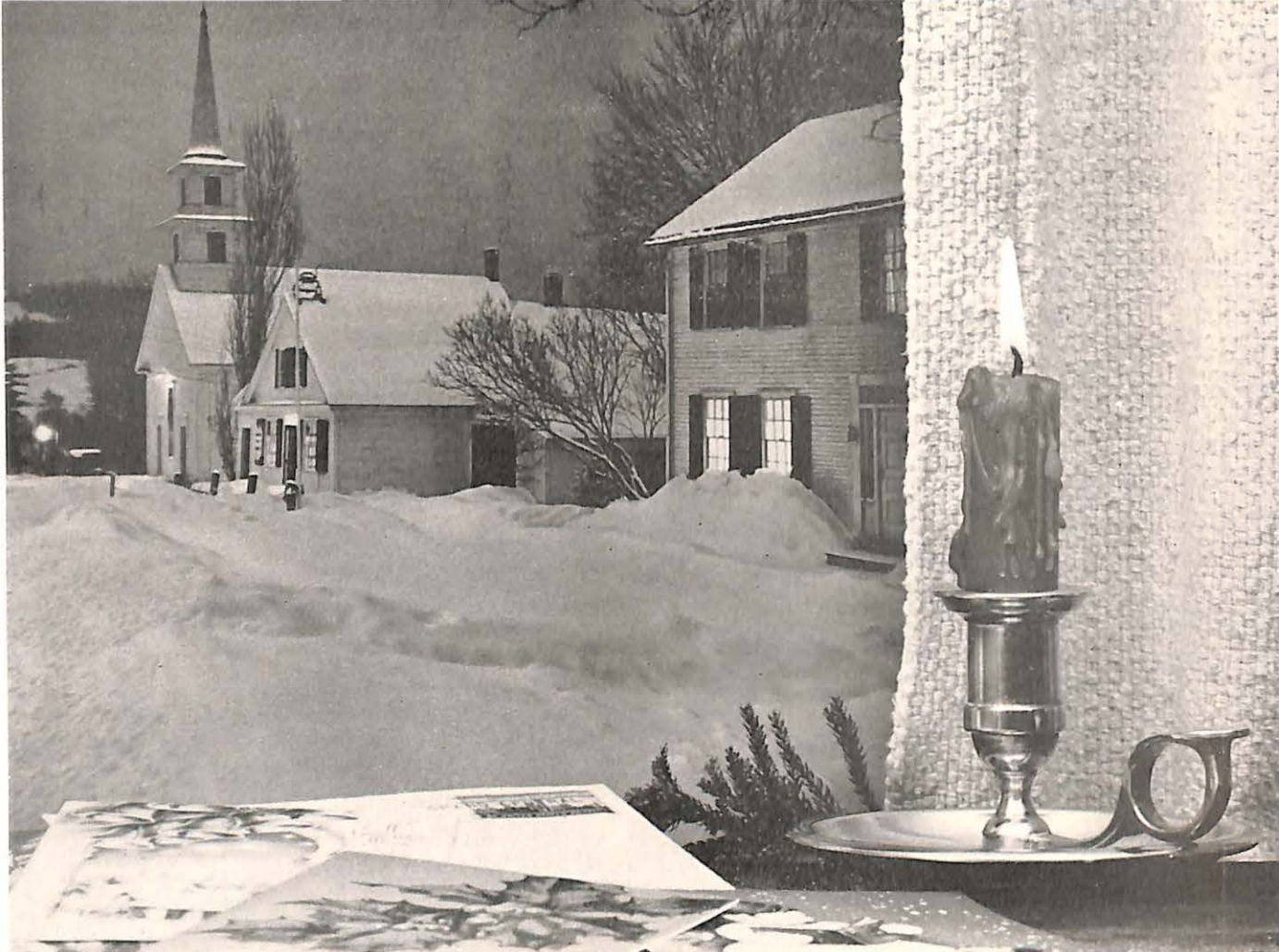




1956 ANNUAL

Printed in U. S. A.

PRICE, ONE DOLLAR



—Winston Pote from A. Devaney, New York

Denominational Calendar for 1956

January 1 (Sunday)—New Year's Day..

January 1-6—Week of Prayer. Devotional material for the week's observance prepared and sent to pastors.

January 29-February 5—"Youth Week" sponsored by the Commissioned Baptist Youth Fellowship. Theme: "Strive to Win!"

February 5—Baptist World Alliance Sunday (Communion Offering for the work of the Baptist World Alliance).

February 12—Race Relations Sunday.

February 17 (Friday)—Worldwide Day of Prayer. Program material to be prepared by the Woman's Missionary Union.

March 11 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.

March 25 (Sunday)—Palm Sunday.

March 30 (Friday)—Good Friday.

April 1 (Sunday)—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational enterprise.

April 15-18—Commencement exercises of the Christian Training Institute, Edmonton, Alberta.

May 10 (Thursday)—Ascension Day.

May 13 (Sunday)—Mother's Day.

May 20 (Sunday)—Commencement Sunday, North American Baptist Seminary, Sioux Falls, South Dakota.

May 20 (Sunday)—Pentecost Sunday.

June 10 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.

July 28-August 4—Laymen's Conference for our laymen and their families at American Baptist Assembly, Green Lake, Wisconsin, sponsored by Baptist Men.

September 17—Opening of High School Department, Christian Training Institute, Edmonton, Alberta.

September 14 (Friday)—Opening convocation, North American Baptist Seminary, Sioux Falls, S. Dak.

September 23-30—"Sunday School Week" sponsored by the denominational Sunday School Union.

October 14 (Sunday)—Harvest and Mission Festival.

Gifts for the Missionary and Benevolent Offering.

October 18—Opening of the Bible Department, Christian Training Institute, Edmonton, Alberta.

November 4 (Sunday)—Communion Offering to be received for Aged Ministers of the denomination.

November 18-25—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.

November 22 (Thursday)—Thanksgiving Day.

December 9 (Sunday)—Universal Bible Sunday.

December 25 (Tuesday)—Christmas Day.

EASTER (NEXT FOUR YEARS)

April 21, 1957

April 6, 1958

March 29, 1959

April 17, 1960

1956 ANNUAL

VOLUME ELEVEN

Published annually

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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.



A thrilling view of the castle Hohenwerfen in the Swiss Alps.

He Walked With God

He "walked with God." Could grander words be written?

Not much of what he thought or said is told;
Not where or what he wrought is even mentioned;
He "walked with God"—brief words of fadeless gold.

How many souls were succored on his journey,
Helped by his words or prayers, we may not know;
Still, this we read—words of excelling grandeur—
He "walked with God," while yet he walked below.

And after years, long years, of such blest walking,
One day he walked, then was not; God said, "Come;
Come from the scene of weary, sin-stained sadness;
Come to the fuller fellowship of home."

Such be the tribute of thy pilgrim journey,
When life's last mile thy feet have bravely trod—
When thou hast gone to all that there awaits thee,
This simple epitaph—"He walked with God."



Three Baptist leaders in a flush of excitement exchange Christian greetings at the Baptist World Congress, London, England.

Left to right: Billy Graham, evangelist; Dr. C. Oscar Johnson of St. Louis, Mo., former president of the Baptist World Alliance; Dr. Smalley; (in the background) Dr. F. Townley Lord of London, England, president of the Alliance (1950-1955).

THERE IS A WORLD of meaning in a handshake. Such a Christian greeting can often speak louder than words in a witness for Christ. There is something electrifying when hands are clasped warmly and eyes meet smilingly in the joyous outburst of a Christian greeting. The words and expression of this greeting can differ around the world from a handshake to a salaam, even to a brotherly kiss, but the experience remains the same in a pulsating, exciting adventure of two lives fused together in friendship and understanding in Jesus' Name!

The Christian greeting is the crowning glory of our fellowship. The letters of the Apostle Paul abound with remembrances to fellow-Christians. The symbol of the Baptist World Alliance is that of two hands clasping each other. One of the most beautiful pictures of Jesus in the New Testament shows him touching a leper as his love and grace went out to him as well as to everybody else in response to their faith. With our greeting we enfold another brother or sister into the golden circle of fellow-believers and co-workers and we lift our eyes upon the great host of God's redeemed.

"The fellowship of kindred minds
Is like to that above."

There is a sacredness as well as sweetness in every Christian greeting that cannot be found in any other experience. The minister extends the hand of fellowship to the new church member in

The Editor's First Word

Greet the Brethren!

a commitment of life to noble purposes in Jesus' Name. At the Baptist Congress in London, England, the delegation of Russian Baptists was warmly welcomed by the outstretched hand of Dr. F. Townley Lord, president, as the great audience gave them a standing ovation. This was the first time that the Baptists of Russia had been able to attend a Congress since 1928. At the Arsenal Stadium in London, before Billy Graham arose to his feet to speak, the crowd of more than 50,000 was asked to greet one another, each person shaking hands with two or three others, until the stadium reverberated with Christian geniality.

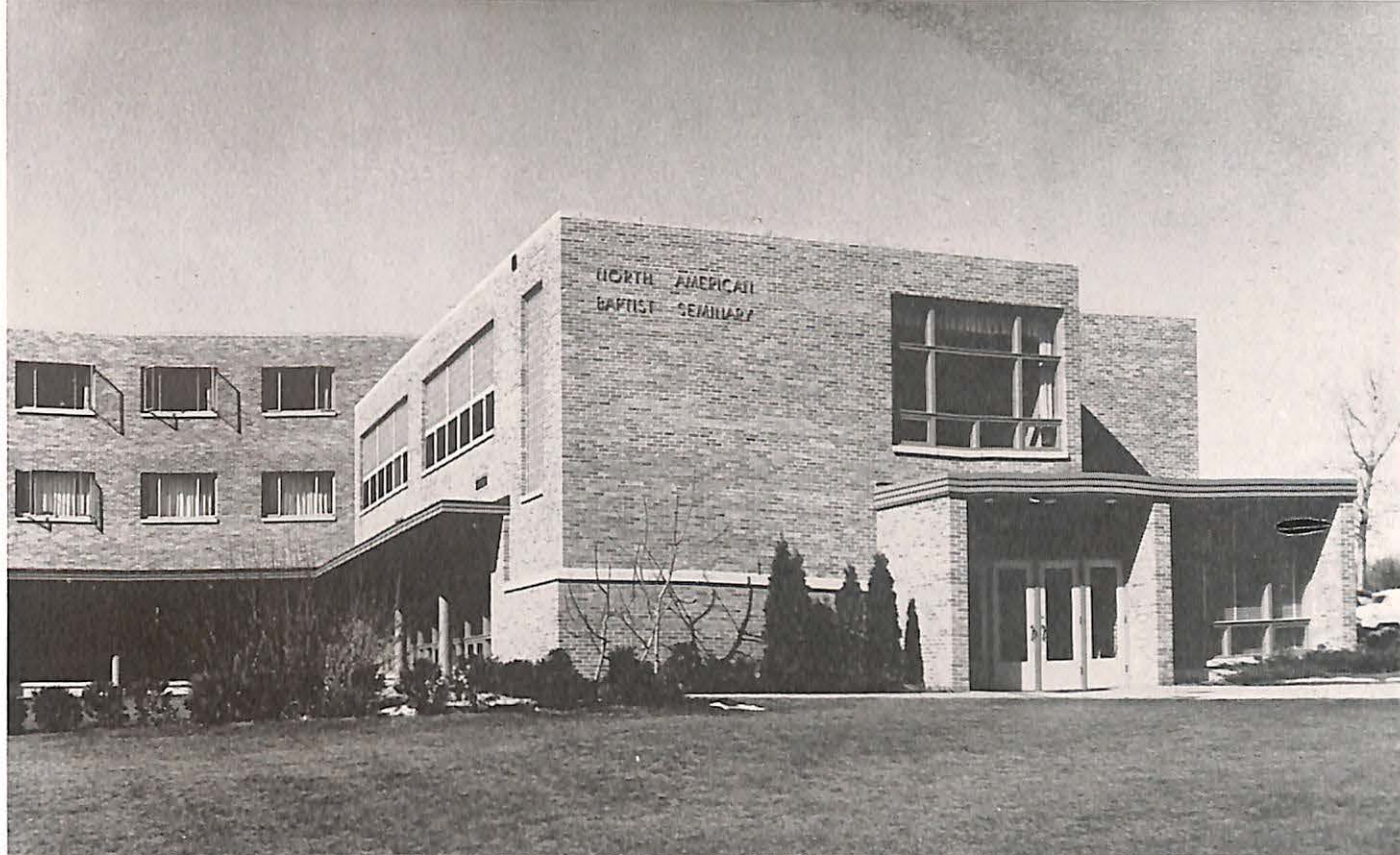
The Christian greeting is also the touchstone of our witness for Christ. Every evangelistic effort must be preceded by the winning of another's confidence and the establishing of some kind of friendly contact. That is essential in witnessing for Christ to another person. You have a priceless gift to share with another, but that gift will be spurned unless you give something of yourself in this transaction. The warmth and friendliness of your greeting make the important contact with the other person in opening a receptive ear to your testimony.

Do you remember how Ananias greeted Saul at Damascus when he called on him, at God's command, to witness to Christ's saving power? Ananias was hesitant at first about going. "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem." But "Ananias went his way, and entered into the house; and putting his hands on him said: "Brother Saul!"

The Christian greeting is likewise the dramatic demonstration of the genuineness of our faith. It is proof of "the beauty of Jesus" that is within us. Every greeting is an open window into our souls. Through that window people can see the reality of our faith.

A Baptist minister tells about purchasing a small book by James M. Barrie, "A Window in Thrums." "Its price was a trifle, but the story it contained was characterized by a gentle simplicity and dignity. The window was a small square of glass through which a woman, long an invalid, viewed the humble pageantry of the life of a village. Through this window, also, those who knew her looked to catch a glimpse of her at her favorite place as they passed by. It was a two-way window."

A Christian greeting can be used by God to perform miracles. It floods another life with sunshine. It enriches your days with new friends. It wins others for a consideration of Christ's claims on them. It binds many to the ministry of the church. It makes you a co-laborer with Christ. It demonstrates the glory of Christ's Spirit within you!



The North American Baptist Seminary, Sioux Falls, South Dakota, our "School of the Prophets" with a memorable history of more than a hundred years behind it..

Hard Task

Give me hard tasks, with strength that shall not fail;
Conflict, with courage that shall never die!
Better the hill path, climbing toward the sky,
Than languid air and smooth sward of the vale.
Better to dare the wild wrath of the gale
Than with furl'd sails in port forever lie!
Give me hard tasks, with strength that shall not fail:
Conflict, with courage that shall never die!

Not for a light load fitting shoulders frail,
Not for an unearned victory I sigh;
Strong is the struggle that wins triumph high,
Not without loss the hero shall prevail;
Give me hard tasks, with strength that shall not fail!

Dawn Of The Year

With the clash and clamor of the year now gone,
It is good to stand upon its highest peak
And suddenly come face to face with Dawn:
The New Year's Dawn . . . God grant the peace we seek
Lies not too far beyond our straining sight,
God grant us courage as we move ahead,
Only through thy power can we right
Earth's wrongs that mankind may be comforted.

The New Year's Dawn! Hope strides upon the hills,
And faith is like a lamp within our hands.
Surely there is a healing for man's ills,
Surely peace again should lave the lands.
We move ahead—the sunlight in our eyes—
God grant us needed strength, and make us wise.

—Grace Noll Crowell.

The Ideal Preacher

Would I describe a minister
I would express him
Simple, grave, sincere,
In doctrine uncorrupt,
In message plain
And plain in manner,
Decent, solemn, chaste,
And natural in gesture;
Much impressed himself,
As conscious of his awful charge
And anxious mainly
That the flock he feeds
May feel it too;
Affectionate in look
And tender in address
As well becomes
A messenger of grace
To guilty men.

1956

January

1956

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—Photo by Ewing Galloway
Fujiyama, sacred mountain of the Japanese, as seen from Long Tail Pass near Miyanoshita. In these Islands of Japan our seven missionaries are entering many open doors with the Gospel.

Let There Be Light!

By J. MARRIOTT

Thou, Whose almighty word
Chaos and darkness heard
And took their flight,
Hear us, we humbly pray,
And, where the Gospel day
Sheds not its glorious ray,
Let their be light.

Thou Who didst come to bring
On thy redeeming wing
Healing and sight,

Health to the sick in mind,
Sight to the inly blind,
O now to all mankind
Let their be light.

Spirit of truth and love,
Life-giving, holy Dove,
Speed forth thy flight;
Move o'er the water's face,
Bearing the lamp of grace,

And in earth's darkest place
Let their be light.

Blessed and holy Three,
Glorious Trinity,
Wisdom, Love, Might,
Boundless as ocean's tide
Rolling in fullest pride,
Through the world, far and wide,
Let their be light.

1956

February

1956

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1956

March

1956

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—Photo by Rev. Fred Holzimmer

The Light of the Gospel shines brightly upon African villages in the Cameroons through the consecrated ministry of more than forty missionaries and the program of our Cameroons Baptist Mission with Dr. Paul Gebauer, superintendent.

The Touch Of Human Hands

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands—
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in him
Who walked in Galilee
Beside the silver sea;
We need the patient guide
Who understands,
And the warmth, the living warmth
Of human hands.

—Thomas Curtis Clark.

The Everlasting Arms

Above us are the eyes that never slumber,
That watch against whatever hurts or harms;
Around us are his mercies without number,
And underneath the everlasting arms.

Above us are the hands that once were riven,
That broke the spell of Satan's cunning charms;
Around us are the pledges he has given,
And underneath the everlasting arms.

Above us are the fruits of his affection,
The blessed hope that stills our dread alarms;
Around us are the wings of his protection,
And underneath the everlasting arms.

—Author Not Known.

1956

April

1956

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The Intermediate Camp of the Oregon Baptist League held at the Oregon Baptist Conference Grounds is typical of many assemblies offering religious inspiration and Christian instruction to CBY young people and Sunday School scholars.

Be Big Enough To Live!

By TRAMP STARR

Be big enough to live the life God gave you,
Untouched by petty selfishness and greed—
Stand free from foolish habits which enslave you;
Be big enough to meet your greatest need.

Be big enough to speak the truth—and live it,
Hold to your ideals, though the heavens fall—
Expect no quarter, yet be quick to give it—
Be big enough to heed the humblest call.

Be big enough to smile when all about you
Your very world lies crumbled in the dust—

Have courage to fight on when your friends doubt you;
Be big enough to keep your faith and trust.

Be big enough that changing years may find you
Regretting not the ones you've left behind—
Be quick to throw off prejudice which binds you;
Be big enough to keep an open mind.

Be big enough to say—I was mistaken;
Be slow to take offense, quick to forgive—
Let pity, justice, love—in your heart waken;
Be big enough, and kind enough, to live.

1956

May

1956

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1956

June

1956

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Jesus Christ, My Hiding Place

(Verses found in the pocket of Major André after his execution during the Revolutionary War)

Hail, sovereign love, which first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
Which gave my soul a Hiding Place!

Against the God who built the sky
I fought with hands uplifted high—
Despised the mention of his grace,
Too proud to seek a Hiding Place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure—without a Hiding Place!

But thus the eternal counsel ran:
Almighty love, arrest that man!
I felt the arrows of distress,
And found I had no Hiding Place.

Indignant Justice stood in view;
To Sinai's fiery mount I flew;
But Justice cried with frowning face,
This mountain is no Hiding Place!

Ere long a heavenly voice I heard,
And mercy's angel soon appeared:
He led me, with a beaming face,
To Jesus as a Hiding Place.

On him almighty vengeance fell,
Which must have sunk a world to hell!
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.



We as North American Baptists are carrying on a wonderful missionary work among the American Indians on the Montana and Bull Reservations of Alberta, Canada, and the Muscowpetung Reserve of Saskatchewan, with six missionaries serving on these fields.

SPANISH-AMERICAN MISSIONS

We as North American Baptists also have two Spanish-American mission fields, one in Colorado and the other in the Rio Grande Valley of Texas. Six missionaries are serving on these fields. A picture of these fields could not be secured in time for the ANNUAL. Editor.

1956

August

1956

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1956

July

1956

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—Photo by M. L. Leuschner

In Salzburg, Austria, the Baptist congregation was joined on Sunday, July 31, 1955, by North American Baptist friends for a most inspiring service. The Baptist Church of Salzburg with its pastor, Rev. Martin Gigseder, is one of several churches we are supporting in the Austrian Mission Field.

Wonderful Word Of The Lord

By JULIA STERLING

Oh, wonderful, wonderful Word of the Lord!
True wisdom its pages unfold;
And though we may read them a thousand times o'er,
They never, no never grow old.
Each line hath a treasure, each promise a pearl
That all if they will may secure;
And we know that when time and the world pass away,
God's Word shall for ever endure.
Oh, wonderful, wonderful Word of the Lord!
Our only salvation is there;
It carries conviction down deep in the heart,
And shows us ourselves as we are.

1956

September

1956

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Warning To Workers

By THOMAS M. SELLER

The service of Christ is a privilege rare,
That he's taken precautions to guard
From those not entitled, in faith, to a share;
And he does it by making it hard.

Soon friends may seem petty and full of offense,
Or folks served, ungrateful and rude,
Or the plan that was laid seems lacking in sense,
Or the leadership selfish and crude.

Sometimes opposition may even come near
Till our foes will be those of our own;
Then we have to decide, is Jesus more dear
Than all of the dearest we've known?

The man who will serve if conditions are right
Will never accomplish a lot;
The blessings are his who will stay in the fight
Whether others support him or not.

Each one who starts out will receive his reward.
The quitter, exposed in the shame
Of his failure and faithlessness, shall from his Lord
Receive his just measure of blame.

But he who endures on the pathway of Christ,
The hard, lonely way of the cross,
To him shall be given to reign with his God,
Receiving a crown for his loss.

—Moody Monthly.



The Christian Training Institute of Edmonton, Alberta, with Rev. E. P. Wahl as president, was represented at the General Conference at Waco, Texas, by the Choristers who traveled to Texas by bus to sing at the conference sessions.

At The Cross Of Jesus

By ANNIE JOHNSON FLINT

There is love at the cross of Jesus, an everlasting love
That could leave the courts of heaven and the glory of
God above,
That could come to a world of evil for the sake of the
sinners lost,
That could drain the cup of anguish and never count
the cost.

There is light at the cross of Jesus, though dark is the
world around;
It was there he opened heaven, and the way to God was
found;
It was there the tempest gathered and broke on his thorn-
crowned head,
When he bore our stripes and sorrows, and suffered in
our stead.

There is peace at the cross of Jesus, where God was
reconciled,
Where we know our sins forgiven and hear him say,
"My child";
Where he bore the world's transgressions and all our
debt was paid;
Where the weight of the Father's anger on his tender
heart was laid.

There is life at the cross of Jesus, where the victory was
won,
Where sin and death were conquered by the sinless, death-
less One;
O grave, where is thy triumph? O death, where is thy
sting?
For the Lord of life and glory passed through thy gates
a King!

1956

October

1956

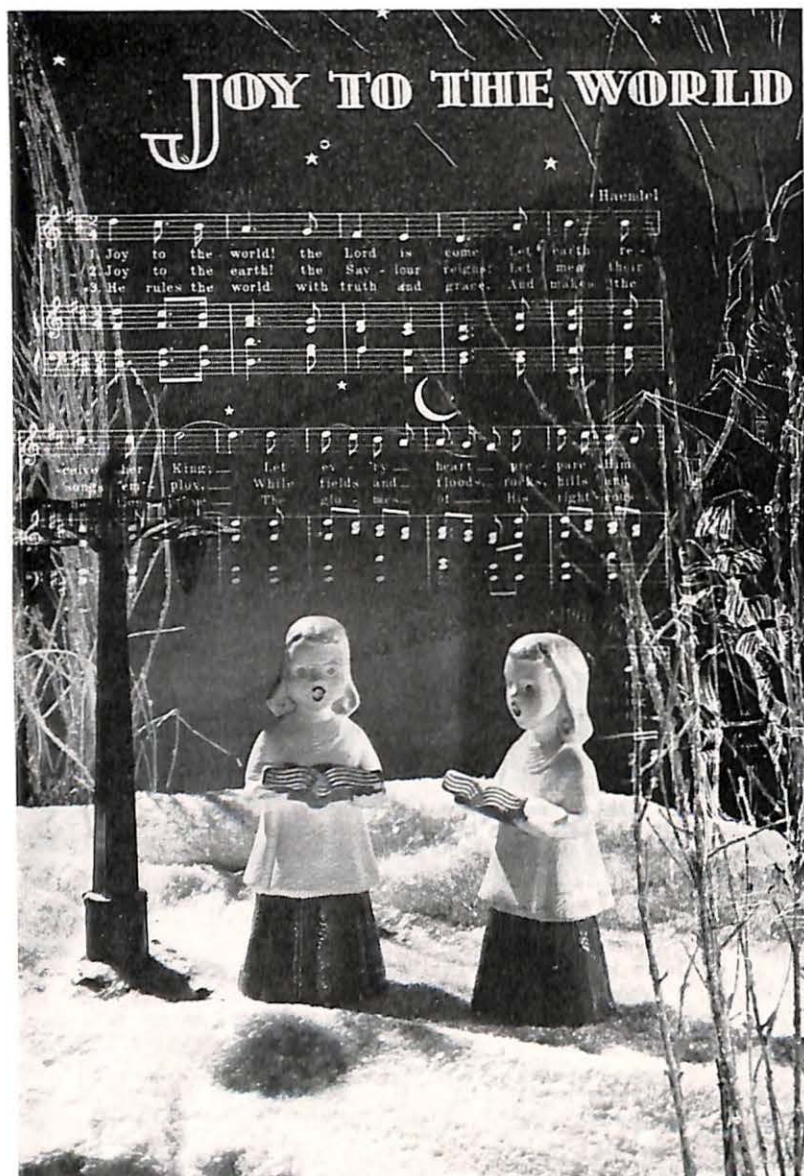
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1956

November

1956

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—Photographed by Harold M. Lambert

A CHRISTMAS WISH

May the reading of this ANNUAL bring God's best gifts of peace and understanding to you and fill your heart with joy unspeakable from above!

1956

December

1956

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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 on 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!



I Found Christmas!

By CAPTAIN CHARLES ROBERTS

In fancy I watched the shepherds start,
As they heard the angel's thrilling song;
I saw the brilliance of the Star
That guided the three Wise Men along.
I shared their wonderment and fear,
As to the manger they drew near.

They knelt to worship the infant King,
Presenting him with treasures rare.
His Day, his gifts! I came away
And left the visitors kneeling there.
It was their Christmas—not my own;
And in the present I stood alone.

Yet I would find Christmas for myself.
The greeting cards, gifts, the tinsel bright
Would fill the gaily lighted tree,
And carolers bless the sacred night;
Good food, kind friends—but must this be
All of the Christmas theme for me?

My heart was sad, and I read again
The Christmas story. I felt my loss.
I followed from the cradle scene—
I found the Christ of Calvary's Cross.
Now Christmas will last a lifetime through—
Oh, let me share my gift with you.



The picturesque entrance to our Cameroons Baptist Mission station at Victoria, Africa, showing Missionary Laura E. Reddig at the left and the Cross at the right, as a symbol of the message and ministry of the Mission.

Victoria, Queen of the Cameroons

In this coastal city a battle is being waged between the forces of rampant sin, commercialized vice and materialism, on one hand, and on the other, the Gospel of Christ and God's righteousness as symbolized by our Victoria Baptist Mission

By MRS. G. BEN LAWRENCE, Cameroons Missionary

"MA, HOW you no da go for we Cinema? Na some foine, foine pit-cha he be fo dey. Dis nite he go be some pit-cha where man he da sit fo he horse and shoot gun! He fit shoot gun time no dey! Man he da fight udder man pa-len'-ty! Ma, you go-go with we?"

Are you surprised? Well, don't be! Ben and I have heard these questions often while we were stationed at Victoria in Amba Bay in the British Cameroons.

It is one of the biggest problems your missionaries face in Victoria, Africa. The cinema or movie theater is well attended by both the literate and illiterate African. In the evening, the cinema loudspeaker gives forth with its appalling rendition of music which can only be described as an African's attempt at American jazz. By some stretch of the imagination, a recording studio has thought this noise good enough to be transformed on wax, and our Victorians buy records as fast as money passes through their hands.

The cowboy pictures and crime pictures which are so common in the United States are played there nightly, and they have left their definite mark on the African culture in Victoria which can be proven by names such as these: Hollywood Restaurant, Moonlit Bar, etc. This is just one of the problems that we encounter in Victoria where the western culture has its impact on the African society.

THE CITY OF VICTORIA

Now to try to give you a little background so you, too, might be able to understand our situation in Victoria. Victoria is situated on the coast of West Africa in the British Cameroons. It looks over Amba Bay to the majestic island and mountain of Fernando Po. In the middle of the 1800's, one of the most courageous and God-fearing men of that time was driven off the island of Fernando Po by Jesuit priests to the shores of Amba Bay where he proved himself worthy of the calling God had given him.

This was Alfred Saker, who along with his wife and family endured hardship, toil and tears, and loss of loved ones as they pioneered among the heathen. Alfred Saker, a Baptist from England, was the first white man to make contact with the natives in that area. Work among the natives was much more difficult in those pioneering days than it is for us who live on the mission field in this present day and age.

As you can see from the above, the Baptist work in Victoria had an early beginning. For many years, the names of Steffens, Bender, Gebauer, Dunger, Reddig, and many others from the ranks of the German and American Baptists have come to mean a great deal to us who serve in the Cameroons. Their toil and suffering shall not die in vain.

The influence of the white missionary has done a great deal of good but the influence of the white man, who is not particularly interested in our work, has led the native on another path. A path of sin!



"Moonlit Bar," an African den of iniquity, which is located just one block from our Newtown Baptist Chapel.

With the white man of today in Victoria comes the old saying, "Wine, Women and Song!" European liquor has been introduced to the native in grand style. He is able to buy it by the case if he so desires and if he has the ready cash.

WIDE OPEN NEWTOWN

Just below our mission compound on the road to Victoria, we pass through the village called "Newtown." One block from our Newtown Baptist Chapel, we see the "Moonlit Bar," one of the newest innovations resembling an open bar in America. As you pass in front of this den of iniquity, the doors are wide open, welcoming one and all to partake of its joyful entertainment. A bar-maid and bartender with winning smiles serve the native his dose of intoxication as he hands them part or all of his day's earnings for that one sip that will probably lead him into a life of damnation.

In the midst of the drink, he may wish to stretch his limbs a bit, so he indulges in the jazzy jitterbugging that has crept into Victoria and taken

it by storm. If the music is more of the dreamy type, he may find a partner, either male or female, and resort to the cheek to cheek ballroom type of dancing. This Victoria native, with his European shirts and knickers (shorts), canvas or leather shoes, is looking for an entertaining and exciting time.

In connection with this bar with its liquor, dance, lurid pictures of white women decorating the walls, there is yet one other entertainment for "men only"—women! This hardly needs explanation! The Victoria native admires the white man! God help us that we may be able to reach him so he may admire, love and adore the things of God—not earthly and material things.

Farther down the road, we find the "Hollywood Restaurant" and the "Hollywood Studio." Need I mention where these ideas came from? Undoubtedly advertisements in magazines have lent a hand in helping the Victoria native build up his business in this area. Pictures from American magazines give much enjoyment to the native and often I find them asking

for old magazines so they may decorate their huts with pictures of their liking. Pray that those black hands may reach out as eagerly for Christian literature and Christian magazines as for those magazines of the world.

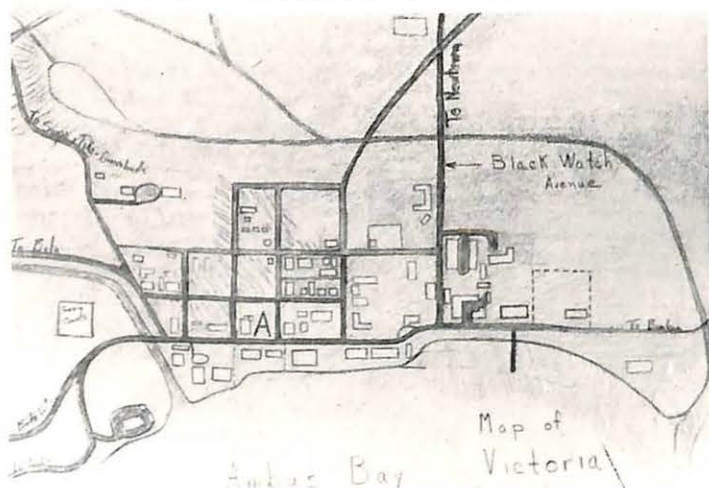
AFRICAN SHOPS

Crowded along this same road are small stands selling soap, sardines, evaporated milk, tomato sauce, bananas and cube sugar at an exorbitant price. The owner is hoping you will find it more convenient to pick up these items at his little window than to go into Victoria proper where they may be purchased at a much lower price. The native shop owner does not know the meaning of "ceiling price." At one time the European store in Victoria ran out of dried yeast and when we purchased it at a native shop, it was just three times the original price. Is the native a businessman? I would say so!

Tucked in among food stands, bars and what-have-you is a native barber shop. Many times we have passed by seeing one of the natives chatting with the barber as he loses ball after ball of black woolly hair. Besides cutting the hair, the barber must also shear a straight line resembling a "part" in the specified place. What a simple way to keep this native's woolly mass of hair in neat condition. Other natives who cannot afford this expenditure become an experimentation project for their friends.

THE NATIVE MARKET

Tuesdays and Fridays are "big days" for the Victoria native as neighboring villagers bring their wares to the Victoria Native Market to be sold. Work does not stop on market days as in other areas of the Cameroons, because many natives



Two maps of Victoria, Africa, prepared by Rev. G. Ben Lawrence: (left) Victoria Baptist Church, marked A, in the city of Victoria; and (right) the area of Newtown showing the Baptist Church (B), the cinema (C at bottom of map), Moonlit Bar (D), and the native market (E).



The "Margie Lou" mission boat built by Rev. G. Ben Lawrence, shown in the boat at the left with some of the African jungle beyond the retaining wall and the garage just behind him, and (right) Margie Lou Lawrence, the author of this informative article about the coastal areas of the British Cameroons, Africa.

work in the plantations, one of the two stores, one of the two corporations in this area, the Government Hospital or the Mission. He is paid on an hourly basis and he must put in his "time"!

The native buys all his needs at the market consisting of food, drink, meat, clothing, native made furniture, beads, sewing needles and thread, shoe polish, yardage, etc., that have been imported from England or smuggled in from the French Cameroons. Many traders from the North bring in articles for sale as they pass through. In these markets you barter for the price.

Me: "I go giv' you two shilling six pence (2'6d)."

Trader: "No, Ma, he dear pass dat! You giv' me three shilling six pence (3'6d)."

Me: "No, Massah, now three shilling (3'); he go be my las price."

Trader: "Yes, Ma, bring 'em, but I da los money time no dey!"

Yes, that is a sample of the wrangling and bartering we go through in purchasing an article. Our Victoria traders do not respect the white man who does not barter back and forth with them. They enjoy it immensely

as their time is not limited as ours here at home.

When we first came to the British Cameroons, I would hear our missionaries bartering for an article and it sort of disgusted me. But after some time of doing it myself, I found that it can be a type of entertainment as we talk and josh with the Moslem, Catholic, Basel, or Baptist, whichever he may be. There is a chance for us to witness while we are bartering as well.

GOVERNMENT BUILDINGS

As we continue down Blackwatch Avenue, lined with staunch and sturdy King Palm Trees, we pass the Government Public Works Department on the left and the Marine Office on the right. This brings us into the metropolis of Victoria. Two blocks to the left on this main street, looking toward the Atlantic Ocean stands the Government Post Office, Telephone Office and Government School. As we turn to the right, we encounter many native lorries (trucks) filling their tanks with petrol (gas) at the United Africa Petrol Station while in the process of loading and unloading cargo.

The Kingsway division of the United Africa Company carries some provisions (groceries) which have been imported from various countries in Europe, mainly England. This store is a great help to the missionary in case he should run out of certain items that he has brought from the United States. The influx of many Europeans has given incentive to United Africa Company to provide the important items that we need for our sustenance.

This was not true a few years ago, as many times the shelves were bare when the missionary went in to buy his provisions. Many of our Victoria and Newtown Baptist men and women, who are Standard VI passes (equivalent to the eighth grade), are working as clerks in this store.

The District Office, which is located near the United Africa Company, serves the area in governmental capacity and directs the activities of native administration of courts and schools, as well as others. The District Officer, who is sent out by the British Government, is often visited by your missionaries so that information may be obtained as to regulations concerning building, work days



The cinema or movie theater in Victoria (left) which has left its evil mark on the African culture, in the city, and (right) a close-up of the billboard announcing an American movie "packed with laughter and smiling, full of fighting."



—Photo by R. Schilke

The Newtown Baptist Chapel near Victoria, dedicated in December 1954, showing Missionaries Ben and Margie Lou Lawrence at the entrance into the church.

and holidays, celebration of certain days and problems that may arise concerning our work in that area. We find these men very helpful, congenial and usually very sympathetic toward our work. Since their term is one of eighteen months, we have had the privilege of meeting many of them, and have tried to better acquaint ourselves with their work and inform them of our purpose as missionaries among the natives.

The Barclay's Bank Limited also stands on the same side of the street in line with the District Office. Europeans along with the help of native personnel conduct business in much the same manner as our banks here at home, only on a smaller scale. This bank serves the whole of the British Cameroons.

I could go on mentioning the John Holt Company, which has been very helpful to our work in Victoria, the

Albert Nursing Home, where little Karen Lee was born, and other native shops and bars, but time and space do not permit. But out of the midst of all this stands the Victoria Native Baptist Church which has for so many years held its head above the dark waters which surround it.

BAPTIST CHURCHES

It stands alone, independent of any hut or market on its property, surrounded by green grass, its tower stretching toward the heavens with its bell pealing forth to welcome the native into the pew to hear the good news of a risen Savior! The services are conducted entirely in proper English much like our own here at home.

And still more, high on a hill towering over the village of Newtown with its Cinema, Moonlit Bar, sin and degradation, stands the newly erected Newtown Baptist Chapel. Dedicated on December 15, 1954 by Rev. Rich-

ard Schilke, our general mission secretary, this chapel stands as a monument to God, a witness to all who pass by. This gleaming white structure in which the Gospel of Christ is constantly preached, is as the light set upon the hill. God is true to his Word when the truth is preached.

Immediately behind this new edifice is the new compound of Victoria Mission Station from which the work



The interior of the Newtown Baptist Chapel, Victoria, Africa. Palm branches decorate the sides where walls will be in the future.

of our Victoria Field is supervised. The mission and these two churches work together in an effort to defeat those influences of the western culture that are detrimental to the cause of Christ, not only in Victoria but in the whole of Victoria Field.

Pray that your missionaries and your native Christian leaders might have wisdom as they fight these influences, many of which are subtly undermining the cause of Christ and as a result are more deadly than the obviously anti-Christian influences.



The beautiful Victoria Native Baptist Church of Victoria, Africa (left), surrounded by tall palm trees, and (right) the Victoria Mission House, in which Rev. and Mrs. G. Ben Lawrence have lived, with the thick African jungle behind the house.

Albert Schweitzer

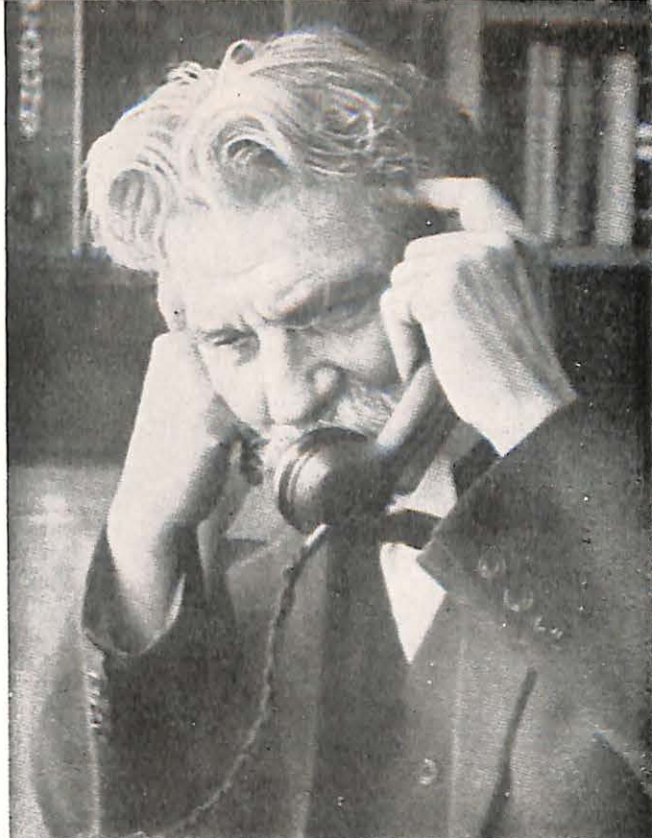
Man of the Century

★

Albert Schweitzer is on every list of the world's most famous people, not so much for his four doctorates and great achievements, but because of his self-effacing missionary labors in Lambarene, Africa, where he is "carrying his share of the misery that lies upon the world" for Jesus' sake.

★

By DR. R. P. JESCHKE of Sioux Falls, S. Dak.,
President of Sioux Falls College



A fascinating study of Albert Schweitzer engaged in telephone conversation while on a recent visit to Europe.

DIFFERENT groups and periodicals often choose their "man of the year." But not many men are so remarkable as seriously to be proposed for the title: Man of the Century. There is one whose stature qualifies him as a candidate. That man is Albert Schweitzer.

He was born 80 years ago last January, 1868, at Kaysersberg in Upper Alsace, where his father was the pastor of the small Lutheran congregation. A quite standard educational experience marked his childhood and youth, so that by 1893 he had completed the *Gymnasium* at the city of Mülhausen.

MISERY OF THE WORLD

In most respects there seemed at this time nothing unusual about him. However, in several he was exceptional. Having begun piano lessons at five, he was playing the organ at nine. Also, at a tender age he began to feel much sympathy and compassion for such misery as he saw in the world about him.

This concern was heightened by the Christian influences that surrounded him. Other sights and experiences served to make the impression deeper. Among these were the statue, in a nearby city, of an African native kneeling before a European admiral; the experience of playing with children less privileged than he; seeing

animals suffer as a result of man's cruelty.

He tells in his *Memoirs* how it became steadily clearer to him that he had no right to take all his own good fortune for granted. We must somehow "all carry our share of the misery which lies upon the world."

When he reached twenty, young Albert one morning made a momentous decision: that until thirty he would devote his life to those things which gave him personal pleasure, and that thereafter his life would be given in Christian service for his fellowmen. He was then a student of much promise at the University of Strassburg in Germany. In preaching, science and music he had already found much acclaim. The decision was not made public. Little did he realize upon how much that the human heart craves, at the age of thirty, he would have to turn his back in order to honor this resolve.

AMAZING ACHIEVEMENTS

We can touch only lightly upon the packed intervening years. Before long he had earned three doctoral degrees, one in philosophy, another in theology, and a third in music—more than most scholars can hope for in a life-time. In each field he made original contributions, especially in theology and music.

In the one area he wrote very stimulating books about the life and

kingdom message of Jesus. In the other, he became noted as an authority on old organs, his profound insight into the music of Bach, and for his personal ability as an organist. On Sundays he preached at the Church of St. Nicholas in Strassburg. When he was twenty-eight he was appointed to the theological faculty of the University of Strassburg. His was a full, a happy, and surely not a selfish life.

But the sense of deep concern for the world and its needs did not vanish. During the years he tried several things, such as ministering to orphaned children. These efforts seemed not to satisfy the call he felt. Then, when he was twenty-nine, he happened one day to read a missionary magazine article which told of Africa and asked for "men and women who can reply simply to the Master's call: Lord, I am coming." This, his heart told him, was the appeal for which he had been waiting. He resolved to become a missionary doctor.

CALL TO AFRICA

When he reached thirty, Albert Schweitzer announced his decision. Friends and colleagues were incredulous! To give up such fame, and prospect of further fame, seemed utterly foolish, when almost anyone might go to Africa. But Schweitzer remained firm in his resolve.



Albert Schweitzer's birthplace in Kayserberg, Alsace. This little town in Upper Alsace was a part of France until 1870, when, after the Franco-Prussian War, it became a German province. A few weeks after Albert's birth the family moved to Guembsbach where Albert spent his childhood and youth.

Now followed years that at times became almost unbearably fatiguing. From some of his work he resigned. But he continued to play the organ all over Europe, preached, lectured in theology, wrote several books, and carried on medical studies. By 1912 all of his studies, examinations and clinical experience were complete. Early in 1913 he received the degree of doctor of medicine. He now had four earned doctorates!

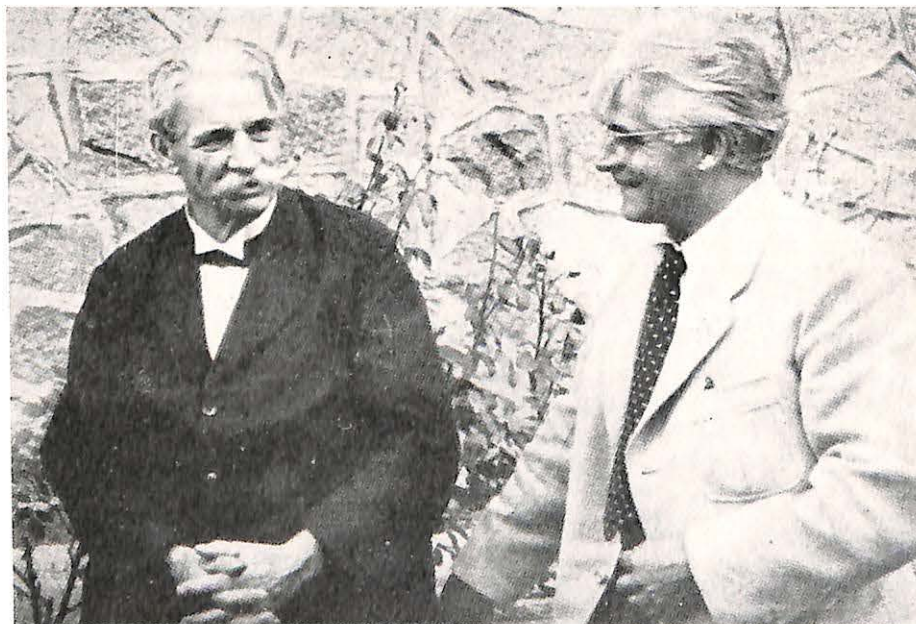
There were other important experiences, and yet again we can only glance at them in passing. One was his marriage in 1912 to Helene Breslau. Another was his active campaign to secure funds for medical supplies. Still another was the securing of appointment under a standard missionary society, though he was providing his own means of support.

All hurdles past, he and Mrs. Schweitzer set sail from Bordeaux, France, on Easter Sunday, 1913. He had passed his thirty-eighth birthday. From then until now, with occasional absences, he has spent his life for Christ in Africa.

MISSIONARY SERVICE

It is startling to realize that what has brought Albert Schweitzer to the attention of the world is less the fame

he had acquired by the time he was thirty than the self-effacing service he has rendered in an obscure part of the world during more than forty years since. This distant place is Lambarene, on the Ogowe River, in French Equatorial Africa.



Albert Schweitzer enjoys a friendly chat with his friend, Richard Kik, in his home town, Guembsbach in Alsace. This is the first publication of this lovely picture in America.

In a land afflicted with many tropical diseases and the physical dangers of primitive life, he has never been able to keep up with the demands. At first he worked almost alone. When patients showed gratitude for relief or healing, he told them that it was "the Lord Jesus" who had sent him to them. On Sundays through the years he has been preaching a simple Christian message to all who would gather about him to hear.

Somehow he has even found time to continue his writing and the practice of music upon a zinc-lined piano given him by the Paris Bach Society. Periodic concert and lecture tours in Europe have helped him replenish needed funds. Among these were some noted lectures about the poet Goethe.

REVERENCE FOR LIFE

Mention of concrete achievements will enable us to imagine the labors that went into their making. First came the complete restoration of an old hospital that had fallen into ruins. Then followed the building of a new and enlarged hospital upon a better site. With this went a large project of jungle clearance and planting of native fruit trees and vegetables, so that hospital patients and staff could be better fed. Occasional severe epidemics made the needs but more acute. After 1943 a separate Leper Settlement was established, now accommodating over 300 patients. Some remarkable results have been achieved from the treatments given.

The concept for which Albert Schweitzer is perhaps most widely known has not yet been mentioned. It is that of reverence for life, and it is related to his basic Christian concern for all forms of life. The thought came to him one September day after he had been in Africa hardly more than two years. That day he found himself on a slow river journey, bound upon an errand of mercy. He had long been wrestling with the question of what it was that civilization really needed for all life to experience its greatest possibilities.

His conclusion came in the form of sudden illumination. It was *reverence for life*, for *all life*! This was a code of behavior so basic that it would fulfill all ethical requirements.

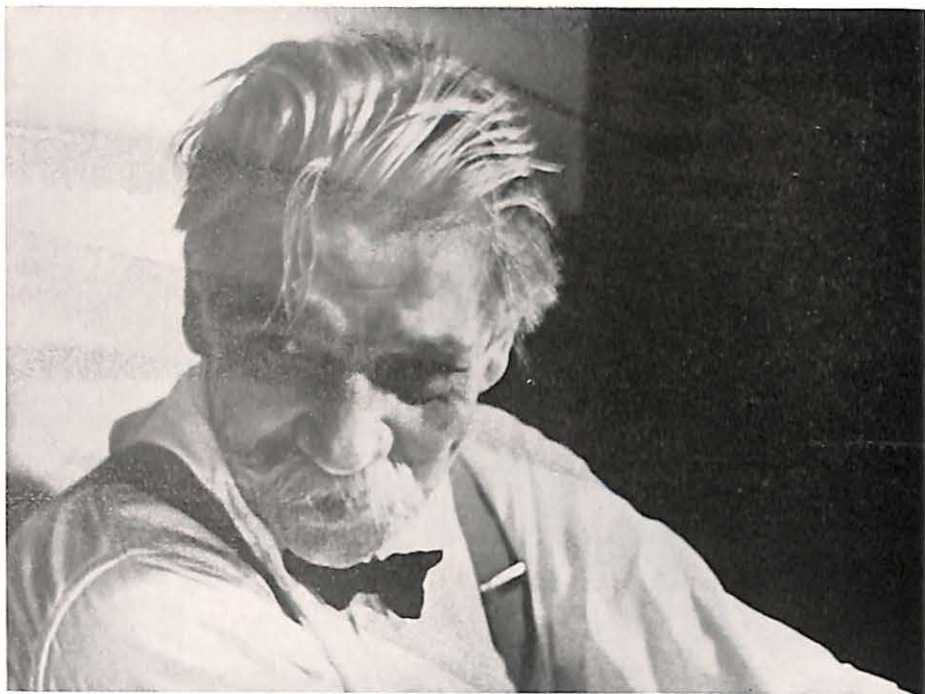
One must not forget that he applies this to all life. Essentially all life is to be given reverential treatment, not to be violated, suppressed, or destroyed. When a choice must be made, each man must make it in the light of his own conscience. While Schweitzer would not be in Africa if he did not value the life of man above that of the animals, the teaching has both led him into some strange situations and brought criticism from others.

SCHWEITZER, THE CHRISTIAN

At various times he has insisted that the life of some animals or insects be not taken, though they were causing people discomfort, "for they have as much right to live as we." Yet he appears to have no qualms about destroying germs or other life that would seriously endanger man. Various interesting stories relate to his decisions in this area.

Not only does Schweitzer speak with utmost reverence of Christ; he believes that reverence for life is but another expression of the Christian Gospel of love. Thus this becomes both a part of his Christian interpretation and his personal philosophy of life. He feels that reverence is the way love can be put into a philosophical expression and shown even to be intellectually necessary. For his own conduct the power of such an interpretation has been very real.

In all of his activities Albert Schweitzer is not only a man of high principles, but of strong personal individuality. This is true of his remarkable successes in various fields. It also enters into the way in which his hospital work has been conducted. Through the years various staff members have joined themselves to him. Thus the total amount of service has been able to grow. But, in the best sense of the term, he has remained the central and dominant figure;



—Photograph by Fred Plaut

The world has long regarded Albert Schweitzer, doctor, philosopher, musician and missionary, as the greatest of living men. But he is also one of the humblest, as this intriguing facial study shows, who has said: "The only way out of today's misery is for people to be worthy of each other's trust."

humble, yet with something of a unique moral authority.

ABIDING WORK AND EXAMPLE

What will happen to the work of Albert Schweitzer? That is a question natural to ask, now that he is entering into some degree of retirement. His findings in or contributions to such fields as music, theology, philosophy or tropical medicine will become a fruitful part of the culture of mankind. His hospital work, now conducted by an able staff and supported by a large number of people from all over the world, will no doubt continue. His own labors and the inspiration of his devoted spirit will remain a part of its continuing strength.

What does the life of this widely acclaimed man say to us? Perhaps many things, such as the importance of using our talents, the necessity for sustained effort in any field, the invitation to examine his stimulating thought.

The challenge that speaks most eloquently to me personally is this: that no accumulation of talents, or privileges, or honors, or any achievements whatsoever, can be so important as to outweigh the call to humble Christian service. Albert Schweitzer demonstrated this in his own great decision. Moreover, he has once again shown that all such attainments and possessions can, if we but so will, be placed into the service of our God and his Christ.

The Christ Of God

To know the Christ of God,
The Everlasting Son;
To know what he on earth
For guilty man has done,
This is the first and last
Of all that's true and wise;
The circle that contains all light
Beneath, above, the skies.

Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me!

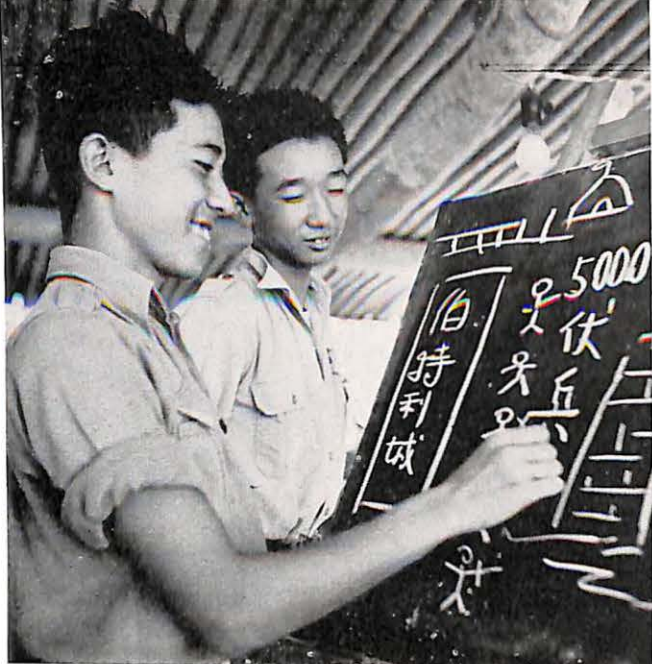
The Christ, the incarnate Son,
The Christ, the eternal Word;
The Christ, heaven's glorious King,
The Christ, earth's coming Lord.
The Christ, the sun of all
Jehovah's power and grace.
God's treasure-house of truth and
love,

The brightness of his face.
Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me!

The Christ who took man's flesh,
Who lived man's life below;
Who died man's death for man,
The death of shame and woe.
The Christ who from the cross
Descended to man's grave,
Then rose in victory and joy,
Mighty to bless and save!

Father, unseal my eyes,
Unveil my veiled heart,
Reveal this Christ to me!

—Dr. Horatius Bonar.



Students who attended the China Inland Mission Bible Conference in Formosa last August. They are sketching the battle of Jericho after having studied the Book of Joshua besides attending prayer meetings and inspirational evening services.

Island of Formosa, Fuel for Prayer

Is Taiwan, the powder keg of political upheavals, ready for the Gospel of Christ? You'll find the answer in this illuminating article

By REV. FRANK C. WUEST of Kaohsiung, Formosa

INFORMATION becomes useful when it is turned into prayer. My object is to present a few of the needs here in Taiwan (Formosa) so that you might more effectively labor with us by prayer.

The estimated population of Formosa is seven to nine million. These are divided into three main groups, Taiwanese, Chinese and Tribal. By far the greater majority are the native Taiwanese-speaking Formosans. Second numerically, with about three million, are the Mandarin-speaking refugees from the mainland of China. This group is almost entirely made up of families of government and military leaders and personnel. There are seven major tribal groups, each having their own language. They number only about one hundred and fifty thousand.

ISLAND TENSIONS

No love is lost between the Taiwanese and Chinese. This feeling, along with the language difference, makes working simultaneously with both groups difficult. The tribal people have been exploited by the Taiwanese, and the Taiwanese Church, as a whole, has little interest in reaching them with the Gospel.

Protestant missionaries, representing about fifty denominations and societies, number almost four hundred. Most of them are evangelical. Many are former China missionaries, the greater proportion of which are working in Mandarin with the Chinese refugees.

The Roman Catholics have about five hundred priests and nuns busy in church, school and relief work. They

labor zealously among all three groups of people and have caused no end of trouble among churches, especially tribal, by their use of American relief foods to proselytize.

In some instances their approach to the simple hill people has been, "If you become a Protestant, you must stop drinking and smoking. If you will be baptized by us, we will give you food, and you can still smoke and drink." The Seventh Day Adventists do not go this far, but are very active in "sheep-stealing" and are leading many astray.

MISSIONARIES ON FORMOSA

The China Inland Mission has over thirty workers on the Island, mostly in the southern half. We are interdenominational, and as such, have an

acceptable ministry with the various churches. Our aim is not to establish churches of our own, but to help existing churches, as we are invited, in preaching, short-term Bible schools, evangelistic, and spiritual life conferences, young people's and children's work, and to provide good Christian literature for Christians and non-Christians.

Most of the work being carried on amongst Taiwanese is done by the Presbyterians. They were the first to work in Formosa. God has blessed their labors in the past, and Presbyterian churches are to be found all over the Island. Many of the pastors are fine men, but the church as a whole seems to have little vision for reaching the lost. Emphasis seems to be on building churches and increasing membership rather than on winning souls.

Not a few of these Taiwanese have discovered that they were like the merchant in the Chinese proverb, "He hung out a lamb's head, but sold dog's meat," that is, what they professed and what they possessed were two different things.

RESPONSE TO THE GOSPEL

One of my fellow-workers said, "I have seen more people come to the Lord in meetings for Christians, giving an invitation for salvation, than in direct evangelistic meetings." These churches are well organized and could be the means of evangelizing the unreached Taiwanese villages if the Lord would bring revival to them.

There has been a real response among the tribal groups in the past

THE AUTHOR

The Island of Formosa, just off the coast of Communist China, is a political tinderbox as well as a great missionary opportunity. This informative article was written expressly for the ANNUAL by a young Baptist missionary who is a member of the Bethel Baptist Church of Buffalo, New York. He served for several years as a missionary of the China Inland Mission in China, and later as the assistant pastor to the Rev. Robert Hess at the Clinton Hill Baptist Church, Newark, New Jersey. He and his family have been serving as missionaries in Formosa for the past three years.

Editor.

years. Many have turned from their demon worship, but have not been too clear as to their faith in Christ. Until recently, none of the tribal languages had ever been reduced to writing. Now two of the tribes have missionaries learning their language who have been able to prepare a portion of a Gospel, a few Psalms, and a few hymns for them. There are a few tribal young people who act as itinerate preachers, but their own knowledge of the Word is very limited. Their great need is to have the Word of God in their own language.

The servicemen present a tremendous challenge. The day of large mass meetings among them has passed. Pressure is put upon them not to attend church, and Christian boys do not have an easy time. Numbers of servicemen at meetings have been dropping off, but those who do come have a real desire to know the truth.

THOUSANDS OF STUDENTS

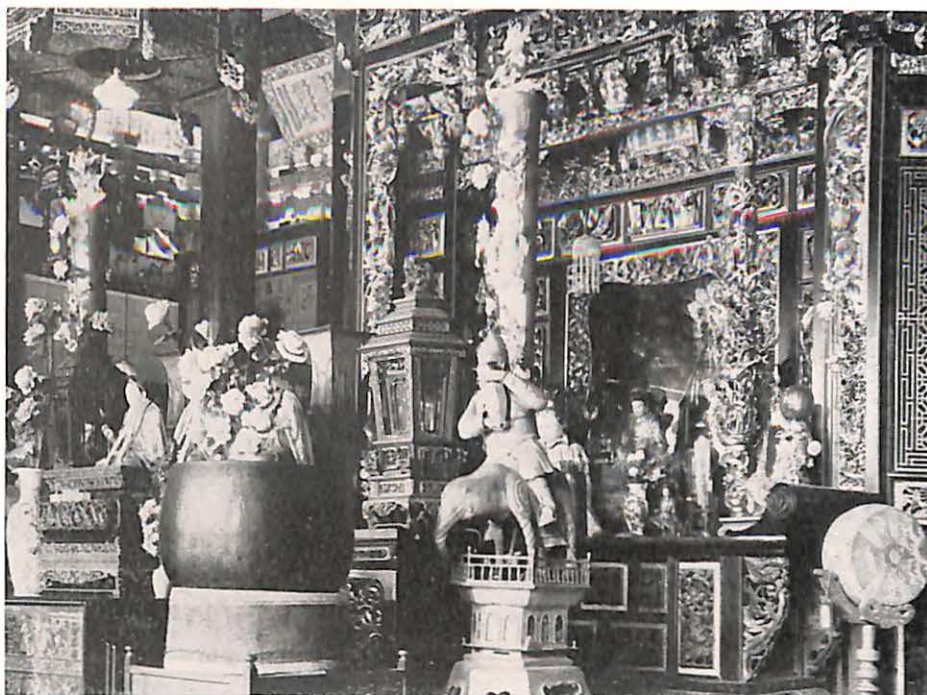
The thousands of students are perhaps the greatest unreached group on the Island. Only one or two places have missionaries doing full-time work among them. Here in Kaohsiung there are about fourteen thousand high school students, and not one worker for them. They are kept very busy in school. Evolution is stressed and every encouragement *not* to believe in Christ is given. Few unsaved students attend regular church services.

This fall Wesley Milne, Irene, and I are putting our full time into getting the Gospel to these high school youngsters. A fine Christian teacher said to us a few weeks ago, "Reach the students now, because you may not be able to in another year or two."

Our own United States military personnel definitely need your prayers. Immorality and drunkenness among the sailors passing through, and in the Military Advisory Aid Group stationed here, are a very bad testimony to an eastern people who connect Christianity with all Americans. I have a weekly Bible class and a Sunday School Class for these MAAG folk. Numbers are small in both these classes, and also in the church service provided for them.

INTERESTED INQUIRERS

A "Young Life" group has been started here in Kaohsiung for the teen-age children of these service families. Some of these youngsters made a profession of salvation at a recent conference held for foreign young people, and the Lord has blessed in the lives of many of them.



The ornate interior of a Shinto temple called the Ayuzanji in Taihuko, Formosa. Idolatry holds the mass of Taiwanese in spiritual bondage.

Pray much for the leaders of this nation. While it is true that a number really love the Lord and seek to please him, it is also true that they are in the minority. One of our workers has special opportunity to reach women whose husbands are in authority. Many of these wives are earnestly praying for their husbands, and some are being saved. Will you pray for them too?

Reports which have been circulated at home of widespread revival and the conversion of thousands, or hundreds of thousands, are certainly not true. The Navigator's fine Bible correspondence course is being taken by large numbers, which along with some mass evangelism and radio broadcasts has given a wide hearing to the Gospel, but most of the students of this course are what we



A native fisherman of Formosa is shown drying his nets before going out to sea again.



A Taiwanese country woman in a typical temple worshipping one of the many gods. Practically every small village on the island has at least one temple.

would call, "interested inquirers," and need the personal contact with one who can lead them through to the Lord. Because of the nature of eastern peoples, this is also true of most of those who "raise their hands" at evangelistic meetings.

We thank God for all that has been done here, but we feel it is only the preparation for a real sweeping, convicting work of the Spirit of God, first in Christians, and then in the converting of sinners. This is our greatest need.

The Money of Our King

If we only had the money
That belongeth to our King,
If the reapers of God's bounties
Would their tithes and offerings bring,
Then the windows of the heavens
Would open wide at his command,
And he'd pour us out a blessing
That would overflow the land.
If we only had the money
It would give redemption's song
To weary hearts now crying out:
"How long, O Lord, how long?"
And the "thirsty land" would blossom,
And the "waiting isles" would sing,
If we only had the money
That belongeth to our King.
O ye stewards, get your ready!
Soon will come the reckoning;
When we'll answer for the money
That belongeth to our King.

—"Presbyterian Record."

Why Must I Wait?

By JESSIE WHITESIDE FINKS

I wait?
Surely, You do not mean me, dear Lord?
I have so much to do until
I'm at a loss
Where next to turn.
This is work that I would do for thee,
And yet You say, "Be still!"

Yes, I would Atlaslike
Bring the whole world to Christ
With food and clothes and domiciles;
But too often I am too busy
To bring the Christ . . . erstwhile
I am bowed down
Beneath the load of my endeavors,
My vision is foreshortened;
I stumble, fret, and murmur
At the slightest hindrance . . .
Unmindful that these tribulations
Have a purpose . . .
They work out patience!

I know that You open doors
Where You would have me go;
And . . . I may know
That if the door is closed,
The opening would not be Yours.
But . . . when will I learn, dear Lord,
In all this busy whirl . . .
I'm not to bring the world to Christ,
But to bring Christ to the world!

O help me, Lord, be still . . .
And wait with patience until
The door is opened. Then send me
Through thy-opened portal . . .
To tell a busy world of thee!

—Moody Monthly



Women winnowing rice in primitive fashion on the Island of Formosa. They are dressed in typical garb to protect them from the dust and chaff.



The coastline of the British Cameroons near Victoria, Africa, showing the island of Fernando Po in the distance.

On Wings of Love to Africa

This remarkable address was delivered by our accredited delegate from the Baptist Union of the British Cameroons, Africa, to the Baptist World Congress in Royal Albert Hall, London, England. He is also a member of the Cameroons Legislature besides being an ardent witness for Christ.

By the Honorable E. K. MARTIN of Victoria, Cameroons

WHEN the British Baptist Missionary Society, which was formed in London, England, in 1792, celebrated its 50th anniversary, an earnest desire was felt and expressed by a large number of the colored people in Jamaica that the Gospel should be sent to Africa. Many of them volunteered to accompany any missionaries who would be prepared to undertake the task.

BEGINNINGS AT FERNANDO PO

By that time, the Rev. John Clark and a Dr. G. K. Prince, who had long been a resident in Jamaica, had already arrived on an island called Fernando Po, 22 miles off the coast of the Cameroons. They preached the Gospel to the aborigines and the repatriated slaves there. When they later left Fernando Po to return to England, they called at Jamaica on their way.

There they succeeded in raising funds and persuading a small group

of volunteers to go out with them to Africa. On their arrival in England, this small group of volunteers found a zealous, devoted and capable leader in a young Englishman called Alfred Saker.

The Rev. Alfred Saker and his followers braved the perils of diseases and hardships, hostilities and severe opposition from the natives who had become accustomed to the evil practices of the slave trade. Nevertheless, they succeeded in planting the seed of Christianity in what is now known as the British and French Cameroons.

Two churches were founded, one at Bimbia, a coastal village, in 1842 and the other in Duala in 1845. Despite many hardships and difficulties, the difficulties created by some of the chiefs and their men, Rev. Alfred Saker's work in Duala proved successful. But the work at Bimbia was less progressive because Chief Bille, known as King William of Bimbia, and his leading men disliked the

presence of the missionaries since they had become steeped in the slave trade and their plundering activities. The climate, too, was very deadly. So after some years the missionaries abandoned Bimbia, leaving many graves behind them.

ALFRED SAKER, MISSIONARY

Alfred Saker, however, was not discouraged. He stuck on fearlessly, at times singlehanded apart from his only African companion, Horton Johnstone. His courage and determination gave inspiration to the converts and the few native teachers and helpers. Born at Borough Green in Kent, England, on the 21st of July 1814, the achievements of this great Baptist missionary were appropriately put in these few words of David Livingstone:

"Take it all in all—especially having regard to its many-sided character—the work of Alfred Saker at the Cameroons and Victoria is, in my

judgment, the most remarkable work on the African Coast."

At this juncture I must digress for a while to give another facet of the achievement of this great missionary, Alfred Saker. In 1827, as the Spanish Government all the while had shown no interest in Fernando Po, the British Government temporarily obtained it from them as a base for suppressing the slave trade in the Bights of Benin and Biafra. A British Consulate was thus established there and a small English-speaking community grew up on that island. It was there, therefore, that one of the earliest Baptist Churches in Africa was founded by those Baptist missionaries who went out in the early nineteenth century.

PERSECUTION OF BAPTISTS

On the 21st of May 1858, however, a Spanish "Armada" under the command of the Governor-General of Fernando Po and the neighboring islands swooped upon Fernando Po accompanied by some Jesuit priests and nuns. The declared policy of the Spanish Government at this time was to colonize the island and to introduce Roman Catholicism in its strictest form throughout their possessions.

When the party landed, the Jesuits were horrified to find Baptist Christians there. So they instigated the Spanish Government to prohibit the carrying out of any form of Christian worship openly, apart from that of the Roman Catholic faith. That meant that the Baptist Christians could no longer ring their church bells, sing hymns or congregate openly.

Nevertheless, those faithful Baptists worshipped secretly in private houses, but even so they suffered persecution at the hands of the Spanish



Grandma Martin of Victoria, Africa, the mother of the Honorable E. K. Martin, with her latest grandchild asleep in her lap.

Government officials through pressure from the priests.

You can imagine the sort of situation in which those first Baptist Christians in Fernando Po were. Throughout those days of trial and tribulation they stuck tenaciously to their Baptist faith. They faithfully held their prayer meetings and worship services. But that was not enough. Their hearts were bursting with enthusiasm and the love of Christ which could be more openly and fervently expressed in the hymns and songs they had learned.

FOUNDING OF VICTORIA

When the position proved to be hopeless, the Christians begged Alfred Saker to take them away from the island to some place where they

could enjoy freedom of worship and peace of mind. Alfred Saker, after obtaining a strip of land on the mainland from Chief Bille of Bimbia, took away those of his Christians who were prepared to follow him, and founded a new settlement where they could worship unmolested.

Thus the first group comprising seven men and a girl joined Saker in a boat and rowed away to lay the foundations of the present town of Victoria. Saker proudly named the new settlement after Queen Victoria in whose reign the event took place. That band of "Pilgrim Fathers" worked assiduously to establish Christianity and good government in the place, and steadily the community developed as others joined them from Fernando Po and as the converts from Bimbia and the neighboring villages came in to settle there.

Through the leadership of the Rev. Alfred Saker and his successors, such as Mr. Diboll, Rev. E. J. Peacock, Rev. Quinton Wilson Thompson, Miss Comber (sister of the devoted Congo missionary, J. T. Comber), Mr. Pinnock, a Jamaican, Mr. Thomas Lewis and Rev. George Grenfell, Victoria grew up into a thriving town under sound Baptist principles. It was when the mission staff of the Cameroons had been strengthened by missionaries and teachers from Great Britain and Jamaica that George Grenfell and Thomas Comber founded the Congo Baptist Mission.

MISSIONARY CHANGES

After 29 years of faithful and devoted service of the British Baptist missionaries in the Cameroons, the whole territory passed over to the control of the German Government between 1885 and 1886. As a result of



An African house in Mambila in the Cameroons grassland area (left), photographed some years ago when Rev. and Mrs. George Dunger held small meetings with the Mambila people. Mrs. Dunger is at the extreme right.

the riots and demonstrations by the natives of Duala against the Germans, the government began to accuse the Baptist missionaries of being the instigators of such disturbances and unrest. Consequently, the missionaries suffered persecution which forced the London headquarters of the Baptist Missionary Society to hand over the Cameroons Mission to the Swiss Evangelical Mission of Basle or Basel.

You would imagine that that might mean the end of the Baptist work in the Cameroons. It was not! The Baptist Christians of Victoria tenaciously refused to change their form of worship and their Baptist doctrine. So the British Government, at the earnest request of the Baptist Missionary Society, obtained an assurance from the German Government that the latter would protect the interests of the Baptist Christians in Victoria. The undertaking, I am happy to say, was maintained by the Germans throughout their regime in the Cameroons.

From that time to this day the Baptist Church of Victoria became an independent church. Last year a new branch of this church was formed in another section of the town as an independent set-up. Their new chapel, with the assistance of the Cameroons Baptist Mission of the North American Baptists, is nearing completion.

POST-WAR YEARS

The German Baptist Mission under a joint Board with an American Committee and organized by the Rev. August Steffens began to work in the Cameroons in 1891. After World War I German and American Baptist missionaries who had previously worked in the Cameroons returned. The Rev. Jacob Bender, who remained in the Cameroons throughout World War I, the Reverends Hoffmeister, Sieber, Schirmmacher and their families, to mention only a few, came back to strengthen and to expand the Baptist Mission work in the British section of the Cameroons.

The absence of missionaries during the war years, however, did not create a setback to the cause of Christ in the Baptist field. Faithful African workers, such as the late Rev. Joseph Ebakise Burnley of Victoria and Pastor Laban Moky of Soppo and their helpers did their best to protect the Baptist flock in the Cameroons. Thus the church of Victoria opened new branches in the hinterland of the country, particularly in the Bamenda area.

DR. PAUL GEBAUER

The foundation of the operations of the North American Baptist Mission



The Honorable E. K. Martin of Victoria, Africa (left), whose message to the Baptist World Congress at London, England, is published in the ANNUAL, is shown with Missionary Eleanor Weisenberger, his daughter, and Dr. Paul Gebauer.

in the Bamenda districts by Dr. Paul Gebauer saved our Baptist work in the Cameroons under British Trusteeship from extinction when World War II broke out in 1939, and all the German missionaries were interned, thanks to the organizing skill of the Rev. Adolf Orthner. During that period the Rev. and Mrs. George Dunger and Miss Laura Reddig were for some time the only missionaries who were left to cope with the spiritual and educational problems and the

welfare of our Baptist community.

As the delegate of the Baptist Churches of the Cameroons Convention, I wish to express the sincere appreciation and gratitude of the Christians of all our churches to the past missionaries from Great Britain, Jamaica, Germany, America and Canada and to the present missionaries of the Cameroons Baptist Mission (U. S. A.) for the sacrifices they have made and are still making.

(Continued on Page 64)



—Photo by R. Schilke
The Sunday School children and congregation at a Sunday morning service in the Baptist Church of Victoria, Africa.



Statue of Benjamin Franklin in the Benjamin Franklin Memorial Museum, Philadelphia, Pa.

Benjamin Franklin

Friend of Humanity

★

A brief study of a great American on the occasion
of the 250th anniversary of his birth

★

By REV. PETER M. KEMPER of Philadelphia, Pa.,
Pastor of the Fleischmann Memorial Baptist Church

JANUARY 17, 1956 will mark the 250th anniversary of the birth of Benjamin Franklin, the first great representative of the American middle-class in politics, business ethics, religion and psychology. No single man contributed more to our history than he. In fact, he contributed largely to almost every department of organized thought.

Many of Franklin's inventions and ideas have been incorporated into our life of the 20th century. This is especially true of some of his ideas which were so philosophical and to a large extent "religious." Thus his influence continues with beneficence to our day.

This great American philosopher, statesman and man of letters was born in Boston, January 17, 1706. He was "baptized" at once in the old South Church. Thus began his life in a thoroughly Puritan movement.

LIFE AS A PRINTER

Young Franklin's father, Josiah, sent Benjamin to a grammar school at the age of eight. He intended his son for the church, but the young lad dreamed restlessly of the sea. At the age of twelve he was put as an apprentice with his half-brother, a printer in Boston.

Benjamin was strong physically and mentally. He had become a bookish lad, having read all the books that he had been able to find or to buy, especially Bunyan's *Pilgrim's Progress*. On the *Human Understanding* and *The Spectator* by Locke, Plutarch's *Lives*,

Defoe's *Essay on Projects*, and Mathew's *Essay to Do Good*. These books, and most especially the latter one, tended to mold the thinking and philosophy of the young Franklin.

From his early readings, the little group of liberals in Boston, and his associations in London, Benjamin Franklin secured that intellectual impetus, clearness and boldness of mind—too enthusiastic at the beginning of his life, but later tempered by moderation and good sense—which made him the most accurate and broadminded thinker of his time.

He wrote and sold his first *Poor Richard's Almanac* in 1732. Full of wisdom, wit, and useful hints, it was

soon the most widely read almanac in all the colonies. He collected the best of his maxims and published them as "The Speech of Father Abraham" in the *Almanac* of 1757.

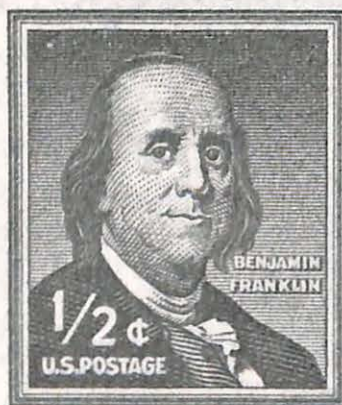
In 1730 Franklin became public printer for Pennsylvania. This position added much to his social prominence as well as to his business. But while he was building his business and fortune, he did not forget his great moral and social aims.

ACTIVITY IN PHILADELPHIA

Along with several young men of Philadelphia, Franklin founded in 1727 "The Junto," to this day existent in the city. This was sort of a club, resembling very much a freemason lodge, and played a great part in Franklin's life. Gradually he became one of the most influential citizens of the growing city. He was respected for his thrift, his public-spirited activities, and his wisdom.

The first circulating library to be established in America was founded in 1731 by Franklin. He organized the first fire company in Philadelphia in 1736.

Franklin always had a curious and fertile mind. Occasionally he printed little philosophical or scientific essays on his own, usually under an assumed name of authorship. One such essay dealt with earthquakes. Another was the effect of oil in stilling waves by making the surface so smooth and slippery that the wind cannot act upon it.



Benjamin Franklin is pictured on the new one-half cent U.S. postage stamp issued in October 1955.

Interested in agriculture, he was an earnest advocate of mineral manures. He encouraged grape culture and helped to introduce the basket willow and broom-corn into the United States. He tried agricultural experiments on a 300-acre farm which he purchased near Burlington, New Jersey.

INVENTIONS AND DISCOVERIES

In 1743 Franklin founded the American Philosophical Society. He had invented a new kind of open stove, the "Pennsylvania Fireplace," it was called. It was a great improvement over the old methods of heating rooms. It continued in common use for nearly a century. Modified forms of it are still in use today and called "Franklin Stoves."

His accuracy and common sense led him to discover the identity of lightning and electricity. He was the first to prove it, but not the first to think of it. He framed a new theory of electricity, which he called negative and positive, a division which still holds good. About this time he wrote what was, apparently, the first intelligent explanation of the action of the Leyden Jar. His invention of the lightning rod (July 29, 1790) was a means of avoiding the disastrous effects of lightning, which he declared as being identified with electricity.

Franklin has been called the discoverer of the temperature of the Gulf Stream. He was the first to take its temperature at different points with a thermometer. He thus suggested the use of the thermometer in investigating ocean currents. Along with Dr. Charles Blagden, Franklin ranks as the first to show the value of an instrument which is now universally used in ocean experiments as well as in the practical navigation of ships.

CIVIC INTERESTS

The Academy of Philadelphia was one of the most valuable evidences of Franklin's devotion to the public interest—besides an improvement in the city's street paving and street lamps. The school was first called "The Academy and Charitable School of the Province of Pennsylvania," and later "The University of Pennsylvania" (1749).

Dr. Thomas Bond sought Franklin's assistance in establishing a hospital. The first hospital in America still fulfills its mission in the beautiful old colonial buildings which were originally erected for it. Additional buildings have since been added.

In 1785 Franklin invented bifocal glasses.

He presided over the Constitutional Convention of Pennsylvania. Con-



A familiar painting showing Benjamin Franklin at work on one of his inventions by candlelight.

gress elected him one of a committee to frame the Declaration of Independence, which was written by Jefferson but corrected by Franklin. He was the only American who signed all four early documents of our nation—the Treaty with France, the treaty with England, the Declaration of Independence, and the Constitution, which he helped to draft.

In later life his unabated zeal for the welfare of mankind led him to publish in the last months of his life several papers on behalf of the abolition of slavery. He died April 17, 1790 after a short illness.

NUMEROUS ACHIEVEMENTS

So great and numerous are Franklin's achievements that it is impossible to sum up all of them. His theory of electricity was not original, but surprisingly clear and accurate. The ideas he expressed on the Aurora Bo-

realis, the origin of northeast storms in America—usually considered his first discovery (1743)—earthquakes and sundry subjects of natural history or mathematics were precise and interesting, even when more recent scientific findings have not confirmed them. Equally esteemed were his medical theories. They received much recognition, especially his theory concerning the origin of the common cold.

In politics he was considered a radical. He believed in universal suffrage and preferred one chamber to the bi-cameral system. He did not believe in revolution.

As a writer he demonstrates a remarkable logic, elegance and felicity of expression. His style is dignified without being pompous, precise without being cold or dry. In wit he excels. He is able to express strong feelings. Everyone who came in contact with him was charmed by his conversation, his humor, his wisdom and his kindness. He was thrifty, shrewd, frugal, adventurous, patriotic, and a lover of freedom. He associated with learned friends. Like Abraham Lincoln he was industrious; he had a great thirst for learning.

FRANKLIN'S MORAL VIEWS

R. E. Spiller in his book, *Meet Dr. Franklin*, states that "a careful analysis of Franklin's religious beliefs and practices would demand a review of 18th Century Deism . . . He was brought up in a society which accepted a dogmatic Calvinism, the same revolt which took him to Philadelphia, carried him over spiritually to the company of the religious doubters who owed their Deistic be-

(Continued on Page 63)

BENJAMIN FRANKLIN

Benjamin Franklin's books and inventions have affected almost every English-speaking person down to the 20th century. "Christian Life" magazine even called him one of the greatest printers and distributors of religious tracts in his day. He was not a professing Christian in the evangelical sense, but his prayers and messages during the early days of the Continental Congress in the United States mark him as a man of religious convictions and moral integrity. This is "a different kind" of article for the reading enjoyment of our ANNUAL friends.

Editor.



Dr. George A. Lang in Paris, France, with the Dome des Invalides in the background, a temple of military glory containing the tomb of Napoleon and Marshal Foch.

Religious Observations of a Congress Traveller

Answers to the all important question, Where is Europe going in religion?

★

By DR. GEORGE A. LANG

of Sioux Falls, S. Dak.,

President of the North American Baptist Seminary

TO APPEAR to write authoritatively about movements in a country after a brief visitation of only two weeks or less would truly be presumptuous, indeed. And such is not my intention. It is to be recognized, however, that though no exhaustive study can be made in so brief a time, observations can be recorded and told. From these observations, movements can be seen developing in organizations and in the activities of people and churches. These are the stirrings which I would suggest.

CONGRESS IN LONDON

My stay in London, England, at the Baptist World Congress was about one week. Two weeks were spent traveling and visiting in Germany. These gave me occasion to make some observations of religious activity and direction in the countries involved. Yet I claim no absolute authority for any conclusions which may be drawn from the observations but wish to have such conclusions looked upon as suggestive.

The Baptist World Congress assembled in the large Royal Albert Hall in London with almost 9,000 registered delegates and visitors. The evening services brought a full house almost every night in this large hall. On the last evening the service was held in the Arsenal Football Stadium with an estimated crowd of about 50,000 people. Dr. Billy Graham, the world renowned evangelist, held the crowd spell-bound until the end. Over 60 nations were represented in the crowds of people during these sessions.

The marvel to me at such a large gathering of Baptists from various tribes, nations, races and continents is the beautiful harmony and unity that is seen. No bishop or high ecclesiastical authority causes the unity to be established. It is not a hierarchical organization which develops this unity since Baptists in various parts of the world use different organizations.

There may seem to be more democracy in the organization of a Baptist church in a democratic country than that which is found among citizens living under a monarchy. Money likewise does not motivate the unity, since poor as well as rich are found in the large assemblage.

BAPTIST UNITY

What then is the basis of the unity of the Baptists of the world? It is, first of all, found in the relationship of each individual Baptist, Baptist church and national Baptist fellowship to his Lord and Savior, Jesus Christ. This was expressed in the theme of the conference: "Jesus Christ the same yesterday, today and forever" (Heb. 13:8). All gathered in unity around the one loving and living Savior and Lord. Their expression of unity is an expression of their commitment to the one Lord. The whole Congress program revealed this.

The unity is likewise seen in their attitude to the Bible, God's Word. We note this in the topics discussed at the Congress such as "The Fullness of Christ," "I Will Draw All Men unto Me," "Christ in the Bible," "Lengthen

the Cords, Strengthen the Stakes," "Stewardship of Talents," "Ye are My Witnesses," "The Healing of the Nations," "I Will Build My Church," "The Word for the World in a Thousand Tongues."

The unity is further strengthened by the one passion for souls and the Kingdom of God for the day in which we live. Such topics as "Our Baptist Faith in the World of Today," "Expect Great Things from God," "Going Forth with Christ," "The Minister in the World of Today," "The State of Religious Liberty Today," "I will Make You Fishers of Men," "Recent Trends in Ministerial Education," suggest the unity of a passion motivated by a vital relationship to the living Christ in a changing and needy world.

The Christ and Bible-centered themes discussed at the Congress, culminating in Dr. Graham's masterful address on "Crown Him Lord of All," suggest to me that a strong trend toward a new vital experience with and relationship to the Lord Jesus Christ in the life of the individual Christian, of the Christian church, of the community, of the nation, and of the world is quite evident. This however is found in other than Baptist fellowships also.

NEW SPIRITUAL LIFE

The second observation which I wish to mention is that the interpretation of faith in the Savior and in the Word of God is affected by the surrounding cultures. Europe is old. It has had a long history. Both the nation and organized Christianity

look back over centuries of existence. The importance of the past and the antiquity of places and procedures are constantly in evidence.

Therefore tradition plays a great part in some areas of the world. The Christian church organizations with which the Baptists must cope in such countries have had a longer history than the Baptists themselves. Their procedures and organizations are dove-tailed into the national governments and into the very warp and woof of the personal life of the individuals.

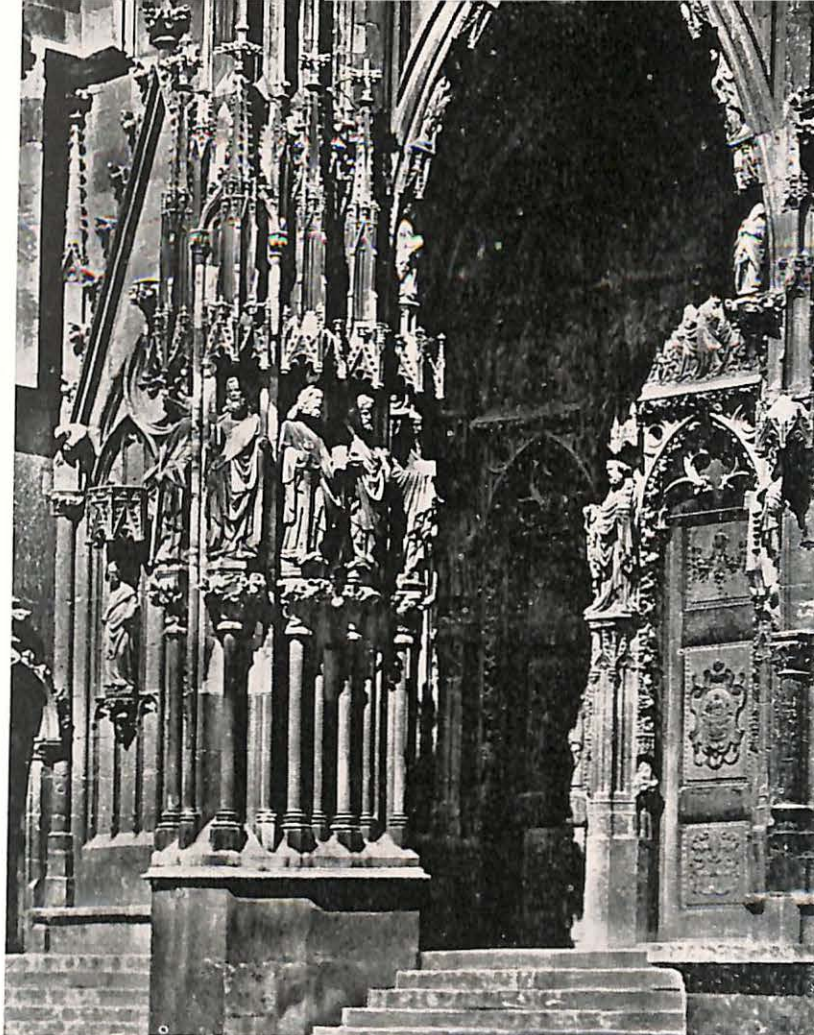
This is naturally very evident in England, Germany, France and the other countries as the ancient castles and the massive cold cathedrals are proudly displayed. And antiquity has much of grandeur and stability to show. Not a bit of its value is to be minimized.

Besides this interpretation, there is evidence of a struggle for new spiritual life in the highly scientific and changing world. This new life is especially emphasized in countries not quite so old. Much of that life may be compared to the lashing flames of a fire which gives unsteady light but which nevertheless is part of the process in the establishing of a new glow. This new interpretation is not always welcomed by older traditions. It will take time, possibly much time, to resolve the tensions and the objectives.

This is seen in the new methods of evangelism such as the tent meetings, the homes for boys and girls, and the youth work in Germany. This was seen in the lively discussion at the theological conference at the Congress which ensued when the question of continuing Hebrew as a prerequisite for graduation from a theological college or seminary was presented. The Congress brought together many of these various ideas, which was very wholesome. In it all was seen a sincere effort to try to understand each other and to work out a suitable conclusion.

FREEDOM OF RELIGION

The third observation which I wish to mention is the noble and strong effort toward the unity of spirit and purpose in the Christian enterprise throughout the world. The Baptists have been known throughout history as strong supporters of religious liberty everywhere. Before such a liberty becomes part of the national and world set-up, there is need for the unity of spirit and purpose to be evidenced in the minds and lives of the various groups involved. Likewise growth for such liberty in all areas of



The western entrance to the St. Peter's Cathedral in Regensburg, Germany, the building of which was begun in 1250 A.D. The statues represent the apostles of Christ.

the world is not always a steady process.

There are times of apparent retrogression and even violent persecution. Many pay the supreme sacrifice. This was so vividly portrayed in the Congress pageant, "And There's Another Country." But with the encouragement of those who have religious liberty given to those living in areas where such is not the case there develops in the hearts of all involved a world unity of spirit and purpose.

This effort has been seen in the history and services of the Baptist World Alliance. Its leaders have sought to be Christian statesmen to help the Christian minority groups to a worthy expression of their beliefs in areas where their liberties were restricted. They also seek to present in a kind spiritual way the requests for religious liberty where international organizations can function.

The ovations which the Russian delegates received at the Baptist World Congress were expressive of the effort toward the unity of Christian spirit and purpose throughout

the world. This was the first time that Russia was officially represented in a Baptist World Congress since 1928.

This same effort is given expression in the Baptist organization to help the distressed and needy wherever they are found. Europe still has thousands of displaced people and refugees. Some of these will most likely emigrate to other countries. Others will have to establish themselves in communities strange to their background. The emergency in this European work however is almost past.

URGENT HELP FOR PEOPLE

There is a new and continued emergency still for such needy individuals in the Orient. The Baptist World Alliance is continuing its Relief Committee in order to meet this urgent need in the far East. All these are expressive of the effort to let Christians see that their brothers and sisters elsewhere know of their needs, are concerned about their welfare and do all they can to help them.

As in all of life, Christians are thinking in terms of one world. They

are "the light of the world" and "the salt of the earth." Their efforts for unity of spirit and purpose throughout the world are expressive of their loyalty to the Lord, his Word and his work, and to a deep passion for the spiritual and physical well-being of men and women of every race, every nation and every tongue.

EVANGELISTIC EFFORTS

The fourth observation which deserves mention is the evangelistic effort which is found everywhere. In democratic America we use the varied methods of personal, educational and mass evangelism to win souls for Christ and his church. Even the radio and television are channels for these efforts.

In other countries the outreach may be not so easily undertaken or generally so well received. In England where the Church of England is predominant, the relationship of a new movement to the "status quo" comes into consideration. There are natural oppositions, when customs and traditions of antiquity are subject to change. Nevertheless it appears to me that the kind reception given to Dr. Billy Graham in his mass evangelism effort in England and Scotland show a trend toward a more aggressive Christian testimony in the world. There is a desire to see souls saved and communities transformed to a higher spiritual and moral level.

RECONSTRUCTED GERMANY

In some European countries any type of evangelistic effort is frowned upon, since it affects both the religious and political organizations in power. Pressures therefore are exerted which make evangelistic endeavors almost impossible and where



The frontispiece of the German Bible translated by Martin Luther printed in 1536 by Hans Lufft in Wittenberg that was on exhibit at the Gutenberg Museum in Mainz, Germany, last summer.

such efforts are met with violent persecution. Nevertheless our Baptist brethren as other free church people seek to win souls for Christ enthusiastically as was seen in our church at Salzburg, Austria.

In reconstructed Germany evangelistic efforts are springing up throughout the country. Tent missions were being held this summer in the large cities like Berlin, Kassel, Hannover and Hamburg. Thoughts of establishing free churches in newly built areas are being translated into reality. The opportunities of evangelism in the Lehrlingheime (Youth Homes), Mädchenheime (Girls' Homes), and Kinderheime (Children's Homes) are being used to the

best advantage by the leaders in the local situations and in the national conventions. The deaconess work, which includes care for the sick, gives opportunity for testimony. Youth camps and youth training programs are areas in which evangelistic efforts are in evidence.

REVITALIZED CHRISTIANITY

It would appear that a vitalized Christianity is showing itself and it is being sought in areas where a traditional Christianity had formerly met the desires of the people involved. This is a hopeful sign and can lead to definite Christian advance throughout the world.

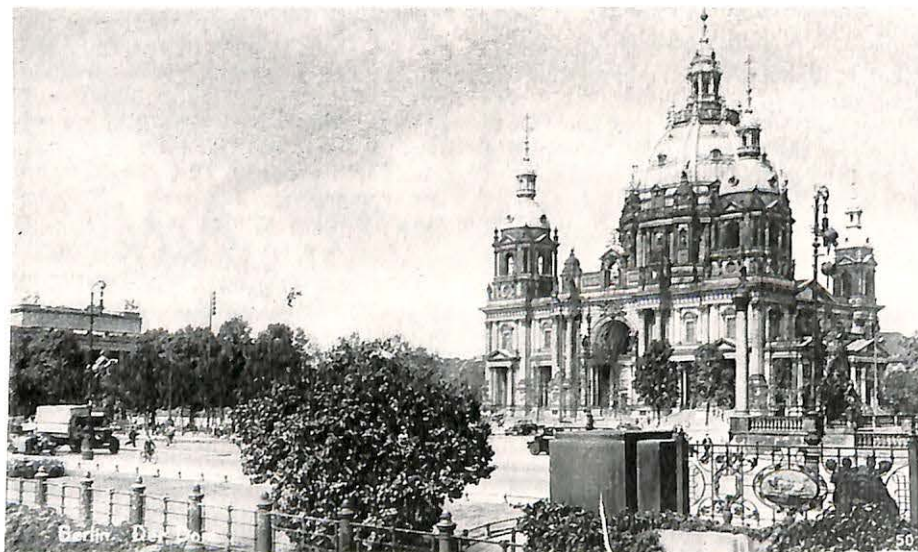
There were likewise local problems and challenges which raised their heads at the Congress. One had to do with the relation of church and state. Dr. E. C. Carlson, the executive secretary of the Baptist Joint Committee of Public Affairs, referred in his address on "Christ in the Affairs of the Nations" to the need of a Baptist interpretation of the separation of church and state.

This should recognize the independence of the individual in his relationship to God and the responsibility of the Christian to bring about Christian conditions in society in the Christian spirit and without physical force. The state should seek to make religious liberty possible for the individual, and the individual in turn should use it for the glory of God and for the development of the human personality. This problem will require constant thought, patience and statesmanship before its solution will be realized.

BAPTIST ADVANCES

The need for unity in the Baptist witness in the United States is almost a problem unknown in other nations. Nationalistic and racial tensions resulting from the various strong conventions covering the same territory need to be faced with patience and love. Such problems will be resolved only after years of practical Christian love and Christian adventure. The winning of souls, of a community, and of a nation will require the continued commitment and loyalty of the Christians and Baptists to their Lord, to his message and to his Kingdom.

Advances have truly been made when we review the past, for the Baptist World Alliance has grown from about six million in 1905 to about twenty-one million in 1955. Let the Christians not grow weary in well-doing, knowing that we shall reap if we faint not!



The most famous and architecturally beautiful church in Berlin, Germany, known as "Der Dom," as it appears today.



—Photo by M. L. Leuschner

The old-fashioned wooden gate in the village of Elstow, England, with the Church of St. Helena in the background in which John Bunyan heard the vicar, Christopher Hall, preach on Sabbath observance which led to his conversion.

Meet John Bunyan's Pilgrims

John Bunyan still lives and speaks today through the pages of his immortal book, "The Pilgrim's Progress," as seen on a tour of the John Bunyan country near Elstow and Bedford, England

By DR. MARTIN L. LEUSCHNER, Editor

IF YOU VISIT the John Bunyan country of England, you will soon see some of the characters of "The Pilgrim's Progress" come tumbling out of its pages to greet you. In fact, the bronze statue of Bunyan at the heart of Bedford will melt before your eyes and you will be listening to the fiery preaching of the Tinker himself. This book by Bunyan, which became famous as the best seller of the centuries next to the Bible, was written about three hundred years ago, but its setting and background have changed little through the years. "The Pilgrim's Progress" becomes more alive and meaningful than ever after a personal journey into the John Bunyan country.

VILLAGE OF ELSTOW

About fifty miles from London in the beautiful and quiet English countryside are the neighboring towns of Elstow and Bedford. This was familiar country to John Bunyan. Here God lighted a human torch, whose light was to shine into all parts of the world.

Here in the parish of Elstow Bunyan was born some time in November 1628. Bunyan's birthplace was about a mile from town at the end of the parish known as "Bunyan's End." Some of us who were delegates to the Baptist Congress last summer walked over the bridle road to the left of the highway in Elstow, following the line of the willow trees, past a murmuring little stream, over meadows and around a wheat field to see the place where the Bunyan cottage used to stand. The house is no longer there, but the surroundings are largely the same as they were 300 years ago.

His father earned his bread by the low occupation of a common tinker, but he had a noble character and saw to it that his son, whom he also trained to be a tinker, should be taught to read and to write. The nearby fields and woods were a grand playground for this growing boy with the mind of "a dreamer." This countryside was the stuff out of which John Bunyan's life

came forth and out of which "The Pilgrim's Progress" was written.

GOD'S PROTECTION

In his youthful days Bunyan almost drowned in the waters of the nearby Ouse River, to which the little stream through Elstow is joined about a mile below the first home of his. Years afterwards he wrote: "Once I fell into a creek of the sea and hardly escaped drowning. Another time I fell out of a boat into Bedford River, but mercy preserved me alive."

On attaining the army regulation age of sixteen, and soon after the death of his mother and sister Margaret, he was called to a soldier's life and took part in the great civil war between Roundhead and Royalist. In the great siege of Leicester (1645 A.D.) one of his comrades took his place as a sentinel and on his post was shot through the head. Thus Bunyan was preserved by the all disposing hand of God for other purposes.



This little streamlet, which murmured all day long past the end of cottage in the fields where John Bunyan was born and where his youth was spent, joins the Ouse River about a mile below and was the inspiration for many of John Bunyan's writings.

RED HAired, MISCHIEVOUS BOY

This redhaired boy of the village became ring-leader in all sorts of mischief, as described by W. Y. Fullerton in "The Legacy of Bunyan." He was rowdy, impudent, what might be called in Ireland "a corner boy," almost a hooligan. "From a child," Bunyan said, "I had few equals, both for cursing, swearing, lying, and blaspheming the holy name of God." He found great delight in ringing the bells of the Elstow Church, and then running away as fast as his legs could carry him. Those same bells still hanging in the church were rung for us during our visit to Elstow.

After his return to Elstow he married a quiet orphan girl, whose name is not known, with whom he lived from 1648 to 1655 when she was called gently from his side, leaving in his care four little children. The Bunyan family resided in a humble cottage alongside the road from Elstow to Bedford, where today a similar house stands on the same place. Of their poverty Bunyan wrote: "This woman and I came together as poor as might be, not having so much household stuff as a dish or spoon betwixt us." But his wife was God's angel for him, suffering with him and coaxing him back to calmness of mind and to God's righteousness.

GOD'S AMAZING GRACE

Alexander Whyte tells us that "partly to please his young wife, who had been better brought up than her husband, partly to soothe her conscience for marrying such a man, he held a sort of family worship with her; especially on Saturday nights." He went occasionally to church at the urging of his wife.

One day while in Bedford going about his work as a tinker, he over-

heard three or four women sitting at a door in the sun, talking about God. "They spoke in such pleasantness of Scripture Language, and with such appearance of grace for all they said, that they were to me as if they had found a new world." Some time later while playing the game of tip-cat on the village green near Moot Hall (only a few yards from the Elstow Church) and indulging in his usual profanity, he heard the bells of the church ring and a voice in his soul saying, "Wilt thou leave thy sins and go to heaven or have thy sins and go to hell?"

HE BEGAN TO PREACH!

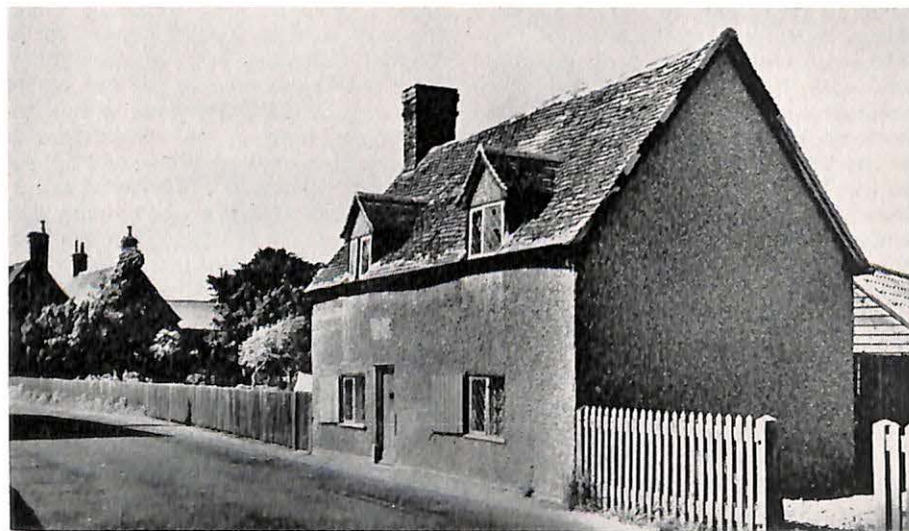
So it was that in the Abbey Church of Elstow, built in the 12th century, John Bunyan listened to a sermon on Sabbath-breaking by the Rev. Christopher Hall which in Bunyan's words "did benumb the Sinews of my best Delights." He was convicted of sin and became a seeker of the grace of

God. About the year 1653 he came to peace with God and with his conscience and learned that "thy righteousness is in Heaven." He was greatly helped in his spiritual life by the Rev. John Gifford, minister in Bedford, who later became the original of Evangelist in "The Pilgrim's Progress." In 1653 Gifford baptized him in the River Ouse.

John Bunyan was now 27 years old, ready to face his life work. He still pursued his trade as a tinker in Bedford, but there was a fire in his heart that would not let him be silent. He began to preach! He preached the unsearchable riches of the Gospel in houses, barns, chapels, on village greens or in open spaces in the woods wherever he had the opportunity. When King Charles II issued his proclamation forbidding the public meetings of the Non-Conformists, John Bunyan refused to obey. So on Nov. 12, 1660, he was taken to prison for his faith and preaching and, as Bunyan says, "I went myself in chains to preach to them in chains." For twelve years (a fifth of his life) he was imprisoned in the Bedford County jail located on the bridge over the Ouse River.

THE PILGRIM'S PROGRESS

This sketch cannot be a biography of John Bunyan, due to the limitations of space. There are scores of good biographies of this great man of God. Suffice it to say, that he was released from prison, that his preaching was followed eagerly by tens of thousands of people, that he wrote sixty books and treatises, among them "Grace Abounding," "The Holy War," and "The Pilgrim's Progress," and that his second marriage and family life became the source of great blessing to him and an example to others.



John Bunyan's cottage in Elstow near Bedford, England, which is virtually an exact duplicate of the original house in which Bunyan and his family lived.

As a writer, John Bunyan is chiefly known for "The Pilgrim's Progress." T. R. Glover of Oxford University has called it "the world's best supplement to the Bible." In original creative genius, this tinker of Elstow, the humble Baptist pastor of Bedford, is ranked with John Milton and William Shakespeare. For if Milton is the prince of poets, Bunyan is the prince of dreamers—and his dreams are truly "of the stuff that life is made of"—and bright with the luster of a better world. For Bunyan is enrolled among

"... the few, the immortal names
That were not born to die."

It is amazing to feel on a tour of Elstow and Bedford that the real Bunyan is the Bunyan of today. As Bunyan spoke, so he wrote. With deft strokes he told his allegorical stories, introduced a variety of 444 names for persons and places and made them live before us. It is remarkable, as Froude has written, that "the figures all mean something; they correspond in part to Bunyan's own recollection of his own trials." Every step of the journey has been trodden by Bunyan himself, and we feel that we are also companions with him on this journey!

"SEE YONDER LIGHT?"

On our trip into the John Bunyan country back of Elstow, led by a Baptist guide, we trudged around the meadows and through the brush near Bunyan's home. Here is where Christian was wandering, fleeing from the City of Destruction (which is a blending of nearby Elstow and Bedford, England) when Evangelist, "pointing with his finger over a very wide field," said: "Do you see yonder wicket gate?" Like Christian we had to say, "No!" for the wooden gate is hidden by the heavy brush. Then he said to the other, "Do you see yonder shining light?" Our eyes were lifted, and at the urging of our guide, we saw the steeple of the Elstow Church, from which a light has been burning for many, many years. This is the church where Bunyan was converted and came to see the light in Christ Jesus as Savior!

So we began to hasten our steps in that direction, even as Christian and Pliable began to run. "Now . . . they drew nigh to a very miry slough, that was in the midst of the plain, and they, being headless, did both fall suddenly into the bog. The name of the slough was Despond." That morass or slough, covered with green scum and largely hidden from view by bulrushes and stumps, is still there in the field with Elstow children playing around it. Some of our amateur photographers in



The slough in the Elstow fields, visited by Dr. Leuschner with his camera, which inspired John Bunyan to write about the Slough of Despond in his immortal book, "The Pilgrim's Progress."

the party almost tumbled into the slough.

THE CROSS AND SEPULCHER

We, too, met Mr. Worldly-Wiseman and Mr. Legality in the streets of modern Bedford and London who go to the Valley of Morality to church "where there are houses now standing empty" partly because "he loveth that doctrine best, for it saveth him best from the cross." The House of Interpreter lies next along the road where Christian "was shown excellent things" by the Holy Spirit on his way to the Celestial City. "It would be difficult

to find twelve consecutive pages in the English language that contain such volumes of meaning with so thrilling an appeal to the best affections of the heart as these pages about the House of the Interpreter."

Soon afterwards, on the ascent of the hill, came the Cross and the Sepulcher and "at the sight of it the burden which no human ingenuity could untie tumbled off of its own accord" from the back of Christian and "so continued to do till it came to the mouth of the Sepulcher, where it fell in and I saw it no more."



Baptists on a tour of the John Bunyan country get ready to sing: "At the Cross" as they gather reverently around the village cross at the crossroads in Stevington, England. From this cross the road goes down a steep hill to a well at the side of the parish church.



Dr. M. L. Leuschner is photographed by an English cockney in Bunhill Field Cemetery, London, England, in front of the tomb of John Bunyan, showing Christian and his burden on his back on the side of the tomb.

A few miles from Elstow is the old community of Stevington which must have been familiar to John Bunyan in his youth. An imposing village stone cross stands at the center of the cross-roads at Stevington, from where there is a steep descent for about half a mile down the narrow road, past the parish church, into a deep, walled-in well which looks like a sepulcher. We drank from the clear, cold water gushing from this holy well.

It was easy to visualize the burden of sin rolling down that hill as it fell from Christian's back and tumbled into the well as a symbol of the resurrection power of Christ. So at the village cross about eighty of us Baptists from different parts of the world stood reverently and sang lustily:

"At the cross, at the cross,
Where I first saw the light,
And the burden of my heart roll'd
away,
It was there by faith I received
my sight,
And now I am happy all the day."

HILL DIFFICULTY AND VANITY FAIR

The English countryside is filled with enchanting places and beautiful scenery. One can find many steep hills like "The Hill Difficulty" where half-way up in "The Arbor" Christian slept and lost the roll that had been given him by one of the three shining ones at the Cross. "The Valley of Humiliation" is probably suggested by the steep descent of Milbrook, Bedfordshire, where Christian fought Apollyon. Bunyan drew his picture for "The House Beautiful" from his recollection of Houghton House on the Ampthill Road, six miles south of Bed-

ford, which he must have passed often in the days of his tinkering. It was built in 1615, and so grand a mansion must have been the talk of the countryside. Even the English hills (Chiltern Hills) in the beautiful summertime look like the "Delectable Mountains" in Immanuel's land, from which the pilgrims caught sight of the gates of the Celestial City.

"Vanity Fair" must have brought to John Bunyan's mind the vivid impressions he had of the Elstow's Fairs in his home town. Such fairs were held by the Abbey Church as early as 1504.



The statue of John Bunyan, tinker and preacher, at the heart of the business district in Bedford, England.

JOHN BUNYAN'S HYMN

Who would true valour see
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound;
His strength the more is.
No lion can him fright;
He'll with a giant fight,
But he will have the right
To be a pilgrim.

No goblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then, fancies, fly away;
He'll not fear what men say;
He'll labour night and day
To be a pilgrim.

Fairs and markets were commonly granted to religious organizations, chiefly because they were a means of increasing their income by the rents of booths and tolls and by the sale of their own produce. Bunyan refers to "the hubbub and great stir in the Fair insomuch that all order was confounded." Such "distempers and violences" between local people and parliamentary soldiers actually occurred in Elstow in 1645 A.D., according to the records in Moot Hall. Here at Vanity Fair the Pilgrims were imprisoned and Faithful, who had joined Christian in his walk, was cruelly treated and at last burned at the stake.

JOHN BUNYAN HYMN

The Castle of Giant Despair where the Pilgrims were kept in dungeons and shamefully treated until they made their escape with the aid of the Key of Promise can be seen in the nearby old English castles, such as the ancient castle of Bedford or Carnhoe Castle, two miles from Ampthill near the village of Clophill. As you trudge over this countryside, you too will see with Bunyan the "Country of Beulah" "whose air is sweet and pleasant, where the sun shineth day and night." You will rejoice with Christian and Hopeful as they cross the River of death, and the Gates open to them, and all the bells of the Celestial City ring to bid the pilgrims welcome!

At the close of our tour of the John Bunyan country, we gathered in the worshipful sanctuary of the Stevington Baptist Meeting which last year celebrated its three hundredth anni-



John Bunyan is arrested on the village green at Elstow, England, for preaching the Word of God as dramatized in the pageant, "And There's Another Country," presented at the 1955 Baptist World Congress in London.

versary. This old Baptist church had close ties with the Bedford church where Bunyan served as its pastor from 1671 to 1688. As we worshipped and prayed together in this old Baptist sanctuary, the truth of Montgomery's words were impressed on us that "The Pilgrim's Progress is the history of **one** man's experience in full and the experience of many others in part." Then we sang the "John Bunyan Hymn," beloved throughout England but almost unknown in America (this hymn is reproduced on these pages) and thanked God with Rudyard Kipling for

"A Tinker out of Bedford
A vagrant out of quod,
A private under Fairfax,
A minister of God."

GRAVE IN BUNHILL FIELDS

Before we left the city of London with its hallowed associations of the Baptist World Congress, we made a pilgrimage to the John Bunyan window in Westminster Abbey with its beautiful story of "The Pilgrim's Progress" in the colors of the two stained glass windows, and then stood reverently at the grave of John Bunyan in the Non-Conformist cemetery of Bunhill Fields as an English cockney snapped my picture and then said to me: "I don't know much about this John Bunyan myself. But he must have been a great man—a prophet of God!"

There at the grave with its stone of effigy of John Bunyan resting on top, I thought again of the words of Dr.

William B. Lippard, editor of "Missions," written in 1928: "John Bunyan's immortal soul still marches on, reminding man that he is a pilgrim, ever journeying from the City of Destruction to the City of Eternal Life."

BUNYAN BOOKS

THE PILGRIM'S PROGRESS. By John Bunyan. \$1.00. (More expensive editions are also available; also in German.) Every Christian should have a copy of this book in his library.

THE HOLY WAR. By John Bunyan. (The Wycliffe Series of Christian Classics.) \$3.50. A spiritual treasure!

VALIANT PILGRIM. By Vera Brittain. An absorbing and authentic story of John Bunyan and his struggle for freedom of thought. \$4.00.

For books by or about John Bunyan, write to Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.



Baptists on their tour to England's John Bunyan country stop at the Bunyan Meeting, occupying the site of the church of which Bunyan was pastor from 1671 to 1688 (left) and (right) Rev. Walter Stein of Grand Forks, N. Dak., with others visits the Stevington Baptist Church near Bedford, England, which celebrated its 300th anniversary in 1955.



Sam Chuh (left) proudly shows his "faded" spots showing marked improvement in his cure from leprosy; Munchl (center) is better and happier even though she has no toes or fingers any more; and Elizabeth Bubiya and Katrina Gabe (right), faithful Christian women, who received treatment for a while at the New Hope Settlement.

The War Against Leprosy

The finest available article on the history and treatment of the Hansen's disease which has afflicted hundreds of thousands of Africans, written by an American member of the Sudan Interior Mission who has gained international repute because of his work against this ancient scourge of mankind

By JOHN A. DREISBACH, M. D., and Reprinted from NIGERIA

THERE is hardly a resident of Nigeria but who in his daily round of activities comes into contact with a man or woman, boy or girl, who is one of the great army of more than 400,000 in this country who feel the injuries inflicted by a strange and, in some respects, fearsome enemy.

It is the disease of leprosy, a disease that has been known for many centuries and according to some historians probably had its origin on the continent of Africa. It is a disease that reaches across all tribal, social, religious, racial, and occupational boundaries. The rich, the poor; the ruler and the ruled; the Moslem, Christian, or Pagan; the farmer, trader, or craftsman; the Nigerian, Asiatic, or European. No class or group has escaped its infusion.

There being so many in Nigeria with this disease it presents a very real and urgent problem, a problem that is being thoroughly evaluated and steps being made to solve in a very real and scientific manner. It is true that there are other diseases prevalent in this land that are the cause of a great deal more death than leprosy, for relatively few die of this

disease alone. From the standpoint of the debility and incapacitation for a normal livelihood it is a matter of real concern.

CHRISTIAN CONCERN

In the history of leprosy work in Nigeria it would appear that this concern was first translated into activity of any proportion of significance by Christian missions. The early missionaries were confronted, even as we are today, by the outstretched and often mutilated hand of some poor sufferer who, because of the effects of leprosy, found his only income by begging. Out of Christian compassion these missionaries gathered them together, fed, clothed and housed them.

In some places their first gathering grew from the twos and threes to the scores and hundreds, and under the dedicated ministry and leadership of missionary doctors, nurses, and lay workers have developed into modern medical institutions offering not only asylum to a few mutilated, frequently "burned out", cases but extend to the many others with leprosy an effective medical, surgical, and spiritual ministry.

It should not be inferred that the Government was not interested in those with leprosy. Quite the contrary has been the case. They also have had a very commendable and ever increasing concern in their behalf. The Government has generously subsidized the voluntary agencies in their leprosy work. In some cases they have taken over the administration of some institutions formerly of missions, such as at Uzuakoli. In other areas leprosy settlements started by the Government have been turned over to missionary societies, as at Kano, Katsina, and Sokoto.

In more recent years they have in an ever increasing way called upon the missions to assist them in carrying out their leprosy program. With Government aid missions have been building leprosy settlements in Bauchi, Niger, Kabba, Ilorin, and other Provinces. Perhaps in no other area of work has there been so close co-operation between Government and missions as in the leprosy program.

The present program is based on a Provincial level. This plan grew out of a conference of leprosy workers called at Enugu by the Director of Medical Services in 1939. Now, in

A MONUMENTAL ARTICLE

This article first appeared in the summer issue of **NIGERIA** published in Lagos, Nigeria, West Africa, and it is reprinted with the permission of the editor, D. W. MacRow. Dr. T. Frank Davey, superintendent of the Uzuakoli Leprosy Settlement, was instrumental in helping to select the site for our New Hope Settlement for leprosy patients and to advise in its formative stages. Dr. Kenneth Jones, our medical missionary to the lepers, spent several months at the Uzuakoli Settlement before taking over the management of the New Hope field. This work in Nigeria closely parallels our ministry in the Cameroons and therefore deserves to be studied by every North American Baptist who is remembering our New Hope Settlement in prayer. — EDITOR.

every Province of Nigeria there is a Leprosy Board that determines the leprosy program for that Province. This Board usually meets twice annually and has representatives from the Government, Native Administration, and voluntary agencies.

The plan calls for a Provincial Leprosarium with adequate hospital and laboratory facilities. It is under the supervision of a trained medical staff. This institution is primarily for the care of the more severe cases who require special medical and surgical treatment. It serves as a centre from which a network of leprosy segregation villages and clinics over the Province are administered. It is also a training centre for a staff needed in this type program.

Information released more than a year ago revealed that at that time there was a leprosarium in almost every province of Nigeria with 269 treatment centres and 202 segregation villages. In the past year many more similar facilities have been established. At that time more than 50,000 patients were under treatment.

The model for this program has been the leprosy work in Owerri Province of Eastern Nigeria. Dr. J. A. K. Brown in 1932 started the building of what has grown into a model leprosy institution with world-wide acclaim, the Uzuakoli Leprosy Settlement. It was this man who conceived the idea of a central institution with adequate medical, surgical, social, educational, and religious facilities.



Semi Jam enjoyed teaching his Sunday School class of leprosy patients at the New Hope Settlement before his discharge from the camp.

From this center were to be developed throughout the Province leprosy segregation villages with clinics so that every case of leprosy could be within easy reach of proper medical care. The important feature was that every infectious case of leprosy could be segregated from the general population. It was a well-balanced program of prevention and treatment, which adds up to a good leprosy control program.

HANSEN'S DISEASE

It was left to his successor and present superintendent, Dr. T. Frank Davey, to see this program developed to its present state of excellence. The evidence that this program was built on sound principles is that in Owerri Province where leprosy is very prevalent there has been a marked reduction in the incidence of the disease.

Let us look briefly at the disease itself in order to better understand the

necessity of such an extensive and elaborate program of control. It was not until 1874 that Hansen, a Norwegian scientist, made the discovery that in the examination of skin of patients with leprosy there was consistently found rod-like bacteria. These bacilli have been called Hansen's Bacilli or Lepra Bacilli. In many respects they are very similar to the germ that causes tuberculosis. In fact, there are many similarities between these two diseases.

One of the differences is that whereas the tubercle bacilli can grow outside the human body, in certain animals and other culture media, the leprosy bacilli has an unusual affinity for living human tissue, and although there have been many attempts made, no one has yet been successful in growing it either in other animals or on artificial media. Neither has anyone succeeded in causing the infection



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

of human volunteers, even though there have been well over 150 such attempts. These facts have made it difficult to study this disease. What we do know must be learned from the study of the leprosy patient himself.

Although there are many things we do not know about leprosy, we have learned a great many things that take us a long way in understanding it. We do know that it is an infectious disease. As compared to many other diseases, however, it is only very mildly contagious. It seems that children are much more susceptible than are adults.

It is in reality a childhood disease. It would appear that before the infection can be established in most cases that there must be prolonged intimate contact with an active "open" case of leprosy. Thus it is that it is frequently found in a family or compound where there is an active "open" case, usually a parent or older adult who is the source of infection to a number of the children in that group.

Leprosy is a very chronic disease and may take many years before signs and symptoms appear. The disease process is almost always confined to the skin, mucous membranes of the nose and throat, and the peripheral nerves. Only rarely is there any evidence of active lesions in other organs of the body.

OPEN AND CLOSED LEPROSY

The disease manifests itself in different ways in different individuals. In some it produces thickening of the skin that may become discrete nodules or swellings or it may remain a diffuse thickening or infiltration. These thickenings usually gradually blend into normal skin. This is called Lepromatous or "Open" Leprosy. In studying the skin we find many of the lepra bacilli. This is the most infectious form of the disease. In others the disease may manifest itself in flat



"Look out, birdies; these boys can really shoot!" Six of our Mbingo leper boys supplement their diet and destroy birds which steal their corn crops.

or elevated patches, reddish copper-colored. These patches frequently have no feeling. These cases are called Tuberculoid or "Closed" Leprosy.

In the study of the skin of these patients only the rare, if any, bacilli are found. Many feel that these cases are non-infectious and present no danger as far as the spread of the disease is concerned. It is at least safe to say that these latter cases are not nearly so infectious as are the "open" lepromatous ones. Fortunately here in Nigeria approximately 80 per cent. of the cases are these relative non-infectious form of the disease. There are other groups and sub-groups of leprosy, but these are of interest only to the leprologist.

From this we can see that to prevent the spread of the disease it is important to prevent contact between

"open" active cases and those susceptible to infection, which are primarily children. The Senior Leprosy Officer of Nigeria some years ago said, "The only satisfactory methods of controlling leprosy which are known involve the segregation of leprosy patients." To control leprosy it will be necessary to provide adequate methods and facilities for the segregation of these infectious cases.

TREATMENT OF LEPROSY

In the past the treatment of leprosy was uncertain and unsatisfactory. In the past decade, however, a new era of hope has dawned with the discovery that the sulphone group of drugs were very effective in the treatment of all forms of leprosy. The first preparations used were expensive and thus prohibitive as far as mass treatment was concerned. The parent substance, however, from which these drugs are manufactured was found to be equally as effective.

It was first given by injection in India, and later through research at Uzuakoli the administration of the drug by mouth was found to be also quite effective. This is now the popular method of treatment of leprosy throughout the world. This preparation, popularly referred to as Dapsone, is relatively inexpensive and lends itself to mass treatment.

Even though Dapsone is the most effective mass treatment for leprosy, it is not a miracle drug and has many drawbacks. It is a toxic drug. It should be administered only under the most careful supervision by trained staff who are acquainted with its use and know how to recognize and treat the complications arising from its toxicity. If improperly administered, it can be a very dangerous drug, causing very severe complications, and even death.

Thus we see that this drug when properly used can be a means of relief, but if given without adequate



The first pictures of Miss Laura E. Reddig distributing pills to leprosy patients in the leper settlement of the Cameroons. Two of the leprosy patients are shown at the left and the right.

supervision and in excessive doses can be a weapon of death. We must not minimize the toxicity of Dapsone. Treatment is still a matter of years. Even the mildest cases should have a minimum of two years treatment, and for the lepromatous or "open" infectious cases treatment extends to five or six years, or even longer. In about 10 to 15 per cent. of these cases it appears that they never become entirely free of the disease. It is under control but not cured and treatment must be continued throughout life.

Dapsone can be given by injection. It seems to be less toxic and probably more effective than by mouth, but it does involve the injection which many people do not like and which necessitates more equipment and trained injectors. In the opinion of some leprologists the most effective drug available for mass treatment is the injection of Sulphetrone, a derivative of Dapsone. It is much less toxic and probably slightly more effective than Dapsone either by mouth or injection.

ACTIVE RESEARCH

These are the best drugs available for mass treatment today, but they are not the answer for which we are looking. In our research centres we are continually trying new drugs, combination of drugs, methods of administration, etc., in the hope that some day we will find the specific rapid non-toxic treatment for leprosy.

There is far more to the treatment of leprosy than the administration of the prescribed drugs. Many patients require a great deal more than these routine treatments. Due to the involvement of the peripheral nerves there are many cases who show in varying degrees weakness, paralysis, or deformities of the hands or feet. This often leads to marked mutilation of these bread-earning organs.

Some of the most recent advances in the field of leprology have been in the study of the cause, prevention, and treatment of these complications. In our settlement patients are taught how to prevent many of these debilities. For those who already have some of these complications they can, by well-planned programs of physiotherapy and surgery, be corrected but which untreated or away from a centre, could eventually cripple the patient so that he would no longer earn his living by his usual means. So it is that in some leprosaria there are active surgical services concentrating their efforts on the prevention and correction of deformities of hands and feet.



The home of Missionary Laura E. Reddig at the Bamenda New Hope Settlement in the Cameroons with the leprous boys cleaning up the yard.

There are also complications of the eye, ear, nose, and throat that require special medical and surgical treatment.

Adequate laboratory facilities are also an important part of the work in a leprosarium. The proper administration of the sulphone drugs require close laboratory control, such as periodic examinations of the blood and urine and the determination of the relative numbers of lepra bacilli in the skin. There are a few centres in Nigeria where active research is being carried on. In these there are facilities for a much wider range of laboratory investigation such as serology, blood chemistry, and the

preparation of histological sections for the detailed study of the histopathology of the various lesions of leprosy. In some leprosaria X-Ray facilities are available which can be a great deal of help, particularly in the more accurate diagnosis and in the determination of the nature of the surgical procedures necessary to correct some of the complications of leprosy.

A FARM-COLONY COMMUNITY

The leprosarium is more than just a medical institution. It is a community with facilities that exceed what is usually found in the patient's home village. Here the patient is trained to be a better citizen. Proper sanitary facilities are available and the importance of their proper use is taught. The prevention and treatment of many of the common tropical diseases are demonstrated.

There are facilities for the education of the children as well as the adults. In many there are opportunities for the craftsmen to carry on their trades and for the training of others to become carpenters, blacksmiths, tailors, weavers, leatherworkers, etc. Most of the leprosaria are the farm-colony type where the patient is largely self-supporting by means of his trade or farm. Proper agricultural methods of fertilization, crop rotation, the use of improved seeds, specialized farming procedures such as irrigation are taught. New crops are introduced that are of value in the supplement of their diet.

The patients are taught the necessity of co-operation in a democratic government. From the day they enter the leprosarium they are entering

(Continued on Page 63)



Display of handiwork at the Bamenda Fair showing stools, pottery, and carvings made by the leprous patients at the New Hope Settlement.

Sightseeing in Europe from a Bus

★

Glimpses of thrilling sights in Europe as seen by members of the Ridgewood Travel Bureau party of almost 50 North American Baptists last summer

★

My Impressions of England

By MISS SHERRY LUMLEY, Parkersburg, Iowa

ENGLAND, with its population of approximately forty-five million inhabitants and practically surrounded by water, to me was most interesting.

After we had landed at Southampton and had gone through customs, we were ushered into the boat train and were on our way to London. The passenger cars on the train are very unique, different from ours, but soon

we were riding first-class in a compartment for six and we rode very comfortably on to London. Riding through Southampton, the large and quaint homes struck us very forcibly, and especially the chimneys from which were protruding from four to twelve tiles, indicating the number of fireplaces in the home.

We rode through the countryside

and immediately discovered that the farm lands were very fertile as the grain seemed heavy, and fine cattle were lazily grazing on the hillsides. The farmers lived in small villages and proceed from there to work their land. The land is rolling and the grain, pastures and cattle are beautifully nestled on the hillsides.

The cities of England are interesting, indeed, and London, the largest city in the world, is bright with pagentry. I do not mean those dreary entertainments in which ancient history is depicted, but "ceremony"! These ceremonies owe their sparkle and their precision to the brigade of guards, dressed in black bear skins and scarlet tunics as symbols of selfless service and blazing courage. The most unique ceremony we witnessed was the "Changing of the Guard" at Buckingham Palace.

The Westminster Abbey, where the monarchs are crowned; the Tower of London, with its tragic history and which never has been captured; the Windsor Castle; the St. Paul's Cathedral; and the tower housing "Big Ben" afford a tourist many points of interest, and a wealth of historic information.

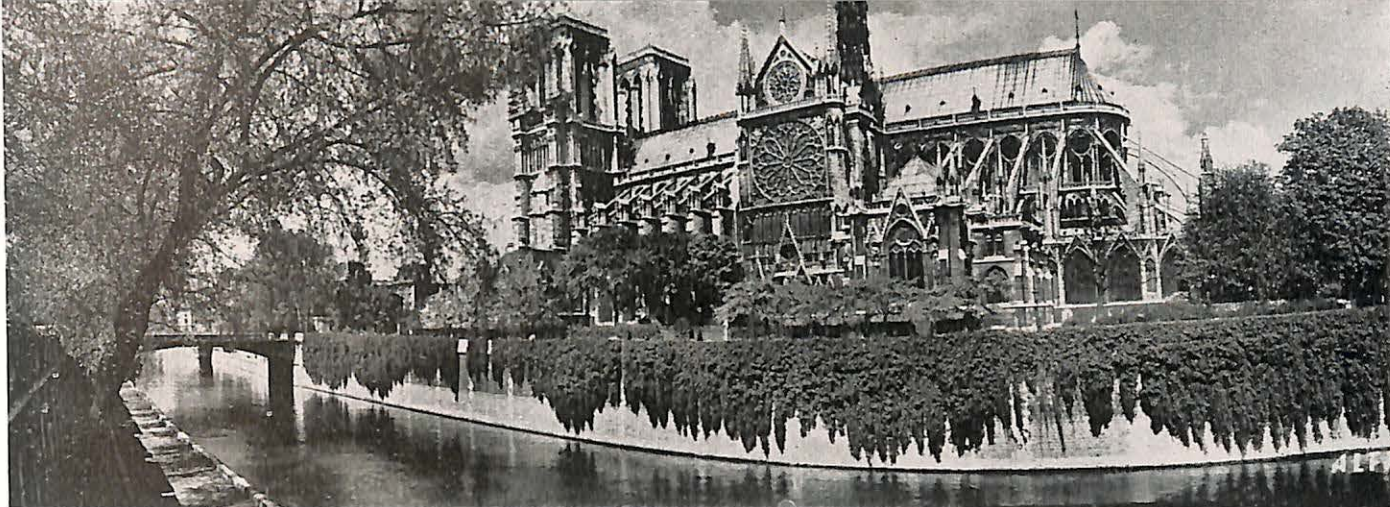
Another interesting thing about the English cities is that they have many lovely parks and, in spite of the congested areas, there are fine recreational facilities. England is also known for its educational institutions



American sightseers are impressed by the majestic facade and stately towers of Notre Dame Cathedral in Paris, France.



The High Altar in Westminster Abbey, London, England, where Elizabeth II was crowned queen of the British Empire.



Notre Dame Cathedral of Paris, France, with the tree-lined Seine River in the foreground.

and Oxford University, indeed, is a seat of learning. There are 21 colleges, all with beautiful gardens.

England has also contributed to the world's great religious and literary leaders such as John Bunyan, John Knox, William Shakespeare, John

and Charles Wesley, Robert Browning, etc., and the places where they lived are lovely and inspiring.

The people in England are very clean, friendly and courteous and my ten-day stay in England was very much enjoyed.

From Paris to the Riviera

By MISS VIVIAN YOST of Trochu, Alberta

UPON OUR ARRIVAL in Paris, France, we were met by the bus which was to carry fifty-two of us on our two-week tour of four European countries.

To be in Paris was like taking an imaginary journey through time and space, art and technique, through the usual and the all familiar. Among the things not to be forgotten were the sun streaming through the rose windows of Notre Dame Cathedral, depicting more than one thousand Biblical scenes; the Arch of Triumph with the grave of the unknown soldier where a perpetual light is kept burning; the art and sculpture of the

Louvre and Versailles Palace, as well as Napoleon's tomb, all of which was awe-inspiring.

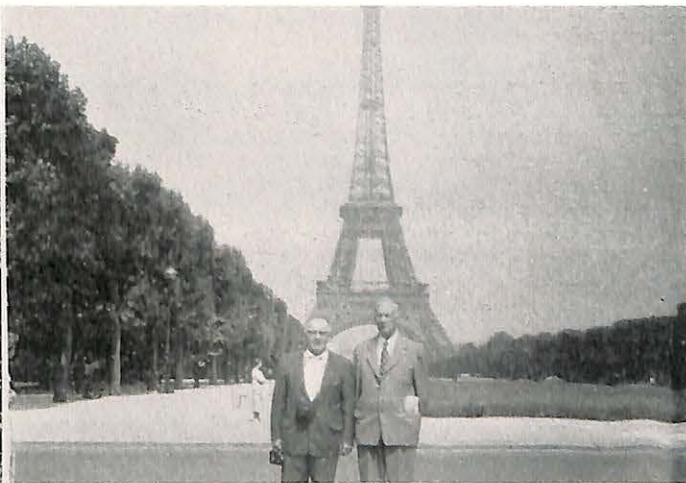
Sights which met our view on the streets of Paris were the citizens with their arms laden with long slender loaves of bread, the many clattering pushcarts of vegetables, the umbrellaed sidewalk cafes, and the chatter of many tongues heard among the outdoor souvenir shops.

It was an adventure to set off along the French roads between the tall sentinel poplars, to view the green canals with barges on them, the narrow cobbie streets of the ancient villages, some dating back to the time of Na-

poleon, the crumbling old castles, and the golden fields of wheat ripened unto the harvest.

Orchards and vineyards were in evidence everywhere in southern France. A general impression was that the many country people seem to be very content in their poverty, spending their leisure time in the wooded meadows fishing, reading and knitting. The soft air of the blue Mediterranean, and the waving palm trees on the sandy beach of the French Riviera will be an ever-enchanted memory.

From the Riviera to Lake Geneva we saw the French Alps. Rising above the steep mountains, separated by wild romantic valleys were charming friendly resorts and chalets, and higher still the glaciers. Traveling by cable car we were enthralled by the girdled snowy summit of Mont Blanc, sublime in its silence. How true are the words of the Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psalm 19:1).



Hilda Heine of Edmonton, Alta., and Dolores Schroder of Emery, S. Dak., at the Trianon Gardens of Marie-Antoinette near the Palace of Versailles, France (left); and Mr. R. H. Mulder of Parkersburg, Iowa, and Mr. Arthur Schwerin of Burlington, Iowa, are photographed in Paris with the towering Eiffel Tower in the background.



An enthralling view of Switzerland's mountainous slopes and villages with the snow-crowned Jungfrau in the distance.

The Paradise of Switzerland

By MISS MARION ARENDS of Parkersburg, Iowa.

QUOTING Andre Siegfried, "Today, more than any country in the world, Switzerland gives us the impression of a sort of paradise lost."

While Switzerland is but a mountainous speck on the map, this small country has certainly been favored by nature with matchless scenic beauty. Even though we spent most of our time riding in the rain, the consensus of our fellow-travelers was that it is breathtakingly beautiful. Charming, friendly resorts and chalets, separated by romantic, pastoral valleys, turbulent waterfalls, calm lakes and clear streams, dot the mountains as far as one can see.

The hairpin curves on mountain roads have been carefully engineered for safety, and no matter where one desires to go, Switzerland's magical system of cable cars, cog-wheel railroads, electric trains and aerial chair lifts make any part of the country easily accessible.

Sport, of course, is of utmost importance—particularly mountaineering and skiing. Because of the extreme variation in climate, one can ski in the morning on the Jungfrau-joch and enjoy an afternoon swim in one of the Swiss lakes, distances being so small.

Switzerland is called "the nation of hotel-keepers" because the tourist industry is a key business. However, since Switzerland has no natural resources except water power, the nation makes its livelihood also from high quality craftsmanship and precision work in the manufacture of machinery, watches and textiles.

The cities of Switzerland represent sharp contrasts from the medieval to the modern. As we caught a glimpse of the lights of the city of Geneva after driving late at night in the French Alps, it seemed as though we had reached a fairyland nestled among the rocky, green hills. Being the home of the League of Nations naturally makes Geneva an international center politically and culturally.

On our brief tour of the city, we saw the beautiful formal gardens and broad avenues, the old city walls dating back to Caesar's time, very

modern apartment houses, tranquil Lake Geneva, the home of the Red Cross and, of outstanding importance, the League of Nations palace. One of the more interesting sights was the frieze of the Reformation leaders who lived in Geneva at one time—the prominent statues being those of John Knox, John Calvin, and Beza.

After traveling by lake steamer from Lausanne to Montreux, both resort cities on Lake Geneva, we journeyed to Interlaken via a lovely Alpine drive. Summer tourists are its main concern, and Interlaken seems to have everything to make a stay in this picturesque city at the foot of Mt. Jungfrau a most enjoyable one. The outstanding attractions at Interlaken are the open-air performances of Schiller's "William Tell" and the International Music Festival.

Continuing our drive through the Alps, we caught a glimpse of Zurich, Switzerland's largest city. From the tops of the encircling hills, it is a stunning sight with its villas and gardens stretching down to a silvery lake, and the snow-capped mountains always in the background.

The greatest pride of the world's oldest republic is its complete independence—personal, religious, economic, and social. Amazing people are the Swiss: healthy, sports-loving and athletic, reliable, dependable, and honest; always polite and friendly; extremely patriotic, with a great love of individual freedom; steady, hard-working and progressive. Religion is about equally divided between Protestants and Catholics, with complete freedom of worship.



From the Arc de Triomphe and the Place de l'Etoile in Paris, France, twelve avenues radiate out in the shape of a star, making this one of the most exciting sights in any great city of the world.

There are four languages spoken in Switzerland — High German, French Italian, and Romansch. In education, the Swiss have opportunities unsurpassed by any other country. University training is available to all at a remarkably low cost, and the people, being a progressive type, take advantage of the higher learning. We might well take cognizance of the fact that because of the peaceful, orderly, and enterprising character of her inhabitants, and her ability in maintaining liberty and independence, Switzerland has been able to ignore the ancient hates of her warring neighbors and achieve a very high standard of civilization.

As we journeyed on through the Alps, leaving this unique country, perhaps the most outstanding impression was that the mountains in all their greatness and splendor, rising majestically above the peaceful valleys, were truly an eloquent testimony to the handiwork of God.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121: 1-2).

Austria, a Friendly Country

By MISS DOLORES SCHRODER of Emery, South Dakota

UPON ENTERING Austria we found it to be a friendly country. Since it had received its independence only several weeks previously, there was a spirit of celebration everywhere. We marveled at the beauty of the country as an expression of God's marvelous handiwork.

We saw the Austrian Alps from our bus while singing hymns and enjoying wonderful Baptist fellowship as one big family of about fifty North American Baptists. The Austrian Alps are more rugged and rocky with less grass than the Swiss and French Alps.

Innsbruck was the first city that we visited in Austria. It is the capital of the state of Tyrol. Austria is divided into nine states. While touring the city we were informed that 98 per cent of Tyrol is Catholic and two per cent Protestant. Innsbruck itself has 30 churches with only one being Protestant (Lutheran).

Immediately beyond the northern limits of the Alps, where the mountains drop abruptly to the plains, lies the city of Salzburg. Some of us were privileged to stay in private homes and obtain a good insight into the living conditions of the Austrian people. The days were pleasantly warm. In our rooms we found feather ticks on



Rev. Martin Gigleider, pastor of the Baptist Church at Salzburg, Austria, preaching fervently with the good news of "Christ, the Resurrection."

His sermon on Sunday, July 31, 1955, made a profound impression on the many American visitors in the congregation.

our beds as our only covering as we would use sheets and blankets here at home.

On our first evening in Salzburg we attended an Austrian Folksong Con-

cert at the Mirabell Palace of Salzburg presented by a local group of non-professional singers. While sight-seeing in Salzburg it was a thrill to see the birthplace of Mozart, his statue and the environment in which he wrote many of his compositions. We also saw the Mirabell Gardens which contain an open-air theatre, one of the oldest "hedge-theaters" in existence. Archbishops ruled Salzburg for over a thousand years. Catholicism was very evident because of the many cathedrals and most of their history reflecting back to the archbishops of the Roman Church.

On Sunday morning we attended the services of the North American Baptist Mission Church in Salzburg. The welcome we received was the warmest of any we experienced on our tour. We were blessed by their mandolin orchestra consisting of the young people of the church. The choir was a mixed group of adults and of the young people who had played in the orchestra.

It touched the hearts of those present from America to hear the sincere words of appreciation and gratitude for the parcels sent them by our General Conference. The complete service was conducted in the German language. This was the highlight of our visit in Austria.

We were also impressed by the towering castle on a central hill in Salzburg that had been built by the archbishops. It was a thrilling sight!



Fortress Hohensalzburg in Salzburg, Austria, built by religious archbishops beginning with 1077 A.D. as an impregnable refuge for themselves, and the close-packed buildings of Burgers' Town surrounding the hill.



The Ridgewood Travel Bureau sightseeing group is photographed in front of the Heidelberg Castle in Heidelberg, Germany.

So This Is Germany!

By MISS ALMA ZIMMERMAN of Bismarck, North Dakota

"SO THIS is Germany!" "Just what I expected!" "Oh, how nice it is!" These and other similar remarks echoed throughout the bus as we entered into Germany and through regular custom procedures.

Germany, a country still under reconstruction, proved pleasant, stimulating and inspiring to me. No other country has undergone so radical a transformation in so short a time. The bomb damages are still most appalling, and they made me feel depressed as I saw great areas still in ruins. As I observed them, I also realized that no one would deny that the Germans are among the most efficient and industrious workers to be found anywhere.

I accord them great respect and admiration for the way the workers have tackled the back-breaking problems of reconstruction—and have succeeded. The post-war confusion has been conquered. Many industries shattered by bombs have picked themselves up, for 10,000 factories have been rebuilt from scratch. In Frankfurt alone, 29 churches were completely bombed but 20 of them are rebuilt today. In the city center two square miles were completely destroyed, but last summer we saw many modern structures.

As we drove on the "Auto Bahn" (express superhighway) which spreads like a broad ribbon over western and southern Germany, it gave me a thrill to see this excellent means of transportation. It afforded us much comfort as we rode over the

scenic countryside. Wherever we traveled we received an eager-to-please welcome, and found the traditional good German food and excellent hosts still awaiting everyone.

I was greatly impressed by the majestic Mt. Watzmann in Bavaria with its 6,600 feet of massive snow-topped beauty, making it a wonderful panorama. The terraced grape vine-covered hills along the Rhine River gave me an insight into the agricultural development of this country.

Visiting this country of Germany I found a happy and contented group

of people who have suffered many tragic, trying circumstances. They have experienced much but they appreciate more the things they possess and the close relationships with others. I was attracted to them by their warm and congenial spirit. As we sailed away from the German port, many people lined the shore to bid us farewell. A band played the song, "Auf Wiedersehen," and as the music faded away, tears welled in my eyes, for I was leaving a country and its people that I enjoyed so much.

These Are the Netherlands!

By MR. R. H. MULDER
of Parkersburg, Iowa

THE HISTORY of the Netherlands was not one of passive submission. After being ruled for centuries by foreign dynasties, the freedom-loving people decided to become independent. In the latter part of the 15th century the seven United Netherlands became an independent sovereign state.

In this emancipation the sea played a great part. It bred explorers, fishermen, seamen and merchants. In the 17th century the Dutch possessed many territories overseas. The home country remained small, but its sphere of influence spread throughout the world.

The writer of this article was born in Groningen many years ago, and after almost half a century had an opportunity to again obtain a glimpse of the country of his birth. This was the place where I first saw the light of day, the place where my mother



Mr. G. F. Koch of Ellinwood, Kansas (center, front row, with folded hands) on his six weeks' tour in Germany last summer invited 56 of his relatives to a sumptuous dinner at Seifert Hall in Witten an der Ruhr, Germany, his birthplace. It was a grand and festive occasion as this photograph, taken afterwards, shows!

carried me in her arms, the place where I learned to walk, and where I first attended school, and at my mother's knee learned the little prayer, "Ick leg my nu te rusten Heer," (Now I Lay Me Down to Sleep). In ecstasy I had to exclaim with the American poet, "How dear to my heart are the scenes of my childhood."

Holland is beautiful. Though some cities were bombed during the war and many fine buildings demolished, the Dutch have displayed a great zeal to rebuild, another evidence of their frugality.

Even though not too many of the Dutchmen wear "Klompen" (wooden shoes), the reputedly national footwear is very useful and several of the stores displayed a beautiful line of all sizes and colors.

In northern Holland the Pollard is intriguing. There are many well kept farms and villages and the grain shocks were heavy. Some of the places are still dotted with the traditional windmill, displaying their beauty as the wind slowly turns the wheel.

In Zuland, where the farmer still dresses in the style of his ancestors, and the women with their head-dresses fastened to their hair by decorative golden spirals, wearing pleated bodice and her wide skirt is most fascinating.

The Hague is a beautiful city where the government functions. Amsterdam is a great commercial city and Rotterdam is a large seaport.

The Queen Julianna has endeared herself to the people. They respect her and her mother greatly for the democratic spirit they have engendered.

The educational institutions are splendid, the oldest university being in Leyden. Industry has developed materially. Also, commercial fishing is an industry in itself. The national flower is the tulip, known all over the world, and its beauty and varieties are amazing.

The religion in Holland is predominantly Protestant. In some places the pious peasant folk, who have preserved their traditional dress, proceed in tranquil silence to worship God according to the tradition of their fathers and others according to the dictates of their conscience.

A person taking a trip abroad and not visiting the Netherlands will miss one of the most interesting nations of Europe.



The city of Cologne, Germany, as it is today, showing the ruins of bombed-out buildings at the right, the Cologne Cathedral at the left, and the majestic, winding Rhine River.

Among the Treasures of Italy

By MISS AGNES RINAS of Vancouver, British Columbia

ITALY has the unique charm of having retained much of the Old World in this fast changing world of ours.

From our train window we saw white oxen and tractors side by side, women washing clothes in cement tubs beside wells and carrying baskets on their heads, grape vines and olive groves on the hillsides among modern homes and ancient ruins. Bohemians are still in evidence, living on hillsides and in the Aurelian walls of Rome.

Venice, the city of enchantment, held us under its spell as we walked over its bridges or passed under them in a gondola. Travel by gondola gives one the leisurely ease that can not be found elsewhere.

Florence is a city not to be missed on a tour of Italy. Here in an ancient Medici Church we were fascinated with the works of art. The "Descent from the Cross" by Michelangelo will always be a highlight in our memories.

Rome, "the eternal city," compasses within its walls the life of the centuries. The Rome of the Caesars showed us its ancient ruins. Majestic monuments of the past invited us to sit and meditate among the remains of its forums, and gave us a vision of

what a great civilization of the world did in its days of power.

The Rome of the Popes is strikingly visible in every aspect of the Italian scene, from the architectural magnificence of St. Peter's to the devoted cringing, poor human seen climbing the Holy Stairs on his knees.

This was graphically observed in the modern scene when the Pope gave his third audience of the year at his summer home 30 miles from Rome. We were with a group of about 6,000 people in the square awaiting his appearance on the balcony. We expected a hush to fall over the crowd when the "Holy Father" appeared. To our amazement, however, the crowd broke out in noisy applause which he encouraged as if welcoming a public hero.

After the Pope had spoken a few words in Italian, French, Spanish, German and English, blessing those present, their friends and all religious articles which the people held in their hands, he retired from the balcony. This experience left many Catholics deeply moved, with tears in their eyes, but our minds turned to Romans 2:11. "For there is no respect of persons with God."

LET US REMEMBER!

By July 31, 1956 North American Baptists hope to raise \$250,000 for the program of Church Extension to help build new churches and begin new mission fields in unchurched areas of the United States and Canada.

In this modern age of travel and population migrations, let us remember the Church Extension program of our denomination. It will need your earnest prayers and generous financial support in the important months ahead.

Upon Every Remembrance of Waco!

Review of the General Conference in Waco, Texas (June 6-12, 1955)
by Dr. M. L. Leuschner, Editor

LIKE A WORLD SERIES baseball game or a presidential inaugural, the 1955 General Conference at Waco, Texas, will be relived and reviewed by many North American Baptists for many years to come. Its unique and different features have already been added to the treasury of abiding memories for those who were there

Texas, to the fluttering handkerchiefs that waved farewell to us as we left the Conference City, we were showered with Southern hospitality and Baptist love.

The members of the Central Baptist Church of Waco with their pastor, Rev. Louis R. Johnson, and the chairman of the local arrangements

and to enjoy. The newspaper coverage of Waco's papers was tremendous. Waco's television station KWTX-TV opened its facilities to our first television appearances. The First National Bank of the city devoted its large, illuminated billboard on the main highway leading into Waco entirely to its "Welcome to the North American Baptist General Conference."

OUR BAPTIST FELLOWSHIP

The friendliness of the Southland is contagious. Everybody is "a brother" to the next person. Greetings are freely exchanged. "Hurry" is a forgotten word in the Southland when you are engaged in conversation with someone. Religious things are a favorite topic of discourse, for the people of the South go to church and eagerly welcome religious conferences into their midst. That atmosphere of Southern friendliness was infectious at our General Conference at Waco as it captured our hearts and steered our sessions to inspirational heights, led by the Holy Spirit!

At the 31st General Conference in Waco, Texas, we felt as never before the strength of our Baptist fellowship and witness. Heretofore there has been a tendency to be somewhat apologetic about our numerical size in churches and membership, or even about our foreign language background. But in Waco the Southern Baptist leaders, pastors and people accorded us such recognition and esteem that we opened our eyes to the great work and fellowship that God has given us. We found a spiritual diamond mine in our own backyard.

PROGRAM HIGHLIGHTS

Our program featured the presence and gracious words of Dr. W. R. White, president of Baylor University; Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance; Dr. C. Emanuel Carlson, secretary of the Baptist Joint Committee on Public Affairs; Mr. Raymond R. Lindsey of Little Rock, Arkansas, president of The Gideons International; and Dr. Perry F. Webb, pastor of the First Baptist Church of San Antonio, Texas. These were only some of the giants



Rev. Louis R. Johnson (left), pastor of the Central Baptist Church, Waco, Texas, the host church to the General Conference, and Rev. Paul F. Zoschke of Brooklyn, N. Y., chairman of the Conference Program Committee, enjoy a few moments of fellowship on the General Conference Sunday.

from June 6 to 12, 1955. For the record they can be inscribed in this volume of the ANNUAL and experienced again with eager zest by all who read them.

FRIENDLINESS EVERYWHERE

The distinctive friendliness of Texas, as symbolic of the Southland, contributed greatly to the success of the Conference. You couldn't help but feel happy to be there in Waco, meeting so many friendly people everywhere and then discovering that most of them were fellow-Baptists! From the moment we were welcomed by the Texas belles at the General Conference "Welcome Wagon" and given a few souvenirs, including a giant dollar bill from the state of

committee, Mr. R. E. Engelbrecht, had prepared a highway of hospitality for us. Many of them dug deeply into their own pockets to give an added touch of Texas color or uniqueness to the preparations. Among such was Mr. Erich H. F. Arnold who with other Exhibit Committee members contributed most of the lumber and their time for the distinctive exhibit in Waco Hall. This was typical of many others of the Waco church as well.

The officials and personnel of Baylor University from Dr. W. R. White, president, to the waiters and waitresses in the cafeteria made us feel royally that the spacious campus of Baylor University was ours to use

of Baptist fame and spiritual stature who, in addressing us, strengthened our sense of divine mission that God has called us as North American Baptists to the Kingdom for such a time as this and has given us a great work to do.

This conviction was strengthened even more on Sunday, June 12, when 31 of our pastors spoke in pulpits of Waco's Southern Baptist churches and when the reports reached us from people and ministers of these churches about their effective service. The North American Baptist name and witness now evoke a friendly and grateful acknowledgment in Southern Baptist circles of Texas.

DENOMINATIONAL GROWTH

The Waco General Conference also revealed evidences of spiritual life and growth in our denominational enterprise, to which our eyes had been partly dimmed. It was a thrill to see the procession of 1160 registered delegates and many other visitors arriving in Waco for the Conference sessions. It was feared that the great distances for most of our people to Texas might make this a poorly attended Conference. Instead it tied with the 1946 Conference in Tacoma, Wash., for having been the second largest General Conference ever held. Large delegations were present from churches



The Toliver's Chapel Choir of Waco, Texas, jubilantly singing Negro spirituals at the closing service of the General Conference in Waco, Texas.

almost 2500 miles away.

The 22-voice chorus of the Christian Training Institute of Edmonton, Alberta, Canada, traveled by bus for the sessions in Waco. The Male Chorus of the Strassburg Baptist Church near Marion, Kansas, most of whom are busy farmers, virtually traveled all night by bus to take part in the program. Our people are loyal to Christ and to our denominational enterprise. They love the brethren and the things for which we stand. There is glowing life

in such loyalty and spiritual enthusiasm!

It was an inspiration to see eight new missionaries commissioned for service in the British Cameroons, Japan, and home mission fields. It was an exciting moment when it was announced that Margaret Kittlitz was going back to her "first love" as missionary-nurse in the Cameroons with the loving approval of her family and the prayerful interest of the entire denomination.

The decisions that were made affecting changes in our denomination were further evidences of spiritual growth in this work of ours. The Sunday School Union and the Commissioned Baptist Youth Fellowship as separate organizations will add greatly to our effective denominational ministry. Election times are always fraught with tensions and dangers, but the harmony of our Conference sessions was beautifully sustained right through the important elections. The promotional work of our denomination can be furthered much more effectively with a full-time promotional secretary, Rev. J. C. Gunst. Our publications and literature, which need to be constantly increased, can now receive the complete attention of Dr. M. L. Leuschner, Editor. Important survey committees have been appointed to study the work of our denomination and to report with definite recommendations at the next General Conference, now scheduled for Edmonton, Alberta, in 1958!

INSPIRATIONAL MEMORIES

The General Conference program, with Rev. Paul F. Zoschke, chairman, also reflected the spiritual vigor of our denomination. All of the messages were of high caliber, both as to con-



—Photo by Herman Siemund

Officers of the Woman's Missionary Union elected by the General Conference at Waco, Tex. Right to left: Mrs. Thomas Lutz, president; Mrs. Frank Veninga, Council representative; Mrs. Albert Reddig, vice-president; Mrs. Peter Pfeiffer, secretary; Mrs. Edward Kary, treasurer.



The North American Baptist exhibit at the Baptist World Congress in London, England, showing a Cameroons Baptist Chapel. This is the same chapel constructed by Mr. Erich H. F. Arnold for the General Conference in Waco, Texas.

tent and presentation. Each one of us may not remember every message which we heard, but there are things that stand out like a mountain sentinel among the things we heard in Waco to thank our God upon every remembrance of the 31st General Conference.

Best of all, the General Conference gave us an avalanche of priceless inspirational memories. There's the breath-taking moment when we shake hands again after many years with a former pastor, a Seminary classmate, a friend "of long ago," and realize, though we have aged with the years, that the ties of friendship in Christ never change!

How we enjoyed singing some of the old-time hymns and songs to the new English words of our Conference hymnal and to realize that music is not bound to any language and is eternal! The Conference fellowship of the good old days was recaptured somewhat as most of the delegates ate at the University Cafeteria and thus enjoyed wonderful fellowship across tables and in the same dining room. Even more exciting was the experience on Saturday at scenic Cameron Park on a beautiful afternoon when we enjoyed a box lunch of Southern fried chicken and all the trimmings and then reveled in fellowship with our Baptist people.

It is still easy to visualize the Negro Toliver's Chapel Choir of Waco on Sunday night as they made our hearts jump with spiritual delight by their 45-minute presentation of Negro

spirituals and great anthems! We can still see petite Miss Carol Schmidt of Lorraine, Kaansas, as organist behind the huge organ in Waco Auditorium bringing forth tremendous and triumphant peals of music from that instrument. It was exciting to see our Rev. Reinhard Neuman dressed in Indian regalia on the front page of the "Waco Times-Herald" during the conference week. Memories of the Conference Exhibit will be vividly

real for a long time to come, especially of the reconstructed Cameroons Baptist Chapel with its thatched roof and native carved altar railing in the foyer of Waco Hall.

A GREAT CONFERENCE!

There are also golden memories that will abide of the women's missionary pageant, "The Macedonian Call" by Mrs. Albert Reddig, of the colorful missionary tea in the luxurious Lounge of the Students Union building, of the picturesque sunrise service for young people and like-minded delegates in Cameron Park followed by the breakfast of steaming hot coffee and delicious doughnuts, of the well attended Saturday night banquet and dynamic message by Rev. Joe Sonnenberg of Chicago, Illinois, and of the many people shaking hands fervently in farewell after the closing service.

This was, indeed, a great General Conference that has now gone into our albums of memories. But its spiritual impetus and challenge will long be felt in our churches as we advance for Christ and his Gospel with the attending power of the Holy Spirit strengthening us for every new task and responsibility!

REMEMBRANCE

When the day returns, call us up with morning faces and with morning hearts, eager to labor, happy if happiness be our portion, and if the day be marked for sorrow, strong to endure.

—Robert Louis Stevenson.



The Cameroons Baptist Chapel reconstructed for the General Conference Exhibit at Waco, Texas, with Cameroons missionaries in front—Mrs. Margie Lou Lawrence, Rev. and Mrs. Fred Holzimmer and Rev. and Mrs. George Henderson.

Ministers of Our Churches

★

Biographical Sketches of North American Baptist
Ministers in Active Service as of November 1, 1955

★



A striking worship center of the open Bible and Cross photographed by Carl H. Palfenier, a son of Rev. and Mrs. Herman Palfenier of Manitowoc, Wis., and a student at Sterling College in Kansas.

Joe Bob Alexander, born Shreveport, La., June 14; Louisiana Polytechnic Institute, 1950, Centenary College, Shreveport, La., 1950-1951; Baylor University, Waco, Texas, 1951-1954; Southwestern Baptist Seminary, Ft. Worth, Texas, 1955; ordained, April 11, 1951, Highland Baptist Church, Shreveport, La.; pastor, Evergreen Church, Minden, La., six months; Bottoms Church, Troy, Texas, 1½ year; Canaan Church, Crawford, Texas, 1954—.
Route 2, Crawford, Texas.

Paul Arthur Appel, born Detroit, Mich., Dec. 8; No. Amer. Baptist Seminary, 1946-1949; Roberts Wesleyan College, 1949-1951; Eastern Baptist Theological Seminary, 1951-1954; ordained, June 29, 1954, Evergreen Baptist Church, Brooklyn, N. Y.; pastorate, home missionary, Spanish-American Missions in Colorado, 1954—.
512 Adams Street, Monte Vista, Colorado.

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—.
Burton, Texas.

Purl Atkinson, born Columbus, Ohio, June 30; Bible School training, 1916 and 1932; ordained, Dec. 1941, Hazel Park Baptist Church, Hazel Park, Mich.; pastor, John R. Baptist Church, 1934-1937; Maranatha Baptist Church, Mt. Clements, Mich., 1938-1945; Bible Baptist Church, Detroit, Mich., 1945—.
19435 Danbury, Detroit 3, Michigan.

Everett Alfred Barker, born Union City, N. J., June 7; United States Merchant Ma-

rine 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—.
732 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



—Photo by Herman Siemund

Rev. W. S. Argow of Erie, Pa. (left), who conducted the memorial service at the General Conference, and Dr. Ralph E. Powell (right) of Sioux Falls, S. Dak., the Sunday morning preacher at the Conference.

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.

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.

Emil Becker, born Kassel, South Russia, Oct. 28; No. Amer. Baptist Seminary; 1920-1926; State Normal, La Crosse, Wis., 1926-1927; Colgate-Rochester Divinity School, 1927-1928; ordained, July 24, 1928, Ableman, Wis.; pastor, Ableman, Wis., 1928-1929; Hutchinson, Minn., 1929-1935; Washburn, N. Dak., 1935-1938; Herreid, S. Dak., 1938-1944; Bethany Church, Vancouver, B. C., Canada, 1944-1947; Buena, Wash., 1947-1951; New Leipzig, N. Dak., 1951—.
P. O. Box 66, New Leipzig, North Dakota.

Jothan G. Benke, born May 6, Leduc, Alta., Canada; No. Amer. Baptist Seminary, 1938-1943; Northwestern College, Watertown, Wis., 1949-1951; ordained, Leduc, Alberta, 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,

- Beaver Flat, Sask., 1944-1946; Washburn, N. Dak., 1947-1948; Trochu, Alta., 1951—.
Box 80, Trochu, Alta., Canada.
- William Robert Berger, born Elkhart, Kans., June 22; Northern Bible Institute, Minot, N. Dak., 1948-1951; not ordained; pastor, First Baptist Church, Dighton, Kans., 1952—.
Box 561, Dighton, Kansas.
- 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. 3320—20th 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, Minneapolis, Minn., 1942-1951; Central Church, Portland, Ore., 1951-1954; superintendent, Baptist Home for the Aged, Portland, Ore., 1955—.
828 N.E. 82nd Ave., Portland 16, Oregon.
- August Bertsch, born, Eureka, S. Dak., Nov. 26; No. Amer. Baptist Seminary, 1945-1949; St. Paul Bible Institute, St. Paul, Minn., 1949-1951; ordained, Vida, Mont.; pastor, Zion Church, Vida, Mont., 1954—.
Vida, Montana.
- 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; Rosenfield, Sask., Canada, 1941-1943; Ebenezer East Church at Ebenezer, Sask., and Yorkton, Sask., 1943-1949; Plevna, Mont., 1949-1954; Victoria Avenue Church, Chilliwack, B. C., Canada, 1954—.
205 W. Victoria Ave., Chilliwack, B. C., Canada.
- 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., 1951-1954; Ashley, N. Dak., 1954—.
Ashley, 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, N. Dak., 1951-1953; Youth Director CBY and SS Union, 1953-1955; general secretary, CBY Fellowship, 1955—.
7308 Madison St., Forest Park, Illinois.
- Leon Bill, born Stafford, Kans., April 15; Christian Training Institute, Edmonton, Alta., 1947-1948; No. Amer. Baptist Seminary, 1948-1949; Northern Baptist Seminary, 1949-1953; Fort Hays Kansas State College, 1953-1954; not ordained; interim pastor, Calvary Church, Stafford, Kans., 1953 (June to Oct.); Bethel Church, Ingersoll, Okla., 1954—.
Rt. 3, Cherokee, Oklahoma.
- 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., 1946-1947; Immanuel Church near Loyal, Okla., 1947-1955; Pioneer Church, Pound, Wis., 1955—.
Pound, Wisconsin.
- Elton O. Bleeker, born Chancellor, S. Dak., February 19; Northwestern Bible School, Minneapolis, Minn., 1945-1949; graduate work, Northwestern College and University of Minnesota; ordained, Tabernacle Baptist Church, George, Iowa, April 14, 1950; assistant pastor, Aldrich Avenue Presbyterian Church, Minneapolis, Minn., 1950-1954; pastor, Jeffers Baptist Church, Jeffers, Minn., 1954—.
Jeffers, Minnesota.
- Adolph Braun, born Oct. 20, Russia; No. Amer. Baptist Seminary, 1946-1951; ordained Beaver Church, Midland, Mich., July 2, 1951; pastor, Plum Creek Church, Every, S. Dak., 1951-1954; Center Line Church, Center Line, Michigan.
24850 Wyland Ave., Center Line, Mich.
- George W. Breitzkreuz, born Springside, Sask., May 8; Provincial Normal School, Moose Jaw, Sask., 1945-1946; Christian Training Institute, Edmonton, 1947-1948; No. Amer. Baptist Seminary, 1948-1949; Sioux Falls College, Sioux Falls, S. Dak., 1949-1950; Augustana College, Sioux Falls, S. Dak., 1950-1951; No. Amer. Baptist Seminary, 1951-1954; ordained, Springside Baptist Church, Springside, Sask., August 15, 1954; pastor, Ebenezer Church, Lehr, N. Dak., 1954—.
Lehr, North Dakota.
- Merle Brenner, born Woodbine, Kans., April 5; Ottawa University, Ottawa, Kansas, 1946-1950; Fuller Theological Seminary, Pasadena, Calif., 1950-1953; ordained, Mt. Zion Baptist Church, Junction City, Kans., June 12, 1953; student pastor, Ruhamah Church, Rantoul, Kans., 1948-1950; pastor, South Canyon Baptist Church, Rapid City, S. Dak., 1953—.
4042 West Chicago, Rapid City, S. Dak.
- 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.
- James A. Brygger, born Tyler, Minn., Nov. 16; Northwestern Bible and Missionary Training School, Minneapolis, Minn., 1936-1941; ordained, April 21, 1942, Walworth Baptist Church, Ulen, Minn.; pastor, Walworth Baptist Church, Ulen, Minn., 1941-1943; Blooming Prairie, Minn., 1943-1948; Central Church, George, Iowa, 1948-1953; First Baptist Church, Silver Hill, Ala., 1953; First Baptist Church, Pipestone, Minn., 1953-1955; and Central Baptist Church, George, Iowa, 1955—.
George, Iowa.
- Elmer Arvil Buenning, 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; Colonial Village Church, Lansing Mich., 1952—.
1326 Prospect St., Lansing, Michigan.
- Raymond R. Castro, born Fort Cobb, Okla., July 13; Rio Grande Bible Institute, Edinburg, Texas, 1949-1952; not ordained; pastor, Falfurrias, Texas, 1953; evangelistic services for several years; missionary among Spanish-Americans, Rio Grande City, Texas, 1954—.
Box 782, Rio Grande City, Texas.
- 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.
- Olland F. Cole, born Hillsdale, Mich., Sept. 30; Northern Baptist Theological Seminary, 1941-1946; Sioux Falls College, 1946-1947; No. Amer. Baptist Seminary, 1949-1951; Central Baptist Seminary, Kansas City, Kans., 1952-1953; ordained, Pin Oak Creek Baptist Church, Mt. Sterling, Mo., August 12, 1955; pastor, Mt. Sterling, Mo., 1954—.
Mt. Sterling, Missouri.
- 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; Eastern Baptist Seminary, Philadelphia, Pa., 1953-1955; 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—.
7408 Dungan Rd., Philadelphia, 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, Alberta, 1925-1928; Northern Conference missionary, 1929-1932; First Church, Leduc, Alta., Canada, 1933-1936; Northern Conference district missionary and colonization secretary, 1937-1945; pastor, Chilliwack, B. C., 1945-1950; Prince George, B. C., 1950—.

Prince George, B. C., Canada.

Fred A. David, born Essen, Germany, March 31, Bob Jones College, 1946-1947; Eastern Baptist Theological Seminary, Philadelphia, Pa., 1947-1950; No. Amer. Baptist Seminary, 1952-1955; ordained, Grosse Pointe Baptist Church, Detroit, Mich., May 22, 1955; Church Extension pastor, Santa Ana Heights, Calif., 1955—.

2372 S.E. Palisades Rd., Santa Ana, Calif.

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 Baptist, San Marcos, Texas, 1940-1942; Wasco, Calif., 1942-1947; interim pastor, Gorgie 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., 1950-1955; Fessenden, N. Dak., 1955—.

Box 426, Fessenden, North Dakota.

Jake S. Derman, born Cataloi, Rumania, April 12; Christian Training Institute, Edmonton, Alta., 1943-1948; not ordained; missionary, Pigeon Lake Indian Reserve, Alta., summer 1952; missionary to Indians, Mont., and Samson Bands on the Hobbema Reservations, Alta., 1953—.

Box 567, Ponoka, Alta., Canada.

Raymond F. Dickau, born Wetaskiwin, Alta., Canada, March 15; Christian Training Institute, Edmonton, Alta., 1943; No. Amer. Seminary, 1949; ordained, Wetaskiwin, Alta., Canada, June 27, 1949; pastor, First Church, Venturia, N. Dak., 1949—.

Venturia, North Dakota.

Walter Dingfield, born Tacoma, Wash., Feb. 23; Pacific Lutheran College, Parkland, Wash., 1946-1950; Dallas Theological Seminary, Dallas, Texas, 1950-1954; summer pastor at Portland Ave. Chapel, Calvary Church, Tacoma, Wash., 1952; interim pastor, Lake City Community Church, Lake City, Wash., summer, 1954; ordained,

Calvary Church, Tacoma, Wash., Nov. 3, 1954; pastor, Startup, Wash., 1955—.

Startup, Washington.

David J. Draewell, born Detroit, Mich., April 22; Wayne University, Detroit, Mich., 1947-1952; Northern Baptist Seminary, Chicago, Ill., 1952-1955; ordained, July 22, 1955, Ebenezer Church, Detroit, Mich.; student pastor, Sebastopol, Ont., summer 1954; director of youth and activities, Ebenezer Church, Detroit, Mich., 1955—.

14514 Park Grove, Detroit 5, Michigan.

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

Bernard Edinger, born Carrington, N. Dak., June 10; Northwestern Bible School and Seminary, Minneapolis, Minn., 1940-1944; Gustavus Adolphus College, St. Peter, Minn., 1949; ordained, Community Baptist Church, New Prague, Minn., March 12, 1950; pastor, Hager Community Church, Hager City, Wis., 1944-1949; and 1951-1954; Community Baptist Church, New Prague, Minn., 1949-1951; First Church, Selfridge, N. Dak., 1954—.

Box 524, Selfridge, North Dakota.

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.



—Photo by Herman Siemund

Some of the speakers at the great Missionary Service of the North American Baptist General Conference in Waco, Texas.

Left to right: Rev. R. Schilke, general missionary secretary; Rev. Walter Hoffman, song leader; Miss Margaret Kittlitz, Cameroons missionary; Mrs. Ben Lawrence, Cameroons missionary; Miss Helen Lohse, Spanish-American missionary; Dr. George A. Dunger, Seminary professor of missions.

Africa, 1938-1949; instructor in missions and asst. to dean, Providence Bible Institute, Providence, R. I., 1950-1951; chairman and professor, dept. of missions, librarian, North American Baptist Seminary, 1951—; acting registrar, North American Baptist Seminary, 1952-1955.

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

A. Theodore Ekholm, born Concord, New Hampshire, April 16; Gordon College of Theology and Missions, Boston, Mass., 1945-1949; Gordon Divinity School, Beverly Farms, Mass., 1949-1952; ordained, Niantic Baptist Church, Niantic, Conn., Oct. 21, 1952; pastor, Niantic, Conn., 1952-1955; Rock Hill Church, Jamaica Plain, Boston, Mass., 1955—.

7 Oakview Terrace, Boston 30, Mass.

Jacob Ehman, born Sept. 14, Lehr, N. Dak.; No. Amer. Baptist Seminary, 1946-1951; ordained, Lehr, N. Dak., June 10, 1951; pastor, Bessie, Okla., 1951-1955; Sidney, Montana, 1955—.

104 Fourth Ave., S.E., Sidney, Montana.

Otto A. Ertis, born Nov. 20, St. Petersburg, Russia; 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—.

634—17th St. 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, Sask., later called Temple Church of Jansen, 1952-1955; German Baptist Church, Calgary, Alta., 1955—.

c/o Mr. Fritz Perschon, 318 7th. Ave., N.E., Calgary, Alta., Canada

Albert H. Fadenrecht, born Munich, N. Dak., June 11; Northwestern Bible School, 1937-1940; Northwestern Seminary, 1942-1943; Willamette University, 1946-1949; Wheaton College, Graduate School of Theology, 1950-1952; ordained, Salem, Ore., Nov. 2, 1947; pastor, First Federated Church, Lisbon, Iowa, 1942-1946; Kingwood Bible Church, Salem, Ore., 1946-1950; Director of Santa Clara County Evangelical Religious Education, San Jose, Calif., 1952-1954; Round Lake Baptist Church, Gladwin, Mich., 1954—.

3925 N. Round Lake Rd., Gladwin, Mich.

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; Freudenthal 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,

Dwight M. Fry, born Dresden, Ont., Canada, Sept. 13; Bible Baptist Seminary, Fort Worth, Texas, 1943-1947; ordained, Bible Baptist Church, Fort Worth, Texas; pastor, Grace Baptist Church, Detroit, Mich., 1947-1951; First Church, Utica, Mich., 1951—.

44360 Ryan Road, Utica, Michigan.

Gustav Edward Friedenbergh, 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—.

10735 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., 1952-1955; Emery, S. Dak., 1955—.

Emery, South Dakota.

Bernard R. Fritzke, born Feb. 16, Orcadia, Sask., Canada; No. Amer. Baptist Seminary, 1946-1951; ordained, McLaughlin, S. Dak., pastor, McLaughlin, S. Dak., 1951-1955; Grace Church, West Fargo, North Dakota, 1955—.

West Fargo, North Dakota.

H. Oscar Fritzke, born Orcadia, Sask., Canada, Oct. 30; Christian Training Institute, 1945-1948; Sioux Falls College, 1949-1951; No. Amer. Baptist Seminary, 1951-1954; summer pastorate, Mound Prairie, Minn., 1952; ordained, June 30, 1954, Nokomis, Sask.; pastor, Nokomis, Sask., 1954—.

Nokomis, Sask., Canada.

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, 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., 1950-1954; La Salle, Colo., 1954—.

P.O. Box 267, La Salle, Colorado.

Paul Galambos, born Gyoerkoeny, Hungary, April 12; No. Amer. Baptist Seminary, 1949; ordained, Gyoerkoeny, Hungary, May 9, 1937; pastor, Gyoerkoeny—Gyoenk,



An outdoor religious meeting in the marketplace of Wuppertal-Elberfeld with Rev. William Hoover of Benton Harbor, Mich., bringing an evangelistic message.

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, 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-

Fessenden, N. Dak., 1932-1934; Hilda, Alta., 1934-1937; Trochu, Alta., 1937-1941; Lambert, Mont., 1941-1942; Sidney, Mont., 1942-1955; Washburn, N. Dak., 1955—.

Washburn, North Dakota.

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.

Hungary, 1934-1944; Pleinting, Germany, 1944-1948; Washburn, N. Dak., 1949-1951; Streeter and Medina, N. Dak., 1951—.

Streeter, North Dakota.

Douglas H. Gallagher, born St. Thomas, Ont., Canada, March 27; London Bible Institute, 1943-1946; Houghton College, 1946-1949; Dallas Theological Seminary, 1951-1955; ordained, Hiawatha Street Baptist Church, St. Thomas, Ont., August 27, 1948; assistant pastor, Hiawatha Street Baptist Church, St. Thomas, Ont., Canada, 1943-1944; pastor, Humphrey Baptist Church, Great Valley, N. Y., 1948-1951; Carroll Ave. Church, Dallas, Texas, 1955—.

1118 N. Carroll Ave., Dallas 4, Texas.

S. Donald Ganstrom, born Concordia, Kans., July 3; Bethel Junior College, 1938-1939; Ottawa University, 1939-1942 Bethel Seminary, St. Paul, Minn., 1942-1945; student, University of London, London, England, 1951; ordained, Emery Baptist Church, Emery, S. Dak., June 29, 1945; pastor, Waverly and Lyndon, Kans., 1939-1941; Mound City, Kans., 1941-1942; Eastern Heights Church, St. Paul, Minn., 1942-1944; Missionary to the Cameroons, West Africa, 1945-1955; pastor, Riverview Church, St. Paul, Minn., 1955—.

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

Gerhard Gebauer, born Sept. 15, Wuestgiersdorf, 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.

Wesley Arthur Gerber, born August 21, Camrose, Alta.; Sioux Falls College, 1950-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, Bethany Baptist Church, Camrose, Alta., Aug. 19, 1955; pastor, Calvary Church, Billings, Mont., 1955—.

2303 Broadwater Ave., Billings, Montana.

Ervin Gerlitz, born March 26, Goodrich, N. Dak., No. Amer. Baptist Seminary, 1945-1948; Bethel College and Seminary, St. Paul, Minn., 1948-1949; Multnomah School of the Bible, Portland, Ore., 1954; Western Conservative Baptist Seminary, Portland, Ore., 1954-1955; ordained, Goodrich, N. Dak., Sept. 21, 1949; pastor, McIntosh, S. Dak., 1949-1952; Stafford Church, Sherwood, Ore., 1952—.

Rt. 1, Box 156, Sherwood, Oregon.

W. G. Gerthe, born Oct. 16, Nedlitz, Germany; Southern Baptist Acadia Academy, Churchpoint, La., 1938-1940; No. Amer. Baptist Seminary, 1940-1945; ordained,



Mrs. Lydia Ullman, First European refugee to arrive in the U.S. under the Refugee Relief Act of 1953 through the sponsorship of the Baptist World Alliance, is greeted by the Rev. Assaf Husmann, pastor of Immanuel Baptist Church, New York City, upon her arrival at New York International Airport aboard a Pan American World Airways Clipper specially chartered from Munich, Germany, by the Intergovernmental Committee on European Migration.

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., 1937-1941; Northern Baptist Seminary, Chicago, Ill., 1947-1950; ordained, Dallas, Texas, March 12, 1951; pastor, Carroll Ave. Church, Dallas, Texas, 1950-1954; Lorraine, Kans., 1954—.

Lorraine, Kansas.

Philip Royce Grabke, born Whitemouth, Man., Canada, Sept. 9; Winnipeg Bible Institute and College of Theology, 1941-1942; Western Canadian Bible Institute, 1951-1953; Christian Training Institute, Edmonton, Alta., 1954-1955; Correspondence Courses of the Western Canadian Bible Institute and Moody Bible Institute; missionary, Muscowpetung Indian Reservation, Sask., Canada, 1952—.

Edenwold, Sask., Canada.

Johannes Goetze, born Iwanowitsche, Russia, Dec. 5; Seminary at University of Warsaw, Poland, 1934-1939; ordained, Braunschweig, Germany, April 13, 1947; translator and teacher at seminary, Hamburg, Germany, 1940-1941; pastor in Germany, Litzmannstadt-Erzhausen, 1941-1945; Braunschweig, 1946-1953; Munich, 1953-1954; pastor, Central Church, Kitchener, Ontario, 1954—.

48 Alma Street, Kitchener, Ont., Canada.

Richard Grabke, born Feb. 11, Detroit, Mich.; Briercree Bible Institute, Caronport, Sask. (one year); Winnipeg Bible Insti-

tute and College of Theology (several years); University of Manitoba (part time); London University, 1949-1951; ordained, Davin, Sask., May 31, 1953; student pastor, Telfordville, Alta.; pastor Grace Church, Davin, Sask., 1951-1954; Faith Church, Regina, Sask., 1954—.

2676 Broder St., Regina, 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., 1952-1955; Underwood, N. Dak., 1955—.

Underwood, North Dakota.

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., 1950-1954; Bismarck, N. Dak., 1954—.

618 Eleventh St., Bismarck, North Dakota.

Walter G. Gummelt, born Lorena, Texas, March 30; Baylor University, Waco, Texas, 1948-1952; Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1953—; ordained, Cottonwood Baptist Church, Lorena, Texas, August 16, 1950; pastor, Elm Creek Church, La Vernia, Texas, 1949-1953; Hurnville Church, Henrietta, Texas, 1955—.

1413 W. Beddell, Fort Worth, Texas.

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, 1944-1955; promotional secretary, 1955—.

7308 Madison St., Forest Park, Illinois.

Thomas J. Haire, born June 14, County Down, Ireland; Winnipeg Bible Institute, Winnipeg, Man., 1927-1930; ordained, Nov. 15, 1934, Slate River, Ont., Canada; pastor, Slate River, Cobourg, Chesley and Harrow, Ont., 1932-1946; Baptist Churches in Ireland, 1947-1948; Ebenezer Church, Alta., Canada, 1949-1950; Killam, Alta., 1951-1955; Temple Church, Leduc, Alta., 1955—.

P.O. Box 715, Leduc, 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.

Berkley G. Helms, born Lancaster, South Carolina, May 4; Tennessee Temple College, 1951; Shelton College, 1952-1955; ordained, Fellowship Baptist Church, Passaic, N. J., Nov. 4, 1955; pastor, Fellowship Baptist Church, Passaic, N. J., 1955—.

32 Burgh Ave., Clifton, New Jersey.

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—.

2039 N. Avenue, 52 Los Angeles 42, Calif.

Rubin Herrmann, born Schuler, Alta., April 27; Christian Training Institute, Edmonton, Alta., 1943-1948; No. Amer. Baptist Seminary, 1948-1949, 1950-1951, 1953-1955; University of Rochester, summer 1949; Sioux Falls College, 1949-1950; Augustana College, 1951-1953; ordained, Tyndall, S. Dak., May 31, 1955; pastor, Tyndall Baptist Church, Tyndall, S. Dak., 1955—.

Tyndall, South Dakota.

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., 1942-1948; 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, Wash., 1954—.

2007 So. St., Tacoma 5, 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., 1946-1948; Tulsa University, Tulsa, Okla., 1949-1951; Tabor College Seminary, Hillsboro, Kans., 1952-1953; Central Baptist Seminary, Kansas City, Kans., 1954-1955; 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 Szemplak, 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.

Eduard Hornbacher, born Nov. 22, Neuheim Russia; Baptist Seminary, Odessa, Russia, 1926-1928ff; ordained, Iwanowitsch, Russia, Feb. 2, 1929; pastor, Iwanowitsch, Russia, 1928-1934; Shitomir, Russia, 1934-1936; concentration camp in Siberia, Russia, 1936-1941; Shitomir, Russia, 1941-1943; Kicin, Germany, 1943-1944; Gruenewiese, Germany, 1945-1947; Glenze, 1947-1949; Uelzen, Germany, 1949-1953; pastor, Baptist Church of Immanuel, Edmonton, Alta., 1953—.

11545-93rd St., Edmonton, Alta., Canada.

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—.

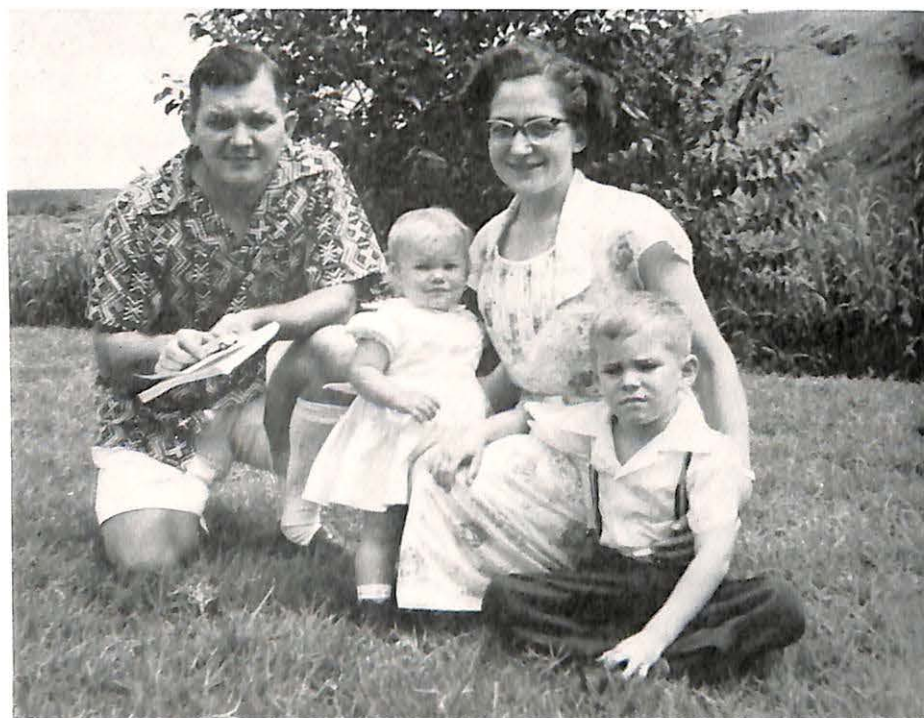
3415 James Ave., H., Minneapolis, Minn.

Gordon C. Huisinga, born July 16, Aplington, Iowa; Sioux Falls College, 1946-1950; No. Amer. Baptist Seminary, 1951-1954; ordained, Sept. 24, 1954, Aplington, Iowa; pastor, Spring Valley Baptist Church, Canistota, S. Dak., 1954—.

Canistota, South Dakota.

Bert Hulsing, born Weener, East Friesland, Germany, Sept. 19; Bible School, 1933-1935; No. Amer. Baptist Seminary, 1953-1954; ordained, March 9, 1954, First Baptist Church, Sibley, Iowa; pastor, Moosehorn, Man., Canada, 1955—.

Moosehorn, Man. Canada.



Rev. and Mrs. Gilbert Schneider with their family at the New Hope Settlement in the Cameroons where they are serving as missionaries to the leprosy patients.

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 Kulalinka, Russia, Nov. 15; No. Amer. Baptist Seminary, 1922-1925; University of Rochester, 1925-1928; College of Puget Sound, 1933-1934; Eastern Baptist Seminary, 1936-1937; 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, 1948-1950; ordained, Dec. 7, 1952, Trenton, Ill.; pastor, Rhineland, Wis., 1950-1952; Trenton, Ill., 1952—.
Box 173, Trenton, Illinois.

Arthur Dale Ihrie, born Detroit, Mich., March 25; Wayne University, 1936-1940; Northern Baptist Seminary, 1941-1945; ordained, Detroit, Mich., June 1942; pastor, Livernois Church, Detroit, Mich., 1940-1943; graduate instructor, Northern Baptist Seminary and pastor, Bellwood, Ill., 1943-1949; Grosse Pointe Church, Detroit, Mich., 1949—.
1032 N. Brys Drive, Grosse Pointe Woods, Michigan.

George W. Inman, born Louisville Neb., Feb. 22; Grace Bible Institute, 1951-1952; itinerate evangelistic work, 1952-1953; pastor, Congregational Church, Exeter, Neb., 1953-1954; Baptist Church, Geneva, Neb., 1954—.
330 N. 14th St., Geneva, Nebraska.

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—.
14372 Reynolds Dr., 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, 1951-1954; Fenwood, Sask., 1954—.
Fenwood, Sask., 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., 1951-1954; Victoria Avenue Church, Regina, Sask., 1954—.
2224 Quebec St., Regina, Sask., Canada.

William Harold Jeschke, born June 21, Nokomis, Sask., Canada; Christian Training Institute, Edmonton, Alta., 1940-1941; No.



The three preacher "crew-cuts" of Kansas at the 1955 Harvest and Mission Festival in Durham, Kansas.

Left to right: Rev. Norman Miller, Durham, Kans.; Rev. Leonard B. Hinz, Strassburg Church, Kans.; Rev. Fred J. Knalson, Marion, Kansas.

Amer. Baptist Seminary, 1941-1945; Northern Baptist Seminary, Summer 1944; Loyola University, 1946-1947; Wartburg College, 1949-1950; ordained, Oct. 9, 1945, Chicago, Ill.; pastor, East Chili Community Church, Scottsville, N. Y., 1942-1945; Grace Church, Chicago, Ill., 1945-1948; Sumner, Iowa, 1948-1951; Dayton's Bluff Church, St. Paul, Minn., 1952—.
448 Griffith, St. Paul 6, Minnesota.

Louis Richard Johnson, born Steamboat Rock, Iowa, May 25; Moody Bible Institute, 1937-1939; 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.

John C. Kastelein, born Dirsland, Netherlands, Aug. 5; Moody Bible Institute, Chicago, Ill., 1936-1937; pastor, Portage Park Gospel Church, Chicago, Ill., 1936-1937; ordained, Bloomington, Ill., 1937; pastor, First Baptist Church, Yarmouth, Iowa, 1938--1942; First Church, Sioux Center, Iowa, 1942-1946; evangelistic ministry, 1946-1955; pastor, Bethel Church, Harvey, N. Dak., 1955—.
Harvey, North Dakota.

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., 1952-1955; Grace Church, Medicine Hat, Alta., 1955—.
1012 Yuill St., Medicine Hat, Alta., 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., 1945-1954; White Avenue Church, Cleveland, Ohio, 1954—.
3010 Overlook Rd., Cleveland 18, Ohio.

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

Elton Kirstein, born Madison, S. Dak., Sept. 23; Sioux Falls College, 1947-1949; Augustana College, 1949-1951; No. Amer. Baptist Seminary, 1951-1954; ordained, First Baptist Church, Windom, Minn., Aug. 2, 1954; pastor, Ebenezer and Immanuel Churches, Wessington Springs, S. Dak., 1954—.
Wessington Springs, South Dakota.

BIOGRAPHICAL SKETCHES

These biographical sketches of North American Baptist ministers appear only every other year in the denominational ANNUAL. The next sketches will not be published until 1958.

EDITOR.

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, 1951-1953; ordained, Union City, N. J., 1950; 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., 1947-1954; teacher, Christian Training Institute, Edmonton, Alta., 1954-1955; pastor, Immanuel Church, Kenosha, Wis., 1955—
7216—51st Ave., Kenosha, Wisconsin.

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., 1948-1954; Emmanuel Church, Marion, Kans., 1954—
102 E. Santa Fe St., Marion, Kansas.

Willy Werner Knauf, born Schmalkalden, Germany, May 15; Moody Bible Institute, 1929-1930; Northern Baptist Seminary,

Church, Alta., and teacher at the Edmonton CTI, 1949-1952; CTI teacher and Northern Conference worker, 1952-1954; Christian Training Institute teacher, 1954—
11123—75th Ave., Edmonton, Alta., Canada.

Joseph Benjamin Kornalewski, born Allenstein, Germany, Dec.; College in Germany, 1914-1916; Winnipeg Bible Institute, 1935-1938; 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.

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., 1930-1938; Kenowna, B. C., Canada, 1938-1941; Bismarck, N. Dak., 1941-1943; Eureka, S. Dak., 1943-1955; Anamoose and Lincoln Valley, N. Dak., 1955—
Anamoose, North Dakota.

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



The band of the Emmanuel Baptist Church, Morris, Manitoba, directed by the Rev. R. Kanwischer (center) until his departure for Medicine Hat, Alta., as pastor of the Grace Baptist Church.

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 Hoffnungsstal, Odessa, South Russia, Nov. 1; No. Amer. Baptist Seminary, 1920-1926; ordained Bismarck, N. Dak., Oct. 13, 1926; pastor, Bismarck, N. Dak., 1926-1929; Washburn, 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, N. Dak., June 17; Northwestern Bible School, 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.

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



The Ministers' Chorus directed by Rev. Edmund Mittelstedt of Los Angeles, California, singing at the General Conference in Waco, Texas, on Wednesday evening June 8, 1955.

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; Whitemouth, Man., Canada, 1951—.
River Hills, Man., Canada.

Herman Otto 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, 1929; 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, Ripley Blvd. 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., 1952-1955; McKernan Church, Edmonton, Alta., 1955—.
6423-98 A St., Edmonton, Alta., 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.

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, Pressville Baptist Church near Vida, Mont., 1945-1952; Napoleon, N. Dak., 1952—.
Napoleon, North Dakota.

Waldemar Laser, born Oct. 5, Gollub, West-Prussia; University, Thorn, West-Prussia, 1928-1933; Theological Seminary, Lodz, Poland, 1933-1935; University, Warsaw, Poland, 1935-1936; ordained, April 15, 1940, Briesen West-Prussia, (Poland) Pomorze; pastor, Briesen, Poland, 1936-1945; Goslar, Harz, Germany, 1945-1946; Korbach, Waldeck, Bad Wildungen, Germany, 1946-1954; German Baptist Mission Church, Winnipeg, Man., Canada, 1954—.
771 Sargent Ave., Winnipeg, Man., Canada.

Henry G. Laube, born Bethlehem, Pa., April 12; Moravian College, Bethlehem, Pa., 1943-1947; Southern Baptist Seminary, Louisville, Ky., 1947-1950; ordained, Calvary Church, Bethlehem, Pa., 1928; mission pastor of 23rd and Broadway Baptist Church, Louisville, Ky., 1948-1949; pastor, Hopewell Church, Holton, Ind., and Union Flatrock Church, Osgood, Ind., 1949-1950; Malvern, Pa., 1950-1953; West Baltimore Church, Baltimore, Md., 1953—.
3804 Cranston Ave., Baltimore 29, Md.

Ben Lautt, born June 1, Harvey, N. Dak.; Winnipeg Bible Institute, Winnipeg, Man., 1950-1951; St. Paul Bible Institute, 1951-1954; ordained, Mercer, N. Dak., March 17, 1955; pastor, Mercer, N. Dak., 1954—.
Mercer, North Dakota.

Ernest Alvin Lautt, 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.

Richard Lawrenz, born Munich, Germany, March 24; Bethel College, St. Paul, Minn., 1947-1948; Wheaton College, Wheaton, Ill., 1948-1951; Fuller Theological Seminary, Pasadena, Calif., 1951-1954; ordained, Nov. 2, 1954, North Freedom, Wis.; pastor, North Freedom, Wis., 1954—.
North Freedom, Wisconsin.

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; editor of English literature, 1955—.
7308 Madison St., Forest Park, Illinois.

John Leyppoldt, 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., 1925-1935; 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, Camrose, Alta.; Christian Training Institute, 1939-1940; No. Amer. Baptist Seminary, 1941-1942; Army Service, 1942-1945; No. Amer. Baptist Seminary, 1945-1949; ordained, July 28, 1949, Fessenden, N. Dak.; pastor, Fessenden, N. Dak., 1949-1955; Sheffield, Iowa, 1955—
P.O. Box 333, Sheffield, Iowa.

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.

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, Cologne, Germany, Nov. 4, 1923; pastor, Cologne, 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 Luck, born Lodz, Poland, June 25; Baptist Seminary, Lodz, Poland, 1923-1926; ordained, Baptist Church, Zgierz, Poland, Feb. 26, 1928; pastor, Zgierz, Poland, 1926-1928; Pabjanice, Poland, 1928-1932; Kondrajec, Poland, 1932-1935; Thorn-Graudenz, Poland, 1935-1945; Dillenburg, Germany, 1945-1947; Bamberg, Germany, 1947-1949; Yorkton, Sask., Canada, 1950-1955; Windsor, Ont., 1955—
1238 Pierre Ave., Windsor, Ont., Canada.

Hugo Lueck, born Lodz, Poland, Sept. 19, Baptist Seminary, Prague, Czechoslovakia, 1921-1922; Rawdon College, Leeds, England, 1922-1925; University of Leeds, 1925-1928; University of London, 1928-1930; Baptist Seminary, Hamburg, Germany, 1930-1931; University of Chicago, 1941-1942; ordained, Cullingworth, Yorkshire, 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 Divin-



Mr. Walter W. Grosser of Oak Park, Ill., moderator of the General Conference for 1955-1958.

ity 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., 1945-1954; Calvary Church, Aberdeen, S. Dak., 1954—
516 N. Second St., Aberdeen, S. Dak.

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.

CORRECTIONS

Any corrections in the biographical sketches of the ministers should be sent to the Editor of the ANNUAL at 7308 Madison Street, Forest Park, Illinois. These corrections will be made in the next publication of the sketches.

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, 1922-1929, 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, Ebenzer, Sask.; pastor, Bridgeland Baptist Church, Calgary, Alta., and Bethel and Craigmyle Churches, 1939-1942; Victoria Ave. Church, Regina, Sask., 1943-1945; Conference Missionary and pastor, Grace Church, Medicine Hat, Alta., 1945-1946; conference missionary, 1946-1953, immigration representative in Bremen, Germany, 1953-1954; superintendent of Haven of Rest, Medicine Hat, Alta., 1955—
Haven of Rest, Medicine Hat, Alta., Can.

Edwin Miller, born July 3, Benton Harbor, Mich.; No. Amer. Baptist Seminary and University of Rochester, 1941-1944; Wheaton College, 1944-1945; Wheaton Graduate School, 1945-1947; Northern Baptist Seminary, Chicago, Ill., 1947-1948; Western Reserve University, 1948—; ordained, Erin Ave. Church, Cleveland, Ohio, Oct. 17, 1948; pastor, Elim Chapel, Racine, Wis., 1944-1945; Cass Community Church, Hinsdale, Ill., 1945-1948; Erin Ave. and Parma Heights Churches, Cleveland, Ohio, 1948—
6148 Stanbury Rd., Parma 28, Ohio.

Norman G. Miller, born April 29, Venturia, N. Dak., No. Amer. Baptist Seminary, 1944-1949; University of Rochester; ordained, Venturia, N. Dak., June 5, 1949; pastor, Grace Baptist Church, Hettinger, N. Dak., 1949-1951; Selfridge, N. Dak., 1951-1954; Durham, Kans., 1954—
Box 146, Durham, Kansas.

A. J. Milner, born June 13, Poland; No. Amer. Baptist Seminary, 1915-1921; ordained, June 10, 1921, Benton Harbor, Mich.; pastor, Edenwold, Sask., 1921-1926; Victoria Ave. Church, Regina, Sask., 1926-1929; Edenwold, Sask., 1930-1932; interim pastor, Minitonas, Man., 1932-1934; Ebenezer East Church, Ebenezer, Sask., 1940; Springside and Ebenezer West Churches, Sask., 1941; pastor, Moosehorn, Man., 1949-1952; Central Church, Yorkton, Sask., 1955—
Box 843, Yorkton, Sask., Canada.

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; ordained, McDermot Avenue Church, Winnipeg, Man., Sept. 30, 1953; pastor, Moosehorn, Man., 1953-1955; Spring-side and Ebenezer West Churches, Sask., 1955—.

Springside, Sask., 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.

Donald Gordon Mostrom, born Northampton, Mass., July 30; Wheaton College, 1940-1944; Wheaton Graduate School, 1944-1945; Northern Baptist Seminary, 1945-1946 and 1950-1951; ordained, Feb. 20, 1950, First Baptist Church, Union, N. J.; pastor, First Church, Union, N. J., 1949-1950; now pastor: Grace Church, Union City, N. J., and Pilgrim Baptist Church, Jersey City, N. J., 1954—.

103 Paterson St., Jersey City 7, N. J.

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., 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—.

2619 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.

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, Whitemouth, Man., June 28, 1949; student pastor, Lashburn, Sask., 1945-1946; pastor, Whitemouth, Man., 1946-1951; Edenwold, Sask., 1951—.

Edenwold, Sask., 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—.

903 Fulton St., Wausau, Wisconsin.

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.

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.



Missionary-appointees, Rev. George W. Lang (left to right), Mrs. Edwin Kern and Rev. Edwin Kern, look over some Japanese shoes at the Missionary Exhibit of the General Conference in Waco, Texas.

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., pastor, Hilda, Alta., Canada, 1949-1952; East Olds Church, Olds, Alta., 1952—.

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-

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., 1952-1954; Salt Creek Church, Dallas, Ore., 1954—.

Rt. 1, Box 259, Dallas, 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, Newcastle and Ellwood City, Pa., 1929-1936; ordained Beaver Church, Auburn, Mich., Sept. 27, 1934; pastor, Beaver Church, Mich., 1934-1937; Central Church, Erie, Pa., 1937-1940; Zion Church, Okeene, Okla., 1940-1946; general evangelist, 1947-1950; 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—.
2728 Auburn Street, Erie 4, Pennsylvania.

Lorimer D. Potratz, born Sumner, Iowa, July 18; Moody Bible Institute, Chicago, Ill., 1947-1950; Taylor University, 1950-1952; Wheaton College, Graduate School, 1952-1954; Northern Baptist Theological Seminary, 1954-1955; ordained, Sumner, Iowa, June 10, 1952; pastor, Kokomo, Ind., 1950-1952; Joliet, Ill., 1952-1954; Martin, N. Dak., 1955—.
Box 216, Martin, North Dakota.

Willis Potratz, born Sumner, Iowa, Nov. 16; Sioux Falls College, 1948-1951; No. Amer. Baptist Seminary, 1951-1954; ordained, June 7, 1954, First Baptist Church, Sumner, Iowa; pastor, Plum Creek Church, Emery, S. Dak., 1954—.
Emery, South Dakota.



Rev. Herman Palfenier, denominational evangelist, bringing his message to the General Conference session at Waco, Texas.

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; Evangel 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 Baptist Church, Fredonia, N. Dak., 1953—.
Fredonia, North Dakota.

Victor Priebe, born Millet, Alta., Sept. 17; Sioux Falls College, 1949-1951; Augustana College, 1951-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, July 28, 1955, First Baptist Church, Leduc, Alta.; pastor, West Side Evangelical Free Church, Sioux Falls, S. Dak., 1953-1955; assistant to the pastor and youth director; Grosse Pointe Baptist Church, Detroit, Mich., 1955—.
1805 E. Eight Mile Road,
Grosse Pointe Woods 36, Michigan.

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.

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., 1952-1954; No. Amer. Baptist Immigration, Calgary, Alta., and Terrace, B. C., 1954—.
Box 424, Terrace, B. C., Canada.

Gustav 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.

A. E. Reeh, born Feb. 4, Essen/Ruhr, Germany; No. Amer. Baptist Seminary, 1929-1934; James Millikin University, Decatur,



The Choristers of the Christian Training Institute of Edmonton, Alberta, directed by Rev. Edward Link (right), singing at one of the General Conference sessions in Waco, Texas.

Ill., 1949-1951; ordained, Oct. 6, 1935, Yorkton, Sask., Canada; assistant pastor, McDermot Avenue Church, Winnipeg, Man., 1934-1935; pastor, Betz Ave. Church, Yorkton, Sask., Canada, 1935-1937; Goodrich, N. Dak., 1937-1942; La Salle, Colo., 1942-1949; Stonington, Ill., (American Baptist Convention Church), 1949-1955; Eureka, S. Dak., 1955—.

First Baptist Church, Eureka, S. Dak.

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.

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.



Rev. G. K. Zimmerman, general secretary of the denominational Sunday School Union which was organized at the General Conference in Waco, Texas.

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, Alta., Canada, 1942-1946; Venturia, N. Dak., 1946-1949; Hebron, N. Dak., 1949-1954; Bethel Church, Missoula, Montana, 1954—.

1600 S. 7th St. West, Missoula, Montana.

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., 1950-1955; Bison, Kans., 1956—.

Bison, Kansas.

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.

Ernst J. Sakowski, born Oct. 12, Westphalia, Germany; Ministers' Bible Course, 1918-1924; ordained, April 1923, Hamme, Ruhr, Germany; pastor, Baptist Church, Hamme, Germany, 1923-1951; German Zion Church, Milwaukee, Wis., 1953—.

3615 W. Rohr Ave., Milwaukee 9, Wis.

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.

Eleon Lawrence Sandau, born Orland, Calif., Aug. 14; Sioux Falls College, 1947-1948, 1949-1952; No. Amer. Baptist Seminary, 1952-1955; pastor, Immanuel Church, Loyal, Okla., 1955—.

Loyal, Oklahoma.

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., 1951-1954; Northern Conference worker, 1954—.

Morris, Manitoba, 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., 1950-1954; Turtle Lake, N. Dak., 1954—.

Turtle Lake, North Dakota.

Le Roy Schauer, born Eureka, S. Dak., July 26; Sioux Falls College, 1946-1950; No.

Amer. Baptist Seminary, 1950-1953; ordained, Calvary Baptist Church, Aberdeen, S. Dak., 1953; pastor, First Church, Mott, N. Dak., 1953—.

Mott, North Dakota.



Rev. Joe Sonnenberg, pastor, Foster Ave. Baptist Church, Chicago, Ill., who was the speaker at the General Conference banquet, Waco, Texas, on June 11th.

Howard C. Schenk, born Union, Mo., Dec. 18; Kansas City Junior College, 1947-1949; Baylor University, 1949-1951; Central Baptist Theological Seminary of Kansas City, Kans., 1951-1952; Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1952-1955; ordained, Aug. 1951, Waldo Ave. Baptist Church, Independence, Mo.; pastor, East Lynn Church, East Lynne, Mo. (interim); three months period; then educational director of Waldo Ave. Church, Independence, Mo., Turner St. Church, Waco, Texas, Inwood Church, Dallas, Texas, and Central Church, Itasca, Texas; pastor, Cottonwood Church, Lorena, Texas, 1955—.

Route 2, Lorena, Texas.

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, Minitonas, Man., Canada, 1939-1943; Central Church, Edmonton, Alta., Canada, 1943-1950; Bethel Church, Anaheim, Calif., 1950-1951; general missionary secretary, 1951—.

7308 Madison St., Forest Park, Illinois.

Fred Schimke, born Curlew, Alta., Oct. 25; Prairie Bible Institute, Three Hills, Alta., 1932-1936; North Park Theological Seminary, Chicago, Ill., 1938-1939; ordained, June 1940, at Hyas, Sask.; pastor, Alder Flats Mission Church, 1939-1941; New Sarepta, Alta., 1941-1943; Highland Park Mission Church, New Norway, Alta., 1943-1954; Bethany Church, Camrose, Alta., 1954—.

P.O. Box 434, Camrose, Alta., Canada.

Edward Schmeltkopf, born Kyle, Texas, Nov. 29; Southwest Texas State Teachers' College, San Marcos, Texas, 1951-1955; ordained, Immanuel Baptist Church, Kyle, Texas, Oct. 15, 1955; pastor, Elm Creek Baptist Church, Lavernia, Texas, 1955—; 101 Riverside Homes, San Marcos, Texas.

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.

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; ordained, Southey, Sask., Canada, July 9, 1922; pastor, Nokomis, Sask., Canada, 1922-1926; First Church, Union City, N. J., 1927-1939; First Church, Chicago, Ill., 1939-1947; Second Church, New York, N. Y., 1947—; 53-16A 66th St., Maspeth, L. I., New York.

Otto R. Schmidt, born Leduc, Alta., 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; University of Alberta, 1954; ordained Sept. 9, 1945, Wiesenthal Baptist Church, Alta., Canada; pastor, Fessenden, N. Dak., 1947-1949; McKernan Baptist Church, Edmonton, Alta., 1951-1954; faculty member of the Christian Training Institute, 1951—; 9123—83rd St., Edmonton, Alta., Canada.

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.

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—; 4545 N.W. Kaiser Rd., Portland 1, Oregon.



Rev. Roy Seibel who began his new ministry on Sept. 1st as Director of Field Work and Promotion at the North American Baptist Seminary, Sioux Falls, South Dakota.

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.

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., 1952-1954; Hebron, N. Dak., 1954—; Hebron, North Dakota.

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., 1951-1955; faculty, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1955—; 1605 S. Euclid Ave., Sioux Falls, S. Dak.

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., 1952-1954; Glencullen Church, Portland, Ore., 1954—; 5130 S.W. Idaho St., Portland 19, Oregon.

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, 1935; pastor, Fessenden, N. Dak., 1934-1939; Kossuth Church, Manitowoc, Wis., 1939-1940; Hettlinger, N. Dak., 1940-1944; Billings, Mont., 1944-1948; supt. Baptist Home for the Aged, Bismarck, N. Dak., 1948-1952; Billings, Mont., 1952-1955; superintendent, Central Baptist Home for the Aged, Chicago, Ill., 1955—; 1857 N. Spaulding Ave., Chicago 47, Ill.

Earl Silver, born Vancouver, British Columbia, Aug. 21; Prairie Bible Institute, Three Hills, Alta., 1939-1944; Western Canadian Bible Institute, Regina, Sask., 1945; ordained, Swedish Baptist Church, Vancouver, B. C.; radio evangelistic activities and song leader; missionary in Peace River country, Alta., Warrensville Church; Hines Creek, Alta.; associate pastor, Swedish Baptist Church, Vancouver, B. C.; pastor Forestburg, Alta., 1953—; Forestburg, Alta., Canada.

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, 1949-1954; Avon, S. Dak., 1954—; Avon, South Dakota.

W. S. Sommerschild, born May 22, Chicago, Illinois; Moody Bible Institute, 1931-1933; 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.

Fred Sonnenberg, born January 20, Rovno, Poland; Christian Training Institute, Edmonton, Alta., 1942-1943; 1946-1947; No. Amer. Baptist Seminary, 1947-1950; Northern Baptist Theological Seminary, 1950-1952; Roosevelt University, 1952-1953; Northern Baptist Theological Seminary, 1953—; ordained, Oct. 30, 1955, Foster Ave. Baptist Church, Chicago, Ill.; pastor, Ogden Park Baptist Church, Ill., 1954—
1059 West Marquette Rd., Chicago 21, Ill.

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; University of North Dakota, Grand Forks, 1955—; ordained, Southey, Sask., Canada, July 10, 1940; pastor, Ebenezer East, Ebenezer, Sask., Canada, 1940-1943; Minnetonka, Minn., 1943-1946; Ashley, N. Dak., 1946-1950; Tyndall, S. Dak., 1950-1955; Grace Church, Grand Forks, N. Dak., 1955—
213 N. Fifth St., Grand Forks, N. Dak.

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.

Ervin Bruno Strauss, born Gronau, Westfalen, Germany, Sept. 2; Schools studied in: Christian Training Institute, 1946-1950; Sioux Falls College, 1950-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, Nov. 27, 1955, Erin Avenue Baptist Church, Cleveland, Ohio; associate pastor, Erin Avenue Baptist Church, Cleveland, Ohio, 1955—
2975 W. 32nd St., Cleveland 13, Ohio.



Dr. Frank H. Woyke of Forest Park, Ill., executive secretary of the North American Baptist General Conference.

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.

Elmo Tahran, born Cleveland, N. Dak., Sept. 29; Northwestern Bible School, Minneapolis, Minn., 1948-1950; Northwestern College, Minneapolis, Minn., 1952-1955; religious secretary, Union City Mission, Minneapolis, Minn., 1950-1953; assistant pastor, First Baptist Church, Jamestown, N. Dak., 1953-1954; music director for Radio Church of the Air (Rev. N. E. McCoy), Jamestown, N. Dak., 1953-1954; supply pastor for circuit of Methodist churches, Dickey, N. Dak., 1953; pastor, Northside Baptist Church, Hutchinson, Minn., 1954—
13 Fourth Ave. N.E., Hutchinson, Minn.

B. F. Taylor, born July 6, Goldthwaite, Texas; Baylor University, Waco, Texas, 1942-1943; Dallas Bible Institute, 1946-1949; No. Amer. Baptist Seminary, 1950-1951; ordained, Donna, Texas, Sept. 1, 1948; pastor, Henderson Community Church, Fort Worth, Texas, 1946-1948; Pecos 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., 1952-1954; Lauderdale Church, Edmonton, Alberta, 1955—
13145-101st St., P.O. Lauderdale, Edmonton, Alta., Canada

Harold Wayne Tietjen, born New York, N. Y., Sept. 6; Southern Baptist Seminary, Louisville, Ky., 1946-1947; Northern Baptist Seminary, Chicago, 1947-1951; New York University, New York City, 1951-1952; student pastor, Grace Gospel Tabernacle, Chicago, Ill., 1947-1951; assistant pastor, First Baptist Church, Hammond, Ind., 1949-1950; pastor, First Baptist Church, Cicero, Ill., 1952-1953; director of extension work, First Baptist Church, Hammond, Ind., 1953-1955; pastor, Immanuel Church, Milwaukee, Wis., 1955—
2474 W. Cypress St., Milwaukee 6, Wis.

K. 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.

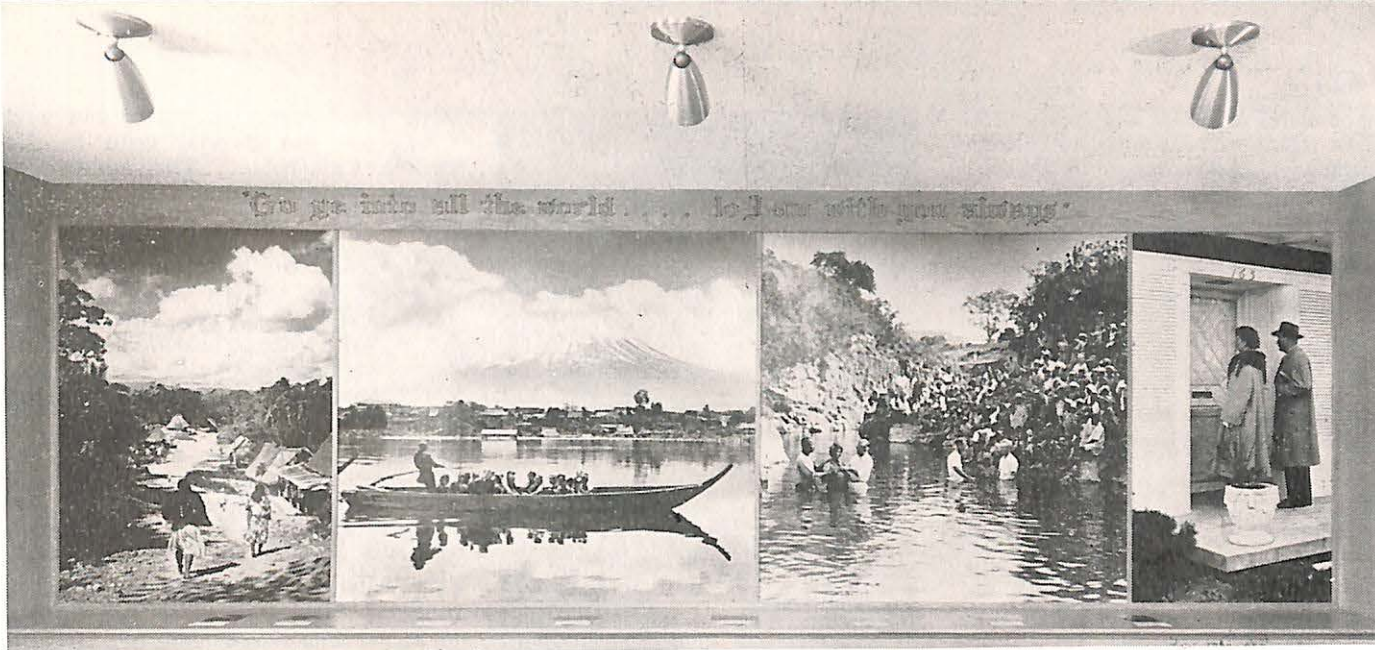
M. Vanderbeck, born Jan. 27, Bedum, Groningen, Netherlands; ordained, Sept. 5, 1927; missionary to the Indians, 1913-1918; religious work director, gov't schools, 1918-1924; evangelistic work, 1924-1928; First Baptist Church, Mauston, Wis., 1928-1929; Calvary Church, La Crosse, Wis., 1929-1934; evangelistic work, 1934-1938, Seventh St. Church, La Crosse, Wis., 1938-1948; Bethel Church, Sheboygan, Wis., 1948-1955; Humboldt Park Church, Chicago, Ill., 1955—
3267 Cortland St., Chicago 47, Illinois.

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, 1952-1955; Temple Church, Pittsburgh, Pa., 1956—
142 Hornaday Rd., Pittsburgh 10, Pa.

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., 1952-1955; Isabel, 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.
- Edwin F. Voigt, Avon, S. Dak., May 2; No. Amer. Baptist Seminary, 1948-1949, 1952-1955; Sioux Falls College, 1949-1950; Augustana College, 1950-1952; ordained, Gnadenfeld Church, Bison, S. Dak., Sept. 23, 1955; pastor, Bison, S. Dak., 1955—.
- Bison, South 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, 1950-1954; Hamilton, Ont., 1954—.
- 135 Fairleigh Ave., South, Hamilton, Ont., 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.
- 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., 1951-1954; ordained, Camrose, Alta., Canada, July 1, 1939; pastor, Bethany Church, Camrose, Alta., Canada, 1939-1941; Fenwood, Sask., Canada, 1942-1945; Lehr, N. Dak., 1945-1951; Grace Church, Grand Forks, N. Dak., 1951-1954; McDermot Ave. Church, Winnipeg, Man., 1954—.
- 829 McDermot Ave., Winnipeg 3, Man., Canada.
- Clarence H. Walth, born Hebron, N. Dak., Dec. 11; Dickinson State Teachers' College; State College of Education, Greeley Colo.; No. Amer. Baptist Seminary, 1951-1955; ordained, May 25, 1955, Hebron, N. Dak.; student pastor, Lashburn, Sask., summer 1952; West Sioux Baptist Church, Sioux Falls, S. Dak., 1954-1955; Church Extension pastor, Sacramento, California, 1955—.
- 2913—16th Ave., Apt. 5, Sacramento, Calif.
- 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, 1953-1954; Corn, Okla., 1954—.
- Corn, Oklahoma.
- 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; Tabor College, 1954-1955; ordained, Nov. 15, 1951, Strassburg Baptist Church, Marion, Kans.; pastor, Bethel Church Ingersoll, Okla., 1952-1954; First Church, Dickinson County, Elmo, Kans., 1954—.
- Rt. 1, Elmo, Kansas.
- 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, Edenwood, 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; University of Michigan, 1949; pastor, First Baptist Church, Adrian, Mich., 1943-1950; Ridgewood Baptist Church, Brooklyn, N. Y., 1950—.
- 6409 Catalpa Ave., Brooklyn 27, New York.
- 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—.
- 1310 W. Gilbert Ave., Peoria 5, Illinois.
- Walter W. Wessel, born Los Angeles, Calif., Aug. 17; Bible Institute of Los Angeles, Calif., 1940-1944; University of California at Los Angeles, 1944-1946, 1948-1950; University of Edinburgh, Edinburgh, Scotland, 1950-1952; ordained, Sept. 30, 1949, First Baptist Church, Costa Mesa, Calif.; professor Western Baptist Theological Seminary, Portland, Ore., 1952-1955; assistant pastor, Trinity Baptist Church, Portland, Ore., 1955—.
- 1734 S.E. 56th Ave., Portland 15, Oregon.
- 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.
- 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; Tabor 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, 1952; 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,



Beautiful missionary mural in the Ebenezer Baptist Church, Detroit, Michigan, showing various mission fields of the world.

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 University, New Haven, Conn., 1935-1936; 1939-1940, 1951-1952; ordained, Meriden, Conn., Sept. 30, 1932; pastor, Liberty St., Church, Meriden, Conn., 1932-1936; professor at the No. Amer. Baptist Seminary, 1936-1943; chaplain U.S. Army, 1943-1946; 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 13, 1939; pastor, Washburn, N. Dak., 1939-1942; First Baptist, Watertown, Wis., 1942-1948; Bethel Church, Salem, Ore., 1948-1955; Temple Church, Milwaukee, Wis., 1955—
3009 N. 57th St., Milwaukee 10, Wis.

Raymond Paul Yahn, born Philadelphia, Pa., Jan. 7; Bob Jones University, 1946-1950; Eastern Baptist Theological Seminary, Philadelphia, Pa., 1951-1954; ordained, Pilgrim Baptist Church, Philadelphia, Pa., March 30, 1954; pastor, King's Highway Church, Bridgeport, Connecticut, 1954—
30 Monroe St., Stratford, Connecticut.

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; Grace Church, Ochre River, 1951-1955; Plevna, Mont., 1955—
Plevna, Montana.

Carl Zimmerman, born Freeport, Ill., April 14; Bob Jones University, 1946-1950; ordained, Baileyville Baptist Church, Baileyville, Ill., Aug. 20, 1950; pastor, Seventh St. Church, La Crosse, Wis., 1954—
1731 Madison St., La Crosse, Wisconsin.

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., 1949-1954; Cathay, N. Dak., 1954—
Cathay, North Dakota.

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., 1951-1955; general secretary, Sunday School Union, 1955—
7308 Madison St., Forest Park, Illinois.

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, 1948-1954; Evergreen Church, 455 Evergreen Ave., Brooklyn 21, N. Y., 1954—

WAR AGAINST LEPROSY

(Continued from Page 37)

into a new experience aimed at preparing them for the day when they can return to their home community as healthy, useful citizens.

A sound program of leprosy control has been developed by the Nigerian Government. It is a balance of prevention and treatment, and if carried out as conceived, we should expect to see in the years to come the disease of leprosy brought under control. Only a minority of all cases, however, are under treatment. The facilities for isolation of infectious cases are limited.

We call upon every citizen of Nigeria to lend his utmost co-operation in the expansion of this program. Central and Provincial Government, Native Administration, missionary societies, other voluntary agencies, the individual citizens, and the leprosy patients themselves must all do their part in a co-operative manner in seeing the implementation of this program.

BENJAMIN FRANKLIN

(Continued from Page 25)

liefs to Newton and Locke in the first instance . . . Yet he felt the need of a God to whom he could pray. The resulting Deity was little more than a fellow-traveler, one who stood ready with his higher authority to sanction the actions which experience taught him were best . . . He recognized the practical virtues of the churches as agencies for the public welfare, and was willing to contribute to any sect that would serve the civil interests as well as their own . . .

His **Articles of Belief and Acts of Religion** (1728) . . . posits a Deistic Christian God who has infinite power but is above using it arbitrarily . . . The most important clause in this creed . . . is the statement that God is good and wise, and therefore Benjamin Franklin of Philadelphia sees every reason for making him his friend."

Franklin was about as spiritual as it is possible for a man to be without being spiritual, without knowing Christ. He rose about as high as a mere man can go. He had no sense of sin. He was respectful of all religions but more attracted by their moral side than by their dogmas.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26).

FRANKLIN'S MAXIMS

Take this remark from Richard, poor and lame,
Whate'er's begun in anger, ends in shame.

He that cannot obey, cannot command.

All things are cheap to the saving, dear to the wasteful.

He that is rich need not live sparingly, and he that can live sparingly need not be rich.

Avarice and happiness never saw each other, how then should they become acquainted.

There is much difference between imitating a good man, and counterfeiting him.

Search others for their virtues, thyself for thy vices.



Miss Laura E. Reddig, missionary at the Bamenda New Hope Settlement in the Cameroons, Africa, ministering to the many leprous patients at the Settlements.

ON WINGS OF LOVE TO AFRICA

(Continued from Page 23)

My expression of gratitude will not be complete if I fail to mention also that we thank those very kind American and Canadian Christians and headquarters workers who make it possible for missionaries to come and work in our land today. Without their sincere prayers and financial support it would have been impossible to have missionaries among my people because of the dire lack of funds.

CAMEROONS' APPRECIATION

The missionaries under the leadership of Dr. Paul Gebauer are laboring

with great devotion to spread and strengthen the Baptist faith in the British Cameroons. The number of Baptist primary schools is increasing as teachers become available. A Baptist Teacher Training Institution was opened early this year and a Training School for church workers was started a few years ago. But the need for a Baptist Secondary School is apparent if the work is to compare favorably with the progress that the other missions are making.

The aim of all this work is to establish strong and lively Baptist churches in the territory. When the foundations have been thoroughly laid, we hope that we, too, shall be able to work as independent members of this great brotherhood of the Baptists of the world.

LOVE'S MIGHTY POWER

The large and magnificently built hospital opened last year in the Cameroons (at Bansa) has been ably staffed by Dr. Leslie M. Chaffee and his team of nurses and hospital assistants. The Leper Settlement at Mbingo, where Dr. Kenneth Jones and the Rev. Gilbert Schneider with their families are laboring, is bringing hope and relief to many hundreds of the inhabitants of the Cameroons, once doomed to perpetual suffering and misery.

Brethren, can you think of any force that is greater than the love of God manifested through Jesus Christ? No, I do not think so! It is that love which has made it possible for me to stand in this great and historic hall to address you, and it is that love, the true Christian love, that will bring lasting peace into this world of ours.

Statistics of Our Churches, 1955—North American Baptist General Conference

Conferences	Churches	Baptisms	Church Members	Local Expenses	Gifts for Our Mission Fields	Gifts for Other Mission Societies	Total Gifts for All Mission Purposes	Total Gifts for All Purposes	Sunday Schools	S. S. Scholars	Teachers and Officers	Woman's Miss. Soc.		CBY Groups	
												Societies	Members	Societies	Members
Atlantic	23	163	3988	\$ 238,453.00	\$ 31,895.00	\$ 69,463.00	\$101,358.00	\$ 339,811.00	23	3061	404	35	998	26	461
Central	32	374	8156	1,090,690.59	91,058.64	78,077.49	169,136.13	1,259,826.72	31	6875	720	51	1475	51	1032
Dakota	58	313	7107	370,550.81	117,528.10	13,116.66	130,644.76	501,195.57	70	7180	822	74	1335	72	1490
Eastern	18	72	2639	107,883.35	23,753.52	8,459.92	32,213.44	140,096.79	16	1663	203	24	676	15	383
Northern	52	328	7785	319,708.67	66,939.95	19,953.82	86,893.77	406,602.44	54	5800	730	45	949	54	1765
Northwestern ..	37	295	6212	412,711.29	87,704.83	42,187.68	129,892.51	542,603.80	35	4972	640	58	1624	63	1092
Pacific	31	361	7639	581,824.61	78,247.81	25,479.08	103,726.89	685,551.50	35	7149	856	46	1643	48	1412
Southern	12	42	1197	69,676.85	20,159.45	5,715.39	25,874.84	95,551.69	12	1175	146	11	261	17	379
Southwestern ..	25	96	2596	127,494.57	58,018.22	8,935.38	66,953.60	194,448.17	28	2504	402	31	733	29	461
Totals	288	2044	47319	\$3,318,993.74	\$575,305.52	\$271,388.42	\$846,693.94	\$4,165,687.68	304	40379	4923	375	9694	375	8475
Last Year	282	1841	45920	2,497,394.79	547,383.55	263,356.88	810,740.43	3,308,135.22	293	39002	4527	351	9452	335	8186
Total Increase	6	203	1399	\$ 821,598.95	\$ 27,921.97	\$ 8,031.54	\$ 35,953.51	\$ 857,552.46	11	1377	396	24	242	40	289

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188RL Same as 188, red letter edition \$4.25

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889X or W1301MC \$1.00 extra

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With 75,000 center references and concordance, calendar for daily readings and Family Record. Extra large and bold type for easy reading, (see specimen below) self-pronouncing, the largest type obtainable in a moderate size Bible. Size $8\frac{1}{4} \times 5\frac{1}{2} \times 1\frac{1}{8}$ in.

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4690RL Same as 4690, red letter edition \$11.50

SPECIMENS OF TYPE

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:

889X

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W1301MC

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4690

Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio



—Ewing Galloway Photo

Blackfeet Indian chiefs at Glacier National Park with the Rocky Mountains in the background.

Our Missionary Witness is Growing

North American Indians

Six missionaries are living on Indian Reservations and preaching the Gospel to the Cree Indians on the Bull and Montana Reserves of Alberta, Canada, as well as on the Muscowpetung Reserve of Saskatchewan, Canada. Three chapels for the Indians have been built on these reservations.

Spanish-Americans

In the cities of Monte Vista, Del Norte, and Center, Colorado, located in the San Luis Valley with its more than 30,000 Spanish-Americans we have our four missionaries witnessing to Christ. Two other missionaries are serving in the Rio Grande Valley of Texas.

Cameroons, West Africa

Forty missionaries are heralds of the Cross of Christ in the British Cameroons of West Africa with its million people. They are stationed on the fields of Soppo, Victoria, Kumba, Bamenda, Bansa, Belo, Ndu, Mbem, and Warwar. In addition, several hundred leprosy patients are at the New Hope Settlement. The Bansa Baptist Hospital can accommodate more than 75 patients. Baptisms last year were over 2,000.

Japan

In the Islands of Japan seven missionaries are stationed at Ise Shi and Kyoto with a beautiful Baptist Church, witnessing to Christ in the heart of Ise, famous for its Buddhist shrine to the sun goddess. This new mission field has great promise for the future.

Austria

Baptists represent a small but aggressively evangelistic group in this small republic of 7,000,000 people at the heart of the continent of Europe. From Salzburg to Vienna we are supporting 12 missionaries on strategic fields, and aiding them in chapel construction and relief work.

Church Extension

A goal of \$250,000 has been set by North American Baptists, to be raised by July 31, 1956, for Church Extension, designed to start new Baptist churches in various unchurched areas of the United States and Canada. Fifteen of these projects have already been begun and more are being considered as means will permit.

North American Baptist General Conference 7308 MADISON STREET
FOREST PARK, ILLINOIS