normal, La Crosse, Wis., 1926-1927; Colgate-Rochester Divinity School, 1927-1928; ordained, July 24, 1928, Ableman, Wis.; pastor, Ableman, Wis., 1928-1929; Hutchinson, Minn., 1929-1935; Washburn, N. Dak., 1935-1938; Herreid, S. Dak., 1938-1944; Bethany Church, Vancouver, B. C., Canada, 1944-1947; Buena, Wash., 1947-1951; New Leipzig, N. Dak., 1951—.

P. O. Box 66, New Leipzig, North Dakota.

Jothan G. Benke, born May 6, Leduc, Alta., Canada; No. Amer. Baptist Seminary, 1933-1943; ordained, Leduc, Alta., Canada, June 14, 1943; pastor, Hebron, N. Dak., 1943-1949; First Church, Watertown, Wis., 1949—.

302 Church St., Watertown, Wisconsin.

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

Minneapolis, Minn., 1942-1951; Central Church, Portland, Ore., 1951—.

460 S.E. 72nd Ave., Portland 13, Oregon.

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

Plevna, Montana.

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

Turtle Lake, North Dakota.

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



Robert W. Cook, born July 25, Newark, N. J.; Dartmouth College, 1938-1942; Eastern Baptist Seminary, Philadelphia, Pa., 1943-1945; ordained, Newark, N. J., Dec. 5, 1945; pastor, Pennypack Woods Project (Interdenom.), 1944-1948; Theological Internship, Philadelphia State (Mental) Hospital, 1948; Pilgrim Church, Jersey City, N. J., 1948-1951; Calvary Church, Bethlehem, Pa., 1951—  
621 Dellwood St., Bethlehem, Pa.

Walter Carl Damrau, born Dortmund-Kley, Germany, Aug. 3; Evangel University, New York, N. Y., 1928-1929; Northern Baptist Seminary, Chicago, Ill., 1929-1934; Pacific Lutheran College, 1944-1945; College of Puget Sound, Tacoma, Wash., 1946-1948; ordained, Chicago, Ill., Oct. 16, 1934; pastor, Fourth Ave. Church, Alpena, Mich., 1934-1938; Calvary Church, Tacoma, Wash., 1938-1948; Pilgrim Church, Philadelphia, Pa., 1948—  
254 Higbee St., Philadelphia 11, Pa.

Philip Daum, born Rottenhan, Poland, Nov. 3; No. Amer. Baptist Seminary, 1912-1918; ordained, Whitemouth, Man., Canada, Feb. 13, 1919; pastor, Whitemouth, Man., Canada, 1918-1921; Morris, Man., Canada, 1922-1923; Second Church and Rabbit Hill Church, Leduc, Alta., Canada, 1924-1928; Wiesental, Alta., Canada, 1925; Northern Conference missionary, 1929-1932; First Church, Leduc, Alta., Canada, 1933-1936; Northern Conference district missionary and colonization secretary, 1937-1945; pastor, Chilliwick, B. C., 1945-1950; Prince George, B. C., 1950—  
Prince George, B. C., Canada.

Donald Gordon Davis, born Chicago, Ill., Feb. 27; Moody Bible Institute, 1922-1924; University of Southern California, 1928-1932, 1949-1952; Northwestern University, 1932-1933; Northern Baptist Theological Seminary, 1932-1933; University of Edinburgh, 1948-1949; ordained, Des Moines, Iowa, Galilee Baptist Church, May 14, 1928; pastor, The Little Church on the Corner (Baptist), Chicago, Ill., 1932-1939; Bible Instructor, San Marcos Baptist Academy, San Marcos, Texas, 1939-1942; pastor, Westover Church, San Marcos, Texas, 1940-1942; Wasco, Calif., 1942-1947; interim pastor, Georgie Baptist Church, Edinburgh, Scotland, 1948-1949; Professor of Church History, The Bible Institute of Los Angeles and (since 1952) Talbot Theological Seminary, Los Angeles, Calif., 1950—; pastor, Berean Baptist Church, Los Angeles, Calif., 1952—  
170 S. Virgil Ave., Los Angeles 4, Calif.

Martin De Boer, born Little Rock, Iowa, Dec. 17; No. Amer. Baptist Seminary, 1922-1929; ordained, Chancellor, S. Dak., Sept. 4, 1929; pastor, Chancellor, S. Dak., 1929-1936; Shell Creek Church, Columbus, Neb., 1936-1942; Ebenezer Church, Lehr, N. Dak., 1942-1944; First Church Buffalo Center, Iowa, 1945-1950; Springside and Ebenezer West Churches, Sask., 1950—  
Box 152, Springside, Sask., Canada.

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

Raymond F. Dickau, born Wetaskiwin, Alta., Canada, March 15; Christian Training Institute, Edmonton, Alta., 1943; No. Amer.



Prof. and Mrs. Hugo Lueck and their two daughters, at the back of their house in Sioux Falls, South Dakota

Seminary, 1949; ordained, Wetaskiwin, Alta., Canada, June 27, 1949; pastor, First Church, Venturia, N. Dak., 1949—  
Venturia, North Dakota.

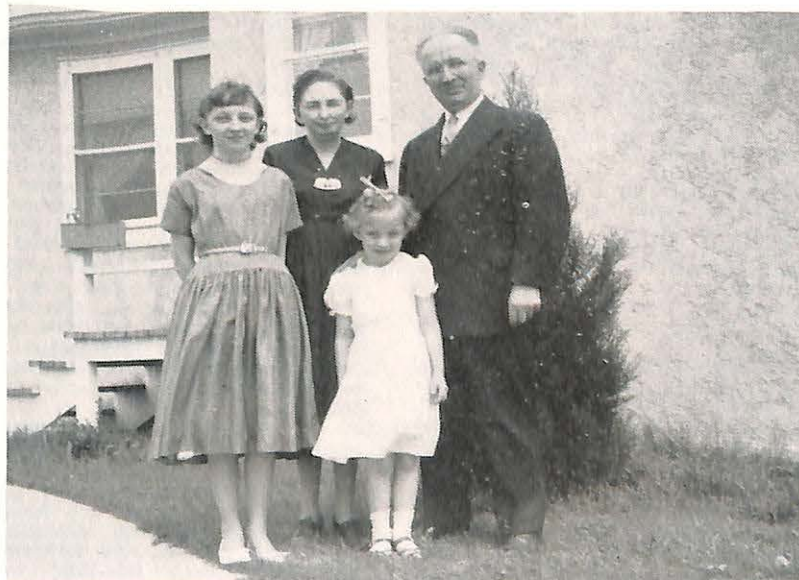
George Albert Dunger, born Saxony, Germany, April 24; No. Amer. Baptist Seminary, 1931; Union Missionary Training Institute, New York, N. Y., 1932-1935; Librarian of National Bible Institute, 1936-1938; Hartford Seminary Foundation, Hartford, Conn., 1945-1946, 1949-1950; ordained Immanuel Church, New York, N. Y., Feb. 18, 1938; missionary, British Cameroons of Africa, 1938-1949; instructor in missions and asst. to dean, Providence Bible Institute, Providence, R. I., 1950-1951; professor, dept. of missions, librarian and acting registrar, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1951—  
1605 S. Euclid Ave., Sioux Falls, S. Dak.

William Effa, born March 14, Lipowka, Poland; Christian Training Institute, 1945-1948; No. Amer. Baptist Seminary, 1948-1949, 1950-1953; Sioux Falls College,

1949-1950; ordained, Yorkton, Sask., at request of Zion Church, Drumheller, Alta., July 5, 1953; pastor, Zion Church, Drumheller, Alta., 1953—  
551 Third Ave. West, Drumheller, Alta., Canada.

Jacob Ehman, born Sept. 14, Lehr, N. Dak.; No. Amer. Baptist Seminary, 1946-1951; ordained, Lehr, N. Dak., June 10, 1951; pastor, Bessie, Okla., 1951—  
Bessie, Oklahoma.

Harold Ekrut, born Dallas, Texas, March 13; Baylor University, Waco, Texas, 1936-1941; Northern Baptist Seminary, Chicago, Ill., 1941-1942; Southwestern Baptist Seminary, Ft. Worth, Texas, 1944-1947; ordained, Cottonwood Church, Lorena, Texas, July 27, 1941; pastor, Ellinwood, Kans., 1942-1944; May St. Church, Ft. Worth, Texas, 1945-1947; Lone Wolf, Okla., 1947-1949; Gage, Okla., 1949-1951; St. Louis, Okla., 1951-1952; Hurnville Church, Henrietta, Texas, 1952—  
Route A, Henrietta, Texas.



Prof. and Mrs. George A. Dunger and their daughters, Daphne and Amaryllis, in front of their home in Sioux Falls, South Dakota



Alexander Henry Elsesser, born Winnipeg, Man., Canada, March 2; No. Amer. Baptist Seminary, 1939-1943; University of Rochester, 1939-1942; Wesleyan University, Middleton, Conn., 1943-1944; Hartford Seminary Foundation, Hartford, Conn., 1945-1947; Bonebrake Theological Seminary, Dayton, Ohio, 1947-1948; ordained, Milwaukee, Wis., May 9, 1943; assistant pastor, South Ave., Church, Rochester, N. Y., 1942-1943; pastor, Liberty St. Church, Meriden, Conn., 1943-1947; Shroyer Road Church, Dayton, Ohio, 1947—.  
60 W. Fairview Ave., Dayton 5, Ohio.

John F. Engel, born Jan. 15, Gravelbourg, Sask.; Herbert Bible School, 1941-1943; Briarcrest Bible Institute, 1944-1945; Mennonite Brethren Bible College, Winnipeg, Man., 1946-1949; student pastor, Nokomis, Sask., 1947; interim pastor, Lashburn, Sask., 1949; ordained, Medicine Hat, Alta., 1949; pastor, East Ebenezer, Ebenezer, Sask., 1949-1952; Martin, N. Dak., 1952—.  
Martin, North Dakota.

1920-1924; Harlan, Iowa, 1925-1930; Terre Haute, Ind., 1932-1945; Memorial Church, Fort Wayne, Ind., 1946-1951; Immanuel Church, Milwaukee, Wis., 1952—.  
2474 W. Cypress Street, Milwaukee 6, Wisconsin.

Isador Faszer, born Lehr, N. Dak., April 6; Christian Training Institute, Edmonton, Alta., 1940-1944; No. Amer. Baptist Seminary, 1944-1949; ordained, Edmonton, Alta., June 19, 1949; pastor, Golden Prairie, Rosenfeld, Sask., 1949-1952; Minitonas, Man., 1952—.  
Minitonas, Man., Canada.

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

Freudental Church at Carbon, Alta., 1942-1944; Herreid, S. Dak., 1944—.  
Herreid, South Dakota.

Otto Fiesel, born Tabor, N. Dak., Jan. 26; No. Amer. Baptist Seminary, 1925-1930; Kansas City Seminary, 1930-1932; ordained, Martin, N. Dak., Nov. 22, 1932; pastor, Fessenden, N. Dak., 1932-1934; Hilda, Alta., 1934-1937; Trochu, Alta., 1937-1941; Lambert, Mont., 1941-1942; Sidney, Mont., 1942—.  
104 Richland Ave., So. Sidney, Montana.

Arthur J. Fischer, born Artas, S. Dak., Sept. 14; No. Amer. Baptist Seminary, 1927-1934; Sioux Falls College, 1935 and 1944; ordained, Herreid, S. Dak., Oct. 11, 1935; pastor, Beulah, N. Dak., 1935-1937; Westington Springs, S. Dak., 1938-1945; McClusky, N. Dak., 1945-1952; Linton, N. Dak., 1952—.  
Linton, North Dakota.

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

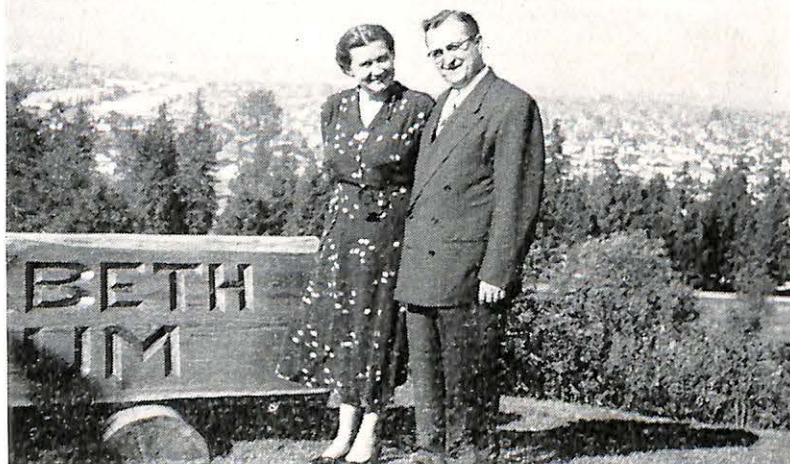
Gustav Edward Friedenberg, born Jan. 17; No. Amer. Baptist Seminary, 1919-1922 and 1923-1926; ordained, Liberty Street Church, Meriden, Conn., July 28, 1926; Wesleyan University, 1933-1936; Yale Divinity School, 1936-1939; pastor, Liberty Street Church, Meriden, Conn., 1926-1929; Meriden Y.M.C.A., 1929-1930;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

Frank Friesen, born Dallas, Ore., May 24; Oregon Normal School (two years); Tabor College, Hillsboro, Kans. (three years); ordained, Dallas, Ore., Mennonite Brethren Church, May 20, 1934; pastor, Mennonite Brethren Church, Dallas, Ore.; Bethany Baptist Church, Portland, Ore., 1943-1952; Villa Ridge Church, Portland, Ore., 1952—.  
11311 S.W. 72nd Ave., Portland, Oregon.

Leland H. Friesen, born Bakersfield, Calif., Feb. 18; Los Angeles City College, 1937-1939; University of Oregon, 1941; Lewis and Clark College, 1942-1944; Bible Institute of Los Angeles, 1934-1937; Western Baptist Theological Seminary, 1939-1941, 1944-1947, and 1950-1951 (Part Time); ordained, Hood River, Ore., March 9, 1943; pastor, Bandon, Ore., 1941; Hood River, Ore., 1941-1943; Stafford Baptist Church, Sherwood, Ore., 1943-1952; Okeene, Okla., 1952—.  
Okeene, Oklahoma.

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

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



Dr. and Mrs. A. S. Felberg of the Ebenezer Baptist Church, Vancouver, British Columbia, on a high pinnacle overlooking majestic Vancouver

Otto A. Ertis, born Nov. 20, St. Petersburg, Germany; Bible School, Wiedenest, Germany, 1934-1936; mission secretary, General Russian-Slavonic Union of Evangelical Christians, Berlin, 1936-1937; pastor, Narva, Estonia, 1937-1941; asst. pastor, Posen, Germany, 1941-1945; in charge of Evangelical-Baptist Union of Slavic Churches and pastor of these churches in Germany, 1946-1951; ordained, Oct. 16, 1949, Hanover, Germany; pastor, Slavic-Baptist Church, Hanover, Germany, 1949-1950; Emanuel Church, Morris, Man., 1951-1952; Bethany Church, Lethbridge, Alta., 1952—.  
1826—5th Ave. North, Lethbridge, Alta., Canada.

Waldemar Ertis, born July 7, Helsinki, Finland; Baptist Seminary, Hamburg-Horn, Germany, 1949-1952; ordained, Oct. 25, 1953, Emmanuel Church Jansen and Esk Church, Sask.; pastor, Emmanuel Church, Jansen and Esk, Saskatchewan, 1952—.  
Jansen, Sask., Canada.

Andrew J. Esperson, born Denmark, Feb. 6; Danish Baptist Seminary; Des Moines University; Buena Vista College, Storm Lake, Iowa; Colgate-Rochester Divinity School; ordained, Gilmore City, Iowa, April 20, 1921; pastor, Gilmore City, Iowa,

Alta., Canada, 1947-1949; Wishek, N. Dak., 1949-1951; Bridgeland Church, Calgary, Alta., 1951—.  
229—8th St. N.E. Calgary, Alta., Canada.

Albert Samuel Frederick Felberg, born Poland, Jan. 8; Preussisch Bahnau Seminary, 1923-1924; Koenigsberg University, 1925-1927; Berkeley Baptist Divinity School, Berkeley, Calif., 1938-1947; ordained, Nokomis, Sask., Canada, Nov. 2, 1930; pastor, Schwaegerau Baptist Church, East Prussia, Germany, 1926-1930; Nokomis, Sask., Canada, 1930-1934; McDermot Ave. Church, Winnipeg, Man., Canada, 1934-1937; First Church, Lodi, Calif., 1937-1948; professor, No. Amer. Baptist Seminary, 1948-1950; denominational evangelist, 1950-1951; pastor, Ebenezer Church, Vancouver, B. C., 1951—.  
528 E. 52nd Ave., Vancouver, B. C., Canada.

Edward Samuel Fenske, born Ebenezer, Sask., Canada, Nov. 21; No. Amer. Baptist Seminary, 1921-1926; ordained, Edenwold, Sask., Canada, June 19, 1927; pastor, Edenwold, Sask., 1926-1929; Fenwood, Sask., 1929-1931; Eureka, S. Dak., 1931-1934; Herreid, S. Dak., 1934-1938; Ebenezer Church, Vancouver, B. C., 1938-1941;



1947-1952; denominational evangelist, 1952—.  
305 Forest Ave., Oak Park, Illinois.

Frederick Harold Fuchs, born March 26, Plevna, Mont.; No. Amer. Baptist Seminary, 1945-1950; University of Rochester, 1947-1948; ordained, Plevna, Mont., July 6, 1950; pastor, Anamoose and Lincoln Valley Baptist Churches, N. Dak., 1950—. P. O. Box 85, Anamoose, North Dakota.

Paul Galambos, born Gyoerkoeny, Hungary, April 12; No. Amer. Baptist Seminary, 1949; ordained, Gyoerkoeny, Hungary, May 9, 1937; pastor, Gyoerkoeny—Gyoenk, Hungary, 1934-1944; Pleinting, Germany, 1944-1948; Washburn, N. Dak., 1949-1951; Streeter and Medina, N. Dak., 1951—. Streeter, North Dakota.

Gerhard Gebauer, born Sept. 15, Wuestegiersdorf, Germany; Baptist Seminary, Hamburg, Germany, 1946-1947; ordained, March 11, 1951, Lueneburg, Germany; pastor, Lueneburg, Germany, 1947-1953; Bethany Church, Vancouver, British Columbia, 1953—. 429 E. 49th Ave., Vancouver, B. C., Canada.

Stanley Frederick Geis, born Sept. 4; Durham, Kans.; Tabor College, 1928; Northern Seminary, 1930-1932; Central Baptist Seminary, 1933-1934; Northern Baptist Seminary, 1941-1943; ordained, Durham, Kans., Aug. 20, 1934; pastor, Fairview Church, Ballard, Mo., 1933-1934; First Church of Dickinson Co., Elmo, Kans., 1934-1940; Ogden Park Church, Chicago, Ill., 1940-1946; Linden Church, Detroit, Mich., 1946—. 8001 Pinehurst, Detroit, Michigan.

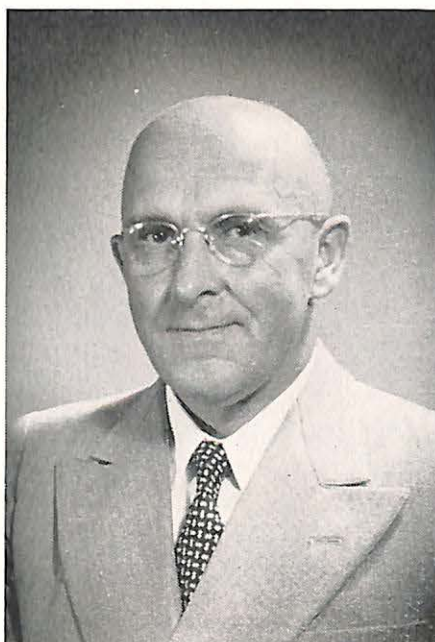
Lawrence W. George, born Detroit, Mich., March 29; Detroit Bible Institute, 1947-1950; ordained, Killaloe, Ont., June 20, 1952; asst. pastor, Ebenezer Church, Detroit, Mich., 1947-1948; pastor, First Baptist and Calvary Churches, Killaloe, Ont., 1952—. Box 84, Killaloe, Ont., Canada.

Ervin Gerlitz, born March 26, Goodrich, N. Dak., No. Amer. Baptist Seminary, 1945-1948; Bethel College and Seminary, St. Paul, Minn., 1948-1949; ordained, Goodrich, N. Dak., Sept. 21, 1949; pastor, McIntosh, S. Dak., 1949-1952; Stafford Church, Sherwood, Ore., 1952—. Rt. 1, Box 156, Sherwood, Oregon.

Wolfgang Gotthold Gerthe, born Oct. 16, Nedlitz, Germany; Southern Baptist Acadia Academy, Churchpoint, La., 1938-1940; No. Amer. Baptist Seminary, 1940-1945; ordained Jan. 28, 1945, Andrews St. Church, Rochester, N. Y.; pastor, Germantown Baptist Church, Cathay, N. Dak., and Bethel Church, Harvey, N. Dak., 1945-1948; Northside Church, Hutchinson, Minn., 1948-1951; Buffalo Center, Iowa, 1951—. Buffalo Center, Iowa.

Harold W. Gieseke, born Trenton, Ill., Jan. 30; McKendree College, Lebanon, Ill., 1931-1935; Washington University, St. Louis, Mo., 1937-1940; Northern Baptist Seminary, Chicago, Ill., 1947-1950; ordained, Dallas, Texas, March 12, 1951; pastor, Carroll Ave. Church, Dallas, Texas, 1950—. 1118 N. Carroll Ave., Dallas, Texas.

Richard Grabke, born Feb. 11, Detroit, Mich.; Briarcrest Bible Institute, Caronport, Sask. (one year); Winnipeg Bible Institute and College of Theology (several years); University of Manitoba (part



Rev. Gerhard Gebauer of Vancouver, B. C., Canada, pastor of the Bethany Baptist Church. He is also a brother of Dr. Paul Gebauer, missionary in the Cameroons, Africa

time); London University, 1949-1951; ordained, Davin, Sask., May 31, 1953; student pastor, Telfordville, Alta.; pastor Grace Church, Davin, Sask., 1951—. Davin, Sask., Canada.

Richard Albert Grenz, born Napoleon, N. Dak., Sept. 15; No. Amer. Baptist Seminary, 1935-1940; ordained, Napoleon, N. Dak., Sept. 15, 1940; pastor, Baptist Church, Neustadt, Ont., Canada, 1940-1943; Baptist Church, Cathay, N. Dak., 1943-1947; Fourth Ave. Church, Alpena, Mich., 1947-1952; Trinity Church, Sioux Falls, S. Dak., 1952—. 1709 W. 22nd St., Sioux Falls, S. Dak.

John Edward Grygo, born Allenstein, Germany, May 5; Berlin-Charlottenburg Bible School, 1922-1923; No. Amer. Baptist Seminary, 1925-1932; New York University, 1944-1945; ordained, Lansing, Mich., Oct. 27, 1932; pastor, Holmes St. Church, Lansing, Mich., 1932-1936; Immanuel Church, New York, N. Y., 1936-1947; Pioneer Church, Pound, Wis., 1947-1950; Ogden Park Church, Chicago, Ill., 1950—. 1049 W. Marquette Rd., Chicago 21, Ill.

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

Erich Otto Gutsche, born Berneuchen, Germany, Dec. 15; No. Amer. Baptist Seminary, 1924-1929; Colgate-Rochester Divinity School 1929-1930; ordained, Plum Creek Church, Emery, S. Dak., Sept. 9, 1930; pastor, Plum Creek Church, S. Dak., 1930-1937; First Church, Leduc, Alta., Canada, 1937-1939; Clay St. Church, Benton

Harbor, Mich., 1939-1946; Corona, S. Dak., 1946-1952; Hettinger, N. Dak., 1952-1953; Grace Church, Medicine Hat, Alta., 1953—. 1012 Yuill St., Medicine Hat, Alta., Canada.

Alexander Hart, born April 4, Porosow, Russia; Baptist Seminary, Lodz, Poland, 1925-1929; ordained, Radawczyk, Poland, June 12, 1930; pastor, Radawczyk, Poland, 1929-1940; Baptist Church, Reinbeck-Hamburg, Germany, 1946-1950; Swan River, Man., Canada, 1950-1951; asst. pastor, McDermot Ave. Church, Winnipeg, Man., Canada, 1951-1953; Prince Rupert, B. C., 1953—.

Prince Rupert, B. C., Canada.

John Heer, born Grand Junction, Colo., Nov. 14; No. Amer. Baptist Seminary, 1927-1930; Colgate-Rochester Divinity School, 1933; ordained, March 27, 1934, Bethany Church, Vesper, Kans.; pastor, Bethany Church, Vesper, Kans., 1934-1937; Lyndock and Sebastopol Churches, Ont., Canada, 1937-1942; Ebenezer Church, Shattuck, Okla., 1942-1946; Ingersoll, Okla., 1946-1951; Lehr, N. Dak., 1951—. Lehr, North Dakota.

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

Robert Samuel Hess, born Smithville, Lancaster Co., Pa., Nov. 27; Missionary Institute, 1936-1939; Gordon College of Theology, 1943-1945; Boston University, 1947-1948; ordained, Emmanuel Church, Foxboro, Mass., Sept. 25, 1941; pastor, Milford, Conn., 1940-1942; Boston, Mass., 1942-1945; U. S. Army chaplain on leave of absence, 1945-1946; pastor, Boston, Mass., 1946-1948; Bethlehem, Pa., 1948-1951; Clinton Hill Church, Newark, N. J., 1951-1954; Calvary Church, Tacoma, 1954—. 2007 So. J St., Tacoma 3, Washington.

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

Herbert Hiller, born Erywangrod (near Lodz), Poland, April 22; No. Amer. Baptist Seminary, 1930-1934; ordained, Milwaukee, Wis., July 11, 1935; Marquette University, 1934-1940; pastor, Bethany Church, Milwaukee, Wis., 1934-1941; Temple Church, Buffalo, N. Y., 1941-1949; West Center St. Church, Madison, S. Dak., 1949-1950; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950—. 1605 S. Euclid Ave., Sioux Falls, S. Dak.

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

Marion, Kansas.



Henry Hirsch, born Szemlak, Hungary, Jan. 12; No. Amer. Baptist Seminary, 1908-1914; ordained, Bismarck, N. Dak., July 30, 1914; pastor, Bismarck, N. Dak., 1914-1917, Corona, S. Dak., 1917-1923; Kossuth, Wis., 1923-1924; North Freedom, Wis., 1924-1930; Minneapolis, Minn., 1930-1941; Erin Ave. Church, Cleveland, Ohio; 1941-1948; Goodrich, N. Dak., 1948-1952; Beaver Church near Midland, Mich., 1952—; S. Carter Rd., Rt. 4, Midland, Michigan.

Walter Hoffman, born Oct. 28, Hilda, Alta., Canada; Christian Training Institute, 1945-1947; No. Amer. Baptist Seminary, 1948-1949 and 1950-1953; Sioux Falls College, 1949-1950; ordained, July 5, 1953, Ebenezer East Church at Yorkton, Sask.; pastor, Ebenezer East Church, Ebenezer, Sask., 1953—; Box 24, Ebenezer, Sask., Canada.

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

Louis B. Holzer, born Aug. 19, Dorrance, Kans.; No. Amer. Baptist Seminary, 1936-1913; ordained, Pound, Wis., July 17, 1913; pastor, Pioneer Church, Pound, Wis., 1913-1918; Immanuel Church, Chicago, Ill., 1918-1920; North Ave. Church, Milwaukee, Wis., 1920-1937; Temple Church, Pittsburgh, Pa., 1937—; 142 Hornaday Rd., Pittsburgh 10, Pa.

Adam Huber, born Dec. 25, Serath, Sask., Canada; No. Amer. Baptist Seminary, 1935-1941; Bethel College, St. Paul, Minn., 1952—; ordained, Leduc, Alta., Canada, July 12, 1941, pastor, Temple Church and Rabbit Hill Church, Leduc, Alta., Canada, 1941-1948; Linton, N. Dak., 1948-1952; Faith Church, Minneapolis, Minn., 1952—; 3415 James Ave., H., Minneapolis, Minn.

Paul Theodor Hunsicker, born Oberauerbach, Palatinate Germany, Dec. 5; No. Amer. Baptist Seminary, 1935-1940; ordained, Cathay, N. Dak., Oct. 17, 1940; pastor, Cathay, N. Dak., 1940-1943; Berlin Church, Fredonia, N. Dak., 1943-1950; Shell Creek Church, Columbus, Neb., 1950—; Rt. 3, Columbus, Nebraska.

Assaf Husmann, born Ust Ku'alinka, Russia, Nov. 15; No. Amer. Baptist Seminary, 1922-1925; University of Rochester, 1925-1928; College of Puget Sound, 1933-1934; Eastern Baptist Seminary, 1935-1937; University of Rochester, 1946-1947; New York University, 1947-1951; ordained, Rochester, N. Y., May 3, 1928; pastor, Tacoma, Wash., 1928-1934; Pilgrim Church, Philadelphia, Pa., 1934-1941; promotional secretary, 1941-1943; professor, No. Amer. Baptist Seminary, 1943-1947; pastor, Immanuel Church, New York, N. Y., 1947—; 3247—61st St., Woodside 77, New York.

James B. Hutton, born Aug. 14, Charleston, Ill.; Eastern State College, Charleston, Ill., 1937-1941; Normal State Teachers' College, Normal, Ill., 1945-1946; Northern Baptist Theological Seminary, 1943-1950; ordained, Dec. 7, 1952, Trenton, Ill.; pastor, Rhineland, Wis., 1950-1952; Trenton, Ill., 1953—; Box 173, Trenton, Illinois.

Arthur Dale Ihrie, born Detroit, Mich., March 25; Wayne University, 1941-1945; ordained, Detroit, Mich., June 1942 pastor, Northern Baptist Seminary, 1941-1945; or-



Rev. and Mrs. Walter Hoffman of the Ebenezer East Baptist Church, Ebenezer, Sask., at the Seminary, Sioux Falls, S. Dak., on Graduation Day

Livernois Church, Detroit, Mich., 1940-1943; graduate instructor, Northern Baptist Seminary and pastor, Bellwood, Ill., 1943-1949; Burns Ave. Church, Detroit, Mich., 1949—; 1032 N. Brys Drive, Grosse Pointe Woods, Michigan.

Berthold Jacksteit, born Rodzischtsche, Russia, Feb. 3; No. Amer. Baptist Seminary, 1929-1934; Westminster College, 1936-1937; University of Pittsburgh, 1937-1942; ordained, Leduc, Alta., Canada, Nov. 4, 1934; pastor, Leduc and Rabbit Hill Churches, Alta., Canada, 1934-1936; First Baptist Church, Brighton, Pa., 1937-1940; Bellevue Church, Pittsburgh, Pa., 1940-1945; Bradford, Pa., 1945-1951; Bethel Church, Anaheim, Calif., 1951—; 310 So. Lemon St., Anaheim, California.

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

Robert Jaster, born Beulah, N. Dak., April 2; Christian Training Institute, Edmonton, Alta., 1945; ordained, Valleyview, Alta., Canada, June 8, 1950; pastor, Valleyview, Alta., 1946-1950; Nokomis, Sask., 1951—; Nokomis, Sask., Canada.

William Harold Jeschke, born June 21, Nokomis, Sask., Canada; Christian Training Institute, Edmonton, Alta., 1940-1941; No. Amer. Baptist Seminary, 1941-1945; Northern Baptist Seminary, Summer 1944; Loyola University, 1946-1947; Wartburg College, 1949-1950; ordained, Oct. 9, 1945, Chicago, Ill.; pastor, East Child Community Church, Scottsville, N. Y., 1942-1945; Grace Church, Chicago, Ill., 1945-1948; Sumner, Iowa, 1948-1951; Dayton's Bluff Church, St. Paul, Minn., 1951—; 590 Mendota St., St. Paul 6, Minnesota.

Lewis Richard Johnson, born Steamboat Rock, Iowa, May 25; Moody Bible Insti-

tute, 1935-1939; Northern Baptist Seminary, 1939-1943; University of Wisconsin, 1944, Loyola University, Chicago, Ill., 1947-1948; Northern Seminary and Northwestern University, 1948-1951; ordained, Forest Park, Ill., Feb. 21, 1943; pastor, Wyocena, Wis., 1941-1945; East Side Church, Chicago, Ill., 1945-1948; interim pastor, Baileyville, Ill., 1949-1950; Immanuel Church, Milwaukee, Wis., 1950-1951; pastor, Central Church, Waco, Texas, 1952—; 2925 Connor Ave., Waco, Texas.

Rudolf Gustav Kaiser, born Harburg, Germany, February 22; No. Amer. Baptist Seminary, 1921-1924; ordained, Gatesville, Texas, Aug. 5, 1924; pastor, Bethel Church, Gatesville, Texas, 1924-1928; Bethel Church, Ingersoll, Okla., 1928-1930; Parkston, S. Dak., 1930-1934; McClusky, N. Dak., 1934-1944; Grace Church, Hettinger, N. Dak., 1944-1949; Startup, Wash., 1949—; Startup, Washington.

Reinhold Kanwischer, born Pulin, Russia, Sept. 12; Western Baptist Bible College, 1938; No. Amer. Baptist Seminary, 1942-1945; ordained, Calgary, Alta., Canada, Sept. 6, 1945; pastor, Springside and Ebenezer West Baptist Churches, Sask., Canada, 1945-1950; Victoria Ave. Church, Regina, Sask., Canada, 1950-1952; Morris, Man., 1952—; Morris, Man., Canada.

Edward Kary, born Oct. 17, Harvey, N. Dak., No. Amer. Baptist Seminary, 1929-1936; ordained, Durham, Kans., Oct. 22, 1936; pastor, Durham, Kans., 1936-1941; Napoleon, N. Dak., 1942-1945; Bismarck, N. Dak., 1945—; 618—11th St. Bismarck, North Dakota.

Peter M. Kemper, born Sept. 15, West Virginia; Bob Jones University, Greenville, S. C., 1944-1947; Buffalo Bible Institute, Buffalo, N. Y., 1949-1950; Eastern Baptist Theological Seminary, Philadelphia, Pa., and Eastern Baptist College, St. Davids, Pa., 1952—; Temple University, 1952—; ordained, Dearborn Street Baptist Church, Buffalo, N. Y., March 12, 1950; pastor, Dearborn Street Church, Buffalo, N. Y., 1949-1951; assistant pastor, Phoenixville, Pa., 1951-1953; pastor, Fleischmann Memorial Church, Philadelphia, Pa., 1953—; 4017 North 9th St., Philadelphia 40, Pa.

Rubin Kern, born Leduc, Alta., Canada, June 11; No. Amer. Baptist Seminary, 1935-1941; ordained, Leduc, Alta., July 12, 1941; pastor, Bethany Church, Camrose, Alta., 1941-1942; Bridgeland Church, Calgary, Alta., 1942-1946; Ebenezer Church, Vancouver, B. C., Canada, 1946-1951; Forest Park, Ill., 1951—; 709 S. Taylor Ave., Oak Park, Illinois.

William R. Kershaw, born Chelsea, Mass., Aug. 30; Moody Bible Institute Pastors' Course, Chicago, Ill., 1935-1939; Colby College, Waterville, Me., 1943-1947; Gordon Divinity School, Boston, Mass., 1948-1950; ordained, Rock Hill Baptist Church, Jamaica Plain, Mass., Sept. 19, 1950; pastor, South Montville Baptist Church, Maine, 1940-1941; North Livermore and Jay Baptist Churches, Maine, 1941-1942; Second Baptist Church, Waterville, Me., 1942-1947; Rock Hill Church, Jamaica Plain, Mass., 1950—; 7 Oakview Terrace, Jamaica Plain 39, Massachusetts.

A Russell Kingman, born Ferrisburg, Vermont, Aug. 8; Baylor University, Waco, Texas, 1948-1952; California Baptist Seminary, 1952-1953; Baylor University, 1953—;





Ministers of the Northern Conference at their retreat in the McDermot Ave. Baptist Church, Winnipeg, Man., with Dr. Leslie M. Chaffee, Rev. Otto E. Krueger and Rev. Richard Schilke behind the pulpit

ordained, July 24, 1949, Myrtle Grove Baptist Church, Pensacola, Fla.; pastor, Millview Baptist Church, Fla., 1949; Cego Baptist Church, Texas, 1951-1952; Cottonwood Church, Lorena, Texas, 1953—.

Rt. 2, Lorena, Texas.

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

122—40th Street, Union City, New Jersey.

Edgar Walter Klatt, born Wetaskiwin, Alta., Canada, Dec. 13; No. Amer. Baptist Seminary, 1932-1937; Wesley College, 1942-1947; University of North Dakota, 1942-1944; Bethel Seminary, St. Paul, Minn., 1949-1950; ordained, Forestburg, Alta., Canada, June 30, 1937; pastor, Calvary and First Churches, Killaloe, Ont., Canada, 1937-1942; Grace Church, Grand Forks, N. Dak., 1942-1947; Riverview Church, St. Paul, Minn., 1947—.

528 Stryker Ave., St. Paul 7, Minnesota.

Daniel Klein, born near Odessa, Russia, Oct. 21; No. Amer. Baptist Seminary, 1913-1917; ordained, Eureka, S. Dak., June 20, 1920; pastor, Crow Rock, Mont., 1917-1920; Eureka, S. Dak., 1920-1925; Gotebo, Okla., 1925-1929; Muscatine, Iowa, 1929-1931; Beulah, N. Dak., 1931-1935; Germantown and Harvey, N. Dak., 1935-1944; Hurnville Church, Henrietta, Texas, 1944-1945; district missionary, Dakota Conference, 1945-1948; Germantown Church, N. Dak., 1948-1951; supt., Home for the Aged, Philadelphia, Pa., 1951-1952; pastor, McClusky, N. Dak., 1952—.

McClusky, North Dakota.

Frederick Edward Klein, born Hoffnungs-  
tal, Odessa, South Russia, Nov. 1; No. Amer. Baptist Seminary, 1920-1926; ordained Bismarck, N. Dak., Oct. 13, 1926; pastor, Bismarck, N. Dak., 1926-1929; Wash-

burn, N. Dak., 1929-1934; Wasco, Calif., 1934-1942; Stafford, Kans., 1942-1946; Colfax, Wash., 1947—.

No. 200 Mill St., Colfax, Washington.

Walter Hugo Klempel, born Fessenden, No. Dak., June 17; Northwestern Bible School, 1935-1948; Northwestern Evangelical Seminary, 1938-1940; No. Amer. Baptist Seminary, 1944-1946; University of Nebraska, 1947-1948; ordained, Sidney, Mont., Nov. 26, 1946; pastor, Creston, Nebr., 1946-1947; West Side Church, Beatrice, Neb., 1947-1950; Hilcrest Community Church, Sidney, Montana, 1951-1952; McIntosh Church, McIntosh, S. Dak., 1953—.

McIntosh, S. Dak.

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

Box 355, Underwood, North Dakota.

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

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

Edgar Roland Koons, born March 22, West Chester, Pa.; Bob Jones University, 1946-1950; Graduate School of Religion, Bob Jones University, 1950; Grace Theological Seminary, 1951-1952; ordained, Laurel Hill Gospel Tabernacle, Boswell, Pa., February 9, 1951; pastor, Laurel Hill Gospel Tabernacle; student pastor, Salem Community Church, for seven months; pastor, Bethel Church, Harvey, N. Dak., 1952—.

208 Fifth St., Harvey, North Dakota.

Edward A. Kopf, born North Freedom, Wis., April 5; No. Amer. Baptist Seminary, 1947-1952; ordained, North Freedom, Wis., June 3, 1952; pastor, Holloway, Minn., 1952—.

Holloway, Minnesota.

Karl Korella, born Ukraine, Russia; No. Amer. Baptist Seminary, 1931-1938; University of Alberta, 1945-1947 and 1949-1951; ordained, Southey, Sask., Canada, June 23, 1940; pastor, Southey, Sask., Canada, 1940-1943; Hilda, Alta., Canada, 1943-1945; and Bethany Church, Camrose, Alta., Canada, 1945-1949; Rabbit Hill Church, Alta., and teacher at the Edmonton CTI, 1949-1952; CTI teacher and Northern Conference worker, 1952—.

11123—75th Ave., Edmonton, Alta., Canada.

Joseph Benjamin Kornalewski, born Allenstein, Germany, Dec.; College in Germany, 1914-1916; Winnipeg Bible Institute, 1936-1938; No. Amer. Baptist Seminary, 1938-1940; ordained, Leduc, Alta., Canada, Feb. 19, 1941; pastor, First Church, Leduc, Alta., Canada, 1940-1946, Minitonas, Man., 1946-1952; Kelowna, B. C., 1952—.

784 Bernard St., Kelowna, B. C., Canada.

Edwin Kraemer, born Taylor, Texas, May 3; Baylor University, 1931-1935, and 1948-1950; Southwestern Seminary, 1935-1938; ordained, Cottonwood Church, Lorena, Texas, May 6, 1935; pastor, North Donna Church, Donna, Texas, 1935; Barstow Texas, 1938-1941; Chaplain, U.S.A.F., 1941-1948; pastor, Pettus, Texas, 1948; Bethel Heights Church, Gatesville, Texas, 1952—.

R.F.D. 3, Box 96, Gatesville, Texas.

Jacob C. Kraenzler, born South Russia, May 3; No. Amer. Baptist Seminary, 1923-1930; Northern Baptist Seminary, 1930-1931; ordained, Manitowoc, Wis., Sept. 28, 1931; pastor, Kossuth Church, Manitowoc, Wis., 1931-1937; Plum Creek Church, Emery, S. Dak., 1937-1943; Goodrich, N. Dak., 1943-1947; Bethel Church, Missoula, Mont., 1947-1950; Berlin and Fredonia Churches, N. Dak., 1950-1952; First Church, Leduc, Alta., 1952—.

Leduc, Alta., Canada.



Berthold W. Krentz, born April 15, Wolhynia, Russia, No. Amer. Baptist Seminary, 1921-1926; Western Baptist Seminary, Portland, Ore., 1927-1928; University of South California, Los Angeles, Calif., 1938-1939; ordained, Portland, Ore., 1926; pastor, Third Church, Portland, Ore., 1926-1929; Streeter, N. Dak., 1929-1931; Grace Church, Gackle, N. Dak., 1929-1934; Wishek, N. Dak., 1934-1937; 15th St. Church, Los Angeles, Calif., 1937-1942; Chaplain U.S. Army, 1942-1946; interim pastor, 1946-1949; representative, Home for the Aged Dakota Conference, 1949-1959; Field Director, United Temperance Movement, North Dakota, 1950-1952; superintendent, Baptist Home for the Aged, Bismarck, N. Dak., 1952—.  
1100 Boulevard Ave., Bismarck, N. Dak.

John J. Kroeker, born Crimea, Russia, April 22; ordained, May 14, 1947, Herington, Kans.; Tabor College, Hillsboro, Kans., 1946-1949; pastor, Mennonite Brethren Church, Gladwin, Mich., 1944-1946; First Baptist Church, Herington, Kans., 1947-1949; Emmanuel Church, Marion, Kans., 1949-1951; Baileyville, Ill., 1951—.  
Baileyville, Illinois.

Albert Krombein, born Oct. 27, Winnipeg, Man., Canada; No. Amer. Baptist Seminary, 1921-1927; ordained, July 8, 1927, Winnipeg, Man., Canada, pastor, Pleasant Valley, N. Dak., 1927-1930; Berlin, N. Dak., 1930-1933; Kenowna, B. C., Canada, 1933-1941; Bismarck, N. Dak., 1941-1943; Eureka, S. Dak., 1943—.  
Eureka, S. Dak.

Jack Rudolph Kruegel, born Minneapolis, Minn., May 24; Northwestern Bible School, 1935-1938; Northwestern Theological Seminary 1938-1939, 1942-1943; ordained, Lorimer, Iowa, Oct. 26, 1939; pastor, Baptist Church, Lorimer, Iowa, 1939-1942; ass't pastor, Twelfth Street Christian Church, Cedar Falls, Iowa, 1943-1944; Mt. Zion Baptist Church, Junction City, Kans., 1945—.  
R.F.D. 1, Junction City, Kansas.

John Kuehn, born Germany, Jan. 27; Lutheran College, Camrose, Alta., Canada, 1932-1933; No. Amer. Baptist Seminary, 1933-1937; ordained, Northern Conference Ebenezer East Church, Sask., July 10, 1937; pastor, Ebenezer West and Spring-side, Sask., Canada, 1937-1940; Hilda, Burstall, Gnadenfeld, Friedensfeld, and Neuburg of Alberta and Saskatchewan, 1940-1943; Lyndock and Sebastopol Churches, Cormac, Ont., Canada, 1943-1951; Whitmouth, Man., Canada, 1951—.  
Whitmouth, Man., Canada.

Herman George Kuhl, born Philadelphia, Pa., Oct. 29; Philadelphia School of the Bible, 1921-1925; Eastern Baptist Seminary, 1926; Eastern University, 1927; American Theological Seminary, 1931-1939; ordained, Wilmington, Del., Jan. 24, 1927; pastor, East Church, Wilmington, Del., 1928-1939; instructor, American Theological Seminary, 1932-1933; Grace Church, Union City, N. J., 1939-1949; Willow Ave. Church, Hoboken, N. J., 1947—.  
177-20th St. Union City, New Jersey.

Eric Kuhn, born Volin, Russia, July 20; Philadelphia Bible Institute, 1945-1947; The Bible Institute of Los Angeles, 1947-1948; Alpena Community College, Alpena, Mich., 1952-1953; ordained, Holmes St. Church, Lansing, Mich., January 14, 1952; missionary, Ozark Mts., Ark. (St.

Paul, Ark.) 1949-1952; pastor, Fourth Ave. Church, Alpena, Mich., 1952—.  
217 Fourth Avenue, Alpena, Michigan.

Alphonz Lamprecht, born Russia, March 19; Christian Training Institute, Edmonton, Alta., 1945-1946; Northwestern Schools and University of Minnesota, 1946-1947; No. Amer. Baptist Seminary, 1947-1950; University of Minnesota, 1950-1952; ordained, First Baptist Church, Golden Prairie, Sask., Nov. 9, 1952; pastor, First Baptist Church, Golden Prairie, Sask., 1952—.  
Golden Prairie, Sask., Canada

George Adam Lang, born Detroit, Mich., Jan. 1; Sioux Falls College, 1919-1920; University of Rochester, 1920-1923; Southern Baptist Seminary, 1923-1924; Northern Baptist Seminary, 1924-1926; University of Washington, 1937-1938; ordained, Lorraine, Kans., July 20, 1926; pastor, Lorraine, Kans., 1926-1934; Calvary Church, Tacoma, Wash., 1934-1938; Ebenezer Church, Detroit, Mich., 1938-1944; president and professor, No. Amer. Baptist Seminary, 1944—.  
1605 S. Euclid Ave., Sioux Falls, S. Dak.

George William Lang, born Dec. 8, Lorraine, Kansas; University of Rochester, 1946-1950; Northern Baptist Theological Seminary, 1950-1953; ordained, Trinity Baptist Church, Sioux Falls, S. Dak., Sept. 1, 1953; summer pastorates, Bison and Isabel, S. Dak., 1952; pastor, Humboldt Park Church, Chicago, Ill., 1953—.  
3267 W. Cortland Ave., Chicago 47, Illinois.

Henry Lang, born Crow Rock, Mont., July 11; No. Amer. Baptist Seminary, 1939-1944; Sioux Falls College, 1944-1945; ordained, Plevna, Mont., May 29, 1944; summer pastor, Harvey, N. Dak., 1942-1943; pastor, Presserville Baptist Church near Vida, Mont., 1945-1952; Napoleon, N. Dak., 1952—.  
Napoleon, North Dakota.

Ernest Alvin Laut, born Jan. 10; Tabor College, Hillsboro, Kans., 1946-1947; St. Paul Bible Institute, 1947-1948; Bethel College, St. Paul, Minn., 1948-1949; 1952; Bethel Seminary, St. Paul, Minn., 1949-1951; University of Minnesota, 1951-1952; ordained, Mennonite Brethren Church, Harvey, N. Dak., in cooperation with the Immanuel Baptist Church, Beulah, N. Dak., 1952; pastor, Immanuel Church, Beulah, N. Dak., 1952—.  
Beulah, North Dakota.

Martin Luther Leuschner, born Waco, Texas, June 4; University of California, Berkeley, Calif., 1921-1925; Colgate-Rochester Divinity School, 1925-1928; ordained, Pittsford, N. Y., April 22, 1928; pastor, Pittsford, N. Y., 1926-1928; Fleischmann Memorial Church, Philadelphia, Pa., 1928-1934; general secretary, National Y. P. and S.S. Workers' Union, 1935-1944; editor of the "Baptist Herald," 1935— and promotional secretary, General Conference, 1944-1953.  
7308 Madison St., Forest Park, Illinois.

John Leypoldt, born Allentown, Pa., March 10; No. Amer. Baptist Seminary, 1904-1910; ordained, Philadelphia, Pa., June 1, 1910; pastor, Third Church, Philadelphia, Pa., 1910-1913; Hanover, Ont., Canada, 1913-1920; McDermot Ave. Church, Winnipeg, Man., Canada, 1920-1925; Ebenezer Church, Detroit, Mich., 1926-1935; Erin Ave. Church, Cleveland, Ohio, 1935-1937; general evangelist, Sept.-Dec. 1937; Trinity Church, Portland, Ore., 1938-1945;

Bethany Church, Milwaukee, Wis., 1946-1951; interim pastor, 1951-1953; interim promotional secretary, 1953—.  
7651 Monroe St., Forest Park, Illinois.

Edward B. Link, born Camrose, Alta., Nov. 21; No. Amer. Baptist Seminary, 1945-1948; 1951-1952; Roberts Wesleyan College, Chili, N. Y., 1949-1951; ordained Victoria Ave., Baptist Church, Regina, Sask., Oct. 19, 1952; pastor, Victoria Ave. Church, Regina, Sask., 1952-1953; teacher at the Christian Training Institute, Edmonton, Alta., 1953—.  
10810-78th Ave., Edmonton, Alta., Can.

Vernon Rudolph Link, born June 7, Comrose, Alta.; No. Amer. Baptist Seminary, 1944-1949; ordained, July 28, 1949, Fessenden, N. Dak.; pastor, Fessenden, N. Dak., 1949—.  
P. O. Box 61, Fessenden, North Dakota.

Herman Lohr, born Weihnolsheim, Hessen-Darmstadt, Germany, Oct. 26; Moody Bible Institute and Northern Baptist Seminary, Chicago, Ill., four years; ordained, Unityville, S. Dak., May 24, 1922; pastor, Spring Valley and Unityville Churches, S. Dak., 1922-1926; Cathay, N. Dak., 1926-1928; Aplington, Iowa, 1928-1935; Corona, S. Dak., 1935-1936; Minnesota State missionary, 1936-1937; Parkersburg, Iowa, 1937-1952; Corona, S. Dak., 1952—.  
Corona, South Dakota.

Paul Edward Loth, born Buffalo, N. Y., April 12; Columbia Bible College, 1936-1940; Winona Lake School of Theology, 1941-1943; special student, Buffalo State Teachers College, 1943-1944; University of Buffalo, 1944-1947; ordained, Buffalo, N. Y., June 26, 1941; instructor and registrar, Buffalo Bible School, 1940-1943; pastor, Bethel Church, Buffalo, N. Y., 1943—.  
36 Linden Park, Buffalo 8, New York.

Frederick Y. Lower, born Denver, Colo., August 17; Denver University, 1934-1935; Monroe Business College, 1936; Moody Bible Institute, 1937-1940; Olivet College, Kankakee, 1943-1945; Columbia College, Chicago, Ill., 1950-1951; ordained Denver, Colo., Aug. 29, 1940; pastor, First Baptist Church, St. Anne, Ill., 1940-1943; Immanuel Church, Kankakee, Ill., 1943-1952; Steamboat Rock, Iowa, 1952—.  
Steamboat Rock, Iowa.

Willy J. Luebeck, born Berlin, Germany, March 8; Lodz College, Russia, 1909; Odessa College, Russia, 1910; Baptist Seminary, Hamburg, Germany, 1911-1913 and 1920-1922; ordained, Colcogne, Germany, Nov. 4, 1923; pastor, Colcogne, Germany, 1922-1924; Leer, East Frisia, Germany, 1924-1927; Southey, Sask., Canada, 1927-1932; Ashley, N. Dak., 1932-1945; Alpena, Mich., 1945-1947; editor of "Der Sendbote," 1947—.  
3734 Payne Ave., Cleveland 14, Ohio.

Alfred Adolf Lueck, born Lodz, Poland, June 25; Baptist Seminary, Lodz, Poland, 1923-1926; ordained, Baptist Church, Zgiers, Poland, Feb. 26, 1928; pastor, Zgiers, Poland, 1928-1932; Kondrajec, Poland, 1932-1935; Thorn-Graudenz, Poland, 1935-1945; Dillenburg, Germany, 1945-1947; Bamberg, 1947-1949; Yorkton, Sask., Canada, 1951—.  
203-5th Ave., Yorkton, Sask., Canada.

Hugo Lueck, born Lodz, Poland, Sept. 19, Baptist Seminary, Prague, Czechoslovakia, 1921-1922; Rawdon College, Leeds, England, 1922-1925; University of Leeds,



1925-1928; University of London, 1923-1930; Baptist Seminary, Hamburg, Germany, 1930-1931; University of Chicago, 1941-1942; ordained, Cullingworth, Yorkshire, England, April 1928; professor, Baptist Seminary, Lodz, Poland, 1931-1933; dean, Lodz Seminary, 1933-1939; pastor, Manitowoc, Wis., 1940-1942; Spokane, Wash., 1942-1944; teacher, Christian Training Institute, Edmonton, Alta., and pastor, Onoway, Alta., Canada, 1945; interim pastor, Bethany Church, Milwaukee, Wis., 1945; Manitowoc, Wis., 1946; Victoria Ave. Church, Regina, Sask., 1947-1949; interim pastor, Onoway and Glory Hill, Alta., 1949-1950; teacher, Christian Training Institute, Edmonton, Alta., and missionary worker for the Northern Conference, 1950-1952; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1952—.  
1605 S. Euclid Ave., Sioux Falls S. Dak.

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

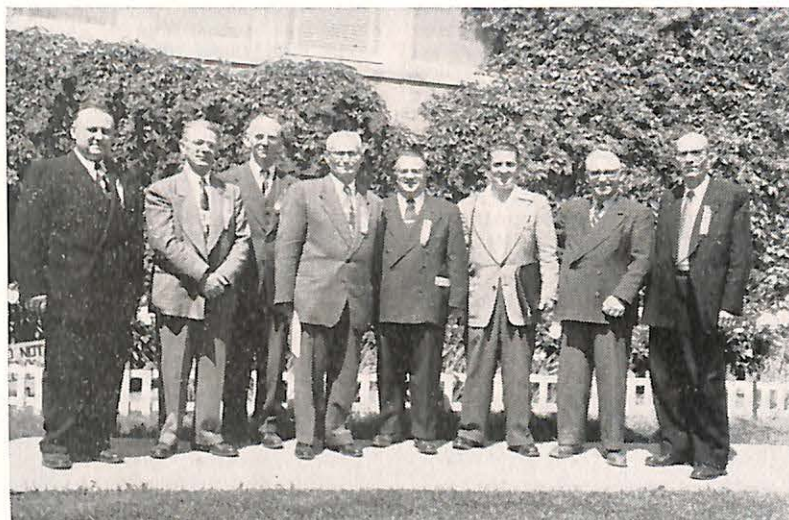
Thomas Daniel Lutz, born Carrington, N. Dak., July 29; No. Amer. Baptist Seminary, 1928-1933; Colgate-Rochester Divinity School, 1933; ordained, Mt. Zion Church, Kans., Dec. 27, 1934; pastor, Mt. Zion Church, Junction City, Kans., 1934-1942; Bethel Church, Sheboygan, Wis., 1942-1945; North Freedom, Wis.,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

Ronald Crosby MacCormack, born Yarmouth, Nova Scotia, Canada, May 8; Gordon College of Theology and Missions, Boston, Mass., Gordon Divinity School, Boston University and Winona Lake School of Theology, Winona, Ind.; ordained, Yarmouth, Nova Scotia, 1942; pastor, Braintree Highlands, Mass., 1942-1945; Shawomet Church, Warwick, R. I., 1945-1949; First Church, Bellwood, Ill., 1949-1953; Parkersburg, Iowa, 1953—.  
Parkersburg, Iowa.

Fred William Mashner, born Cass Lake, Minn., May 31; No. Amer. Baptist Seminary, 1937-1943; Central Michigan College of Education, Mt. Pleasant, Mich., 1948-1951; ordained, Rabbit Hill Church, Leduc, Alta., Canada, Aug. 18, 1943; student pastor, Valley View, Alta., Canada, summer 1942; Pioneer Church, Pound, Wis., and Baptist Church, Gillett, Wis., 1943-1947; Beaver Church, Midland, Mich., 1947-1952; First Church, Sumner, Iowa, 1952—.  
Sumner, Iowa.

Edward Arthur McAsh, born Saskatoon, Sask., Canada, Dec. 6; Toronto Baptist Seminary, 1935-1939; ordained, Queensville, Ont., Canada, July 30, 1941; pastor, Maple Hill Church, Queensville, Ont., Canada, 1937-1942; Chatham, Ont., Canada, 1942-1944; Ebenezer Church, Detroit, Mich., 1944—.  
21001 Moross Road, Detroit 24, Michigan.

Edward Dale McKernan, born Sept. 19, Clinton, Iowa; Northern Baptist Seminary, 1946-1951; University of Wisconsin, Madison, Wis., 1951-1952; ordained, Forest Park Baptist Church, Forest Park, Ill., Nov. 20, 1950; pastor, Immanuel Church, Chicago, Ill., 1946-1949; Immanuel Church,



Baptist ordained ministers who have recently come to Canada from Germany as immigrants and most of whom are now serving North American Baptist churches. This picture was taken at the 1953 Northern Conference at Yorkton, Saskatchewan

Kenosha, Wis., 1950-1953; Portland Ave. Chapel of Calvary Church, Tacoma, Wash., 1953—.  
4001 Portland Ave., Tacoma, Washington.

George A. McLean, born May 14, Farmington, Me.; Woodstock Baptist College, Woodstock, Ont., 1901-1904; McMaster University, Hamilton, Ont., 1906-1910; McMaster Divinity School, 1910-1911; ordained, Whitby, Ont., June 5, 1911; pastor, Whitby and Brooklin churches, 1911-1917; Orilla, 1917-1922; Queen St. Church, St. Catharines, 1922-1939; Danforth Ave. Church, Toronto, 1929-1931; Provincial Secretary, Lord's Day Alliance, 1931-1933; Dominion Field Secretary, Christian Social Service Council of Canada, 1933-1937; pastor, Ingersoll, Ont., 1937-1946; Grimsby, Ont., 1946-1949; Neustadt, Ont., 1949—.  
Neustadt, Ont., Canada.

Orville H. Meth, born Cathay, N. Dak., Sept. 23; No. Amer. Baptist Seminary, 1947-1952; ordained, 1952; pastor, Odessa, Wash., 1952—.  
Box 421, Odessa, Washington.

Richard A. Mikolon, born Scranton, Pa., Dec. 30; International Baptist Seminary, East Orange, N. J., 1920-1925; ordained, Newark, N. J., Dec. 17, 1925; pastor, Polish Baptist, Newark, N. J., 1923-1930; Plainfield, N. J., 1925-1942; Polish Baptist, Buffalo, N. Y., 1942-1951; Open Bible Tabernacle Church, Erie, Pa., 1951—.  
501 E. 5th St., Erie, Pennsylvania.

Rudolf Milbrandt, born April 26, Russian Poland; No. Amer. Baptist Seminary, 1934-1949, ordained June 22, 1939, Ebenezer, Sask.; pastor, Bridgeland Baptist Church, Calgary, Alta., and Bethel and



Rev. and Mrs. Joe Sonnenberg are welcomed to the Foster Ave. Baptist Church, Chicago, Illinois, in 1953 by members and friends of the church and by sister churches in the Chicago area. Among these was the Rev. John Grygo, pastor of the Ogden Park Baptist Church of Chicago. The Rev. Joe Sonnenberg was formerly pastor of the Bethany Church, Camrose, Alberta.



- Craigmyle Churches, 1939-1942; Victoria Ave. Church, Regina, Sask., 1943-1945; Conference Missionary and pastor, Grace Church, Medicine Hat, Alta., 1945-1946; conference missionary, 1946-1953, immigration representative in Bremen, Germany, 1953—.  
Haven of Rest, Medicine Hat, Alta., Can.
- Edwin Miller, born July 3, Benton Harbor, Mich.; No. Amer. Baptist Seminary and University of Rochester, 1941-1944; Wheaton College, 1944-1945; Wheaton Graduate School, 1945-1947; Northern Baptist Seminary, Chicago, Ill., 1947-1948; Western Reserve University, 1948—; ordained, Erin Ave. Church, Cleveland, Ohio, Oct. 17, 1948; pastor, Elgin Chapel, Racine, Wis., 1944-1945; Cass Community Church, Hinsdale, Ill., 1945-1948; Erin Ave. Church, Cleveland, Ohio, 1948—.  
2973 W. 32nd St., Cleveland 13, Ohio.
- Norman G. Miller, born April 29, Ventura, N. Dak., No. Amer. Baptist Seminary, 1944-1949; ordained, Ventura, N. Dak., June 5, 1949; pastor, Grace Baptist Church, Hettinger, N. Dak., 1949-1951; Selfridge, N. Dak., 1951—.  
Selfridge, North Dakota.
- Berthold Edgar Milner, born Aug. 8, Edenwold, Sask., Canada; Christian Training Institute, 1945-1946; United College, branch of University of Manitoba, 1946-1950; Northern Baptist Theological Seminary, 1950-1953; pastor, First Baptist Church, Moosehorn, Manitoba, 1953—.  
Moosehorn, Man., Canada.
- Edmund Mittelstedt, born Zgierz, Poland, Oct. 4; No. Amer. Baptist Seminary, 1929-1933; Colgate-Rochester Divinity School, 1933-1934; ordained, Andrews St. Church, Rochester, N. Y., 1933; pastor, Morris, Man., Canada, 1934-1940; Hebron, N. Dak., 1940-1943; Fifteenth St. Church, Los Angeles, Calif., 1943—.  
8313 Third Ave., Inglewood, California.
- Willy R. Muller, born Kelstern, Sask., Canada, July 11; Christian Training Institute, Edmonton, Alta., 1942-1946; No. Amer. Baptist Seminary, 1946-1951; ordained, Lauderdale Church, Edmonton, Alta., Nov. 2, 1951; pastor, Lauderdale Baptist Church, Edmonton, Alta., Canada, 1951-1953; Carbon, Alta., Canada.
- George Walter Neubert, born Warsaw, Minn., July 18; Northwestern Bible and Missionary Training School and Seminary, 1932-1936; Augsburg College and Seminary, 1934-1944; ordained, Oct. 26, 1944; pastor, Bessie, Okla., 1944-1951; West Side Church, Beatrice, Neb., 1951—.  
676 Court St., Beatrice, Nebraska.
- Reinhard Neuman, born Nov. 17, Jansen, Sask., Canada; Christian Training Institute, Edmonton, Alta. (3 years); Central Baptist Seminary, Kansas City, Kans., 1950; ordained, April 20, 1951, Camrose, Alta.; appointed missionary, Oct. 1, 1948; missionary to the Indians on the Montana Reserve, Alta., Canada, 1948-1953; missionary on the Bull Reserve, 1953—.  
Wetaskiwin, Alta., Canada.
- Paul Gerhard Neumann, born Koenigsberg, Germany, March 13; Western Baptist Theological Seminary, Portland, Ore., 1928-1933; ordained, First Church, Portland, Ore., Nov. 13, 1932; associate pastor, First Church, Portland, Ore., 1931-1933; pastor, Salt Creek Church near Dallas, Ore., 1933-1937; Burns Ave. Church, Detroit, Mich., 1937-1944; Bethel Church, Anaheim, Calif., 1944-1949; Costa Mesa, Calif., 1949—.  
2610 Orange Ave., Costa Mesa, California.
- Erdman H. Nikkel, born Oct. 13, Man., Canada; Public S. Laird, Sask. H. S. Rosethren, Sask.; Moody Bible Institute, 1913-1914, 1916-1917; St. Johns College, 1927-1930; ordained, 1918, Langham, Sask.; pastor, Laird, Sask., 1918-1920; Winnipeg Mission, 1921-1926; Laird, Sask., 1927-1946; 1947-1949; Southey, Sask., 1949-1951; Swan River, Man., 1951—.  
Swan River, Man., Canada.
- Arthur Odens, born July 8, Rushmore, Minn.; St. Paul Bible Institute, St. Paul, Minn., 1937-1940 and 1942; Bethel College, 1940-1941; Mankato State Teachers' College, 1943-1944; ordained, Lake Benton, Minn., Nov. 23, 1945; pastor, Cambria Federated Church, Cambria, Minn., 1943-1945; First Baptist Church, Lake Benton, Minn., 1945-1949; Jeffers Baptist Church, Jeffers, Minn., 1949—.  
Jeffers, Minnesota.
- Fred Ohlmann, born Solotnitz, Russia, Jan. 19; Herbert Bible School, 1938-1939, 1940-1941; Christian Training Institute, Edmonton, Alta., 1941-1942, 1944-1945; Menonite Brethren Bible College Winnipeg, Man., 1946-1949; ordained, Whittemouth, Man., June 28, 1949; student pastor, Lashburn, Sask., 1945-1946; pastor, Whittemouth, Man., 1946-1951; Edenwold, Sask., 1951—.  
Edenwold, Sask., Canada.
- H. Oliver Ohsberg, born McKeesport, Pa., March 4; Bethel Theological Seminary, St. Paul, Minn., 1947-1950; ordained, Park Allen Baptist Church, Edmonton, Alta., March 6, 1951; Youth Director and C.T.I. Instructor for Alberta and Central Canada Baptist Conferences, 1950-1952; C.T.I. Instructor, Edmonton, Alta., 1953—.  
10810 78th Ave., Edmonton, Alta., Canada.
- Wallace A. Olson, born Sept. 23; Northwestern Schools, Minneapolis, Minn.; Kearney State Teachers College, Kearney, Neb.; Augsburg College, Minneapolis, Minn.; Southern Baptist Theological Seminary, Louisville, Ky.; ordained April 20, 1936, First Baptist Church, Long Prairie, Minn.; pastor, Long Prairie, Minn., 1936-1939; Powderhorn Park Church, Minneapolis, Minn., 1939-1951; Immanuel Church, Wausau, Wis., 1951—.  
1212 Sixth Street, Wausau, Wisconsin.
- John Fredrich Olthoff, born Aplington, Iowa, March 5; No. Amer. Baptist Seminary, 1895-1901; ordained, Avon, S. Dak., Nov. 26, 1901; pastor, Avon, S. Dak., 1901-1906; Erin Ave. Church, Cleveland, Ohio, 1906-1913; Avon, S. Dak., 1913-1927; Madison, S. Dak., 1927-1935; Salem, Ore., 1935-1946; associate pastor, Portland Avenue Chapel, sponsored by Calvary Church, Tacoma, Wash., 1946-1951; pastor, Unityville, S. Dak., 1951—.  
2209 S. Covell Ave., Sioux Falls, S. Dak.
- Edward R. Oster, born April 17, Greeley, Colo.; No. Amer. Baptist Seminary, 1948-1949 and 1950-1953; Sioux Falls College, 1949-1950; ordained Hettinger, N. Dak., June 17, 1953; pastor, First Baptist Church, Hettinger, N. Dak., 1953—.  
Box 531, Hettinger, North Dakota.
- Frederick William Pahl, born Calechaska, Rumania, Sept. 13; Prairie Bible Institute, Three Hills, Alta., 1946-1948; Christian Training Institute, Edmonton, Alta., 1948-1949; ordained, June 10, 1951, First Baptist Church, Hilda, Alta., Canada, 1949-1952; East Olds Church, Olds, Alta., 1952—.  
Rt. 1, Olds, Alta., Canada.
- Herman Palfenier, born Schuettdorf, Hannover, Germany, Aug. 24; No. Amer. Baptist Seminary, 1919-1925; ordained, Kossuth Church, Manitowoc, Wis., Sept. 7, 1925; pastor, Kossuth Church, Manitowoc, Wis., 1925-1930; North Freedom, Wis., 1930-1936; Steamboat Rock, Iowa, 1936-1941; Pilgrim Church, Philadelphia, Pa., 1941-1948; general evangelist, 1948—.  
Rt. 5, Manitowoc, Wis.
- D. Raymond Parry, born Chicago, Ill., June 10; Sioux Falls College, 1947-1948; Northern Baptist Seminary, 1940-1945, 1949-1951; ordained, June 17, 1945, North Shore Baptist Church, Chicago, Ill.; Minister of Education, North Shore Baptist Church, Chicago, Ill., 1945-1947; Minister of Education, Woodward Ave. Baptist Church, Detroit, Mich., 1948-1949; pastor, Humboldt Park Union Church, Chicago, Ill., 1949-1951; Grace Church, Racine, Wis., 1951—.  
2417 Hansen Ave., Racine, Wisconsin.
- Donald P. Patet, born St. Paul, Minn., March 23; Bethel College and Seminary, St. Paul, 1944-1951; ordained, July 29, 1951, Dayton's Bluff Baptist Church, St. Paul, Minn.; pastor, Randolph, Minn., 1952—.  
Randolph, Minnesota.
- Otto Patzia, born Germany, Oct. 11; No. Amer. Baptist Seminary, 1930-1937; ordained, McDermot Ave. Church, Winnipeg, Man., Sept. 19, 1937; pastor, McDermot Ave. Church, Winnipeg, Man., 1937-1947, Connor Church, Detroit, Mich., 1947—.  
13094 Rosemary, Detroit 5, Michigan.
- Robert F. Penner, born Portland, Ore., Aug. 7; Minnesota State Teachers College, 1943; Multnomah College, 1946; Cascade College, summer session 1947; Western Conservative Baptist Theological Seminary, 1946-1948; Lewis and Clark College, 1948-1949; Western Seminary, 1949-1953; ordained, July 27, 1950, Trinity Church, Portland, Ore.; Youth Director, Sandy Community Church, Sandy, Ore., 1946-1947; assistant pastor, Trinity Church, Portland, Ore., 1947-1952; pastor, Glencullen, Portland, Ore., 1952—.  
4141 S.W. Iowa St., Portland 19, Oregon.
- Christian Peters, born Lennox, S. Dak., Aug. 2; Sioux Falls College, 1910; No. Amer. Baptist Seminary, 1911-1917; Colgate-Rochester Divinity School, 1917-1918; ordained, Gotebo, Okla., Sept. 15, 1918; pastor, Salem Church, Gotebo, Okla., 1918-1922; Killaloe, Ont., Canada, 1922-1927; Jamesburg, N. J., 1927-1940; Baptist Church, Elsmere, Del., 1940—.  
9 Beech Ave., Elsmere, Wilmington 5, Del.
- Henry Pfeifer, born Ennigerloh, Westfalen, Germany, July 10; No. Amer. Baptist Seminary, 1927-1934; student pastor, New-castle and Ellwood City, Pa., 1929-1936; ordained Beaver Church, Auburn, Mich., Sept. 27, 1934; pastor, Beaver Church, Mich., 1934-1937; Central Church, Erie, Pa., 1937-1940; Zion Church, Okeene, Okla., 1940-1946; general evangelist, 1947-1950; pastor, Central Church, Edmonton, Alta., Canada, 1950—.  
10860—96th St., Edmonton, Alta., Canada.



Peter Pfeiffer, born Atlantic City, N. J., July 31; No. Amer. Baptist Seminary, 1936-1940; Baylor University, 1940-1943; Marquette University Graduate School, 1945-1946; Bethany Biblical Seminary, 1946-1947; Garrett Institute, 1949-1952; ordained, Philadelphia, Pa., June 2, 1940; pastor, Hartsville Community Church, Hornell, N. Y., 1938-1940; Central Church, Waco, Texas, 1940-1943; United States Army Chaplain, 1943-1944; Temple Church, Milwaukee, Wis., 1945-1951; Oak Street Church, Burlington, Iowa, 1951-1953; Central Church, Erie, Pa., 1953—  
160 W. 20th St., Erie 4, Pennsylvania.

Arthur Pohl, born Thorn Germany, May 5; University of Heidelberg, 1915-1916; University of Leipzig, 1916-1920; ordained, Leer, Ostfriesland, 1934; independent evangelist, 1920-1927; teacher of Russian Bible School, 1923-1924; pastor, Leer, Ostfriesland, 1928-1937; Einbeck, Hannover, 1937-1952; Forestburg, Alta., 1952-1953; Lauderdale Church, Edmonton, Alta., 1953—  
13146—101st St., P. O. Lauderdale, Edmonton, Alta., Canada.

Philip Potzner, born Hungary, Sept. 1, No. Amer. Baptist Seminary, 1913-1915 and 1919-1922; ordained, Union City, N. J., Oct. 9, 1922; pastor, First Church, Union City, N. J., 1922-1927; First Church, Leduc, Alta., Canada, 1927-1931; Carroll Avenue Church, Dallas, Texas, 1931-1936; Elberta, Ala., 1936-1938; Emmanuel Church, Marion, Kans., 1938-1942; Calvary Church, Bethlehem, Pa., 1942-1949; Elberta, Ala., 1949—  
P. O. Box 42, Elberta, Alabama.

Ralph E. Powell, born New Britain, Conn., April 30; New York Philharmonic Symphony Society Scholarship, 1945-1936; Ernest Williams School of Music, Brooklyn, N. Y., 1935-1936; Moody Bible Institute, Chicago, Ill., 1936-1939; Loyola University, Chicago, Ill., 1941-1944; Northern Baptist Seminary, Chicago, 1944-1946, 1948-1950; Garrett Biblical Institute, Evanston, Ill., 1949; ordained, May 20, 1945, Mt. Clare Baptist Church, Chicago, Ill.; pastor, Mt. Clare Baptist Church, Chicago, Ill.; 1943-1946; assoc. pastor, Lorimer Memorial Baptist Church, Ill.; 1946-1948; interim pastor, First Baptist Church, Bellwood, Ill., 1949; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950—  
1605 S. Euclid Ave., Sioux Falls, S. Dak.

Laurance Raymond Prast, born Auburn, Mich., Sept. 22; Bay City Junior College, Bay City, Mich., 1946-1948; Sioux Falls College, 1949-1951; No. Amer. Baptist Seminary, 1949-1952; Indiana Central College, 1952-1953; ordained, Beaver Baptist Church, Midland, Mich., June 23, 1952; student pastor, Calvary Church, Glidden, Sask., Canada, summer 1951; pastor, Bethel Church, Indianapolis, Ind., 1952—  
607 E. Iowa St., Indianapolis 3, Indiana.

Victor Herman Prendinger, born Austria, Dec. 19; No. Amer. Baptist Seminary, 1921-1924; Evangelical Theological Seminary, 1928-1932; ordained, Jersey City, N. J., Aug. 4, 1924; pastor, Pilgrim Church, Jersey City, N. J., 1924-1945; Round Lake Church, Gladwin, Mich., 1945-1953; Berlin and Fredonia Churches, Fredonia, N. Dak., 1953—  
Fredonia, North Dakota.

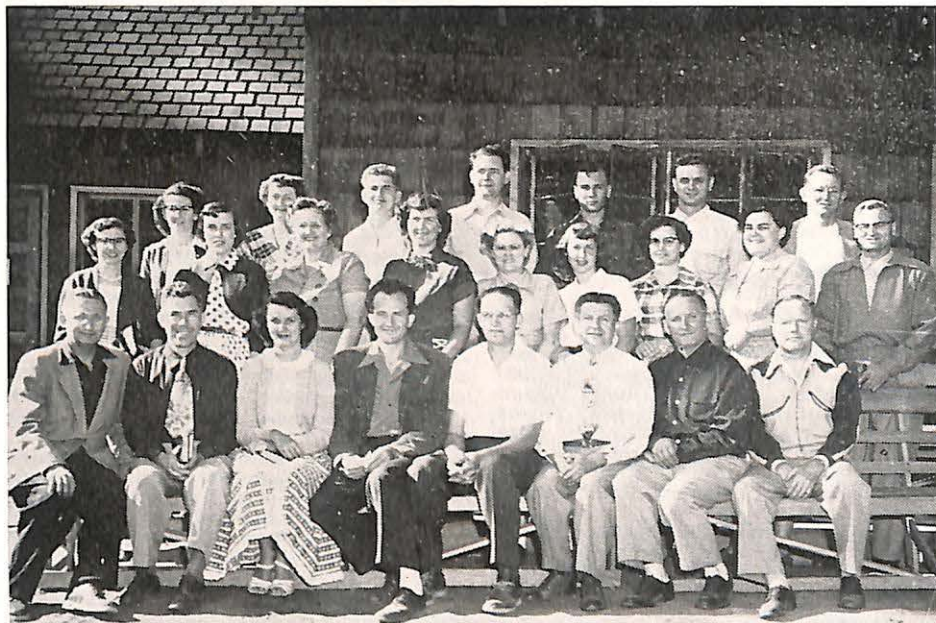
Wilmer Quiring, born Bingham Lake, Minn., June 21; Bethel Junior College, Bethel Seminary, No. Amer. Baptist Seminary,

1943-1945; Kansas Wesleyan University, 1946-1947; ordained, Sept. 4, 1945, Minneapolis, Minn.; pastor, Ebenezer Church, Elmo, Kans., 1945-1948; Carrington, N. Dak., 1948-1951; Bethany Church, Milwaukee, Wis., 1951—  
4165 N. 42nd St., Milwaukee, Wisconsin.

Harvey A. Rakow, born Oct. 4, Sheboygan, Wis.; Northwestern Bible School and Northwestern Evangelical Seminary, 1940-1944; Bethel College, St. Paul, Minn., 1944-1945; Arizona State College, Lempe, Ariz., 1951; ordained June 27, 1952, Manitowoc, Wis.; pastor, First Baptist Church, Oakland, Minn., 1943-1945; Morenci, Arizona, 1945-1950; First Baptist Church, Manitowoc, Wis., 1952—  
812 Huron St., Manitowoc, Wisconsin.

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

Cornelius Thomas Remple, born Nov. 3; Winkler Bible College, 1932-1934; Winnipeg Bible Institute, 1935-1937; No. Amer. Baptist Seminary, 1938-1940; ordained, Whitemouth, Man., Nov. 3, 1940; pastor, Fenwood, Sask., Canada, 1937-1938, Whitemouth, Man., Canada, 1940-1942; Trochu,



Officers of the California CBY and SS Union and members of the teaching staff at the 1953 assembly held at Hume Lake.

California pastors, front row (left to right): W. W. Knauf, Henry K. F. Hengstler, (the young woman is an officer of the Union), B. Jacksteit, Dr. Leslie Chaffee (missionary), Edmund Mittelstedt, P. G. Neumann and Donald G. Davis.

Rudolph Rapske, born July 8, Berestowitz, Poland; No. Amer. Baptist Seminary, 1945-1949; ordained, Medicine Hat, Alta., July 3, 1949; pastor, Grace Church, Medicine Hat, Alta., 1949-1952; Hutchinson, Minn., 1952—  
Hutchinson, Minnesota.

Custav G. Rauser, born Mercer, N. Dak., July 25; No. Amer. Baptist Seminary, 1924-1926; Moody Bible Institute, 1927-1931; Sacramento College, 1944-1945; ordained, Rosenfeld, N. Dak., July 7, 1931; pastor, Rosenfeld Baptist Church near Anamoose, N. Dak., 1931-1935; Martin, N. Dak., 1935-1937; Franklin, Calif., 1937-1946; Salem, Ore., 1946-1948; First Church, Lodi, Calif., 1948—  
19 So. Central Ave., Lodi 5, California.

Wilfred Reimche, born Nov. 27, Woodrow, Sask.; Herbert Bible Institute, 1938-1941; Bethany Bible College, 1941-1942; ordained, Woodrow, Sask., June 10, 1943; instructor, Abbotsford Bible Institute, 1943-1944; pastor, Harrison Mills, B. C., Canada, 1944-1945; Gravelbourg, Sask., 1944-1947; Nokomis, Sask., 1947-1950; Burstall, Sask., 1950-1953; Glidden, Sask., 1953—  
Glidden, Sask., Canada.

Alta., Canada, 1942-1946; Venturia, N. Dak., 1946-1949; Hebron, N. Dak., 1949—  
Hebron, North Dakota.

Herman Harold Riffel, born July 25, Rush Lake, Sask., Canada; Chico, California State College, 1934-1936; Multnomah School of the Bible, Portland, Ore., 1937-1940; Wheaton College, Ill., 1944-1945; Michigan State College, 1946; ordained Wenatchee, Wash., Sept., 1942; pastor, Elgin Community Church, Elgin, Ore., 1940-1941; missionary, Columbia Basin Mission, Holden, Wash., 1942-1943; pastor, Holmes St. Church, Lansing, Mich., 1944-1952; Immanuel Church, Kankakee, Ill., 1952—  
1090 So. Curtis Ave., Kankakee, Illinois.

Oliver K. Ringering, born East Alton, Ill., Feb. 22; Hays State Teachers' College, Kans. (2 years); Northwestern Bible School and Seminary, Minneapolis, Minn. (4 years); public school teacher (18 years); president and teacher, Northern Bible Institute, Minot, N. Dak. (4 years), also serving the Sawyer German Baptist Church; ordained, Sept. 3, 1947, Ellinwood, Kans., pastor, Shattuck, Okla., 1950—  
Box 331, Shattuck, Oklahoma.



Otto Roth, born Switzerland, Dec. 1; ministerial training, St. Chrischona, Basel, Switzerland, 1909-1913; ordained, Chicago, Ill., 1914; pastor, Trenton, Ill., 1914-1917; Greenville and San Antonio, Texas, 1917-1922; Dayton, Ohio, 1922-1926; Stafford, Kans., 1926-1932; Marion, Kans., 1932-1937; Immanuel Church, Portland, Ore., 1937-1951; supt., Central Baptist Home for the Aged, Chicago, Ill., 1951—.  
1851 N. Spaulding Ave., Chicago 47, Ill.

August Francis Runtz, born McNab township (Arnprior), Ont., Canada, Oct. 15; No. Amer. Baptist Seminary, 1910-1916; special studies, Western Theological Seminary, Pittsburgh, Pa., 1924-1927; ordained, Martin, N. Dak., June 23, 1917; pastor, New Leipzig, N. Dak., 1916-1918; Trenton, Ill., 1918-1923; East St. Church, Pittsburgh, Pa., 1923-1927; State Park Church, Peoria, Ill., 1927-1943; superintendent, No. Amer. Baptist Children's Home, St. Joseph, 1943—.  
1401 Langley Ave., St. Joseph, Michigan.

Constantino Salios, born August 13; Bob Jones University, 1946-1949; Southwestern Baptist Seminary, Ft. Worth, Texas, 1949-1950; Northern Baptist Seminary, 1950—; ordained, Dec. 1948, Greensboro, North Carolina; pastor, Ida Baptist Church, Sherman, Texas, 1949-1950; First Southern Baptist Church, Chicago, Ill., 1950-1952; Bellwood, Ill., 1953—.  
35 S. 20th Ave., Maywood, Illinois.

Gustav Schalm, born Nov. 22, Syczow, Poland; Bible School course, 1924-1930; ordained Sept. 12, 1925, Janow, Poland; pastor, Baptist Church, Syczow, Poland, 1924-1940; Stadthagen, Germany, 1946-1949; Faith Church, Vernon, British Columbia, 1951—.  
4210—30th St., Vernon, B. C., Canada.

H. Schatz, born Neyfreudental, South Russia, April 6; No. Amer. Baptist Seminary, 1919-1926; ordained, Freudental, Alta., Canada, July 10, 1926; pastor, Rosenfeld, Sask., 1926-1934; Camrose, Alta., 1934-1935; Temple Church, Leduc and Rabbit Hill, 1935-1939; Morris, Man., 1939-1945; Regina, Sask., 1945-1946; Bridgeland Church, Calgary, Alta., 1946-1951; Temple Church, Leduc, Alta., 1951—.  
Leduc, Alta., Canada.

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

Richard Schilke, born Janisewice, Poland, April 25; Pniel Bible School, Winkler, Man., Canada, 1933-1934; No. Amer. Baptist Seminary, 1934-1939; University of Alberta, Edmonton, Alta., 1945-1948; ordained, Ebenezer, Sask., Canada, June 10, 1939; pastor, Minnetonka, Man., Canada, 1939-1943; Central Church, Edmonton, Alta., Canada, 1943-1950; Bethel Church, Anaheim, Calif., 1950-1951; general missionary secretary, 1951—.  
7308 Madison St., Forest Park, Illinois.

Fred Schmidt, born Leduc, Alta., Canada, May 10; No. Amer. Baptist Seminary, 1937-1942; ordained, Whitemouth, Man., Canada, Aug. 11, 1942; pastor, Whitemouth, Man., Canada, 1942-1946; Turtle Lake, N. Dak., 1946-1951; West Center St. Church, Madison, S. Dak., 1951—.  
105 Josephine Ave., Madison, S. Dak.



Rev. and Mrs. Walter Sukut of Wessington Springs, S. Dak., just before their departure to Japan as our most recently appointed missionaries to the Japanese people

John Schmidt, born Lodz, Poland, April 12; Philadelphia School of the Bible, 1920-1922; Eastern Baptist Seminary, 1926-1927; Biblical Seminary, New York, N. Y., 1930; Columbia University, New York, N. Y., 1938; Bethany Biblical Seminary, Chicago, Ill., 1942; ordained, Southey, Sask., Canada, July 9, 1922; pastor, Nokomis, Sask., Canada, 1922-1923; First Church, Union City, N. J., 1927-1939; First Church, Chicago, Ill., 1939-1947; Second Church, New York, N. Y., 1947—.  
53-16A 66th St., Maspeth, L. I., New York.

Otto R. Schmidt, born Leduc, Alta., Canada, Dec. 31; Christian Training Institute, Edmonton, Alta., 1939-1941; No. Amer. Baptist Seminary, 1941-1945; University of Rochester, 1945-1947; Colgate-Rochester Divinity School, 1949; Berkeley Baptist Divinity School, 1949-1950; University of California, Berkeley, Cal., 1950-1951; ordained, Sept. 9, 1945, Wiesenthal Baptist Church, Alta., Canada; pastor, Fessenden, N. Dak., 1947-1949; McKernan Baptist Church, Edmonton, Alta., 1951—; also a faculty member of the Christian Training Institute, 1951—.  
10960—73rd Ave., Edmonton, Alta., Can.

Foger W. Schmidt, born Buffalo, N. Y., March 6; No. Amer. Baptist Seminary, 1943-1948; Eastman School of Music, Rochester, N. Y., 1949-1952; ordained, June 13, 1948, Temple Church, Buffalo, N. Y.; pastor, Emmanuel Church, Batavia, N. Y., 1951-1952; Jamesburg, N. J., 1952—.  
141 Stevens Ave., Jamesburg, New Jersey.

Walter Schmidt, born Sept. 12, Buffalo, N. Y.; No. Amer. Baptist Seminary, 1941-1946; University of Rochester, 1946-1948; ordained, Buffalo, N. Y., June 7, 1946; interim pastor, First United Presbyterian Church, Rochester, N. Y., 1945-1946; pastor, Cathay, N. Dak., 1948-1951; Arnprior, Ont., Canada, 1951—.  
Arnprior, Ont., Canada.

Irvin H. Schmuland, born Fenwood, Sask., Dec. 27; No. Amer. Baptist Seminary,

1946-1949; 1951-1952; Robert Wesleyan College, 1949-1951; ordained, Goodrich, N. Dak., Sept. 19, 1952; interim pastor, Trent, S. Dak., 1951-1952; pastor, Goodrich, N. Dak., 1952—.  
Goodrich, North Dakota.

William Schoeffel, born Bucharest, Roumania, May 27; No. Amer. Baptist Seminary, 1912-1918; Rochester University, 1915; Colgate-Rochester Divinity School, 1919; Western Theolog. Seminary, Pittsburgh, Pa., 1928-1930; ordained, Wilmington, Del., April 10, 1919; pastor, Wilmington, Del., 1919-1921; Hoboken, N. J., 1921-1927; East Street Church, Pittsburgh, Pa., 1927-1931; Knoxville Church, Pittsburgh, Pa., 1931-1933; White Ave. Church, Cleveland, Ohio, 1933-1943; Immanuel Church, Kenosha, Wis., 1943-1945; book dept. Roger Williams Press, Cleveland, Ohio, 1945-1948; Grace Church, Chicago, Ill., 1949—.  
1725 No. Burling St., Chicago 14, Illinois.

Robert Schreiber, born Bethlehem, Pa., April 1; No. Amer. Baptist Seminary, 1937-1942; ordained, Wetaskiwin, Alta., Canada, July 18, 1942; pastor, Wetaskiwin and Wiesental, Alta., Canada, 1942-1945; Canaan Church, Crawford, Texas, 1945-1947; Foster Ave., Church, Chicago, Ill., 1947-1952; Temple Church, Lodi, Calif., 1952—.  
5 N. Crescent Ave., Lodi, California.

Eldon G. Schroeder, born Sept. 29, Lorraine, Kansas; Wheaton College, Wheaton, Ill., 1947-1950; Northern Baptist Theological Seminary, 1950-1953; ordained June 28, 1953, Lorraine, Kansas; pastor, Immanuel Church, Kyle, Texas, 1953—.  
Kyle, Texas.

Gerhard Peter Schroeder, born Nov. 8, Southern Russia; Teachers' College, Religious Education in Mennonite Schools; ordained, Rosenthal, Southern Russia, Dec. 19, 1920; pastor, Russia, 1920-1923; Craigmyle, Alta., Canada, 1924-1926; Morris, Man., 1926-1930; Ebenezer East Church, Sask., 1930-1934; Nokomis, Sask., 1934-1936; Russian missionary for North Dakota, 1936-1942; pastor, Linton, N. Dak., 1942-1944; teacher, Northwestern Schools, Minneapolis, Minn., 1944-1947; pastor, Hutchinson, Minn., 1945-1947; evangelist, 1947-1951; pastor, Bethel Church, Missoula, Mont., 1951—.  
1600 S. 7th West, Missoula, Montana.

Henry Robert Schroeder, born Hillsboro, Kans., Feb. 17; No. Amer. Baptist Seminary, 1904-1910; ordained, Dallas, Ore., May 19, 1910; missionary, Newark, N. J., 1910-1912; pastor, Wilmington, Del., 1912-1913; Newark, N. J., Walnut St. Church, 1913-1923; St. Louis Park Church, St. Louis, Mo., 1923-1927; Riverview Church, St. Paul, Minn., 1927-1936; West Center St. Church, Madison, S. Dak., 1936-1948; East Side Church, Chicago, Ill., 1948—; editor, Sunday School Quarterly, 1945—.  
3505 E. 107th St., Chicago 17, Illinois.

Arthur Kenneth Schulz, born Washburn, N. Dak., Sept. 3; Moorhead State Teachers' College, 1936-1937; No. Amer. Baptist Seminary, 1938-1941; University of Rochester, 1941; Tabor College and Seminary, Kans., 1944-1947; Western Theological Seminary, Portland, Ore., 1953—; ordained, Washburn, N. Dak., Dec. 1, 1941; pastor, Unityville and Spring Valley Churches, Unityville, S. Dak., 1942-1944; Strassburg Church, Marion, Kans., 1944-1948; Canaan Church, Crawford, Texas, 1948-1952; Bethany Church, Portland, Ore., 1952—.  
Rt. 3, Box 330, Portland 1, Oregon.



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

Wetaskiwin, Alta., Canada.

John Clarence Schweitzer, born Tereblestie, Austria, March 3; No. Amer. Baptist Seminary, 1920-1926; Colgate-Rochester Divinity School, 1927-1928; ordained, Freudenthal Church, Alta., Canada, 1926; pastor, Medicine Hat, Alta., Canada, 1926-1927; Cathay, N. Dak., 1928-1931; Wasco, Calif., 1931-1934; Vancouver, B. C., 1934-1937; Bethany Church, Portland, Ore., 1937-1943; Bismarck, N. Dak., 1943-1945; general evangelist, 1945-1947; First Church, Manitowoc, Wis., 1947-1948; Bethany Church, Vancouver, B. C., 1948-1952; denominational extension worker, 1952—.

7308 Madison St., Forest Park, Illinois.

Carsten Herman Seecamp, born Leer, Ostfriesland, Germany, Sept. 30; Vancouver Bible School, 1932-1934; Western Theological Seminary, 1934-1938; Webster University, Ga., 1939-1941; Baylor University, 1945-1946; ordained, Stafford, Ore., June 11, 1936; pastor, Stafford, Ore., 1935-1939; La Salle, Colo., 1939-1942; Cottonwood Church, Lorena, Texas, 1942-1946; First Church, Leduc, Alta., Canada, 1946-1952; McDermot Ave. Church, Winnipeg, Man., 1952—.

829 McDermot Ave., Winnipeg, Alta., Can.

Roy William Seibel, born Fairview, Okla., Sept. 27; Los Angeles Bible Institute, 1936-1937; Tabor College, 1937-1943; Baylor University, 1945-1947; ordained, Marion, Kans., Oct. 18, 1943; pastor, Strassburg Church, Marion, Kans., 1937-1943; Central Church, Waco, Texas, 1943-1951; Emery, S. Dak., 1951—.

Emery, South Dakota.

Eldon E. Seibold, born Cathay, N. Dak., April 30; Northwestern College, Minneapolis, Minn., 1947-1949; No. Amer. Baptist Seminary, 1949-1952; ordained, June 1, 1952, Germantown Baptist Church, Cathay, N. Dak.; pastor, Spring Valley Church, Canistota, S. Dak., 1952—.

Canistota, South Dakota.

Paul M. Shellhouse, born April 8; Northern Baptist Theological Seminary, 1936-1943; Bradley University, 1949-1951; ordained May 23, 1943, Covenant Baptist Church, Chicago, Illinois; pastor, Parker and Viborg, South Dakota, 1943-1945; Pittsfield, Illinois, 1945-1947; graduate assistant in speech, Bradley University, 1948-1949; instructor in speech, Wheaton College, Illinois, 1950-1952; pastor, Emmanuel Church, Marion, Kansas, 1952—.

102 E. Santa Fe St., Marion, Kansas.

Reinhold Sigmund, born Parkston, S. Dak., April 14; No. Amer. Baptist Seminary, 1926-1933; Northern Baptist Seminary, Chicago, Ill., 1933-1934; ordained, Fessenden, N. Dak., Jan. 30, 1936; pastor, Fessenden, N. Dak., 1934-1939; Kossuth Church, Manitowoc, Wis., 1939-1940; Hettinger, N. Dak., 1940-1944; Billings, Mont., 1944-1948; supt. Baptist Home for the Aged, Bismarck, N. Dak., 1948-1952; Billings, Mont., 1952—.

1425 Avenue E, Billings, Montana.

Lester Hayes Smith, born Wayland, Iowa, Dec. 24; Moberly Junior College, 1932;

Moody Bible Institute, 1929; Bible Evangelism Correspondence Course, 1928; ordained Aug. 4, 1926, Newsburg, Iowa; dedicated to Baptist ministry, Oct. 26, 1944, Durham, Kans., pastor, Newburg, Iowa, 1926-1939; missionary evangelist, Moberly, Mo., 1930-1937; mission worker, Ketchum, Idaho, 1937-1942; pastor, Durham, Kans., 1942-1948; evangelist, 1948-1950, pastor, Calvary Church, Corn, Okla., 1950—.

Corn, Oklahoma.

Henry Smuland, born North Battleford, Sask., Canada, April 15; Bible Institute, Winnipeg, Man., 1937-1940; No. Amer. Baptist Seminary, 1941-1945; University of Alberta, 1947-1948; Wartburg College, Waverly, Iowa, 1950-1951; ordained, Andrews St. Church, Rochester, N. Y., Jan. 19, 1945; student pastorates, Sprague and South Junction, Man., 1940-1941; Endeavor, Sask., 1943; pastor, Southey, Sask., 1945-1946; Wiesental Church, Millet, Alta., 1946-1949; Sheffield, Iowa, 1949—.

Sheffield, Iowa.

W. S. Sommerschild, born May 22, Chicago, Illinois; Moody Bible Institute, 1931-1938; Northern Baptist Theological Seminary, 1934-1939; Loyola University, Chicago, Ill., 1939-1941; ordained, Chicago, Illinois, May 31, 1938; pastor, Maplewood Church, Chicago, Ill., 1936-1940; First Baptist Church, Elmhurst, Illinois, 1940-1952; Bethel Church, Detroit, Mich., 1952—.

1168 Buckingham Road, Grosse Pointe Park, Michigan.

Joe Sonnenberg, born July 1, Rowno, Poland; Christian Training Institute, Edmonton, Alta., 1942-1945; No. Amer. Baptist Seminary, 1946-1950; further studies at University of Rochester and Sioux Falls College; ordained, Bethany Church, Camrose, Alta., Aug. 4, 1950; pastor, Bethany Church, Camrose, Alta., 1950-1953; Foster Ave. Church, Chicago, Ill., 1953—.

5142 N. Meade Ave., Chicago 30, Ill.

Alex Fritz Sootzmann, born Berlin, Germany, April 9; National Bible Institute, New York, N. Y., 1938-1941; No. Amer. Baptist Seminary, 1941-1944; ordained, McLaughlin, S. Dak., Sept. 22, 1944; pastor, McLaughlin, S. Dak., 1944-1951; Mowata Church, Branch, La., 1951—.

Branch, Louisiana.

Reuben Carl Stading, born Wishek, N. Dak.; No. Amer. Baptist Seminary, 1945-1951; ordained, Wishek, N. Dak., May 20, 1951; pastor, Rosenfeld Baptist Church, 1951-1953; Creston, Neb., 1953—.

Creston, Nebraska.

Walter Stein, born Eisenach, Germany, Aug. 11; Bible Institute, Calgary, 1932-1935; No. Amer. Baptist Seminary, 1935-1940; ordained, Southey, Sask., Canada, July 10, 1940; pastor, Ebenezer East, Ebenezer, Sask., Canada, 1940-1943; Minitonas, Man., 1943-1946; Ashley, N. Dak., 1946-1950; Tyndall, S. Dak., 1950—.

Tyndall, South Dakota.

Henry S. Stinner, born Hungary, Oct. 30; Baptist Theological Seminary, Budapest, Hungary, 1930-1934; ordained, Magyarboly, Hungary, June 24, 1935; pastor, Magyarboly, Hungary, 1934-1939; Varalja, Hungary, 1939-1940; Bonyhad, Hungary, 1940-1944; Regensburg, Germany, 1945-1948; Jansen, Sask., Canada, 1950-1952; Robert Street Church, Toronto, Ont., 1952—.

181 Keele St., Toronto, Ont., Canada.

Elmer C. Strauss, born June 29, Dayton, Ohio; Detroit Institute of Technology, 1942-1946; Wheaton College, Wheaton,

Illinois, summer 1943; Northern Baptist Theological Seminary, 1946-1949; ordained, Nov. 26, 1948, Ebenezer Baptist Church, Detroit, Michigan; founder and director of The Challenger Club, Inc. 1945—; pastor, First Baptist Church, Madison, South Dakota, 1949-1952; First Baptist Church, Ellinwood, Kansas, 1952—.

Ellinwood, Kansas.

William J. H. Sturhahn, born Varel, Germany, Jan. 28; No. Amer. Baptist Seminary, 1932-1936; ordained, Unityville, S. Dak., Sept. 16, 1936; pastor, Spring Valley and Unityville Churches, Unityville, S. Dak., 1936-1941; Immanuel Church, Loyal, Okla., 1941-1945; relief representative to Europe, 1946-1947; pastor, Morris, Man., Canada, 1945-1950; secretary, Baptist World Alliance Immigration, 1950—.

404B McIntyre Block, Winnipeg, Man., Can.

B. F. Taylor, born July 6, Goldthwaite, Texas; Baylor University, Waco, Texas, 1942-1943; Dallas Bible Institute, 1946-1949. No. Amer. Baptist Seminary, 1950-1951; ordained, Donna, Texas, Sept. 1, 1943; pastor, Henderson Community Church, Fort Worth, Texas, 1946-1948; Pecos St. Bible Church, Fort Worth, Texas, 1948-1949; Northside Church, Sioux Falls, S. Dak., 1949-1951; Salem Church, Gotebo, Okla., 1951—.

Gotebo, Oklahoma.

Edward L. Thiessen, born Aug. 21, Langham, Sask.; Tabor Bible School, 1934, 1936-1937; Canadian Bible Institute, 1943; mission work in Regina and vicinity, 1944-1947; ordained, Edenwold, Sask., July 2, 1950; pastor, Edenwold, Sask., 1947-1951; Fenwood, Sask., 1951-1953; Southey and Serath, Sask., 1953—.

Southey, Sask., Canada.

George J. Thiessen, born Oct. 16, Russia; Hepburn Bible College, Hepburn, Sask., 1932-1936; licensed 1944; Bible School teacher, Fairholme, Sask., 1937-1940; ordained, Dec. 5, 1950; Olds, Alta., Canada; pastor, Baptist Church, Turtleford, Sask., 1940-1948; Baptist Church, Lavoy, Alta., 1948-1949; First Baptist Church (German), Olds, Alta., 1949-1952; Hilda, Alta., 1952—.

Hilda, Alta., Canada.

L. John Vanderbeck, born Oct. 30; No. Amer. Baptist Seminary, 1943-1948; St. Edward's University, Austin, Texas, 1950-1951; ordained, La Crosse, Wis., June 1948; pastor, Ogden Park Church, Chicago, Ill., 1948-1950; Kyle, Texas, 1950-1952; Elgin, Iowa, 1953—.

Elgin, Iowa.

M. Vanderbeck, born Jan. 27, Bedum, Groningen, Netherlands; ordained, Sept. 5, 1927; missionary to the Indians, 1913-1918; religious work director, gov't schools, 1918-1924; evangelistic work, 1924-1928; First Baptist Church, Mauston, Wis., 1928-1929; Calvary Church, La Crosse, Wis., 1929-1934; evangelistic work, 1934-1938, Seventh St. Church, La Crosse, Wis., 1938-1948; Bethel Church, Sheboygan, Wis., 1948—.

1109 No. 10th St. Sheboygan, Wisconsin

Frank Veninga, born June 8, Germany; with Sinclair Refining Company in New York City, 1929-1936; No. Amer. Baptist Seminary, 1936-1941; Milwaukee State Teachers College, 1943-1944; Bradley University, Peoria, Ill., 1946-1947, 1949-1950; No. Amer. Baptist Seminary, 1950-1951; graduate work, Bradley University, 1950; ordained, Evergreen Baptist Church, Brooklyn, N. Y., May 27, 1941; pastor, Bethany Church, Milwaukee, Wis., 1941-1945; State Park



Church, Peoria, Ill., 1945-1951; Aplington, Iowa, 1952—.

Aplington, Iowa.

Herbert Vetter, born Onida, S. Dak., Aug. 6; Prairie Bible Institute, Alta., Canada, 1946-1947; Los Angeles Bible Seminary, 1948-1951; Los Angeles Bible College, 1951-1952; ordained, April 23, 1953, Isabel, S. Dak.; pastor, Isabel and Bison, S. Dak., 1952—.

Isabel, South Dakota.

Arthur A. Voigt, born Germany, Nov. 3; president, South Dakota Y.P. and S.S. Workers' Union, 1921-1931; president Council of Christian Ed., Bon Homme County, S. Dak., 1920-1935; South Dakota State Legislature, six years; ordained, Nov. 19, 1947, Mt. Sterling, Mo.; pastor, Pin Oak Creek Church, Mt. Sterling, Mo., 1947-1953; Rosenfeld near Anamoose, N. Dak., 1953—.

R.F.D. Anamoose, North Dakota.

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

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

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

Onoway, Alta., Canada.

Loren O. Wahl, born June 15; Western Baptist Seminary, Portland, Ore., 1939-1942; Lewis and Clark College, Portland, Ore., 1942-1946; 1947-1949; Western Baptist Seminary, Portland, Ore., 1949-1951; ordained, McClusky, N. Dak., July 6, 1950; pastor, Dixie Mt. Baptist Church, Scappoose, Ore., 1942-1946; Cherry Grove, Ore., 1946-1952; Wishek, N. Dak., 1952—.

Wishek, North Dakota.

John William Walkup, born Chicago, Ill., August 17; Moody Bible Institute, 1930-1934; Northwestern Theological Seminary, 1944-1945; ordained, Victor, Iowa, Sept. 15, 1939; pastor, Victor, Iowa, 1938-1940; Grace Church, Sheffield, Iowa, 1940-1944; Daytons Bluff Church, St. Paul, Minn., 1944-1948; Regional Director, National Assn. of Evangelicals, Upper Midwest Area, Minneapolis, Minnesota, 1948-1952; Field Representative, Northwestern Schools, Minneapolis, Minn., 1952-1953; pastor, Central Baptist Church, George, Iowa, 1953—.

George, Iowa.

Helmut John Waltereit, born Berlin, Germany, June 5; No. Amer. Baptist Seminary, 1934-1939; Wesley College, Grand Forks, N. Dak., 1951-1953; University of North Dakota, Grand Forks, N. Dak., 1951-1953; ordained, Camrose, Alta., Canada, July 1, 1939; pastor, Bethany Church, Camrose, Alta., Canada, 1939-1941; Fen-

## BIOGRAPHICAL SKETCHES

These biographical sketches of all active North American Baptist pastors are published every other year. Corrections or additional information will be gladly welcomed. Send such to the editor, Box 6, Forest Park, Illinois.

We shall be happy to receive suggestions for forthcoming issues of the ANNUAL as well as unusual pictures of scenic views, human interest groups or of our ministers and churches for publication in next year's ANNUAL.

We hope to make the tenth edition of the ANNUAL in 1955 an unusually elaborate and informative issue.

wood, Sask., Canada, 1942-1945; Lehr, N. Dak., 1945-1951; Grace Church, Grand Forks, N. Dak., 1951—.

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

John Kroeker Warkentin, born Dec. 19, Corn, Okla.; Carver Chiropractic College, Oklahoma City, Okla., 1925-1927; Southwestern Baptist Seminary, Ft. Worth, Texas, 1941-1942; ordained in 1937 by Baptist Church in Ft. Worth, Texas, and again on Nov. 12, 1944 by the Corn Mennonite Brethren Church, Corn, Okla.; pastor, Hurnville Baptist Church, Henrietta, Texas, 1942-1944; Canaan Church, Crawford, Texas, 1944-1945; Mennonite Brethren Church, Corn, Okla., 1945-1947; San Jose, Calif., 1947-1951; Riverside, Calif., 1951-1952; Canaan Baptist Church, Crawford, Texas, 1953—.

Crawford, Texas.

Walter L. Weber, born Oct. 29, Marion, Kansas; Tabor College, Hillsboro, Kansas, 1940-1942; Kansas State Teachers' College, Manhattan, Kansas, 1946-1948; Northwestern Schools Seminary, Minneapolis, Minn., 1948-1951; ordained Nov. 15, 1951, Strassburg Baptist Church, Marion, Kansas; pastor, Bethel Church, Ingersoll, Okla., 1952—.

R. F. D. No. 3, Cherokee, Okla.

Chris Weintz, born Tarieverde, Romania, Sept. 10; Christian Training Institute, Edmonton, 1945-1946; college dept of No. Amer. Baptist Seminary, 1947-1949; No. Amer. Baptist Seminary, 1950-1952; ordained, Oct. 26, 1952, Aberdeen, S. Dak.; pastor, Calvary Baptist Church, Aberdeen, S. Dak., 1952—.

516 N. 2nd St., Aberdeen, South Dakota.

Harold E. Weiss, born Hilda, Alta., Canada, Aug. 28; Alberta College, Edmonton, Alta., 1943-1944; Christian Training Institute, Edmonton, 1944-1947; No. Amer. Baptist Seminary, 1947-1952; Augustana College, Sioux Falls, S. Dak., 1952-1953; ordained, Northside Church, Sioux Falls, S. Dak., May 20, 1952; pastor, Northside Church, Sioux Falls, S. Dak., 1951—.

1032 N. Spring, Sioux Falls, South Dakota.

Alfred Weisser, born Camrose, Alta., Canada, March 29; No. Amer. Baptist Seminary, 1926-1933; Dakota Wesleyan University, 1949-1950; ordained, Stafford, Kans., Oct. 19, 1933; pastor, Calvary Church, Stafford, Kans., 1933-1941; Calvary Church, Carrington, N. Dak., 1941-1946; Central Church, New Haven, Conn., 1946-1949; Parkston and Tripp, S. Dak., 1949—.

Parkston, South Dakota.

Arthur Richard Weisser, born Camrose, Alta., Canada, June 21; No. Amer. Baptist Seminary, 1934-1939; ordained, Bethany Church, Camrose, Alta., Canada, July 1, 1939; pastor, Edenwold, Sask., Canada, 1939-1944; Wishek, N. Dak., 1944-1948; Temple Church, Lodi, Calif., 1948-1952; Andrews St. Church, Rochester, N. Y., 1952—.

375 Winona Bld., Rochester, New York.

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

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

Paul Wengel, born Sept. 28, East Prussia, Germany; No. Amer. Baptist Seminary, 1912-1917; ordained, Milwaukee, Wis., June 1918; Business, 1917-1920; Kansas City Law School, 1920; Ridgewood Baptist Church, Brooklyn, N. Y., 1920-1929; Bethel Baptist Church, Detroit, Mich., 1929-1943; Adrian College, 1946; instructor, Adrian College, 1946-1948; University of Zurich, Switzerland, 1948; pastor, First Baptist Church, Adrian, Mich., 1943-1950; Ridgewood Baptist Church, Brooklyn, N. Y., 1950—.

6409 Catalpa Ave., Brooklyn 27, New York.

Edgar B. Wesner, born St. Joseph, Mich., Aug. 25; Toccoa Falls Institute, Georgia, 1946-1947; Northern Baptist Seminary, Chicago, Ill., 1947-1952; ordained, Clay St. Church, Benton Harbor, Mich., April 18, 1952; pastor, East Arlington Church, Lawrence, Mich., 1948-1949; State Park Church, Peoria, Ill., 1952—.

306 Gilbert Ave., Peoria 5, Illinois.

Alvin L. Wetter, born Sept. 26, Watertown, Wis.; No. Amer. Baptist Seminary, 1946-1949; Augustana College, Sioux Falls, S. Dak., 1949-1951; ordained, Benton Harbor, Mich., June 20, 1949; pastor, Spring Valley Church, Canistota, S. Dak., 1949-1952; Victor, Iowa, 1952—.

Victor, Iowa.

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

Rio Grande Bible Institute, Edinburg, Texas.

Hans J. Wilcke, born Berlin, Germany, May 19; Ouachita College, 1936-1937; Cleveland College, 1937; No. Amer. Baptist Seminary, 1937-1942; ordained, Olds, Alta., Canada, June 21, 1942; pastor, Olds, Alta., Canada, 1942-1944; Linton, N. Dak., 1944-1948; Calvary Church, Tacoma, Wash., 1948-1953; Calvary Church, Stafford, Kansas, 1953—.

Stafford, Kansas.

David Wipf, born Feb. 23, Bridgewater, S. Dak., Bible Course, Freeman Academy, 1923; Freeman Jr. College, 1924-1926; Ta-



bor College, Hillsboro, Kans., 1926-1927; Dakota Wesleyan University, Mitchell, S. Dak., 1927-1928; High School Principal, Vilas, S. Dak., 1928-1930; Instructor, Freeman Jr. College, 1930-1939; Head of Bible Department, Freeman Jr. College, 1937-1938; Private Business, Freeman, S. Dak., 1940-1942; supt., High School, Dolton, S. Dak., 1943-1944; Principal, High School, Bridgewater, S. Dak., 1944-1945; supt., High School, Emery, S. Dak., 1945-1947; ordained, Krimmer Mennonite Brethren Conference, Bridgewater, S. Dak., Oct. 9, 1932; accepted into Baptist Fellowship, April, 1947; pastor, Emery Baptist Church, S. Dak., 1947-1951; interim pastor, Dayton's Bluff Church, St. Paul, Minn., 1951; interim pastor, Northside Church, Hutchinson, Minn., 1952; pastor, Minnetrista Church, St. Bonifacius, Minn., 1953—; member of faculty of Northwestern Schools, Minneapolis, Minn., 1951—.  
St. Bonifacius, Minnesota.

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

Emanuel Wolff, born Java, S. Dak., June 30; No. Amer. Baptist Seminary, 1926-1933; ordained, Bethlehem, Pa., Aug. 9, 1933; pastor, Calvary Church, Bethlehem, Pa., 1933-1938; Daytons Bluff Church, St. Paul, Minn., 1938-1943; White Avenue Church, Cleveland, Ohio, 1943-1947; Salt Creek Church near Dallas, Ore., 1947-1954; Oak Street Church, Burlington, Iowa, 1954—.  
1415 Osborn St., Burlington, Iowa.

Manuel Wolff, born Grand Forks, N. Dak., Aug. 6; University of Rochester, 1946-1948; University of North Dakota, 1948-1950; Wesley College, Grand Forks, N. Dak., 1948-1950; No. Amer. Baptist Seminary, 1946-1948; 1950-1953; ordained, May 27, 1953, Grace Church, Grand Forks, N. Dak.; pastor, Grace Church, Gackle and Alfred, N. Dak., 1953—.  
Gackle, North Dakota.

John Wood, born Oct. 23, Haigler, Neb.; Denver Bible Institute, 1940-1943; Rockmont College, 1946-1949; ordained, Cedar-edge, Colo., March 20, 1945; pastor, Cedar-edge, Colo., 1944-1946; Bethany Church, Vesper, Kans., 1949—.  
Vesper, Kansas.

Frank H. Woyke, born Grieshenow, Russia, Jan. 18; University of Minnesota, 1927-1928; No. Amer. Baptist Seminary, 1928-1932; Wesleyan University (Conn.), 1932-1933; Hartford Seminary, 1933-1934; Marburg University, Germany, 1934-1935; Yale Divinity School, 1935-1936, 1939-1940; 1951-1952; ordained, Meriden, Conn., Sept. 30, 1932; pastor, Liberty St. Church, Meriden, Conn., 1932-1936; professor at the North American Baptist Seminary, 1936-1943; chaplain U.S. Army, 1936-1946; executive secretary, General Conference, 1946—.  
7308 Madison St., Forest Park, Illinois.

Rudolph Woyke, born Windom, Minn., March 8; Northwestern Bible School, 1933-1936; No. Amer. Baptist Seminary, 1936-1939; Northwestern College, Watertown, Wis., 1942-1945; ordained, Washburn, N. Dak., July 18, 1939; pastor, Washburn, N. Dak., 1939-1942; First Baptist, Watertown, Wis., 1942-1948; Bethel Church, Salem, Ore., 1948—.  
925 No. Cottage St., Salem, Oregon.

Robert Hugo Zepik, born Nokomis, Sask., Canada, Sept. 29; No. Amer. Baptist Seminary, 1936-1941; ordained, Startup, Wash., Oct. 1, 1941; pastor, Startup, Wash., 1941-1945; Rosenfeld and Golden Prairie Churches, Golden Prairie, Sask., Canada, 1945-1946; Trochu, Alta., Canada, 1946-1951; St. Rose, Manitoba, 1951—.  
Ochre River, Man., Canada.

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

Ben Zimmerman, born Lehr, N. Dak., March 20; State Normal and Industrial School, Ellendale, N. Dak., 1935-1938; No. Amer. Baptist Seminary, 1941-1944; Carleton College, Northfield, Minn., 1946-1949; ordained, Wishek, N. Dak., June 22, 1944; pastor, Randolph Baptist Church, Randolph, Minn., 1944-1951; Memorial Church, New Britain, Conn., 1951—.  
12 Rockwell Ave., New Britain, Conn.

David Zimmerman, born Friedenstal, Russia, Jan. 5; No. Amer. Baptist Seminary, 1923-1930; ordained, Lyndock Church, Wolfe, Ont., Canada, June 15, 1930; pastor, First Church, Arnprior, Ont., 1930-1933; Union Church, Arnold, Pa., 1933-1936; First Church, Saltsburg, Pa., 1942-1944; Imanuel Church, Kyle, Texas, 1944-1949; La Salle, Colo., 1949—.  
La Salle, Colorado.

Gideon K. Zimmerman, born Lehr, N. Dak., Aug. 18; No. Amer. Baptist Seminary, 1938-1943; Wesley College and University of North Dakota, 1947-1951; ordained, Wishek, N. Dak., May 23, 1943; student assistant pastor, Bethel Church, Detroit, Mich., summer 1941; Beaver Church, Mich., 1943-1947; Grace Church, Grand Forks, N. Dak., 1947-1951; Temple Church, Milwaukee, Wis., 1951—.  
3009 N. 57th St., Milwaukee 10, Wisconsin.

George W. Zinz, Sr., born Transylvania, Hungary, Aug. 15; No. Amer. Baptist Seminary, 1913-1917; ordained, New Castle, Pa., May 24, 1917; pastor, Munson, Pa., 1917-1920; New Castle, Pa., 1921-1928; Akron, Ohio, 1928-1931; Neustadt, Ont., Canada, 1931-1940; Forest Church, Winburne, Pa., 1940—.  
Winburne, Pennsylvania.

Paul Ferdinand Zoschke, born Benton Harbor, Mich., Nov. 25; No. Amer. Baptist Seminary, 1920-1926; ordained, Dayton, Ohio, Dec. 9, 1926; pastor, Fourth St. Church, Dayton, Ohio, 1926-1929; Grace Church, Racine, Wis., 1929-1935; Elgin, Iowa, 1935-1948; White Ave. Church, Cleveland, Ohio, 1948—.  
5515 White Ave., Cleveland 3, Ohio.



The choir of the Pilgrim Baptist Church of Philadelphia, Pa., in the choir loft of the beautiful sanctuary. The Rev. W. C. Damrau is pastor of the church



# North American Baptist Ministers

List of Pastors and Their Addresses Corrected to November 15, 1953

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

## CLASSIFICATION OF GROUPS

Active Pastors—No Special Designation

G—General Workers

M—Missionaries (Home Mission Fields)

C—Conference Workers of Cooperating Societies, Local Conferences and Old People's Homes

R—Retired Ministers

I—Inactive Pastors

\*—Not ordained as of December 1, 1953.

Albus, Leslie, 0531239, 34th General Hospital, APO 180, c/o Postmaster New York, N. Y.  
 Alf, Frederick, Washburn, North Dakota.  
 Ambler, Robert, 32 Burgh Ave., Clifton, New Jersey.  
 Anderson, Charles J., 6343—29th Ave., Kenosha, Wisconsin.  
 C—Appel, W. J., 7308 Madison St., Forest Park, Illinois.  
 R—Argow, W. S., 2527 W. Ridge Road, Erie, Pennsylvania.  
 Armbruster, Frank, Burton, Texas.  
 Auch, Clemence, Wessington Springs, South Dakota.  
 R—Bandzmer, A. K., 14178 Liberal, Detroit 5, Michigan.  
 Barker, Everett, 752 Clinton Ave., Newark 8, New Jersey.  
 Barnet, Henry, 119 N.E. Morris St., Portland 12, Oregon.  
 Bartel, F. W., 205 W. Victoria Ave., Chilwack, B. C., Canada.  
 G—Baumgartner, E. J., 3734 Payne Ave., Cleveland 14, Ohio.  
 Beaty, Arthur, Chancellor, S. Dak.  
 Becker, Emil, Box 66, New Leipzig, North Dakota.  
 Benke, J. G., 302 So. Church St., Wattertown, Wisconsin.  
 Berg, David, Trochu, Alta., Canada.  
 R—Berge, H. von, 1425 Grand Ave., Dayton 7, Ohio.  
 Berkan, Norman A., Elmo, Kansas.  
 Berkan, Walter F., E. 2903 18th St., Spokane, Washington.  
 Bernadt, Alfred, 12 Broad Street, New Haven, Connecticut.  
 Berndt, Lewis B., 460 S.E. 72nd Ave., Portland 13, Oregon.  
 Beutler, Gottfried, Plevna, Montana.  
 Bibelheimer, Alfred, Turtle Lake, North Dakota.  
 I—Bibelheimer, E., Rt. 3, Box 702 B, Tacoma, Washington.  
 G—Bienert, Lawrence G., 7308 Madison St., Forest Park, Illinois.  
 R—Bistor, O. F., Highland St., Holliston, Massachusetts.  
 Blackburn, G. Wesley, Loyal, Okla.  
 R—Blandau, R. A., Rt. 4, Box 520, Puyallup, Washington.  
 R—Bonikowsky, E. J., Box 166, Jansen, Sask., Canada.  
 Braun, Adolph, Emery, South Dakota.  
 R—Bredy, A., 205—19th St., Beech Grove, Indiana.  
 Brenner, Merle, Rapid City, S. Dak.  
 R—Brenner, O. W., 483 Hoboken Rd., Carlstadt, New Jersey.  
 R—Bretschneider, A., 39 Wyndham Road, Rochester 12, New York.  
 R—Broeckel, E., 1208—11th St., Bismarck, North Dakota.  
 Broeder, John, Box 242, Paul, Idaho.  
 Broeker, L. H., 910 Broad St., Saint Joseph, Michigan.  
 Buening, Elmer A., Cathay, N. Dak.  
 Buhler, Aaron, 1326 Prospect St., Lansing, Michigan.

Chaddock, Dale, 1532 Kenneth Ave., Arnold, Pennsylvania.  
 Chalfant, Monroe D., 241 Emming St., Cincinnati, Ohio.  
 Conner, James, Pound, Wisconsin.  
 Cook, Robert W., 621 Dellwood St., Bethlehem, Pennsylvania.  
 Damrau, W. C., 254 Higbee St., Philadelphia 11, Pennsylvania.  
 Daum, Phil., 587 Melville Street, Prince George, B. C., Canada.  
 David, Donald G., 170 S. Virgil Ave., Los Angeles 4, California.  
 DeBoer, Martin, Box 152, Springside, Sask., Canada.  
 DeLoach, James, Avon, South Dakota.  
 M—Derman, Jake, Ponoka, Alta., Canada.  
 Dickau, Raymond, Ventura, N. Dak.  
 G—Dunger, George A., 1605 So. Euclid Ave., Sioux Falls, South Dakota.  
 I—Dymmel, H. G., 4828 Iowa, Chicago 51, Illinois.  
 Effa, William, 551 Third Avenue West, Drumheller, Alta., Canada.  
 Ehman, Jacob, Box 181, Bessie, Okla.  
 R—Ehrhorn, J. E., 3921 Ethel Ave., Waco, Texas.  
 Ekrut, Harold, Route A, Henrietta, Texas.  
 Elsesser, Alex H., 60 W. Fairview Ave., Dayton 5, Ohio.  
 I—Engel, Alfred, 12283 Glenfield, Detroit 3, Michigan.  
 Engel, John, Martin, North Dakota.  
 Ertis, Otto, 1826—Fifth Ave. N., Lethbridge, Alta., Canada.  
 Ertis, Waldemar, Jansen, Sask., Canada.  
 Esperson, A. J., 2474 W. Cypress St., Milwaukee, Wisconsin.  
 Faszter, Isador, Minitonas, Man., Canada.  
 Faul, Ervin J., 229 Eighth St. N.E., Calgary, Alta., Canada.  
 I—Fehlberg, R. F., 15007 Archdale, Detroit, Michigan.  
 Felberg, A. S., 528 E. 52nd Ave., Vancouver, B. C., Canada.  
 Fenske, E. S., Box 217, Herreid, S. Dak.  
 Fiesel, Otto, 104 Richland Ave. So., Sidney, Montana.  
 Fischer, Arthur J., Linton, N. Dak.  
 R—Foll, A., Startup, Washington.  
 Freeman, Herbert J., 6000 Adams St., West New York, New Jersey.  
 R—Freigang, G., 1937 So. Sheridan Avenue, Tacoma 3, Washington.  
 R—Frey, Theodore, 202 S. Broadway, St. John, Kansas.  
 Friedenberg, G. E., 6 Norway Parkway, Buffalo 8, New York.  
 Friesen, Frank, 11311 S.W. 72nd Ave., Portland, Oregon.  
 Friesen, Leland, Okeene, Oklahoma.  
 Fritzke, Bernard, R. McLaughlin, South Dakota.  
 C—Fuchs, Daniel, 7308 Madison St., Forest Park, Illinois.  
 Fuchs, Fred, Anamoose, North Dakota.  
 R—Fuellbrandt, Carl, Salzburg 10, Gniogl, Linzer Bundesstrasse 97, Austria.  
 Galambos, Paul, Streeter, North Dakota.  
 Gebauer, Gerhard, 429 East 49th Ave., Vancouver, B. C., Canada.  
 Geis, Stanley F., 8001 Pinehurst, Detroit, Michigan.  
 R—Geissler, Peter, 2255 Lyell Ave., Rochester 11, New York.  
 George, Lawrence W., Killaloe, Ont., Canada.  
 Gerlitz, Ervin, Rt. 1, Box 156, Sherwood, Oregon.  
 Gerthe, Wolfgang G., Buffalo Center, Iowa.  
 Gieseke, Harold W., 1118 N. Carroll Ave., Dallas 4, Texas.

R—Goergens, Frank S., P. O. Box 161, Sawyer, Michigan.  
 Grabke, Richard, Davin, Sask., Canada.  
 Grenz, Richard A., 1709 W. 22nd, Sioux Falls, South Dakota.  
 Grygo, John E., 1049 W. Marquette Rd., Chicago 21, Illinois.  
 I—Gummelt, Walter Gordon, 4143 Stanley St., Ft. Worth, Texas.  
 G—Gunst, J. C., 7308 Madison St., Forest Park, Illinois.  
 Gutsche, Erich, 1012 Yuill St., Medicine Hat, Alta., Canada.  
 R—Hammond, Victor J., 220 S. 5th St., Reading, Pennsylvania.  
 Hart, Alexander, 613 Third Ave., West, Prince Rupert, B. C., Canada.  
 Heer, John, Lehr, North Dakota.  
 I—Helwig, Wilfred, 1349 Rowan St., Dallas 23, Texas.  
 Hengstler, Henry K. F., 6210 Bertha St., Los Angeles 42, California.  
 R—Hensel, George, Rt. 3, Box 775 A, Milwaukee 16, Wisconsin.  
 R—Heringer, M., 40 Maple St., Glastonbury, Connecticut.  
 Hess, Robert S., 2007 So. J Street, Tacoma 3, Washington.  
 Hill, G. Harold, 675 So. 20th St., Newark 3, New Jersey.  
 G—Hiller, Herbert, 1605 S. Euclid Avenue, Sioux Falls, South Dakota.  
 Hinz, Leonard, Marion, Kansas.  
 R—Hintze, Paul G., Petrolia, Texah.  
 Hirsch, Henry, S. Carter Road, Rt. 4, Midland, Michigan.  
 I—Hoeffner, L., Emery, South Dakota.  
 Hoffman, Walter, Ebenezer, Sask., Canada.  
 Hoffmann, Ernest A., Millet, Alta., Can.  
 Holzer, Louis B., 142 Hornaday Road, Pittsburgh 10, Pennsylvania.  
 Hoover, William, 266 Chippewa Road, Benton Harbor, Michigan.  
 Huber, Adam, 3415 James Ave. N., Minneapolis, Minnesota.  
 Hunsicker, Paul T., Rt. 3, Columbus, Nebraska.  
 Husmann, Assaf, 3247—61st St., Woodside 77, New York.  
 Hutton, James B., Box 73, Trenton, Ill.  
 Ihrle, A. Dale, 1032 N. Brys Drive, Grosse Pointe Woods, Michigan.  
 I—Ittermann, Albert, 300 E. 12th St., Yankton, South Dakota.  
 R—Ittermann, G., 226 Palmetto St., Orlando, Florida.  
 Jacksteit, Berthold, 310 So. Lemon St., Anaheim, California.  
 Janzen, Eldon, Valleyview, Alta., Can.  
 Jaster, Robert, Nokomis, Sask., Canada.  
 I—Jaster, Wm. G., 825 Lacy St., Santa Ana, California.  
 Jeschke, William H., 590 Mendota St., St. Paul 6, Minnesota.  
 Johnson, Louis, 2925 Connor Ave., Waco, Texas.  
 R—Jordon, J., George, Iowa.  
 R—Kaaz, Julius, 7023 Rising Sun Ave., Philadelphia, Pennsylvania.  
 Kaiser, R. G., Startup, Washington.  
 I—Kannwischer, Arthur, 1130 Parkview, New Kensington, Pennsylvania.  
 Kanwischer, Reinhold, Morris, Man., Canada.  
 Kary, Edward, 618 Eleventh St., Bismarck, North Dakota.  
 R—Kaysor, H. P., 18931 Common Rd., Roseville, Michigan.  
 I—Kemnitz, John, 2533 E. Monument Blvd., Baltimore 5, Maryland.  
 Kemper, Peter M., 4017 N. Ninth St., Philadelphia 40, Pennsylvania.



- Kern, Rubin, 700 S. Taylor Ave., Oak Park, Illinois.  
 Kershaw, William, 7 Oakview Terrace, Jamaica Plain, Massachusetts.  
 Kingman, A. R., Route 2, Lorena, Texas.  
 Klann, Norman H., 120-40th St., Union City, New Jersey.  
 Klatt, Edgar W., 528 Stryker Ave., St. Paul 7, Minnesota.  
 Klein, Daniel, McClusky, North Dakota.  
 Klein, F. E., N. 200 Mill St., Colfax, Washington.  
 Klempel, Walter, McIntosh, S. Dak.  
 R—Klingbeil, R. M., 320 Thurn St., Colfax, Washington.  
 Knalson, Fred J., Underwood, N. Dak.  
 R—Knapp, C. M., 2245 Broadway, Salem, Oregon.  
 Knauf, W. W., P. O. Box 52, Elk Grove, California.  
 I—Knechtel, John E., 4818 Irving Park Road, Chicago 41, Illinois.  
 R—Koester, D., 1401 Cottage Place N.W., Canton 3, Ohio.  
 Kopf, Edward, Holloway, Minnesota.  
 Koons, Edgar R., Harvey, North Dakota.  
 C—Korella, Karl, 11123-75th Ave., Edmonton, Alta., Canada.  
 Kornalewski, Joseph B., 784 Bernard St., Kelowna, B. C., Canada.  
 R—Kraemer, August, 758 Martin Ave., Kelowna, B. C., Canada.  
 Kraemer, Edwin, R. F. D. 3, Box 96, Gatesville, Texas.  
 Kraenzler, J. C., Leduc, Alta., Canada.  
 C—Krentz, B. W., 1100 Blvd. Ave., Bismarck, North Dakota.  
 Kroeker, John J., Baileyville, Illinois.  
 Krombein, A., Eureka, South Dakota.  
 Kruegel, J. R., R. F. D. 1, Junction City, Kansas.  
 R—Krueger, O. E., 48 Clairmount St., Rochester 21, New York.  
 Kuehn, John, River Hills, Man., Canada.  
 Kuhl, Herman, 177-20th St., Union City, New Jersey.  
 Kuhn, Eric, 217 Fourth Ave., Alpena, Michigan.  
 R—Kujath, A., 729 Stockwell Ave., Kelowna, B. C., Canada.  
 Lamprecht, Alphonz, Golden Prairie, Sask., Canada.  
 R—Landenberger, J. H., Gladwin, Mich.  
 G—Lang, George A., 1605 S. Euclid Ave., Sioux Falls, South Dakota.  
 Lang, George W., 3267 Cortland St., Chicago 47, Illinois.  
 Lang, Henry, Napoleon, North Dakota.  
 Laube, Henry, 3084 Cranston Ave., Baltimore 29, Maryland.  
 R—Lauer, Phil., 2031 Gnahn St., Burlington, Iowa.  
 Laut, Ernest, Beulah, North Dakota.  
 R—Leger, T. A., 19 S.E. 30th, Portland 15, Oregon.  
 I—Lengefeld, Ed., 923 N. Pine St., Chicago 51, Illinois.  
 G—Leuschner, M. L., 7303 Madison St., Forest Park, Illinois.  
 G—Leypoldt, John, 7651 Monroe, Forest Park, Illinois.  
 C—Link, Edward B., 10810-78th Ave., Edmonton, Alta., Canada.  
 Link, Vernon, Fessenden, North Dakota.  
 I—Lippert, J. J., 1926 Ross Ave. S., Waco, Texas.  
 Little, David, Bison, Kansas.  
 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 Fifth Ave., Yorkton, Sask., Canada.  
 G—Lueck, Hugo, 1605 S. Euclid Ave., Sioux Falls, South Dakota.  
 Lutz, A., 54 Liberty St., Meriden, Conn.  
 Lutz, Thomas, North Freedom, Wis.  
 MacCormack, Ronald, Box 451, Parkersburg, Iowa.  
 R—Martens, S., 83 Martin Ave., Winnipeg, Man., Canada.  
 Mashner, Fred, Second and Chicago Sts., Sumner, Iowa.  
 R—Matz, J. R., 1118 Ave. D., Bismarck, North Dakota.



The worshipful new edifice of the Hager Memorial Baptist Church, Prince George, British Columbia

- McAsh, Arthur, 21001 Moross Rd., Detroit 24, Michigan.  
 McKernan, Ed., 4001 Portland Ave., Tacoma, Washington.  
 McLean, G. A., Neustadt, Ont., Canada.  
 McSpadden, B. T., Cormac, Ont., Canada.  
 R—Menard, P. C. A., 3724 Vine St., Cincinnati 17, Ohio.  
 Meth, Orville, Odessa, Washington.  
 Mikolon, Richard, 501 E. Fifth 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.  
 Milner, Bert, Moosehorn, Man., Canada.  
 Mittelstedt, E., 8313 Third Ave., Inglewood, California.  
 Muller, Willy R., Carbon, Alta., Canada.  
 Neubert, George W., 676 Court St., Beatrice, Nebraska.  
 M—Neuman, Reinhard, Box 819, Wetaskiwin, Alta., Canada.  
 Neumann, P. G., 2619 Orange Avenue, 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.  
 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 Avenue, Brooklyn 21, New York.  
 Oster, Edward, Hettinger, North Dakota.  
 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, Randolph, Minnesota.  
 Patzia, Otto, 13094 Rosemary, Detroit 5, Michigan.  
 Penner, Robert, 5130 S.W. Idaho St., Portland 19, Oregon.  
 Peters, Christian, 9 Beech Ave., Elsmere, Wilmington, Delaware.  
 Pfeiffer, Henry, 10860-96th St., Edmonton, Alta., Canada.  
 Pfeiffer, Peter, 160 W. 20th St., Erie 4, Pennsylvania.  
 Pohl, Arthur, 13146-101st St., P. O. Lauderdale, Edmonton, Alta., Canada.  
 Potzner, Philip, Elberta, Alabama.  
 G—Powell, Ralph E., 1605 S. Euclid Ave., Sioux Falls, South Dakota.  
 Prast, Laurence R., 607 Iowa St., Indianapolis, Indiana.  
 Prendergast, Victor H., Fredonia, N. Dak.  
 R—Pust, G. W., 135 W. Heald, Sheridan, Wyoming.  
 Quiring, Wilmer, 4165 N. 42nd St., Milwaukee 10, Wisconsin.  
 Rakow, Harvey A., 812 Huron St., Manitowoc, Wisconsin.  
 Rapske, Rudolph, Hutchinson, Minn.  
 Rauser, G. G., 19 So. Central Ave., Lodi 5, California.  
 R—Reichle, F. J., 1129 Jones Ave., Fresno 1, California.  
 Reimche, Wilfred, Glidden, Sask., Can.  
 Reimer, John, George, Iowa.  
 R—Rempel, J. C., Morris, Man., Canada.  
 Remple, C., Hebron, 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.  
 I—Rietdorf, A. G., Meadow, South Dakota.  
 Riffel, Herman, H., 1090 S. Curtis Ave., Kankakee, Illinois.  
 Ringering, Oliver K., Shattuck, Okla.  
 C—Roth, Otto, 1851 N. Spaulding, Chicago 47, Illinois.  
 G—Runtz, A. F., 1401 Langley Ave., St. Joseph, Michigan.  
 R—Rutsch, G. W., 4713 Mead Ave., Sacramento, California.  
 Salios, Constantino, 35 So. 20th Ave., Maywood, Illinois.  
 I—Sandow, A. R., Elmo, Kansas.  
 I—Schade, Rudolph, Elmhurst College, Elmhurst, Illinois.  
 Schalm, G., 4210-30th St., Vernon, B. C., Canada.  
 I—Schantz, Leland H., 311 Steed Drive, Oklahoma City, Oklahoma.  
 Schatz, H., Leduc, Alta., Canada.  
 Schauer, Herbert, Elmo, Kansas.  
 Schauer, LeRoy, Mott, South Dakota.  
 G—Schilke, Richard, 7308 Madison Street, Forest Park, Illinois.  
 I—Schlesinger, A. G., 1401 Winnemac Ave., Chicago 40, Illinois.  
 R—Schlipf, Benjamin, 1432 Third Ave., North, Fort Dodge, Iowa.



- Schmidt, Fred, 105 Josephine Avenue, 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., 9123-83rd St., Edmonton, Alta., Canada.  
 I—Schmidt, R. C., Seminary Heights, Kansas City 2, Kansas.  
 Schmidt, Roger, 141 Stevens Avenue, 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 Avenue, Yakima, Washington.  
 I—Schreiber, Bruno, 1026 S. Harvey, Oak Park, Illinois.  
 Schreiber, Robert, 5 N. Crescent Ave., Lodi, California.  
 Schroeder, Eldon, Kyle, Texas.  
 Schroeder, G. P., 1600 S. Seventh 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 1, Oregon.  
 Schumacher, Henry, Wetaskiwin, Alta., Canada.  
 C—Schweitzer, J. C., 7308 Madison Street, Forest Park, Illinois.  
 Seecamp, C. H., 829 McDermot Ave., Winnipeg, Man., Canada.  
 Seibel, Roy, Box 236, Emery, S. Dak.  
 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, Montana.  
 Smith, L. H., Corn, Oklahoma.  
 Smuland, Henry, Sheffield, Iowa.  
 Sommerschild, W. S., 1168 Buckingham Rd., Grosse Pointe Park, Mich.  
 Sonnenberg, Joe, 5142 N. Meade Ave., Chicago 30, Illinois.  
 Sootzmann, Alex, Rt. 1, Branch, La. Stading, Reuben, Creston, Nebraska.  
 Stein, Walter, Tyndall, South Dakota.  
 C—Stelter, Albert, 10810-78th Ave., Edmonton, Alta., Canada.
- Stinner, Henry S., 181 Keele St., Toronto, Ont., Canada.  
 R—Stoeri, Thomas, Rt. 2, Box 235, St. Joseph, Michigan.  
 Strauss, Elmer, Ellinwood, Kansas.  
 Sturhahn, Wm., 1117 Clifton St., Winnipeg, Man., Canada.  
 R—Swyter, C., Steamboat Rock, Iowa.
- Taylor, B. F., Gotebo, Oklahoma.  
 Thiessen, E. L., Southey, Sask., Canada.  
 Thiessen, G. J., Hilda, Alta., Canada.  
 I—Thole, C. B., Stafford, Kansas.  
 R—Trautner, Fred, 155 Bonnie Brae Drive, Lexington, Kentucky.
- Vanderbeck, John, Elgin, Iowa.  
 Vanderbeck, M., 1109 N. Tenth Street, Sheboygan, Wisconsin.  
 R—Vasel, R., 807 Rollin St., South Pasadena, California.  
 Veninga, Frank, Aplington, Iowa.  
 Vetter, Herbert, Isabel, South Dakota.  
 Voigt, Arthur, R. F. D. 4, Anamoose, North Dakota.  
 I—Wagner, Charles, 4815 N.E. Eighth Ave., Portland, Oregon.  
 G—Wahl, E. P., 7725-108th St., Edmonton, Alta., Canada.  
 Wahl, John, Onoway, Alta., Canada.  
 Wahl, L. O., Wishek, North Dakota.  
 Walkup, John W., George, Iowa.  
 Waltereit, H. J., 213 N. Fifth 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., 7531 E. Cerritos, Rt. 1, Anaheim, California.  
 Weintz, Chris, 516-Second 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., Stafford, Kansas.  
 Wipf, D. S., St. Bonifacius, Minnesota.  
 Wobig, John, 1847 S.E. 56th Ave., Portland 15, Oregon.  
 Wolff, Emanuel, 1415 Osborn St., Burlington, Iowa.  
 Wolff, Manuel, Gackle, North Dakota.  
 Wood, John, Vesper, Kansas.  
 G—Woyke, Frank H., 7308 Madison Street, Forest Park, Illinois.  
 Woyke, Rudolph, 925 No. Cottage St., Salem, Oregon.
- Zepik, R. H., Ochre River, Man., Canada.  
 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 Street, Milwaukee 10, Wisconsin.  
 I—Zinz, George W., Jr., 0516856, 553d QMBn., Fort Devens, Massachusetts.  
 Zinz, George W., Sr., Winburne, Pa.  
 Zinser, Richard, 124 Canora St., Winnipeg, Man., Canada.  
 Zoschke, Paul F., 5515 White Avenue, Cleveland 3, Ohio.  
 I—Zummach, Charles F., 409 E. Arcadia St., Peoria 4, Illinois.

### SERVING OTHER ORGANIZATIONS

(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.  
 Dons, Theo. W., 407 Broadway, Sterling, Kansas.  
 Gruen, Emil, 52 Collinwood Rd., Livingston, New Jersey.  
 Ittermann, Arthur, Le Mars, Iowa.  
 Kahlert, William A., 1922 S. Dixie, West Palm Beach, Florida.  
 Kornelsen, J. H., 417 S. Hale St., Wheaton, Illinois.  
 Nordland, C. B., 209 S. Harvey Ave., Oak Park, Illinois.  
 Schade, Arthur A., Falkton, S. Dakota.



Bah Okum and Foghwi peer out at the missionary, with Susi and Bari (center) photographer from behind banana trees at the New Hope Settlement (left); Laura E. Reddig, whom she helped to keep alive when they were born at Mbem; and Mary of the Settlement doesn't find her "big brother" heavy at all (right)



**MISSIONARIES—FOREIGN****North American Baptist Conference****Our Missionaries to the Cameroons**

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

**Our Missionaries in Japan**

Hirth, Rev. and Mrs. Jay W., (at home on emergency), 5622 W. Madison, Chicago, Illinois.  
 Lechner, Miss Lois R., 352-1 Chome, Futamata Cho Yama, Ujiyamada Shi, Japan.  
 Miller, Miss Florence, 352-1 Chome, Futamata Cho Yama, Ujiyamada Shi, Japan.  
 Rhoads, Rev. and Mrs. John, Central P. O. Box 225, Tokyo, Japan.  
 Sukut, Rev. and Mrs. Walter, 26 Momozonocho, Nakano-ku, Tokyo-to, Japan.

**BIRTHDAYS**

The birthdays of our missionaries and the latest leaflets about our mission fields can be secured by writing to Box 6, Forest Park, Illinois, with your request.

The 48-page booklet, "Now We Are 55," about our missionaries with their illustrated life story is available at 25 cents a copy from the same address.



The Fessenden Baptist Church of Fessenden, N. Dak., of which the Rev. Vernon Link is the pastor. The Woman's Missionary Society of this church celebrated its 50th anniversary in 1953

# Golden Years of Service

By FRED K. REDDIG of Cathay, North Dakota

(Written especially for the Woman's Missionary Union, Fessenden, N. Dak., on the occasion of its 50th anniversary)

For fifty years you have faithful been  
 In service for others, your labors given;  
 Often your mite sought no reward  
 Save to be used for the work of the Lord.

For fifty years this church has grown,  
 And much of it due to the seeds you have sown,  
 Seeds of kindness, gentleness, love,  
 Richly blessed by the Father above.

You toiled with your hands, God gave increase  
 As each tried in her way the Master to please.  
 Though you see of the yield of the seeds you have sown,  
 Much more than you dreamed will in heav'n be made known.

For no deed of kindness was ever in vain  
 If done for others in the Master's Name;  
 For fifty years you have faithfully done  
 The little deeds that have others won.

As you look ahead to the years to come  
 Do not rest on your laurels till he calls you home;  
 The fields are yet ripe, there is more to do,  
 And the Master entrusts this work to you.

So continue to give him your very best,  
 He'll bless every effort and supply the rest;  
 For only in service is heaven reached,  
 The Gospel of deeds is the best ever preached.



# North American Baptist Churches

## List of Churches, Addresses and Membership for 1954

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, 95—Boston Ave. and Brooks St.  
Meriden, Liberty St., 1873, 119—Liberty and Twiss St., August Lutz.  
New Britain, Memorial, 1883, 183—46 Elm Street, Ben Zimmerman.  
New Haven, Central, 1857, 142—Corner George and Broad Sts.

#### Delaware

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

#### Maryland

Baltimore, West Baltimore, 1905, 250—Corner Monroe and Frederick Ave., Henry Laube.

#### Massachusetts

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

#### New Jersey

Hoboken, Willow Ave., 1891, 12—707 Willow Ave., Herman Kuhl.  
Jamesburg, First, 1885, 116—Roger Schmidt.  
Jersey City, Pilgrim, 1866, 51—Charles St., near Summit Ave.  
Newark, Clinton Hill, 1849, 560—Corner Clinton Ave. and So. 14th St., Everett Barker, Asst. Pastor.  
Newark, Evangel, 1852, 686—Corner 18th and 20th Sts., G. Harold Hill.  
Newark, Walnut St., 1875, 103—371-373 Walnut St.  
Passaic, Fellowship, 1891, 32—25 Sherman St., Robert Ambler.  
Union City, Grace, 1867, 64—411 Eighth St.  
Union City, Second, 1888, 71—120 Fortieth St., Norman H. Klann.  
West New York, N. J., Faith, 1933, 60—60th and Adams Sts., Herbert J. Freeman.

#### New York

Brooklyn, Evergreen, 1881, 261—Corner Woodbine and Evergreen Ave., Robert Zimbelman.  
Brooklyn, Ridgewood, 1854, 257—Catalpa Ave. and 64th Place, Paul Wengel.  
New York, Immanuel, 1894, 138—411 E. 75th Street, between First and York Ave., A. Husmann.  
New York, Second, 1855, 110—407 W. 43rd Street, John Schmidt.

#### Pennsylvania

Bethlehem, Calvary, 1911, 128—Corner East Broad and Dellwood Sts., Robert W. Cook.  
Philadelphia, Fleischmann Memorial, 1843, 216—Corner Ninth and Luzerne Sts., Peter Kemper.  
Philadelphia, Pilgrim, 1874, 343—Rising Sun Ave. and Comly St., W. C. Damrau.

### CENTRAL CONFERENCE

#### Illinois

Bellwood, First, 1941, 160—St. Charles Rd. and 25th Ave., Constantino Sallos.  
Chicago, East Side, 1882, 147—Corner 107th and Avenue 'N', H. R. Schoeder.  
Chicago, Foster Ave., 1858, 310—Foster and Meade Aves., Joe Sonnenberg.  
Chicago, Grace, 1886, 124—Corner Willow Burling St., Wm. L. Schoeffel.  
Chicago, Humboldt Park, 1893, 133—1859 N. Spaulding Ave., George W. Lang.

Chicago, Ogden Park, 1902, 78—1049 W. Marquette Rd., John Grygo.  
Forest Park, 1890, 485—Corner Harlem and Dixon St., R. Kern.  
Kankakee, Immanuel, 1864, 251—Corner Bourbonnais and Schuyler Sts., Herman H. Riffel.  
Peoria, State Park, 1852, 228—Corner 4th Ave. and Fisher St., Edgar Wesner.  
Trenton, First, 1902, 79—Corner Ninth and Maine Sts., James B. Hutton.

#### Indiana

Indianapolis, Bethel, 1885, 78—Corner Singleton and Iowa, Laurence R. Prast.

#### Michigan

Alpena, Fourth Ave., 1884, 139—Fourth and Sable Sts., Eric Kuhn.  
Beaver, 1892, 116—Near Midland, Henry Hirsch.  
Benton Harbor, Clay St., 1909, 669—Corner Pavone and Clay Sts., Wm. Hoover.  
Detroit, Bethel, 1862, 762—Corner Mack Ave. and Iroquois, W. S. Sommerschild.  
Detroit, Burns Ave., 1897, 689—Corner Burns and Chaplin. Missions: Ambassador Church, 58, Liberal Ave. and Regent Drive; Center Line Church, 169, 24850 Wyland Ave., Center Line, Mich.; A. Dale Ihrie (Burns Ave. Church, Pastor).  
Detroit, Conner, 1935, 392—9804 Conner Ave., Otto Patzia.  
Detroit, Ebenezer, 1898, 580—2101 Moross Road, E. Arthur McAsh.  
Detroit, Linden, 1884, 130—18th and Selden Sts., S. F. Geis.  
Gladwin, Round Lake, 1904, 115.  
Lansing, Holmes Street, 1920, 266—Corner Holmes and Prospect Sts., Aaron A. Buhler.  
St. Joseph, First, 1860, 449—Corner Church and Broad Sts., L. H. Broeker.

#### Ohio

Cincinnati, Walnut St., 1857, 129—Corner Walnut and Corwine Sts., Monroe D. Chalfant.  
Cleveland, Erin Ave., 1885, 299—Corner Erin Ave. and W. 32nd St., Edwin Miller.  
Cleveland, White Ave., 1884, 221—Corner E. 55th and White Ave., P. F. Zoschke.  
Dayton, Shroyer Rd., 1882, 342—Shroyer Rd. and Krebs Ave., Alex. Elssesser.

#### Missouri

Mt. Sterling, 1855, 48.

### DAKOTA CONFERENCE

#### North Dakota

Anamoose, 1907, 77—Frederick Fuchs.  
Ashley, 1903, 398—Sta.: Ashley, Johannestal, Jewell.  
Berlin, 1888, 91—Sta.: Berlin, Fredonia, V. H. Prendinger.  
Beulah, Immanuel, 1910, 63—Sta.: Zap, Golden Valley, Ernest Laut.  
Bismarck, 1912, 179—Ave. B and 11th St., Edward Kary.  
Carrington, Calvary, 1909, 105—Carl Weisser.  
Cathay, 1925, 70.  
Fessenden, First, 1896, 145—Vernon Link.  
Gackle and Alfred, Grace, 1931, 105—Manuel Wolff.  
Germantown, 1884, 69—R. R. Sta.: Cathay, Elmer A. Buening.  
Goodrich, 1900, 137—Irvin H. Schmuland.  
Grand Forks, Grace, 1912, 174—Corner University Ave. and Fifth St., H. J. Walte-reit.  
Harvey, Bethel, 1929, 114—Edgar R. Koons.  
Hebron, First, 1888, 191—C. Remple.  
Hettinger, Grace, 1940, 41—Edward Oster.  
Lehr, Ebenezer, 1918, 174—Sta.: Lehr, Rosenfeld, John Heer.

Lincoln Valley, 1927, 35—Frederick Fuchs.  
Linton, First, 1900, 187—Sta.: Hazelton, A. J. Fischer.  
Martin, 1898, 117—John Engel.  
McClusky, 1904, 153—Daniel Klein.  
Medina, 1909, 21—P. Galambos.  
Mercer, Tabor, 1925, 50.  
Mott, 1953, 29—LeRoy Schauer.  
Napoleon, 1941, 77—Henry Lang.  
New Leipzig, 1910, 132—Sta.: New Leipzig, Ebenezer, Emil Becker.  
Rosenfeld, 1903, 45—7 miles south and 3 miles west of Drake, Arthur Voigt.  
Selfridge, 1951, 43—Norman Miller.  
Streeter, 1897, 66—P. Galambos.  
Turtle Lake, 1908, 111—A. Bibelheimer.  
Underwood, First, 1946, 112—Fred J. Knal-son.  
Venturia, 1912, 248—Sta.: Bertsch, Raymond Dickau.  
Washburn, 1902, 112—F. Alf.  
Wishek, 1886, 221—L. O. Wahl.

#### South Dakota

Aberdeen, Calvary, 1947, 59—424 No. Second Street, Chris Weintz.  
Avon, First, 1890 347—James DeLoach.  
Bison, Gnadenfeld, 1925, 19—H. Vetter.  
Chancellor, First, 1893, 173—Arthur Beaty.  
Corona, First, 1911, 118—Herman Lohr.  
Ebenezer, 1917, 112—R. R. Sta.: Wessington Springs; Mission, Immanuel Church, Clemence Auch.  
Emery, First, 1886, 393—Roy Seibel.  
Eureka, 1886, 214—Sta. Hoffnungsfeld, Java, A. Krombein.  
Herreid, 1897, 355—Sta.: Artas, Gnadenfeld, E. S. Fenske.  
Isabel, 1941, 22—H. Vetter.  
Madison, West Center St., 1885, 210—Fred Schmidt.  
McLaughlin, First, 1920, 66—Bernard R. Fritzke.  
McIntosh, 1917, 66—Walter Klempel.  
Parkston, 1893, 116—Sta.: Tripp, Alfred Weisser.  
Plum Creek, 1883, 138—R. R. Sta.: Emery, Adolph Braun.  
Sioux Falls, Northside, 1947, 51—Harold E. Weiss.  
Sioux Falls, Trinity, 1951, 56—Richard A. Grenz.  
Spring Valley, 1906, 66—R. R. Sta.: Canis-tota, Eldon Seibold.  
Tyndall Baptist Church, 1876, 262—Sta.: Danzig, Tyndall; R. R. Sta.: Tyndall, Walter Stein.  
Unityville, 1890, 25—J. F. Olthoff.

#### Montana

Billings, Calvary, 1945, 67—R. Sigmund.  
Plevna, 1917, 140—G. Beutler.  
Sidney, 1943, 96—Otto Fiesel.  
Vida, Zion, 1915, 37.

### EASTERN CONFERENCE

#### New York

Buffalo, Bethel, 1895, 235—172 Johnson St., Paul E. Loth.  
Buffalo, Temple, 1940, 330—222 Mulberry St., G. E. Friedenberg.  
Folsomdale, 1857, 34 R. R. Sta., Cowlesville, N. Y.—H. von der Logsdon.  
Rochester, Andrews St., 1851, 227—268 Andrews St., Arthur Weisser.

#### Ontario, Canada

Arnprior, First, 1871, 147—Walter Schmidt.  
Killaloe, First Baptist Church of Hagerty, 1887, 94—(Country), Lawrence George.  
Killaloe, Calvary, 1936, 161—(Town), Lawrence George.  
Lyndock, 1894, 109—R. R. Sta.: Eganville, B. T. McSpadden.  
Neustadt, 1859, 110—G. A. McLean.





The festive crowd at the 50th anniversary sessions of the Northern Conference held at the Baptist Church, Yorkton, Sask., of which the Rev. Alfred Lueck is the pastor

Sebastopol, 1869, 38—R. R. Sta.: Eganville, B. T. McSpadden.  
Toronto, Robert Street, 1952, 55—8 Robert St. (near College St.), Henry Stinner.

#### Pennsylvania

Arnold, Union, 1919, 175—Kenneth Ave. and McCandless St., Dale Chaddock.  
Erie, Central, 1861, 253—Sassafras and 20th Street, Peter Pfeiffer.  
Erie, Open Bible Tabernacle, 1946, 55—501 E. Fifth St., R. A. Mikolon.  
Pittsburgh, Temple, 1863, 473—Brownsville Road and Onyx Ave., Louis B. Holzer.  
Winburne, Forest Baptist, 1893, 74—George Zinz, St.

### NORTHERN CONFERENCE

#### Alberta

Calgary, Bridgeland, 1912, 208—Second Ave. and Eighth St., N.E., E. Faul.  
Camrose, Bethany, 1931, 120.  
Carbon, 1910, 218—Willy R. Muller.  
Drumheller, Zion, 1953, 100—William Effa.  
Edmonton, Central, 1899, 618—Corner 106th Ave. and 98th St., Henry Pfeiffer.  
Edmonton, Lauderdale, 1950, 117—13064—101st St., Arthur Pohl.  
Edmonton, McKernan Church, 1951, 119—Corner 76th Ave. and 111th St. Otto R. Schmidt.  
Forestburg, 1918, 37.  
Glory Hills, 1905, 22—R. R. Sta.: Stony Plain, John Wahl.  
Hilda, First, 1911, 47—Sta.: Surprise, G. J. Thiessen.  
Leduc, First, 1894, 297—Sta.: Clover Lawn, J. C. Kraenzler.  
Leduc, Temple, 1927, 164—H. Schatz.  
Lethbridge, Bethany, 1952, 241—Otto Ertis.  
Medicine Hat, Grace, 1917, 292—E. Gutsche.  
Olds, East Olds, 1929, 79—Fred Pahl.  
Onaway, 1940, 94—John Wahl.  
Rabbit Hill, 1892, 55—R. R. Sta.: South Edmonton.  
Torrington, 1903, 24.  
Trochu, 1911, 156—David Berg.  
Valleyview, Emmanuel, 1932, 79—Eldon Janzen.  
Wetaskiwin, Calvary, 1896, 115—(Amalgamation of Pleasant Prairie and West Side Churches in 1953)—H. Schumacher.  
Wiesenthal, 1909, 188—R. R. Sta.: Millet, Ernest A. Hoffmann.

#### Manitoba

Minitonas, First, 1928, 459—Isador Faszer.  
Moosehorn, 1918, 45—Bert Milner.  
Morris, Emanuel, 1895, 263—Sta.: Overstone, R. Kanwischer.  
St. Rose, 1930, 111—R. R. Sta.: Ochre River—Also Baptist Mission of Ochre River, Hugo Zepik.  
Swan River, Temple, 1947, 167—E. H. Nikkel.  
Whitemouth, 1906, 104—Sta.: Beausejour, John Kuehn.  
Winnipeg, German Baptist Mission Church, 1949, 188—Sanger and Home Sts., Richard Zinzer.  
Winnipeg, McDermot Ave., 1889, 737—McDermot and Tecumseh Sts., Sta.: Oak Bank, C. H. Seecamp.

#### Saskatchewan

Burstable, 1913, 24—Sta.: Gnadenfeld.  
Davin, Grace, 1947, 45—Richard Grabke.  
Ebenezer East, 1889, 170—R. R. Sta.: Ebenezer, Walter Hoffman.  
Ebenezer West, 1889, 69—R. R. Sta.: Orcadia or Springside, Martin DeBoer.  
Edenwold, 1886, 84—R. R. Sta.: Balgonie and Edenwold, Fred Ohlmann.  
Esk, First, 1927, 14—Waldemar Ertis.  
Fenwood, 1907, 94.  
Glidden, 1920, 23—Wilfred Reimche.  
Golden Prairie, 1945, 121—Alphonz Lamprecht.  
Jansen, Emmanuel, 1496, 48—Waldemar Ertis.  
Lashburn, 1938, 30.  
Lockwood, 1918, 25—Robert Jaster.  
Nokomis, 1906, 141—Robert Jaster.  
Regina, Victoria Ave., 1926, 105—1301 Victoria Ave., East.  
Serath, 1911, 42—E. L. Thiessen.  
Southey, 1906, 83—E. L. Thiessen.  
Springside, 1934, 171—Martin DeBoer.  
Yorkton, 1910, 157—Betz Ave. and Darling-ton St., Alfred Lueck.

### NORTHWESTERN CONFERENCE

#### Illinois

Baileyville, 1865, 122—John J. Kroeker.

#### Iowa

Aplington, 1874, 217—Frank Veninga.  
Buffalo Center, First, 1920, 179—W. G. Gerthe.  
Burkington, Oak St., 1869, 693—Emanuel Wolff.

Elgin, First, 1879, 218—H. John Vanderbeck.  
George, First, 1892, 181—John Reimer.  
George, Central, 1900, 137—John Walkup.  
Parkersburg, 1895, 171—Ronald MacCormack.  
Sheffield, Grace, 1894, 152—Henry Smuland.  
Steamboat Rock, First, 1876, 211—Fred Lower.  
Sumner, 1944, 61—Fred Mashner.  
Victor, First, 1903, 95—Alvin Wetter.

#### Minnesota

Appleton, First, 1880, 58—Edward Kopf.  
Hutchinson, Northside, 1899, 84—Rudolph Rapske.  
Jeffers, First, 1916, 112—Arthur Odens.  
Minneapolis, Faith, 1885, 218—4350 Russell Ave. No., Adam Huber.  
Minnetrista, 1858, 118—R. R. Sta.: St. Bonifacius, D. S. Wipf.  
Mound Prairie, 1927, 26.  
Randolph, 1876, 58—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, 157—Corner 64th and 29th, Charles J. Anderson.  
LaCrosse, Seventh St., 1893, 93—Corner 7th and Ferry Sts.  
Manitowoc, 1850, 76—812 Huron St., Harvey A. Rakow.  
Milwaukee, Bethany, 1932, 206—N. 42nd St. and W. Hope Ave., Wilmer Quiring.  
Milwaukee, Immanuel, 1855, 425—Corner Medford Ave. and 25th and Cypress Sts., A. J. Esperson.  
Milwaukee, Temple, 1887, 257—3920 N. 51st Boulevard, G. K. Zimmerman.  
North Freedom, 1858, 142—Thomas Lutz.  
Pound, Pioneer, 1899, 194—James Conner.  
Racine, Grace, 1854, 242—Corner Milwaukee Ave. and Hamilton St., D. Raymond Parry.  
Rock Springs (Ableman), 1886, 17.  
Sheboygan, Bethel, 1891, 99—Corner Erie and 10th Sts., M. Vanderbeck.  
Watertown, First, 1882, 135—J. G. Benke.  
Wausau, Immanuel, 1880, 274—Corner Fourth and Grand Sts., W. A. Olson.



## Denominational Directory

Conference Reports for 1953

These volumes contain more detailed data, about our churches and conferences. Prices will be announced in our publications.

Spokane, Arthur St., 1908, 72—Corner S.  
Arthur St. at Hartson Ave., Walter F.  
Berkan.

Startup, 1894, 74—R. G. Kaiser.  
Tacoma, Calvary, 1899, 310—Corner 20th and  
South J Sts., St.: Portland Ave. Bap-  
tist Chapel, Robert S. Hess and Ed. Mc-  
Kernan.

## Alabama

## Louisiana

## Texas

Cottonwood, 1884, 133—R. R. Sta.: Lorena,  
A. R. Kingman.  
Crawford, Canaan, 1891, 158—J. K. War-  
rentin

## Ave 180

Donna, Central Valley, 1928, 44—Oliver L. Whitson.

## 45.

Gatesville, Bethel Heights, 1886, 111—eight miles N.W. of Gatesville, Edwin Kraemer.  
Greenville, 1861, 82—R. R. Sta.: Burton, Frank Armbruster.  
Hurnville, 1894, 57—R. R. Sta.: Henrietta, Harold Ekрут.  
Kyle, Immanuel, 1886, 87—Eldon Schroeder.  
Waco, Central, 1890, 195—29th and Connor, Louis Johnson.

## Colorado

## Kansas

Bison, First, 1885, 83—David Littke.

Colfax, First, 1905, 253—F. E. Klein.  
Odessa, 1901, 61—Orville Meth.

Dickinson Co., First, 1866, 114—R. R. Sta.:  
Elmo, Herbert Schauer.  
Durham, First, 1896, 128.  
Ebenezer, 1880, 108—R. R. Sta.: Elmo, Nor-  
man A. Berkan.  
Ellinwood, First, 1879, 162—six miles south  
of Ellinwood, Elmer Strauss.  
Lorraine, First, 1878, 329.  
Marion, Emmanuel, 1900, 143—Paul M. Shell-  
house.  
Mount Zion, 1881, 53—14 miles south of  
Junction City, J. R. Kruegel.  
Stafford, Calvary, 1909, 212—three miles  
north of Stafford, H. J. Wilcke.  
Strassburg, 1911, 142—seven miles north-  
west of Marion, Leonard Hinz.

## Nebraska

Beatrice, West Side, 1884, 106—Corner West Court and La Salle Sts., George W. Neubert.  
Creston, 1910, 70—Reuben Stading.  
Scottsbluff, Salem, 1923, 29—Ninth Ave. at 11th St.  
Shell Creek, 1873, 91—ten miles north of Columbus, R. R. Sta.: Columbus, Paul Hunsicker.

## Oklahoma

Bessie, 1895, 61—Jacob Ehman.  
Corn, Calvary, 1950, 111—L. H. Smith.  
Gotobo, Salem, 1907, 64—four miles west  
and four north of Gotobo, B. F. Taylor.  
Immanuel, 1893, 192—six miles northwest  
of Loyal, G. W. Blackburn.  
Ingersoll, Bethel, 1911, 69 (near Cherokee)—  
Walter Weber.  
Okeene, Zion, 1912, 158—Leland Friesen.  
Shattuck, Ebenezer, 1904, 84—Oliver K. Rin-  
ger.

## 1955 GENERAL CONFERENCE

(Continued from Page 35)

Zoschke of Cleveland, Ohio, is the chairman of the Program Committee. Dr. Frank H. Woyke of Forest Park, Ill., and Mr. Arthur Schwerin of Burlington, Iowa, are spearheading the arrangements for the conference. So get ready for a grand time at the heart of a great state in glorious sessions of the 31st General Conference. Remember the date—June 6 to 12, 1955 (somewhat earlier for our conference sessions) and plan your pilgrimage now to Waco, Texas, to know what life is really like in Texas!

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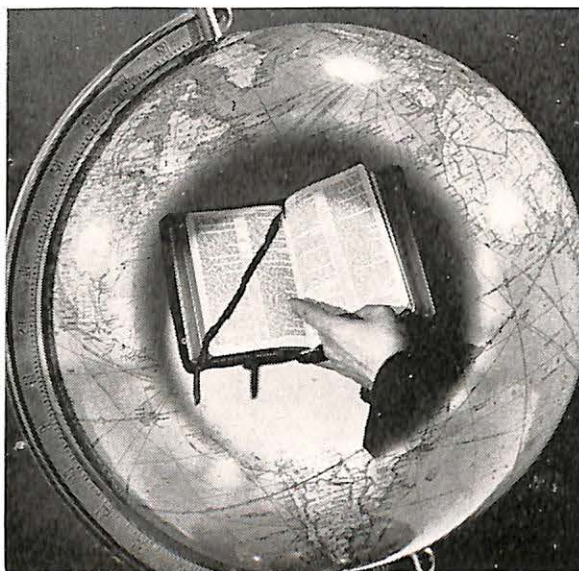
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- Reading God's Word faithfully and regularly.
- Speaking to others about the Lord Jesus Christ.
- Winning friends and acquaintances to the Savior.
- Going to hospitals, missions and jails with the Gospel.
- Letting the revival spirit begin with ME.

## STEWARDS OF GOD

- Recognizing God's ownership of all things in life.
- Giving God an account of all responsibilities.
- Enlisting as a faithful tither in giving.
- Remembering to put God first in life's experiences without fail.
- Asking "What Would Jesus Do?" in every event.

## BUILDERS OF HIS KINGDOM

- Attending the services and prayer meetings of my church regularly.
- Sharing in the worldwide missionary task of bringing Christ to all peoples.
- Enlisting my talents joyously in some Christian service or church organization.
- Lifting up my eyes upon today's "harvest fields" until I really care for their souls.
- Finding my greatest joy when others see Christ and his Spirit in me!

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