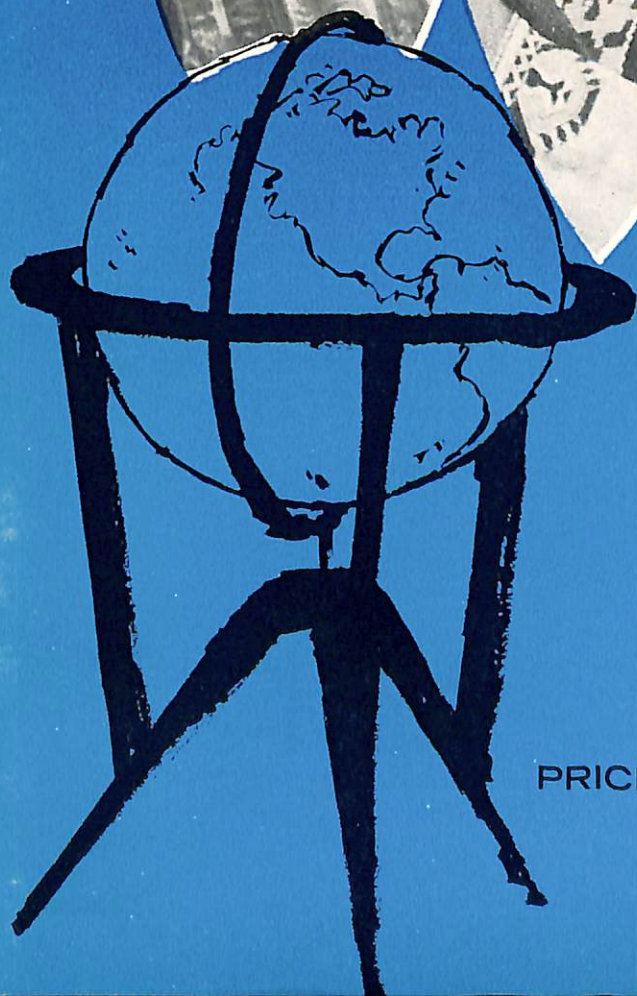


NORTH AMERICAN BAPTIST GENERAL CONFERENCE



*the 1964
annual*

PRICE—ONE DOLLAR



The rock formation in Crater Lake, Oregon (foreground) is known as Phantom Ship. James (4:14) says: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Denominational Calendar for 1964

January 1 (Wednesday)—New Year's Day.
 January 6-10—Week of Prayer to be observed in the churches.
 January 13-16—Annual Day of Prayer and Mid-Winter Convocation, Christian Training Institute, Edmonton, Alberta.
 January 26—February 2—"Youth Week" to be observed by all churches. Theme: "Called Unto Liberty" (Galatians 5:13).
 February 2—Baptist World Alliance Sunday. Communion offering for the work of the Baptist World Alliance.
 February 12—Ash Wednesday. Beginning of the Lenten Season.
 February 14—Day of Prayer, North American Baptist Seminary, Sioux Falls, S. Dak.
 February 14 (Friday)—World Day of Prayer. Program material prepared by the Woman's Missionary Union.
 February 25-29—Sessions of the Denominational Workshop. Denominational Visitation, Student Service Placement, God's Volunteers and Church Extension Committees at Forest Park, Ill.
 March 8 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.
 March 17-18 (Tentative)—Spring Convocation, North American Baptist Seminary, Sioux Falls, S. Dak.
 March 22—Palm Sunday
 March 27 (Friday)—Good Friday.
 March 29—Easter Sunday. The Easter offering to be received by our churches from Psalm Sunday to Easter Sunday for our denominational enterprise.
 April 12 (Sunday)—Annual Sacred Concert and Bible School Graduation, Christian Training Institute, Edmonton, Alberta.
 April 17—Annual session of the Publication Board, Forest Park, Illinois.
 April 21-24—Annual sessions of the Board of Missions, Forest Park, Ill.
 April 24-25—Annual sessions of the Committee on Higher Education.
 May 3 (Sunday)—Commencement Exercises, High School and Theological Departments, Christian Training Institute, Edmonton, Alberta.
 May 7 (Thursday)—Ascension Day.
 May 10—Mother's Day.
 May 10—Festival of the Christian Home.
 May 17—Commencement Exercises, North American Baptist Seminary, Sioux Falls, S. Dak.

May 17—Pentecost Sunday.
 May 21-22—General Council sessions, Atlantic City, New Jersey.
 May 22-24—Baptist Jubilee Sessions, Auditorium, Atlantic City, New Jersey.
 June 14 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
 June 21—Father's Day.
 July 13-19—34th General Conference of North American Baptist Churches, Memorial Auditorium, Sacramento, California.
 September 1—Opening of Senior Matriculation (High School), Christian Training Institute, Edmonton, Alberta.
 September 1—Opening of Theological Department, Christian Training Institute, Edmonton, Alberta.
 September 7—Opening classes of North American Baptist Seminary, Sioux Falls, S. Dak.
 September 17-19—Denominational Workshop Sessions, Forest Park, Illinois.
 September 27-October 4—"Christian Education Week" to be observed by all churches.
 October 4—Worldwide Communion Sunday.
 October 11 (Sunday)—Thanksgiving Day in Canada.
 October 11 (Sunday)—Harvest and Mission Festival. Gifts for the Missionary and Benevolent Offering.
 October 18—Laymen's Sunday.
 October 19—Opening of the Bible School Department, Christian Training Institute, Edmonton, Alberta.
 October 25—Reformation Sunday.
 November 1 (Sunday)—Communion offering to be received for the aged ministers of the denomination.
 November 2—Baptist Women's Day of Prayer.
 November 8—Publication Sunday.
 November 22-29—Thanksgiving and Sacrifice Week. Offerings for the denominational enterprise.
 November 26—Thanksgiving Day in the United States.
 December 13—Universal Bible Sunday.
 December 25 (Friday)—Christmas Day.
 December 31 (Thursday)—Watch Night Service in North American Baptist churches.

1964 ANNUAL

VOLUME NINETEEN

Published annually
by the
NORTH AMERICAN BAPTIST GENERAL
CONFERENCE
MARTIN L. LEUSCHNER, D. D., Editor

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Forest Park, Illinois

Printed in U.S.A.



—Photo by A. Devaney, N. Y.

One Day At A Time

ONE DAY at a time, with its failures and fears.
With its hurts and mistakes, its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

ONE DAY at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass, its sorrow shall cease;
It shall darken and die—the night shall bring peace.

ONE Day at a time—but the day is so long,
And the heart is not brave, the soul is not strong;
O thou pitiful Christ, be thou near all the way;
Give courage and patience and strength for the day.

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

ONE DAY at a time, and the day is his day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that he giveth his own.

Annie Johnson Flint



When you look into the face of an Indian chief, you see our worldwide missionary work symbolized in these features. (Photo by Harold M. Lambert).

God's Rainbow!

God's rainbow is a perfect blending of all the primary colors, established as a bow across the heavens. That is his covenant with man to offer his gift of forgiving love to those who have erred. God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). That is his rainbow of grace and mercy, encompassing all peoples of every race and color of skin. It is God's program of integration for his children, revealed in Christ Jesus and demonstrated in every page of Christian missions.

When you look into the face of an Indian chief, you see our worldwide missionary work. Like God's heart of love revealed in his gift of Christ the Savior, so our missionary outreach encompasses the millions of Negroes in the Federal Republic of Cameroon and West Africa, the teeming throngs of Japanese in the Land of the Rising Sun who are spiritually destitute and confused, the forgotten Spanish Americans in the United States with their crude superstitions and primitive way of life, and the colorful Indians of Canada who preceded us on this continent as "the original Americans" and for whom Christ also died. That is only part of the story, for our missionary support also goes to Austria, where the evangelical message of the Gospel is only a faint whisper at present.

Our 82 missionaries are marching valiantly and sacrificially across the face of the globe. In their missionary service and in the radiant faces of those who have been won for Christ, you can see the marvelous glory of Christ victorious, of a redeemed humanity, of one family of God in which all races and nationalities stand in equal spiritual stature before him.

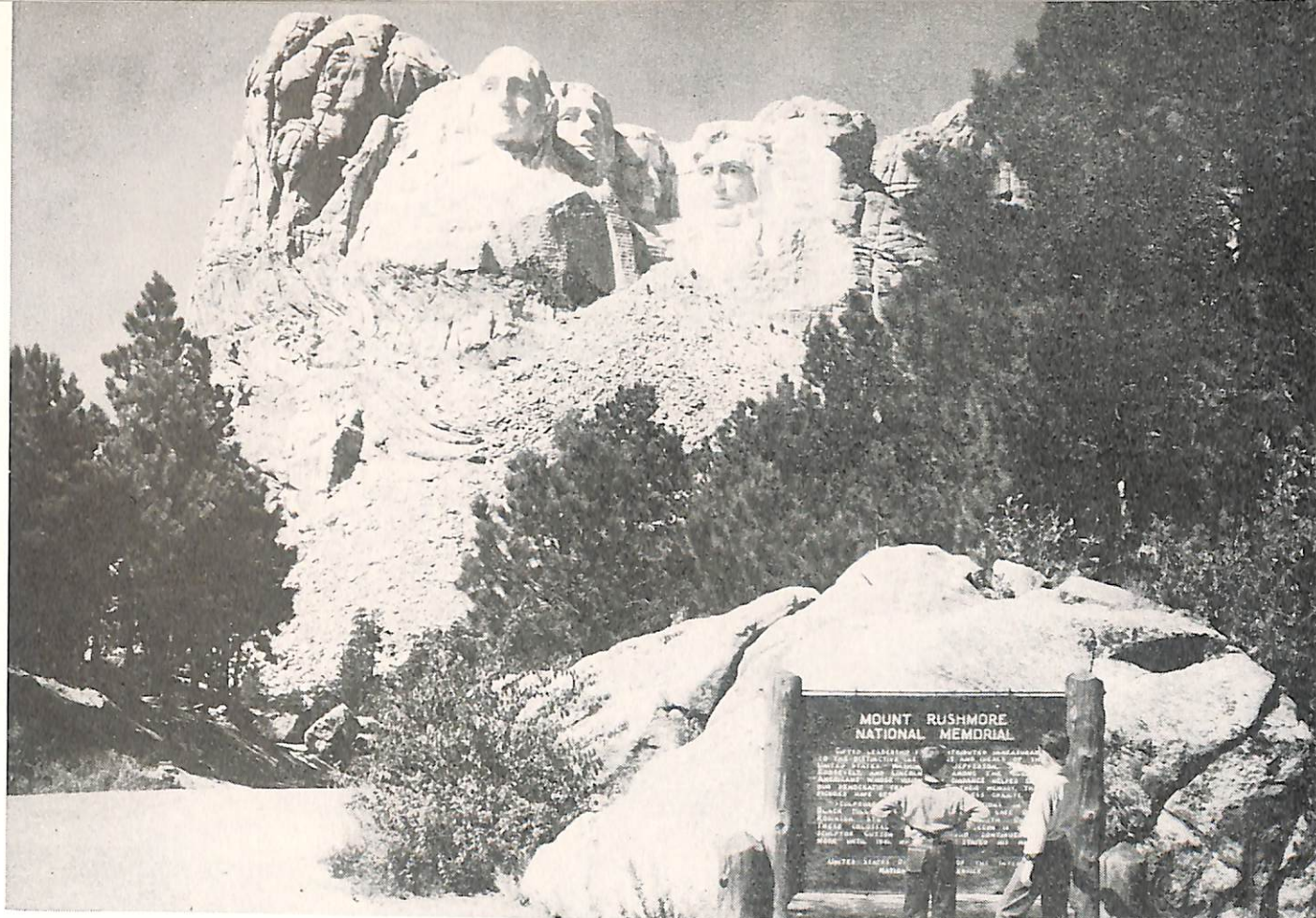
"In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

The Indian chief shown on this page is symbolic of the new Indian Baptist Church that has been organized recently on the Bull Reserve near Wetaskiwin, Alberta and that will probably be received into our fellowship at the 1964 Northern Conference sessions. These new Indian and Spanish American Baptist churches, now numbering three, will be represented at the General Conference sessions in Sacramento, California from July 13 to 19, 1964. We thank God for these new groups and individuals that have come recently into our fellowship, making our North American Baptist General Conference like a rainbow of many colors, reflecting God's heavenly glory.

In fact, at the 1964 General Conference sessions in Sacramento, Calif., you will meet more missionaries at home on furlough than we have ever had. You will be delighted to greet Rev. Samuel B. Nfomi of Cameroon, the former executive secretary of the Cameroon Baptist Convention, who is a firebrand of enthusiasm for the Lord. You will be introduced to Mrs. Hisashi Murakami, arriving from Japan in Sacramento shortly before the conference sessions. You will be standing at the crossroads of the world when you are in Sacramento, viewing the panorama of our denominational work, meeting your brethren in Christ from all parts of the world, and catching a vision of God's program for all mankind through our Conference.

God has established such a covenant of love and mercy with his people, regardless of their color of skin and background of life. As an individual Christian, you must constantly find your place in that divine covenant and take your stand for righteousness and justice in the light of his Word. Every Christian must make the decision that he considers to be right and Christian in this year of racial turmoil and strife. In God's world, there can be no segregation of races, no discrimination because of color of skin, and no insistence on our own rights regardless of others.

Christ is our Lord—and he stands supremely above us—and all we are brethren, partakers of the blessings of God's covenant established in Christ Jesus for us. That is God's rainbow over us! That is the glorious truth which we can see in the faces of our brethren in Christ, whether that be the Indian chief shown on this page, or the hosts of believers who have been won for Christ on our mission fields throughout the world.



MOUNT RUSHMORE NATIONAL MEMORIAL—On your way to the General Conference in Sacramento, Calif., stop in South Dakota to see these four giants of American history memorialized in lasting granite, their likenesses carved in proportions symbolic of greatness. (Photo by Hubert A. Lowman).

ON THE granite face of 6,000-foot high Mount Rushmore in the Black Hills of South Dakota the likenesses of four great Americans have been sculptured. The four men are George Washington, Thomas Jefferson, Abraham Lincoln, and Theodore Roosevelt.

Gutzon Borglum sculptured the models and directed the work. The Washington figure is finished as far as the shoulders, adding to the overall dimensions of the group. This group of sculptured figures is one of the largest ever undertaken. It compares with the great Sphinx of Egypt which has a total height of 70 feet.

Gutzon Borglum, the noted sculptor selected to execute the carvings, began work on the granite face of Mount Rushmore, August 10, 1927, the

same day that President Calvin Coolidge dedicated the memorial. The real, organized work of drilling and blasting stone, however, began on October 4 and continued with many lapses caused by lack of funds and unfavorable weather, for nearly 14 years until death stayed Borglum's hand in March 1941.

After about six and a half years of actual work extending over a period of more than 14 years, the work on the sculptors came to an end in October 1941. Borglum himself had died 7 months earlier at the age of 74, leaving the final work to his son, Lincoln Borglum. The latter spent the remaining available money on Roosevelt's face which was never completed, finished the lapels and collar of Washington's coat, blocking out Jefferson's collar, and putting some last touches on Lincoln's head.

JANUARY

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ARCHES NATIONAL MONUMENT, UTAH—Landscape Arch in the Devil's Garden section of Arches National Monument in Utah is the world's longest national span, 291 feet on the clear—only nine feet short of a football field. (Photo by Hubert A. Lowman).

NOT FAR from the old Mormon pioneer town of Moab, Utah, a great mass of buff-colored sandstone towers over the surrounding plain. Into this rock the weathering forces of nature have cut more natural stone arches, windows, spires, and pinnacles than are to be found anywhere else in the country. So far, eighty-eight openings large enough to be called arches have been discovered within the boundaries of this monument, but it is certain that others will be found hidden away in the less accessible rugged parts of the area.

Landscape Arch, believed to be the longest natural stone span in the world, has a length of 291 feet. The lower end of Devil's Garden, a part

of the monument known as the Fiery Furnace—a great jumble of vertical slabs of red rock that glows in the setting sun like a mighty fire—is such rough terrain that it has never yet been thoroughly explored. Another part that awaits full knowledge lies west of the Dark Angel portion of Devil's Garden. Tower Arch, a rock formation known as Joseph Smith and the Golden Plates, and the long rows of immense parallel sandstone fins, can be seen at the end of a four-mile trail trip necessary to reach the Klondike Bluffs section.

The impressive grandeur of Delicate Arch, in its setting of precipitous cliffs and massive domes of "slickrock," with the gorge of the Colorado River beyond and the snow-capped peaks of the La Sal Mountains in the distance, may be enjoyed by taking a spur of highway to a point two miles away and then following a foot-trail.

MARCH

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THE GLORY OF GOD

The wisdom of the Lord is infinite as are also his glory and his power. Ye heavens, sing his praises; sun, moon, and planets, glorify him in your ineffable language! Praise him, celestial harmonies, and all ye who can comprehend them! And thou, my soul, praise thy Creator! It is by him and in him that all exist.—Kepler.



MONUMENT VALLEY—This enormous valley—40 by 50 miles, where time and weather have designed some of the most spectacular scenery in America is on the Arizona-Utah state line in the Navajo Reservation. (Photo by Herbert A. Lowman).

STAND with me on the red sand floor, and look around. Everywhere mesas and buttes, some of them 100 feet high, rise sharply and separately from the rose-gold dunes. Distances are deceptive. The monuments seem close at hand one moment, far away at another. Also, they appear to change in shape from minute to minute. This is Monument Valley, in northern Arizona, one of America's almost unbelievable landscapes.

The valley is impersonal in its immensities, yet curiously intimate. As you study the formations, they take on "personality." Some are vaguely architectural—ruined temples, fortresses, First National Banks, skyscrapers, rugged castles. Others recall roosters, rabbits, witches, mules, babies, profiles of great men. In the constantly shifting light, they seem to pulse and glow.

Monument Valley straddles the Arizona-Utah border of Kayenta, Ariz., on the Navajo reservation. Reaching it is easy. Last fall the final bit of

blacktop was rolled on Navajo No. 1. Now the road is paved all the way across the northern part of the 23,782-square-mile reservation.

The valley is enormous—40 by 50 miles. But most of the monuments rise in a relatively small area about 60 miles west of the Four Corners, where Arizona, Utah, Colorado and New Mexico meet briefly. Although the monuments seem to change, actual change is imperceptible over the years. The age of the sandstone is immense; geologists believe that the red de Chelly (pronounced de Shay) sandstone was laid down as silt from Colorado mountains some 230 million years ago.

The sunset hour in Monument Valley is a call to Armageddon. And yet it is not at all fearful. There is in the sight something of hope against the night—and an emblem of tomorrow's promise. It is one of the great spectacles of the world.

MY GOD!

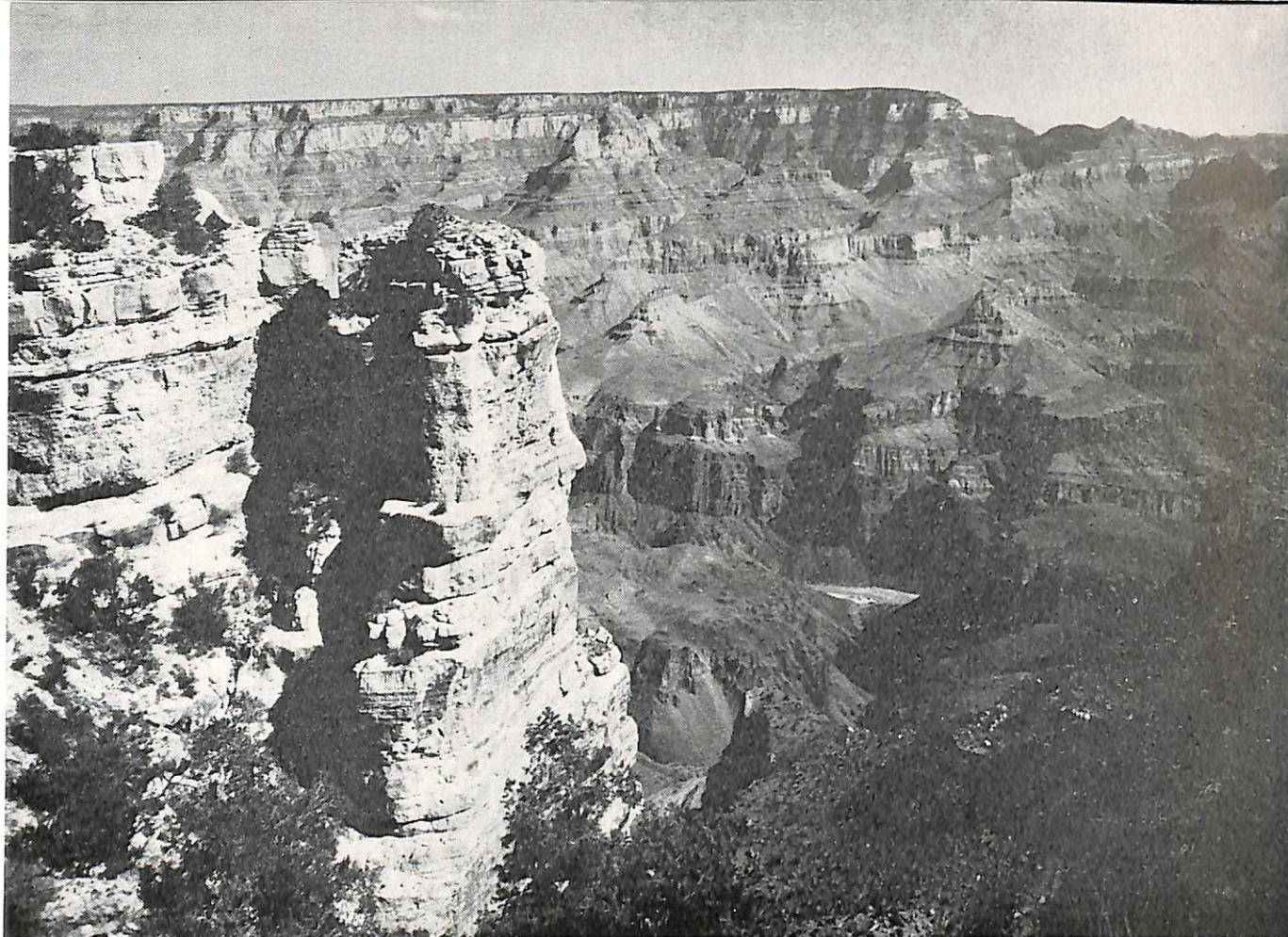
Thou, my all!

My theme! my inspiration! and my crown!
My strength in age; my rise in low estate!
My soul's ambition, pleasure, wealth!—my world!
My light in darkness! and my life in death
My boast through time! bliss through eternity!
Eternity, too short to speak Thy praise!
Or fathom Thy profound of love to man!

—Young.

APRIL

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GRAND CANYON OF THE COLORADO—The magnificent Grand Canyon, located in Arizona, is known as one of the world's seven wonders. It is a titanic gorge with rims and mountains stretching a mile toward the sky in a wondrous symphony in stone and color. (Photo by Hubert A. Lowman.).

PROBABLY more superlatives have been employed by more people to describe the Grand Canyon than have been applied to any other like area on earth. Said John Burroughs, "The world's most wonderful spectacle," yet many of the park's nearly one million visitors each year consider this to be an understatement. Here, over a tremendous period, the Colorado, one of America's more resolute rivers, has bulldozed the world's mightiest trench across northwestern Arizona.

Some 217 miles long, from 4 to 18 miles wide, and a mile deep, this ceaseless effort has revealed within this fairly limited area about a billion and a half years of geologic history.

It is hard for many to realize that this color-

ful, yawning chasm was first seen by Europeans 67 years before Jamestown was settled, when it was encountered by a scouting party of the Coronado expedition. It had long been previously inhabited by the Indians, for within the park's 1009 square miles more than 600 sites of their ancient pueblos have been found.

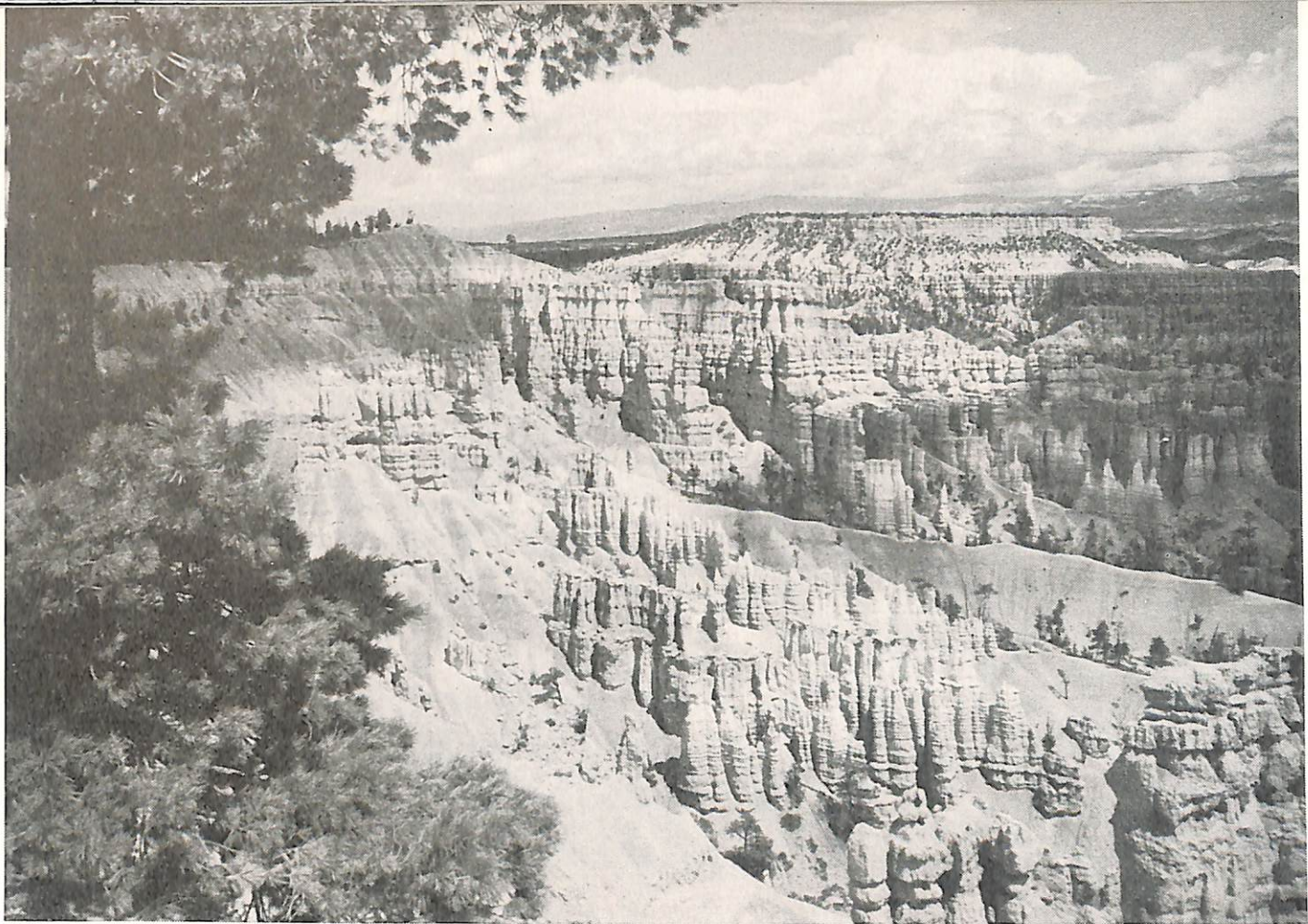
But it took a determined campaign lasting some 33 years ultimately to make this most stupendous natural spectacle a national park in 1919, after having been a national monument for eleven years. On your way to or from Sacramento and the sessions of the General Conference, a trip to the Grand Canyon of the Colorado can be an unforgettable experience.

MAY

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JUNE

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BRYCE CANYON NATIONAL PARK—Brilliantly colored Bryce Canyon in southwestern Utah is a panorama of barbaric splendor and gorgeous colors. This view from Sunset Point will richly reward the traveler on his way to Sacramento, California.

PERHAPS the most thrilling exhibit of the vivid coloring provided by the earth's materials anywhere in the world is that found in the 36,000 acres of Bryce Canyon, 270 miles below Salt Lake City in southwestern Utah. Here in a box—or trencher-like canyon cut a thousand feet deep into pink and white limestone—are countless fantastic shapes that beggar the imagination.

Carved through countless ages in a fairly flat, uninteresting plateau country, this riotously-colored cavity is not visible from a distance, but can be seen only as the rim is approached, along which there are several special vantage points.

One of the best of these is at the far end of the motor road, on a promontory called Rainbow Point,

near the southern extremity of the park. From there no less than 30 miles of the startling Pink Cliff formation can be seen, and this overlook affords other stunning views of points far outside the limits of the reservation.

Several additional lookouts can be reached from the paved road stretching for 20 miles along the western rim, among them Bryce, Sunrise, Sunset, and Inspiration points and one happily named Fairyland.

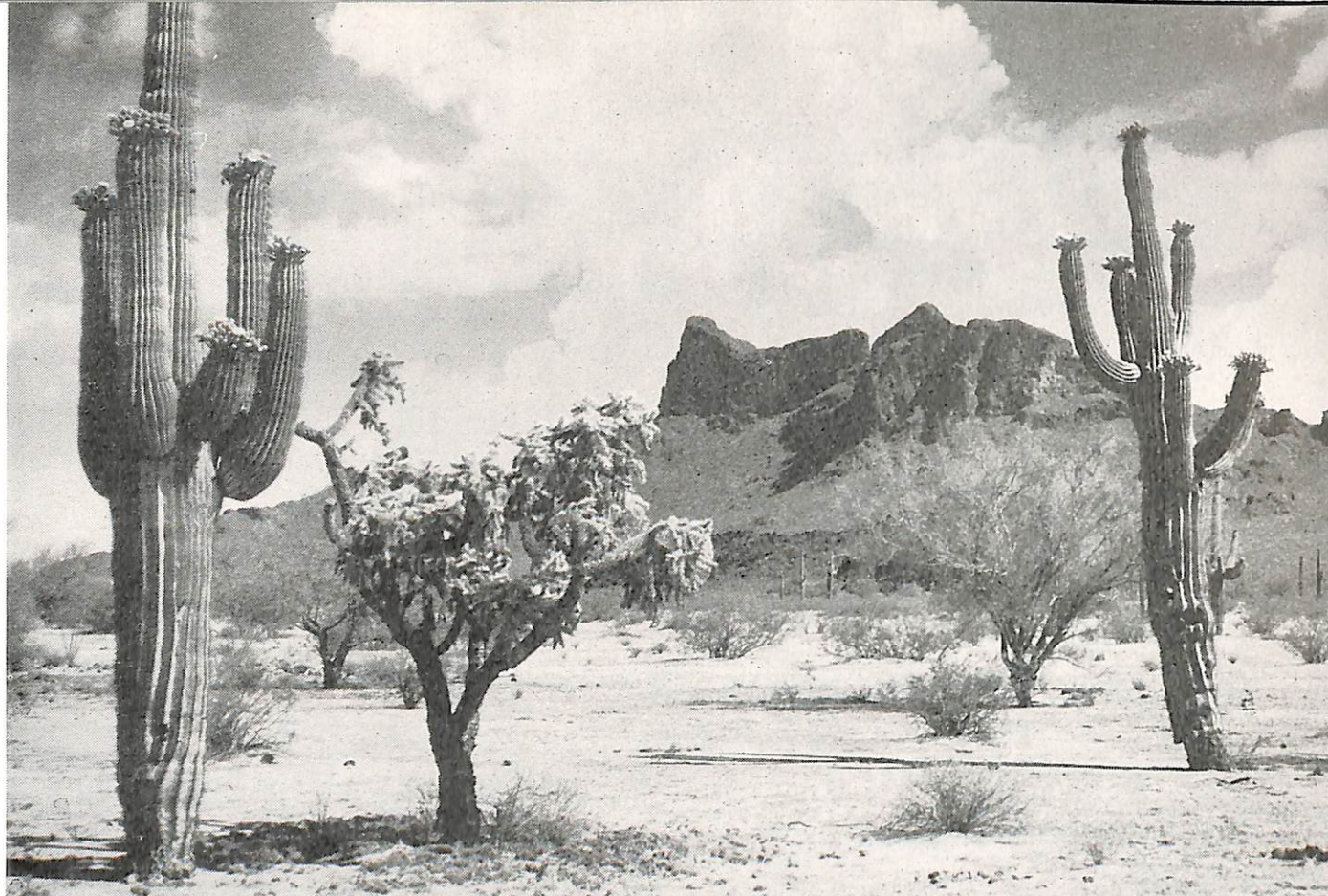
For Bryce is quite unlike the other canyon parks, and is indeed an enchanted fairyland. Much can be seen from the rim, but exploring from one of the many foot trails leading down into its depths is perhaps the best way to appreciate it fully.

JULY

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AUGUST

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JOSHUA TREES—These famous trees, belonging to the lily family, a queer sort of tree with burly arms crooked at the elbow, can be seen near Picacho Peak between Tucson and Phoenix, Arizona and in Joshua Tree National Monument of California.

FOR THOSE who are not skilled in botany, it is hard to believe that the Joshua tree belongs to the same family as the onion. They are both lilies. And the lily is the Smith family of the plant world. The rose family represents the Joneses.

In this great lily family there is a genus known as the yucca, and the yucca takes a variety of forms, including the dagger and the Spanish bayonet. But one of these yuccas found the conditions of a part of the Southwest desert greatly to its liking and became a sizable tree: a queer sort of tree with burly arms crooked at the elbow, and so unsymmetrical that it looks as though it were constantly asking itself the question: "What shall I do next?" Some of these Joshuas are nearly forty feet in height.

It has been said that the name was given to

this giant yucca by the Mormons, who saw in its extended arms a symbol pointing to the promised land they were seeking. It may be so, but the promised land must have been in all points of the compass, for the Joshua tree points everywhere, including up and down. Though the tree itself may be no thing of beauty, when blooming time comes it sends forth a cluster of creamy-white blossoms a foot long at the very ends of its branches.

The Joshuas are well scattered throughout the Mojave, but the finest stand, a real Joshua forest, is found east of Riverside, California, or south of Amboy, or north of Indio, according to the direction of approach. Here is Joshua Tree National Monument, a fine bit of desert with a delicious winter climate, and indeed a fine climate almost any time of year.

SEPTEMBER

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OCTOBER

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MOUNT HOOD, OREGON. This perpetually snow-capped pyramid, 11,245 feet high, clearly visible from Portland, 63 miles distant, is particularly impressive when seen from the city. It is symbolic of Oregon's spectacular beauty! (Photo by Hubert A. Lowman).

THE SHOSHONE warriors had a name for the evergreen land through which the River of the West, "The Mighty Columbia," flowed: Oyer-un-gun, or the place of plenty. To Spanish adventurers, it was Agua Aura, "gently flowing water." Canadian fur traders preferred the Algonquin Wau-re-gan, or beautiful water. From these came the name OREGON.

Oregon is divided into two dissimilar sections by the Cascade Mountains which cross the State north to south 120 miles from the ocean. Elevation of this range is from 4,000 to 10,000 feet with several peaks rising to the level of perpetual snow. Mt. Hood, most famous of these is an extinct volcano rising to an altitude of 11,245 feet. Near by are lesser peaks of the Cascades, Jefferson, Three Sisters, McLoughlin, and Washington.

West of the Cascades and parallel with the seashore is the coast range—average elevation 3,500 feet. The eastern two thirds of the State is

an undulating table land seamed in sections by deep canyons and crossed in the northeast by the Blue Mountains. Located in the southern Cascades is Crater Lake, one of the most remarkable features of America.

Truly, the Shoshones were right. Oregon is a land of plenty. It has a wealth of scenic treasures to offer: The world's deepest gorge, Hell's Canyon, 7,000 feet deep; the Oregon Caves, subterranean chambers ornamented by fantastic limestone formations; sagebrush deserts . . . cattle grazing on high plateaus; the greatest stand of virgin timber in the U. S. A.; the grandeur of the Columbia River Gorge with its falls and towering cliffs; majestic peaks snow capped year 'round; fertile valleys; rivers, high lakes and its rugged rock-bound coast where rolls the mighty Pacific.

GRATITUDE TO GOD

Did you ever think of the reason why the Psalms of David have come, like winged angels, down across all the realms and ages—why they make the key-note of grateful piety in every Christian's soul, wherever he lives? Why? Because they are so full of gratitude. "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"—A. A. Willets.

NOVEMBER

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YOSEMITE NATIONAL PARK—A Christmas picture of the Chapel in Yosemite National Park of California with Half Dome in the distance, that mighty hooded monk in stone, rising nearly 5000 feet opposite Glacier Point in front of Yosemite Village. (Photo by Don Knight).

ABOUT 200 miles east of the Bay Cities, and on the western slopes of the High Sierras in east central California, lies an 1183-square-mile wonderland centered about the startling and compelling beauty of the granite-bound Yosemite Valley. White men had found their way into this fastness with its pearl-hued walls by the gold rush.

Yosemite's lofty cliffs, romantic vistas, and especially its matchless waterfalls are highly rewarding. There are six of these last, perhaps the most often pictured and best known being 620-foot Bridal Veil. The lowest of the five having a sheer drop is Vernal, with its 317 feet, which Ribbon opposite Bridal Veil, ends in a cloud of mist 1612 feet below its crest.

Most spectacular of them all, however, is Yose-

mite, the Upper Fall plunging down 1430 feet. There are then about 675 feet of cataracts, followed by another drop of 320 feet in the Lower Fall, for a total descent of nearly a half mile.

While Yosemite Valley is arresting within itself, it unfolds as one of the world's most breathtaking panoramas from Glacier Point on its south rim. Here, a few feet in front of the hotel, the canyon walls drop 3254 feet to the floor beneath. It is from this elevation that a heaping bonfire is pushed over the precipice each evening during the summer to form the Firefall, a dazzling cascade of flame. Other features in this 7-mile-long valley include the 3604-foot cliffs of El Capitan, and the mighty hooded monk in stone, called Half Dome, that rises nearly 5000 feet opposite Glacier Point.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover the sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with
delight
That mankind are the children of God.
—Phillips Brooks.

DECEMBER

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More Than Doctors!

In this rapidly changing world, our works will never cease to show forth the glory of God. Our Medical Missionary Doctors, now five of them in number, are dedicated men with God standing behind them and "with the power of God in their medicines."

By Dr. Peter E. Fehr,
Cameroon Medical Missionary Doctor



DR. PETER E. FEHR

Surrounded by some of the highest officials of the Federal Republic of Cameroon and by staff members of the Bamenda General Hospital, Dr. Fehr leads the distinguished group on a tour of the hospital.

WHY APPOINT another doctor? What are our missionary doctors in West Cameroon doing? These questions have arisen in the minds of many people since your Board of Missions in its April 1963 session appointed Dr. Lothar Lichtenfeld as another Medical Missionary Doctor to Cameroon, five doctors under appointment at one time. What are they doing?

Yes, what is the role of your Medical Missionary Doctor in West Cam-

eroon today? In the pioneer days, the doctor was missionary, manager and medical doctor. Today his job is the same but expanded by changing times, needs and circumstances.

THE BELOVED PHYSICIAN

Let us dissect the missionary doctor role into individual pieces and see him at work in each part. First, he is physician to the out-patients, administering care in the Out-Patient Depart-

ment in the morning to men, women and children. At Bansa these number from 70 to 120 each Monday, Wednesday and Thursday mornings. Tuesdays and Fridays are reserved for surgery and emergencies.

At Mbingo at the New Hope Settlement this is a morning sick call including many non-lepers who come for help. At Bamenda, this was from 120 to 380 patients who crowded the veranda and waiting room every morning to get medical care. These people are from every tribe and clan, every religious group, every social and economic class. They come seeking healing for an ailment of their bodies.

To these the Missionary Medical Doctor is first of all the "beloved physician." As one deals with an individual with compassion, concern, understanding and interest, the Missionary Medical Doctor opens the eyes and heart of the ailing person to something different. Here with our out-patients we demonstrate as well as preach the love of Christ and his concern for the lost souls of men.

"POWER OF THE BLOOD"

After a particularly busy and hectic day in which over 200 people crossed my examining room threshold in a single morning, a carpenter was heard to say, "We like the good care we receive at this hospital now. This new doctor takes so much time with each patient and examines everyone." God can use our most humble effort if done in his Name. This man, as others, could see the difference.

With the patient whose particular

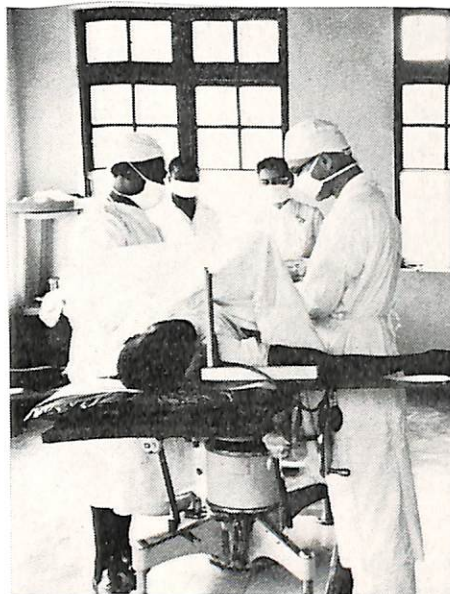


A HAPPY DAY FOR THIS LEPER

Dr. Eugene Stockdale gives Maria Amboh her long awaited discharge certificate (left), signifying that she has been cleansed from leprosy. How thrilled Maria Amboh (right) is after seven years of treatment at the New Hope Settlement to receive her discharge and as a faithful Christian to go her way rejoicing in the Lord!



problem requires surgery, the Missionary Doctor has a special contact. When a Cameroonian has enough faith in your ability as a surgeon to submit to the necessary operation on his "skin" (body), then you have won his confidence. Before we begin our operation on the patient we pray with him. In our prayer we place our trust and



Dr. Eugene Stockdale is operating at the Mbingo Hospital. The person on the operating table is one of the leprosy patients. Miss Barbara Kieper, missionary nurse, is at the right in background.

our patient in the hands of the Great Physician for care, guidance and healing. We pray that we may remove the "sick where he dey for inside man he own skin, that God go move the sick where he dey for inside man



MISSIONARIES RETURN TO BANSO

After the Cameroons Field Conference sessions, Dr. and Mrs. Leslie Chaffee (left and right) return to Banso with Rev. Elmer C. Strauss, Miss Laura E. Reddig, Mrs. Geraldine Glasenapp and their children.



HOSPITAL WORKERS AT NEW HOPE SETTLEMENT

Dr. J. C. Fluth and Miss Barbara Kieper are shown with the fine, dedicated hospital workers at the Mbingo New Hope Settlement. Semi Jam, former leprosy patient, stands third from right, rear row.

he own heart where he be sin." This is our aim and this is our prayer.

Relatives as well as the patient, watching a life saving, strength restoring blood transfusion, are filled with awe. This is the opportunity to explain to them about the power in the blood of Jesus Christ and its necessity to save man from his sins. A living example of "the power of the blood!"

ADMINISTRATOR AND MANAGER

The role of physician is 24 hours a day, 7 days a week, but closely coupled with this role is that of administrator.

"Doctor, we need kerosene." "Massa, the oil for engine he done finish." "Doctor, we're going to need more sugar to make cough syrup." Supply agent, office boy, ordering agent—these are next in the line of duties.

This may seem easy to those accustomed to a quick dial on the phone and a few hours later a delivery truck arrival, but in Africa where a slow letter brings supplies and drugs several months later, the role of administrator takes on a more serious nature. Planning for the future—what drugs and supplies will we need for the next months, the next year? How can we get these to our hospital before the rains set in?

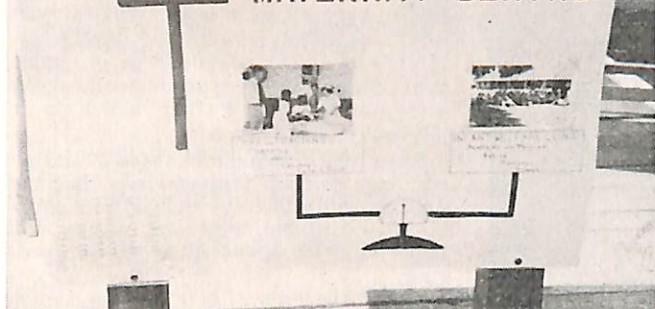
The role of personnel manager runs hand in hand with that of administrator. The washmen want more pay. The ward cleaners must be changed because Sam isn't scrubbing the floors correctly and won't change his ways. The midwives want to have time off before their exams. Discipline, hiring, firing, settling disputes require the wisdom of Solomon and the patience of Job. In the hospital setting, one person must have the final decision and, though the problem is solved after consulting the other medical staff, the final decision is for the Missionary Doctor. *More than doctors!*

CHURCH ADVISOR

Another role which all the Missionary Doctors enjoy is that of the church advisor. The problems of the emerging Baptist church in the hospital district are a real part of the Missionary Doctor's responsibilities. Sites for new churches, help with church buildings, Leaders' Conferences, Associations and Field Council meetings.

BANSO BAPTIST HOSPITAL

MATERNITY CENTRE



MATERNITY CENTRE DEDICATION, BANSO BAPTIST HOSPITAL

Dedication sign (left) with hospital pictures on the speakers' platform during the dedication festivities for the new Maternity Centre at Bansa, Cameroon. At the right, Missionary-nurse "Trudy" Schatz directs the large Bansa Baptist Hospital Choir at the dedication program.

These things bring the local pastors, deacons, church workers and other Christians to your door for help and advice. Here again the wisdom of Solomon and the patience of Job are necessary.

Settling personal disagreements between two church workers requires

could not see any gain for their own church, so they didn't bother to go. This same school was on the verge of being closed despite the many children who were qualified to attend but who were not attending. Finally, our own church workers went to the area and visited every compound and house. When he finished ten days of visiting, the school was full, (and to our surprise has grown from that time on.)

FIVEFOLD WITNESS

So we work and so we witness. If you wonder how we can witness in these circumstances, may we consider the five means of witness.

Our spoken word is the witness

which most people feel is our "real witness." We preach in the churches (if asked), we help with devotions on the wards; we speak to people about their individual souls need.

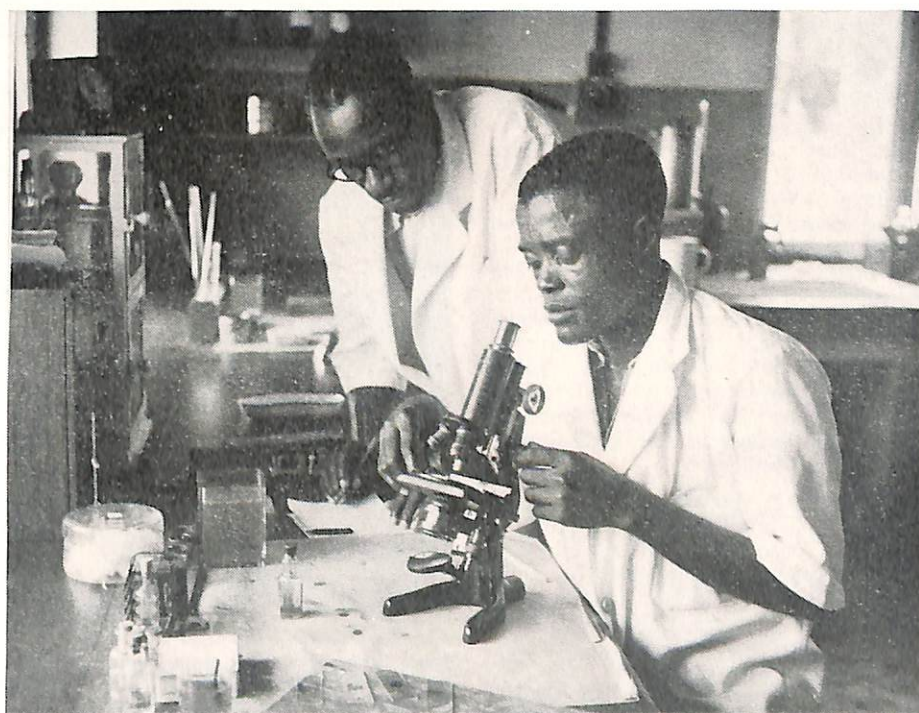
A man was admitted to the hospital with a sinus of his leg. He had osteomyelitis of his left heel bone. Every day as we treated him with antibiotics and packs, we spoke to him about his need for Jesus Christ. We explained that the sin in his life was as dangerous as the infection in his heel. The X-ray showed that the bone was dead; so we operated one afternoon. At surgery we removed in one piece the heel bone which was dead and infected. We scrapped out the region of dead



Robert Jam, pioneer evangelist on the Cameroon mission field, baptizes a young convert at Mbingo, the New Hope Settlement for leprosy patients.

careful sifting of the evidence. Trying to get an entire field to cooperate in a project is equally difficult.

I recount an experience in the small school of Tatum. The Bansa Field churches had set a certain day when all the Christians of the churches would meet together to make bricks for a new classroom for the school. The day came and the faithful dozen individuals, you could have predicted in advance, were present. The rest



SIGNS OF PROGRESS IN AFRICA

These African laboratory assistants at Victoria Hospital are learning the skills of the medical profession and the many details of hospital work. These are hopeful signs on the horizon of Africa's "New Day."



REV. SAMUEL B. NFOMI of CAMEROON, AFRICA

Pastor Nfomi, former Executive Secretary of the Cameroons Baptist Convention, will be one of the speakers at the 34th General Conference in Sacramento, Calif., July 13-19, 1964. Here he is shown bringing the dedication message for Bamenda's new Baptist Church.

tissue leaving the outer lining of bone tissue. As time went on, the man grew a new bone inside that heel and today walks as normal. The infection and disease are gone.

So Jesus Christ can with one operation remove the sin in a man's heart and give him a new, better life. The man saw the object lesson and believed on Jesus Christ.

But not only our words are important. "What you do speaks so loud that the world can't hear what you say. They're looking at your walk, not listening to your talk; they're judging by your actions every day." This is the case all over the world today. Our actions stem from and show forth the love of Christ.

The concern for a child who has severe pneumonia. The visit of the Missionary Doctor to check on her progress. The tenderness of touch, the words of reassurance, the successful therapy of the little girl with pneumonia will not be forgotten by her parents. They may not understand what you say, but they can see the difference between the Missionary Doctors and others.

PLAIN HARD WORK

Attitudes, interest and work! The discussion came up with a high government official concerning the work of our missionary doctors in the Cameroons. The conversation began with our training school for nurses and midwives at Bango.

First, he commented on the quality of medical care given the patients—the quality of graduates being taught nursing and midwifery at the school.

Next, he commented on the care of the lepers both at our leprosy settle-

ment and in the scattered treatment centers throughout the grasslands.

Finally, the discussion went to the changes that were affected in the government hospital at Bamenda during our work there. The concern for every patient who entered the door. The equal care of every sick soul, regardless of economic, social or reli-

gious category. The discipline of staff improved, the standards of care increased and the community having developed a pride in Bamenda General Hospital.

Not because of words! Just actions, attitudes, interest and plain hard work. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matthew 5:16).

In a world which is rapidly changing, our verbal witness may become unacceptable but our works will never be unacceptable, and our works will never cease to show forth the glory of God.

In the words of a fellow physician, a native Cameroonian, about our Medical Missionary Doctors: "They are more than doctors. They are concerned about everybody. They are missionaries, men of God."

ON WINGS OF FAITH

By Grace L. Voll
of North Freedom, Wisconsin

We need to place the proper stress
Upon the Son of righteousness,
And give him praise that he deserves
That heartfelt thankfulness observes.
Because of mercies his love gives,
We are no longer fugitives,
But born again, we may become
Blood brothers of all Christendom;
Adopted in the family
Of heavenly nobility
Where we may all be astronauts,
As we let faith propel our thoughts.

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ELEPHANT TUSK SHOT BY MISSIONARY AHRENS

Miss Barbara Kieper, missionary nurse, in the Federal Republic of Cameroon, Africa, is shown holding a 53 inch long elephant tusk weighing 17 pounds. This large bull elephant was killed with one shot by Rev. Earl H. Ahrens, Cameroon missionary, while on a hunting trip into the jungle area 20 miles from Victoria, Africa along the coast. His hunting companions were Mr. Ernest Zimbelman and Rev. G. Ben Lawrence. The two tusks were beautifully carved by Robert Tah of Babunki, who had also done some unique carving of ivory tusks for Missionary Gilbert Schneider. (Photo by Laura E. Reddig).

Salute the Women!

Christian women have always had a distinctive and indispensable place in the work of the church. See what they have accomplished and how they excel in many areas of Christian service.

By Mrs. Harm Sherman, President
of the Woman's Missionary Union

"They talk about a woman's sphere
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered 'yes' or 'no,'
There's not a life, or death, or birth,
That has a feather's weight of worth
Without a woman in it."

Wilma L. Shaffer
"Church Women at Work"

BY STUDYING God's Holy Word, we find that woman in the days of the New Testament had a distinctive and indispensable place in the work of the church. There are many present-day preachers who would testify of the large place in the church of today that the women occupy. Churches have continued to exist during days of discouragement because women were faithful and willing to sacrifice to keep the church doors open. Women have been humble servants of the Lord and enthusiastic workers throughout the history of the church.

"SALUTE PRISCILLA"

We are bound in a close and blessed fellowship with those women of the early church, for it is the same Christ whom we love and serve. We feel a close relationship with those women of whom Paul wrote in the letter to the Philippians, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." We are not told exactly what the labor was, but we may be sure it was a labor of love worthy of mention by the Apostle Paul. When Paul asks to be remem-

bered to his numerous friends in Rome, he writes, "Salute Priscilla and Aquila." Notice that Paul names Priscilla ahead of Aquila. He gives primacy to the woman—Priscilla!

In our beloved country it is only about 110 years ago when women were deemed incapable of a college education. Time has proven that in all respects women are the intellectual and spiritual equals of men.

Jesus removed the shackles that had forced women into seclusion and slavery. As we study the life of Jesus, we find he talked often with women.



WHITE CROSS ROOM

Mrs. Erika Borrmann (right) in charge of the White Cross room at Forest Park, Ill., shows Mr. Arthur Weisser some of the many things received from Woman's Missionary Societies. (Photo by Alice N. Pohl).



NORTH AMERICAN BAPTIST PASTORS' WIVES

Left to right: Mrs. Frank H. Woyke, Forest Park, Ill.; Mrs. Joe Sonnenberg, Portland, Oregon; Mrs. Gerald Borchert, Sioux Falls, S. Dak.; Mrs. Richard Schilke, Oak Park, Ill.; and Mrs. Frank Veninga, Sioux Falls, S. Dak.

He visited in their homes. He allowed a sinful woman of Samaria to go tell her friends about the Messiah. He gave women the first news of his resurrection. He directed the great commission to them as well to men, and included them as his witnesses. Frequently he used their influence to help reveal his message to the people. He brought "abundant life"—"I am come that they might have life and that they might have it more abundantly" (John 10:10).

Our theme for this triennium, "Women Living Abundantly in the Home, Church, Community and World Outreach" is based on this verse of Scripture. As we view our work, we see the results of this emphasis.

"MORE THAN SILVER"

We, as women, have a remarkable record of achievement in our financial contributions, and we do not say this boastfully. It is only as God has enabled us that we have been able to accomplish what we have done. Every fourth contribution that is sent to the headquarters office is from some women's group. Remarkable as this is, let us also be cognizant of the other areas of service in which our women are active. As we analyze what has been accomplished, we see that they excel in other areas of service. They have indeed given "more than silver" for they have given of themselves. Let us take a look and see how this is being done.

Scattered through the nine conferences of our denomination, we find women who are using their talents in various ways. There are those who are mothers, making a great contribution in bringing up their families in

the "nurture and admonition of the Lord." Many of our women are teaching school. Let us note here that approximately 85 per cent of the public teaching load in the United States is carried by women. The same is true of the Sunday school. The private teaching burden is still carried largely by mothers.

Some of our women are employed as secretaries, bookkeepers, etc. Some are making a valuable contribution by serving on the faculties and staffs of our educational institutions, the Seminary at Sioux Falls, South Dakota and the Christian Training Institute, Edmonton, Alberta. Many of our women

our women are contributing over and above a monetary contribution.

Let us look to the women and see what is being done in a united effort on the national level.

PRAYER EMPHASES

Someone has written that prayer time is a special time for recharging our life's battery with God's almighty power. Our 8:30 morning prayer time has become a very vital part of our ministry as women. Think of 12,000 women praying unitedly each morning for our missionaries, denominational leaders, pastors, and for one another. Many of our women can testify that



EXECUTIVE COMMITTEE, WOMAN'S MISSIONARY UNION

Members of the Executive Committee of the Woman's Missionary Union, including Mrs. Harm Sherman, president (seated, center), surround Dr. Frank H. Woyke, the denomination's Executive Secretary, in the Headquarters Conference Room. Mrs. H. J. Mollenhauer, the W.M.U.'s part time secretary is at Dr. Woyke's right.

are active in civic affairs seeking to make their influence felt for the Lord. The world desperately needs Christian women: Christian women to call to prayer, to point up the things of God, to speak with boldness for the things that are right.

"GOD BLESS YOU!"

Then there are those women who are spiritually gifted to cheer and comfort others, those who can help "lift burdens," those who bring great blessing through the ministry of music, those who have the ability to paint pictures and write poetry. Think of that great company of saintly and undaunted women, who by a handshake, a "God bless you," a smile, a word of appreciation or sympathy, a comforting hand when in pain have brought courage, happiness and good-will. Yes,

their prayer life has been enriched through this time that has been set aside for the soul to pour out its heart to God.

Recognizing the importance of united prayer, we as women observe two very important days of prayer each year. The first is the Baptist Women's Day of Prayer. They were the Baptist women of Europe who led in this endeavor. Shortly after the end of World War II, they felt the need of earnest, united prayer to heal the wounds on their continent. The European Baptist Women's Union, which came into being in 1948, was the first such organized Baptist women's body in the world. They were the first to envision the strength and power that a united prayer effort on the part of their women would provide.

This idea was brought to the Wom-

en's Committee of the Baptist World Alliance, and it applied to the members of the executive committee. The call was issued for a Baptist Women's Day of Prayer to be held on the first Friday of December each year, and the first day of prayer was observed in December 1951. This past year the day was changed to the first Monday of November. This great undertaking links us with our Baptist sisters around the globe in the fellowship of prayer.

The World Day of Prayer is observed the first Friday after the first Wednesday in Lent, or six weeks before Good Friday. This is observed by all the women of the world regardless of faith. The women of our own denomination write the program material, in English and German. What blessings have been derived through the presentation of this program material with the main part of the meeting being devoted to prayer!

THE SECRET

The weary one had rest, the sad had joy

That day, and wondered how?
A ploughman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how

Their feeble words had power?
At home the Christians, two or three had met
To pray an hour.

Yes, we are always wondering, wondering how,

Because we do not see
Someone unknown, perhaps, and far away,

On bended knee.

WHITE CROSS MINISTRY

Is it not remarkable what God has enabled us to do with that small, glistening instrument, the needle which is used by women for sewing White Cross materials so important and necessary on our mission fields? This is a real labor of love, and our missionaries are so very appreciative of what has been sent to them. Repeatedly we have heard our missionaries say, "Keep the White Cross supplies coming!" What a privilege to be co-workers with our missionaries! Only eternity will reveal what our women have done through this avenue of service.

We owe a debt of gratitude to Mrs. Erika Borrmann, our White Cross worker at Forest Park, for her tireless efforts in directing the packing and assembling of the White Cross material. At times she has been ably assisted by Mrs. Martin Leuschner. The women in our churches in the Chicago area have also given of their time to assist in this worthy cause.

There is now available a White Cross Slide Set which tells about the handling of our White Cross supplies. The script was written by Dr. R. Schilke and Mrs. Borrmann, and is available in either English or German. Another White Cross program written by Mrs. Borrmann is available for any society wishing to use material especially written for White Cross workers.

SCHOLARSHIP AID

Throughout the years, our Union has given financial assistance to young people of our denomination through the "Scholarship Fund." Approximately 25 young people have been recipients of this aid. A glance at this list indicates that we have been instrumental in assisting some who are now missionaries, pastors' wives, and those called to serve in the field of Christian education. What a good and wise investment this has been for us, and what a joy to have had a small part in helping these young people!

PERIODICALS

Our periodicals, the "Broadcast" and "Rundfunk," are connecting links between our women's groups and our missionaries. These periodicals are printed bi-monthly, and contain not only informative material regarding our missionaries and the work of our Union, but inspirational thoughts and ideas. The number of copies sent to each president has been increased, and the pastors' wives have been included in our mailing list. May we consider it a personal responsibility to see that



PASTORS' WIVES ELECT OFFICERS

Officers were elected by the wives of pastors attending the Pastors' Conference at the North American Baptist Seminary in August 1963. From left are Mrs. Leland Friesen, Emery, S. Dak., vice president; Mrs. Herbert Hiller, Edmonton, Alberta, Canada, president; and Mrs. George Breitzkreuz, Elgin, Iowa, secretary-treasurer.

we read these periodicals and then see that they are passed to the other members of our society!

Another source of information as to what is taking place in our women's work is found in the columns of "We, the Women" in the "Baptist Herald" and the "Frauen-Ecke" in "Der Sendbote." It was in 1947 that the column

"We, the Women" was first edited. We have been able to maintain these columns through the courtesy and kindness of Dr. M. L. Leuschner, the editor of the "Baptist Herald," and Rev. John E. Grygo, editor of "Der Sendbote."

PROGRAM PACKETS

Program Packets in English and German are available to all societies. They have been found invaluable in planning meetings. Included in the contents are: devotional messages and programs for each month in the year, programs for special occasions, anniversary programs, Bible studies, Bible quizzes, missionary programs, etc.

New packets are prepared each year, and the material is prepared to promote the goals of our Union. Due to the increase of printing and mailing costs, it was found necessary to raise the price slightly on these packets.

FINANCIAL CONTRIBUTIONS

Our women have always been prompt to respond to any need presented to them. The first year of this triennium we adopted a special project of \$5,000 for the construction of a missionary home in Japan. Within a few months this amount was oversubscribed. This is indeed an indication of the faithfulness and sacrificial giving of our women. This past year our special project was \$5,000 for Church Extension. Again we can praise the Lord for answering our prayers in attaining our goal over and above the amount set.

Our national Woman's Missionary



"BROADCAST," PUBLICATION OF THE WOMAN'S UNION

The latest news concerning the work of the Woman's Missionary Union and of the various mission fields is read by members of the Executive Committee.

Project for this triennium is \$65,000. The designations are as follows: \$25,000 for Cameroon; \$18,000 for Home Missions; \$15,000 for Church Extension; \$7,000 for Japan. We have made good progress on this project thus far, but we need to increase our efforts so that we will be able to "go over the top" in this project also.

NEWEST PUBLICATIONS

One of the latest of our publications is the "Role of Women." This booklet contains information as to the set-up of our organization, aims, purposes and goals as well as inspirational thoughts. It will be a valuable guide

FOR COMPLETE VICTORY

By Grace L. Voll
of North Freedom, Wisconsin

If we fight *against* the Lord,
All our acts are then abhorred,
But when we fight *for* the Lord,
Great indeed is the reward:
Then as we fight *with* our Lord,
Discord ends. What sweet accord,
As we touch the Master chord!

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It is our hope that through this medium our missionaries may sense our interest and love for them.

A Woman's Missionary Union Packet was made available this past year



A CONCLAVE OF "THE EDITORS"

Seated, right to left: Mrs. Delmar Wesseler, Broadcast editor; Mrs. H. J. Mollenhauer, part time secretary for the W.M.U.

Standing, right to left: Mrs. Eric Pohl, chairman of Missionary and Stewardship Education Committee; Mrs. H. J. Schultz, German Program Packet, editor; Mrs. J. C. Kraenzler, German editor; and Dr. M. L. Leuschner, editor of "Baptist Herald."

for new societies. It will serve as a handy reference book to officers of our societies and committee chairmen. We are enthusiastic about this booklet, and pray it may help in equipping us for the great work the Lord has entrusted to us.

Another publication, which is new, is the "Circle Leader's Guide." It will be useful in those societies where the membership is large, and where more effective work can be done through smaller groups or circles. This pamphlet gives the directions for reorganization.

ADDITIONAL SERVICES

We have continued the practice which was inaugurated in 1945 of sending to our missionaries a gift subscription to a magazine of their choice.

for the wives of the graduating seniors of our Seminary and Christian Training Institute as well as for the wives of new pastors coming into our fellowship. This packet contains our Constitution, Goal Chart, current copies of the "Broadcast" and "Rundfunk," "The Role of Women," and the "Circle Leader's Guide."

OTHER PRIVILEGES

Since 1946, we as women have had representation on the General Council of our denomination. This is a real privilege which helps to keep us aware of the growth, development and needs in every phase of our denominational ministry.

One member of our Executive Committee is appointed each year to attend the annual meeting of the Board

of Missions. It has been the experience of all the women who have attended these sessions that they have gained a greater insight into our missionary enterprises and a better understanding of this great work which the Lord has entrusted to us as a denomination.

At the present we have a woman serving on the Board of Trustees of the Roger William Press and also one serving on the Committee on Higher Education.

The Third Continental Assembly of the North American Baptist Women's Union of the Baptist World Alliance was held in St. Louis, Missouri, in 1962. It was possible for the entire executive committee to attend. Rich and abundant blessings were ours as we participated in these meetings. The theme of the Assembly, "I Will Build My Church," which was carried out in various ways impressed upon us the responsibility of obeying the Great Commission. We were grateful for the opportunity of having a display there and thus share with the other groups how we as a Union are seeking to make our work for the Lord effective.

YEAR OF CROWNING GLORY

We have a feeling of gratitude for the efforts of the past, but when we think of the total picture we realize that even through our combined efforts we have only made a dip in the great sea of Christian activity. We realize that we cannot rest on our past achievements. This is the last year of the triennium, and so we want to endeavor to make this the "crowning" year.

Our Union has been blessed with women of vision and courage, with women who have given not only of their money, but many hours of labor for the cause of Christ. We have a network of prayer partners throughout the churches from coast to coast in the United States and Canada, and we have been undergirded by the helpfulness of our denominational leaders. In fact, we are a part of a great group of Christian women.

WOMEN IN SACRAMENTO

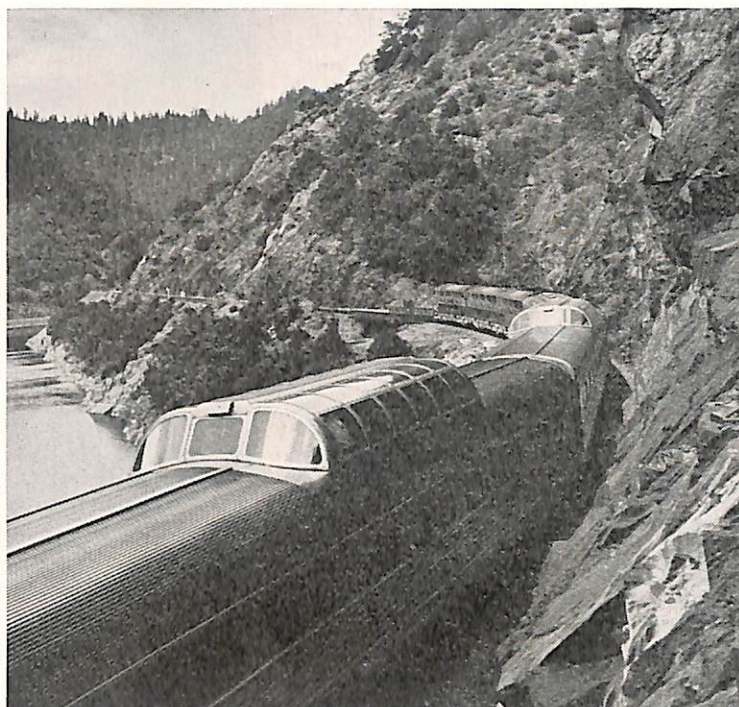
Plans are now under way to make all the women's activities at the General Conference to be held July 13 to 19, 1964 in Sacramento, California, the best ever. Start now to make plans to go to the Golden West and to meet the other members of this great family of women in our denomination.

May we never cease to pray for a vision of the work to be done and the strength to do it! May we never be content with a little service, but gladly and lovingly give our very best! Let us strive earnestly to give of our time, talents, and possessions, praying that God may use our lives to his eternal purpose that our names may be written in the Book of Life as those who are acceptable to him.

A Fabulous Trip To Golden California

For luxurious train accommodations, for wonderful adventures, and for heartwarming fellowship, this is THE TRIP of a lifetime for you—to the 1964 General Conference in Sacramento, Calif.

By Dr. M. L. Leuschner,
Promotional Secretary



The "California Zephyr," the General Conference Tour Train, glides smoothly through the colorful Colorado Rockies and the majestic Feather River Canyon to Sacramento, Calif., for the 1964 General Conferences sessions.

THIS CAN BE the trip of a lifetime for you—a royal tour of adventure. The California Zephyr will glide out of Chicago with streamlined speed on July 11, 1964, taking a great host of happy North American Baptists to the General Conference at Sacramento, Calif.

Of course, you want to see California! Its exciting cities and fascinating deserts—its groves of sequoias that were already old when Caesar's legions were conquering Europe—its panoramic expanse of deep blue ocean and sun-drenched mountain ranges—its chain of adobe missions built by Spanish padres—its thrilling playground at Disneyland—its rich intensive valleys glowing with vivid emerald wherever irrigation water works its magic—all extend an alluring invitation to you.

GLAMOUR AND EXCITEMENT

Here at the heart of California—the capital city of Sacramento—North American Baptists by the thousands will be convening from July 13 to 19, 1964 for the 34th General Conference sessions. But for many scores of North American Baptists, the THRILLS of adventure will just be starting on Monday morning, July 20. Then the General Conference Tour really goes into high gear for a star studded week. Under efficient supervision, the tour people will take in the sights of San Francisco with its international flavor, will look and marvel at the majesty of Yosemite National Park, will go sightseeing to all kinds of fabulous

places in Southern California, and will crowd their minds with golden memories.

And all of this glamorous excitement, with most tour expenses paid, from Chicago to Sacramento, on these wonderful adventures in California and back to Chicago can be yours for as

little as \$233.40. That is a BARGAIN in any man's language and for any pocketbook. For information about the various prices for the General Conference Special Tour, depending on the accommodations selected, see the leaflet that is available. But after reading all about the tour and the



CALIFORNIA'S CAPITOL AT SACRAMENTO

Even from a distance, the Capitol Dome at Sacramento, Calif., is impressive, surrounded by acres of stately trees in the Capitol Park and by imposing new government buildings.

thrilling opportunities it will offer you, make your reservations soon. Don't be disappointed by trying to make your reservation too late.

SATURDAY, JULY 11

Your wonderful trip starts when you board the most talked-about train in the country, the "California Zephyr," at Chicago at 3:10 P.M. (C. S. T.) on July 11. This ultra-modern train offers the greatest of travel thrills in an unobstructed view of western wonderlands from air-conditioned, glass-enclosed Vista Domes. You can relax in a deep cushioned, reclining seat and anticipate the excitement ahead as well as enjoy the fellowship with the Baptists travelling with you.

Arrangements are being made for at least an entire coach (with its own Vista-Dome seats) of 50 passengers and for various Pullman accommodations to be reserved only for North American Baptists going to Sacramento. A second coach will be reserved for the same purpose if advance reservations warrant it. The Pullman passengers on the same train can join the North American Baptists in the coach for fellowship, devotional services (especially on Sunday) and for exchange of thought.

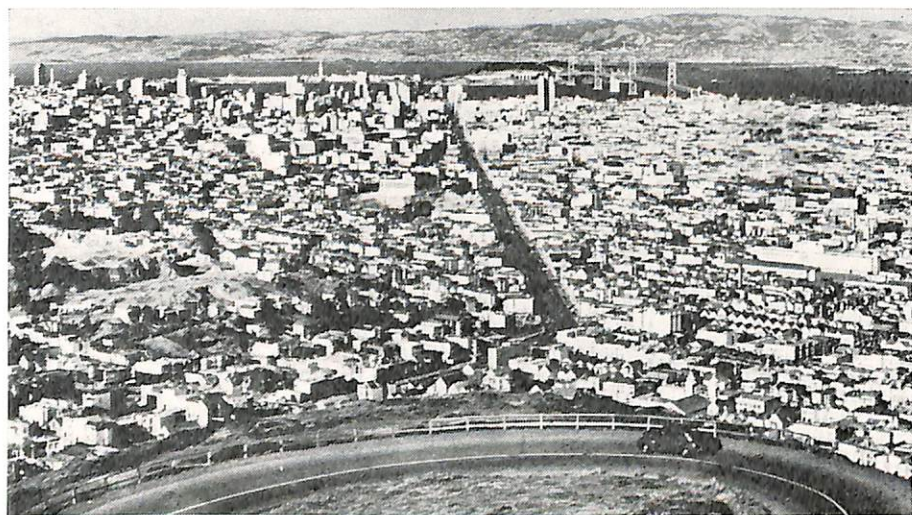
We cross the Mississippi River at Burlington, Iowa and pick up some more passengers. North American Baptists can board the train at any



OLD DUTCH MILL

to be seen in Golden Gate Park, San Francisco, Calif., along with many other fascinating attractions.

America's most majestic scenery—the far flung Rockies with unbounded grandeur, 28 tunnels through which we go, a series of colorful winding gorges and chasms, past a multitude



SAN FRANCISCO FROM THE HEIGHTS OF TWIN PEAKS

From the Twin Peaks Road overlooking the city of San Francisco, one can also see the San Francisco Bay Bridge looking towards Oakland and Berkeley.

convenient place—coming from the East or North or South to Chicago, or boarding the train en route, especially at Omaha, Nebraska. We enjoy a sumptuous dinner together as Conference people that evening in the luxurious diner.

SUNDAY, JULY 12

Shortly after its departure from the mile high city of Denver, Colorado on Sunday morning, the train climbs into

of brilliantly colored rock formations known as "pagodas" chiseled by the elements of nature into the likeness of Buddhist temples, and for 238 pleasure-filled miles along the fabulous Colorado River. We have gone through the Moffat Tunnel, 6.2 miles long crossing the Continental Divide at 9,239 feet above sea level.

We are now crossing Colorful Colorado in broad daylight, able to feast on the scenic views and to take as

many pictures as we like. A brief worship service will be held in the NAB coach car. At 10:00 P.M. we arrive in Salt Lake City, Utah. We enjoy the rest of the night in anticipation of more thrills during the next day.

MONDAY, JULY 13

The excitement is mounting as the "California Zephyr" follows the serpentine path of almost the entire length of California's rugged Feather River Canyon early on Monday morning. Here is seemingly endless panorama of breathtaking beauty compressed into 118 glorious miles. You will want to stay as long as possible in the Vista Dome car. The rugged sides of the canyon walls are covered with pine and spruce. In the clear, deep pools of quiet waters between foaming rapids, the ever changing colors of the canyon are reflected. The countless scenic thrills of the Feather River Canyon makes this one of the most enjoyable "highlights" of the entire trip.

JULY 13 to 19, 1964

Upon your arrival in Sacramento at 12:10 P.M. (P. S. T.), the tour people will check in at their hotels and motels and plan to attend the sessions of the General Conference at the Memorial Auditorium from Monday evening, July 13, through Sunday, July 19. We expect several thousand people to attend this memorable conference. (See separate articles in the "Baptist Herald" about the program highlights.)

MONDAY, JULY 20

Now the California tour adventures really begin! After an early breakfast, special buses will take scores of NAB tour people to San Francisco via scenic Sacramento Valley, Berkeley and then over the famous Oakland Bay bridge, arriving at the Canterbury Hotel before noon.

Those of our people who have not used the California Zephyr from Chicago to Sacramento, but who would like to go on this part of our tour in California, leaving their cars in Sacramento and returning there after the tour, may join the tour for these five days. The rates for this part of the trip will be given you by writing to the Burlington office in Chicago or to Dr. M. L. Leuschner, 7308 Madison Street, Forest Park, Ill. Only a limited number of people can be accepted under these arrangements.

SAN FRANCISCO—what a thrilling beginning for our California tour! "This is a city of shining hills," as described by Donald Culross Petrie, "a Babel where a man can eat, talk or worship in Chinese or Japanese, Serbian or French, Armenian or Serbian—an alpha star in a brilliant constellation of Bay towns with its glistening lights and with wide-flung il-



CHINATOWN IN SAN FRANCISCO

The California Street Cable Car passes Grant Street and the colorful entrance to Chintatown in San Francisco, California.

luminated bridges." From the top of its tall hotels, from the crest of every hill, your eyes sweep a colorful panorama of roof tops and chimney pots, of trees and parks set against the blue backdrop of salt water.

SIGHTSEEING IN SAN FRANCISCO

After lunch we shall board sightseeing buses for a deluxe tour of the city with stops at Twin Peaks for a panoramic view of the city and Bay, Seal Rocks and the Cliff House, Civic Center, Palace of Fine Arts, Presidio, Fort Mason, Ocean Beach and Golden Gate Park with its magnificent flowers, Japanese gardens, and Dutch windmill.

Later, you will be on your own to ride the famous San Francisco cable car to Fisherman's Wharf and enjoy a delicious sea food dinner at one of the many restaurants there. You will want to visit Chinatown after dark and look around in the many unique curio shops, picturesque temples and bazaars. This is the largest settlement of Orientals outside Asia and is especially romantic after dark when the thousands of lanterns in the streets are lighted.

TUESDAY, JULY 21

It will be difficult to say "Goodbye" to San Francisco which Mr. and Mrs. Citizen U. S. A. after a single visit usually adopt as their second "home town." But another glorious day is ahead of us. We board the "San Joaquin Daylight" train early this morning to go to Merced and then by special coaches for a trip across the Valley into the Sierra Nevada foothills. Our route continues into the mountains, ascending gradually through the evergreen forest and then descending into the incredible Yosemite Valley and National Park. This is God's handiwork at its most breathtaking grandeur. Your room is reserved for

you at the comfortable Camp Curry Lodge.

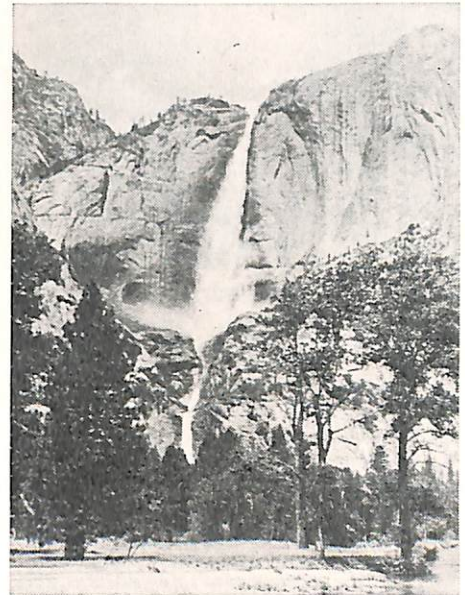
Here at Yosemite you can pull out all the stops in emotional ecstasy. From the open meadows of the valley floor, the rock walls leap up around you as though they meant to touch the sky. There are striking rock formations as Half Dome and El Capitan, more majestic than any man-made skyscraper. The valley has more high waterfalls than any similar area you can find. The most famous are Yosemite and Bridal Veil Falls.

YOSEMITE NATIONAL PARK

We shall visit the Mariposa Grove of big trees which contains the world famous "Wawona Tunnel Tree" and the Grisley Giant, one of the largest and oldest trees in existence. Here you can feed scores of deer and even some bears and marvel at the abundance of flowers. At night we shall attend the forest rangers' program and with open eyed amazement watch the fa-

mous "fire fall" displayed from the heights of Glacier Point.

"Yosemite is perhaps the most beautiful place on earth," as a writer has described it, "a place of decisive contrasts, a place of evanescent color and light, of mass and tenderness, of the silence of stone and the sparkling conversation of the waters. The great ice-sculptured cliffs and domes rise



YOSEMITE FALLS

The highest falls in the world, which will be seen on the Special Conference Tour in Yosemite Valley, California

in austerity from carpets to crowns of forests, sky-wreathed and cloud-wreathed." This is Yosemite, the glory of which will remain etched in your memories as long as you live!

WEDNESDAY, JULY 22

With the grand and thrilling day at Yosemite behind us, we leave for Fresno on Wednesday morning to board the train at noon for Los Angeles. From the large windows of the train



CLIFF HOUSE AND SEAL ROCKS

Here at the Cliff House, San Francisco, one can easily see the seals lying on the rocks and look out over the magnificent entrance to San Francisco Bay.



INSPIRATION POINT AT YOSEMITE NATIONAL PARK

A magnificent view of Yosemite Valley with imposing El Capitan Mountain at the left and one of several falls at the right. North American Baptists on the Conference Tour will spend a day at Yosemite.

you will be able to see the ever changing panorama of California from the floor of the San Joaquin Valley to the heights of the Tehachapi range with its famous "train loop the loop," and from the desert of the Mojave area to the gardens of Los Angeles.

There we register at the Alexandria Hotel not far from Pershing Square and the Temple Baptist Church where Rev. John F. Crouthamel is the pastor. The evening is free for your enjoyment. You can take the city bus line to Hollywood with all of its interesting sights, or go out to Chinatown, or to take in some of the other highlights of the city.

THURSDAY, JULY 23

This may be the GRANDEST DAY of all! Get ready for a glorious feast of excitement. Early in the morning we board Gray Line buses to Knott's Berry Farm and Ghost Town near Anaheim.

Ghost Town is a true monument of the pioneering days of America. In it Walter Knott has preserved for on-going generations an almost forgotten era. He brought to this Ghost Town the priceless heirlooms of the past—unearthed in abandoned towns and deserted mine shafts—gathered from all the forgotten mining towns of the Southwest. Today, in Ghost Town's busy streets, you may re-live those days of high adventure. You may stroll over the old boardwalks in the crooked streets, you will feel the old stores and shacks alive with the lusty spirit and high humor of the Old West, and you will be transported to the days of '49, about which you heard in Sacramento in the stories of the Gold Rush days to California.

The time will go quickly as you are called to dinner at Knott's Berry Farm where you will really enjoy the delici-

ous chicken dinner with rhubarb sauce and hot biscuits with lots of boysenberry jam. This place has served more than 15,000 dinners in ONE DAY to hungry and excited tourists. And not a drop of liquor or beer of any kind is served at Knott's Berry Farm!

Now we must be on our way. We shall stop briefly at the Magnolia Baptist Church of Anaheim, less than two miles away, to be taken on a guided tour through the \$250,000 beautiful church plant. You will open your eyes to God's miracles of Church Extension work as the pastor, Rev. Kenneth Fischer, tells you the thrilling story how God has blessed this congregation and church.



KNOTT'S BERRY FARM, ANAHEIM, CALIF.

At Knott's Berry Farm with its reconstructed ghost town at Anaheim, Calif., Paul and Martin Leuschner meet some "old cronies" of theirs to talk together about "The good old days."

DISNEYLAND, USA

The afternoon will now be yours at Disneyland, a fairyland of thrills. You will have plenty of time to explore the magic kingdom of Tomorrowland, Adventureland, Fantasyland, Frontierland and Main Street of USA. You can enjoy a boat ride through the African jungle, a ride in the Underwater Submarine. You can travel on the Mark Twain paddle-wheel steamboat and meet the friendly "Injuns." You can travel by stagecoach through the Painted Desert or in an aerial ride go over the snow-crowned Matterhorn of Switzerland. You will have looked at a colorful chapter in America's glory of the past.

Later in the afternoon we shall travel to the Bethel Baptist Church of Anaheim, California where a pot luck supper will be served by the members of our Anaheim churches and where a brief program will be given under the leadership of Rev. William Hoover. This hour of delightful fellowship will crown a memorable day before returning to our hotel in Los Angeles.

FRIDAY, JULY 24

At 10:30 A.M. we leave in special buses for a tour of the country's most beautiful and best known memorial park, "Forest Lawn." We shall see the Last Supper Stained Glass Window; the world's largest religious painting, Jan Styka's "Crucifixion," 190 by 45 feet, explained by a lecturer; three historic old world churches, including the Little Church of the Flowers; and the Mystery of Life Garden with its shining bright statuary; Court of David, Hall of Mystery, Shrine of Love and many other interesting things.



FOREST LAWN MEMORIAL PARK, CALIFORNIA

Among many of the impressive outdoor statuary in Forest Lawn Memorial Park, Glendale, Calif., is this group statue showing Jesus and the children.

We shall arrive at the Los Angeles Union Station at 1:30 P.M. for lunch and for a visit to quaint "Olvera Street" a few feet away from the depot. Here you can have a glimpse of Los Angeles when it was a sleepy, sun-baked adobe village with Spanish residents. The candlemaker with his pan of beeswax, the oldest brick building in the city, and the colorful stalls and shops are favorite attractions.

RETURN TRIP

At 3:45 P.M. we shall board the streamliner, "City of Los Angeles," for our trip back to Chicago. There will be lots to see as the train speeds through the attractive suburbs, the Mojave Desert with the imposing Jericho trees, Salt Lake City and Utah, the great plain states, and finally Chicago at 11:59 A.M. on Sunday morning, July 26.

You will have become acquainted with another wonderful streamlined train of America. Enjoy your meals on this fine train while viewing the passing panorama. On this pleasant return trip, you will have time to thank God for his blessings at Sacramento, California and for the glorious things you have seen and experienced.

REASONABLE COST

The All Expense Tour includes round trip rail and Pullman fares of your choice (see following table of rates), breakfasts and dinners only from Chicago to Sacramento and from Los Angeles to Chicago on the train; lunch at Yosemite Park; all hotel accommodations in San Francisco, Yosemite and Los Angeles; all sightseeing expenses in San Francisco and Los Angeles and entrance fee to Disneyland; all bus transfers; meal and baggage tips. All other expenses will be borne by the individual.

PAGES 5 TO 12

The colorful descriptions of the National Parks to be visited by North American Baptists on their way to and from the 1964 General Conference in Sacramento, Calif., along with illustrative pictures that appear on pages 5 to 12 of the ANNUAL have been taken from the two following books:

America's National Parks
by Nelson Beecher.

The National Parks
by Freeman Tilden.

by March 1st at least. The money for your Tour accommodation must then be received by June 10, 1964 at the same address.

HOW TO SECURE INFORMATION

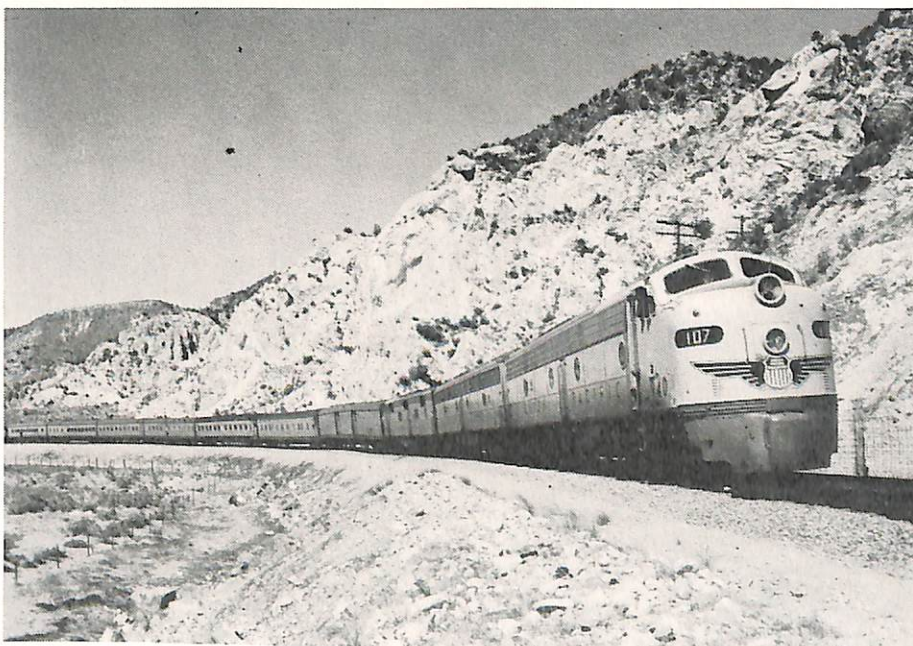
Those of our people living on the East Coast or in the north or south part of the United States and Canada who want to join the General Conference Tour at Chicago (or elsewhere) should write and state the railroad line on which they will come to Chicago. Mr. Brown will give you full information about the cost of the entire train fare and secure tickets for you from your embarkation to Sacramento and return, if desired.

We have had several General Conference tours over the past years. But this is the GREATEST EVER for luxurious train accommodations, for wonderful adventures and sightseeing, and for heartwarming fellowship. We expect an avalanche of responses. We'll be ready to take you with us on a royal tour of thrills and dreams come true!

The tour rates from Chicago are:

Round-trip coach fare	
(share double room) ----	\$233.40
Round-trip coach fare	
(one person in single room) ----	\$241.40
One person in Roomette ---	\$331.30
One person in Single Bed-	
room -----	\$357.50
Two persons in Double	
Bedroom (each) -----	\$310.75

Secure one of the General Conference Tour folders and check the accommodation desired by you and your family. Send this reservation blank at once *without any money* to Mr. Henry S. Brown, Burlington Lines, 105 W. Adams Street, Chicago, Illinois. These tentative reservations should be sent



UNION PACIFIC'S "CITY OF LOS ANGELES"

This luxurious streamline train, "City of Los Angeles," will bring the Special Conference Tour group back to Chicago after the thrilling adventures in California.

A Dream Is Realized in Canada

The fascinating story of the pioneer days in the Bible School movement in our Northern Conference churches with the crowning achievement in the Christian Training Institute in Edmonton.

By Professor E. B. Link
of the C. T. I. Faculty

MOST PEOPLE know that it took less than one year to build the structure to house the first forty students at the Christian Training Institute, Edmonton, Alberta. But not very many are aware that the Bible School movement was over thirty years in the making. The first building of our Christian Training Institute in Edmonton, Alberta, Canada was completed in 1939, and the first class enrolled in 1940, but the first dream of such a school was dreamed even before 1908. And in the interim, from dream to completion, is contained a story that is both interesting and intriguing, and unquestionably unique in the annals of our denomination.

Thwarted at first by pioneering pre-occupation and poverty, as well as by lack of enough qualified leadership, the prayers and concern of our churches for the Christian education of their youth finally saw the emergence of Christian Training Institutes in miniature in the local churches. One of the visiting teachers from the United States recognized these local Bible schools as "our denomination's most ambitious training for Christian serv-

ice." Another guest instructor characterized them as "similar to the summer assemblies and institutes of other conferences, except that the studies are much more intense and the earnestness of the students much more profound."

18 OTHER BIBLE SCHOOLS

Let us trace the marvelous movement of God amongst our Northern Conference churches which not only culminated in the founding of our Christian Training Institute but provided streams of blessings that are still evident throughout all of our denominational fellowship.

Whereas in 1939, when our C. T. I. was established, there were 18 other such Bible Schools in Canada, in the year 1908 when our Northern Conference first discussed the need of such a school there was only one Bible school in all of Canada. Thus it is evident that our pioneer forefathers were among the very first to detect the need of Christian training for youth.

The 1908 Conference held at Bittern Lake, Alberta, near Camrose, appoint-

ed an Education Committee to investigate the possibility of starting a school. At the next Northern Conference in 1909 in Edmonton, one of the committee members, the Rev. Abraham Hager, presented a paper entitled "Die Gruendung einer Missionschule in Edmonton" in which he set out the reasons for a Christian school for our churches. The youth of the pioneering families were getting what usually amounted to less than a public school education, and what they did receive was not in a Christian environment with Christian character training.

A Christian training school in Edmonton, argued Pioneer Hager, would not only supplement the public education then available, but it would provide the trained leadership and trained Sunday school teachers so sorely needed by the churches. Furthermore, it could even supply pastors "home grown" and trained in the rugged pioneering of Western Canada to fill the many vacant pulpits.

Brother Hager produced "a financial backer" for this proposed ambitious venture. A certain wealthy Baron von Ukull from Germany, who personally



THE C.T.I. FAMILY IN 1940

Before the completion of the front steps and the new Christian Training Institute building in Edmonton, Alberta in the winter of 1940, students and faculty members are photographed. Left to right, front row: M. L. Leuschner, guest teacher; Mrs. E. P. Wahl, President E. P. Wahl. Right to left, front row; Rev. and Mrs. August Kraemer, Rev. H. J. Waltereit and Rev. Fred W. Benke.

attended this conference, had promised to sponsor such a school if the Northern Conference would undertake its organization.

Neither the organization of the school nor its sponsorship ever materialized. At the 1911 Conference, the Educational Committee was discontinued, the German baron was no longer around with his checkbook, and the local youth organizations were encouraged to take up the slack in the education of their members. However, what appears to be most important from this is the evidence of concern and of prayers that ascended to God to meet the educational needs of the youth.

Eight years later (1919) another movement for a Christian school for Northern Conference youth emerged in the Hilda-Medicine Hat area of southern Alberta and Saskatchewan. The Rev. E. P. Wahl, then pastor at Hilda, Alberta, shared with other church leaders of the area a burden for the many young people whose education was limited to the public school level and who as far as 45 miles away from the nearest railroad had nothing to do during the long winter months.

At the 1919 Central Association convening at Hilda, great enthusiasm for a Christian school was engendered. Pledges as high as \$1000 were offered. Even non-Baptists were vitally interested. But again, the dream did not materialize. The building in Medicine Hat which was sought to house the school became unavailable and the hard fact that there were not enough qualified teachers and pastors available had to be faced. Again, Christian training for youth was back in the praying stages.

1923 BIBLE SCHOOL AT LEDUC

Only four years later (1923) concrete results of such prayers came to realization in no less than three Northern Conference churches, though in a modified form to that which had been earlier anticipated. In 1923 at Leduc, Alberta; at Lemberg, Saskatchewan; and at Winnipeg, Manitoba, the era of the local Bible School was born. The Lemberg and Winnipeg schools were hampered by the absence of the Rev. F. A. Bloedow who had planned to direct them but was waylaid by serious illness.

However, the Leduc Bible School, under the direction of the Rev. E. P. Wahl, now the pastor there, proved to be the bold experiment. Many were skeptical of the advisability and value of such a short term school offered to students with any kind of academic preparation. Some felt that the real need was a Christian High School and that this Bible School compromised somewhat with the needs of youth.

However, since it did not appear possible to have an academically accredited Christian school, (this had to



7TH ANNUAL ALBERTA BIBLE SCHOOL IN 1935

Students and faculty of the 1935 Alberta Bible School held in Westaskiwin, Alberta from Jan. 2, 1935 to March 15, 1935.

Faculty members (front row—left to right): Rev. B. Jacksteit, Rev. H. Schatz, Rev. Fred W. Benke, dean; Professor J. Heinrichs, principal teacher in Bible study; and Miss Adelaide Klatt.

wait for another twenty years until C. T. I. began High School training) the local church Bible School idea was thrown into the educational test crucible and emerged as a great success.

The 1930 report of Field Secretary for the denominational Young People's and Sunday School Workers' Union, the Rev. A. A. Schade, sheds light upon the Bible Schools in the earlier stage. He writes: "During the long

winter season the work is not so pressing on the farms, and the young people rejoice to piece out their education and training for Christian work in such schools as may be available. Not all can afford to go to distant high schools or colleges, but when the churches arrange for study courses they need no urging. The ambitious pastors of the Northern Conference have the wisdom and energy to take



THE ALBERTA BIBLE SCHOOL IN 1938

Students and faculty members of the Alberta Bible School held in Leduc during the winter months of 1938.



ONE OF THE EARLY BIBLE SCHOOLS AT MORRIS, MAN.

During the early years of Rev. Edmund Mittelstedt's ministry (1934-1940) at Morris, Manitoba, several outstanding local Bible Schools were held with groups of young people, as shown above. Rev. E. P. Wahl (5th from left, seated) was the guest teacher. Mr. Mittelstedt is fourth from the left, front row.

advantage of this opportunity, and have for some years past been perfecting a system of winter Training Institutes. Four such Institutes were held this winter. . . the plan was to hold each school for a solid month. A total of 95 students were enrolled."

BIBLE SCHOOL LIFE

A very vivid picture of such a Bible School was painted by the Rev. A. P. Mihm who as editor of the "Baptist Herald" and general secretary of

our denominational Young People's and Sunday School Workers' Union, was a guest teacher at the 1929 Leduc Bible School. He reports, "The scene now shifts to the province of Alberta in Western Canada. We are assembled in the classroom of a fine new brick church at Leduc, Alberta. It is out in the open prairie country, nine miles from the railroad. As we glance through the church window, we note the sun shining brightly in 'sunny Alberta.' Nevertheless, it is decidedly

cold outside, anywhere from 10 to 35 below zero. Yet for two weeks at the time of our visit and for two more weeks to come, a group of German Baptist young people meets daily for a Bible School or 'Christian Training Institute' as it might be called."

Little did Brother Mihm realize as he reported this visit and suggested a possible name for these Bible schools, that 'Christian Training Institute' would be the name of the permanent Bible School to be established 10 years later.

His description continues, "It is being held under the auspices of the Alberta Dreibund, a Tri League of young people, Sunday school workers, and singers. . . 23 young people have regis-



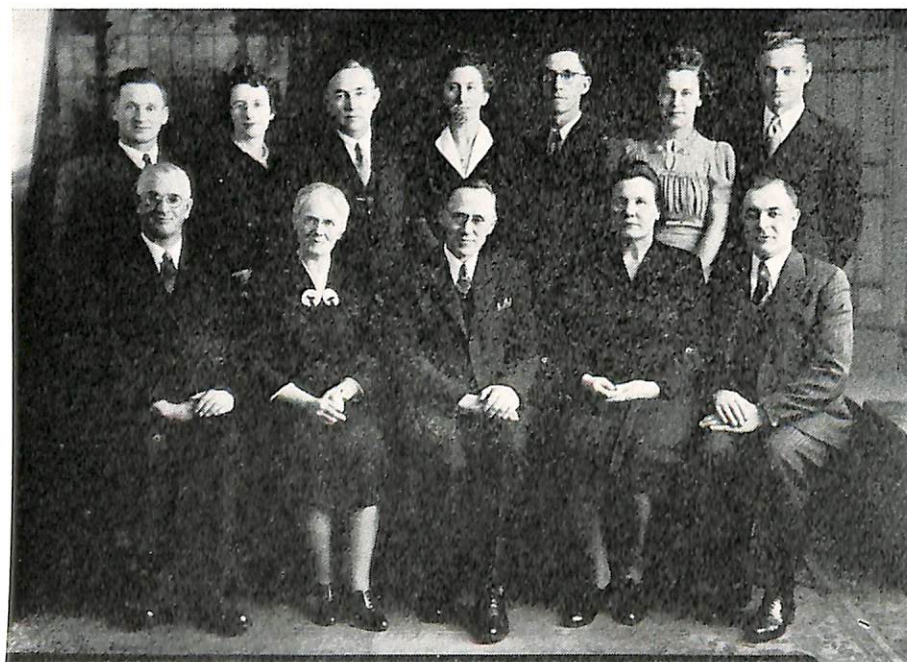
REV. AND MRS. E. P. WAHL

of Edmonton, Alberta at their 25th wedding anniversary in 1943. Dr. Wahl as founder and first president of the C.T.I. still serves actively on the school's faculty.

tered and are in daily attendance. Some are from the local church and the others hail from various churches throughout Alberta. One young man, traveled more than two hundred miles in subzero weather to attend the school. We found these young people eager to learn, faithful in attendance and attentive to their study-subjects in class and homework.

"The school day begins at 9:30 A.M. Three class periods are held during the morning of 50 minutes each, broken by a devotional of 20 minutes, led by students, and a 10 minute recess. At 12:30 there is an hour's intermission for luncheon. The out-of-town students sit together at a table in the church and the basket of sandwiches and the pail of coffee disappear rapidly. At 1:30 P.M. class begins again and two class periods are held."

Following the afternoon classes, the students would have their evening



CHRISTIAN TRAINING INSTITUTE FACULTY IN 1944

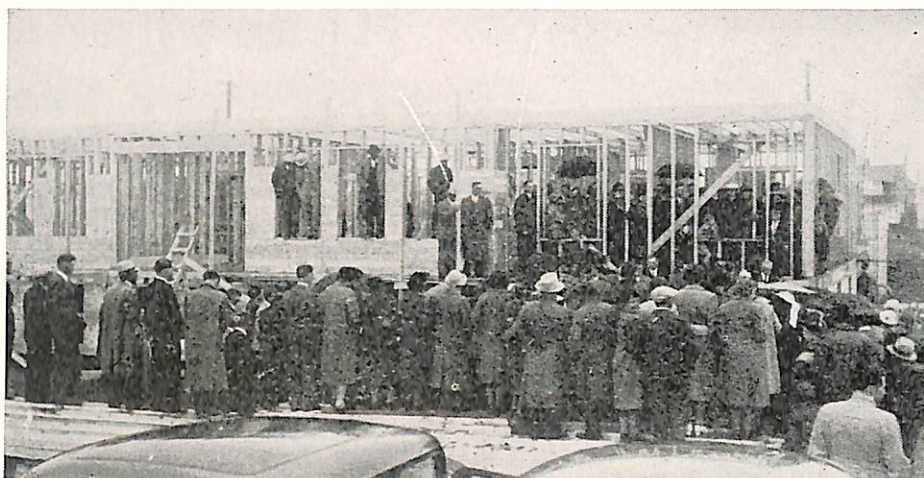
Front row (left to right): Rev. F. W. Benke, Mrs. M. A. Finlay, President E. P. Wahl, Miss Ida Hoffman, and Rev. R. Schilke.
Standing: Rev. A. Huber, Miss Agnes Rinas, Rev. S. Wedman, Miss Myrtle Hein, Rev. G. B. Dawe, Mrs. R. Schilke and Rev. Robert Schreiber.

meal, rehearse with the choirs or orchestras and prepare to return for the evening's public service usually in the form of evangelistic meetings for the local church. One of the obviously great advantages of this local church Bible School over the permanent residential Bible School was evident in the benefits to the local church.

Though the burden of hospitality rested upon the church, the spiritual blessings to the local young people who attended the school and the spirit of revival that prevailed during the school sessions could not fail to strengthen it. Also, the presence of other pastors and sometimes of distinguished teachers from afar was a boon to all the local members.

Special mention should be made of the faculties of these local schools. Some of the very best teachers of the denomination and outside of it often were included on the instruction staff. Alberta Bible Schools were blessed with such well-known guest teachers such as Rev. Wm. J. Appel, Rev. A. P. Mihm, and Prof. A. A. Schade, as already mentioned, Professor Jacob Heinrichs and Professor F. W. C. Meyer, and Dr. M. L. Leuschner. To become acquainted with these leaders of youth work and professors of the Seminary afforded a great privilege to Canadian youth and served to cement loyalties to a denomination much better understood and appreciated because of these representatives.

At some schools pastors from other Baptist fellowships participated and served to broaden the perspective of the total Christian church. On some occasions laymen or lay women served on the teaching staff or as deans of the school. But the real heroes of the whole Bible School movement were the pastors who were responsible for the total organization of the school and often acted as deans and teachers as well. Some pastors, including Presi-



CORNER STONE FOR THE C.T.I. IS LAID IN 1939

In the late fall of 1939 the corner stone is laid for the Christian Training Institute, Edmonton, Alberta and the dream of the BIBLE SCHOOL began to take on glorious reality!

dent A. S. Felberg, then pastor of the Nokomis church, conducted entire Bible Schools by themselves. From God, hard-working wives and loyal congregations must have come the stamina to stand the strain.

TEACHERS AND STUDENTS

Not all names of pastors can be mentioned but some names appearing consistently in the records include Rev. G. P. Schroeder, Rev. H. Schatz, Rev. A. Itterman, Rev. P. Daum, Rev. C. B. Thole, Rev. E. Mittelstedt, and of course, Dr. E. P. Wahl. When Brother Wahl was appointed director of Bible Schools for the Northern Conference in 1937, some of the burden was lifted from the shoulders of the pastors, but even then they continued to contribute freely to the important teaching ministry in behalf of the many students who enrolled in the schools.

As high as eight Bible Schools were

conducted in one season with a total attendance that went well beyond the two hundred mark. Most schools averaged an enrollment of twenty-five to thirty, the highest on record being seventy-seven at the Carbon, Alberta church in 1931. This exposure of so many young people to a concentrated study of the Bible and related subjects caused a good proportion of them to enter full time Christian service on the mission field or as pastors.

The fact that our North American Baptist Seminary at times had a majority of Canadian students is definitely attributable to the influence of the local Bible Schools and later of the Christian Training Institute upon these young men. In 1932 the student roster of the Bible School at Wetaskiwin yields the names of no less than five foreign missionaries and eight pastors. But along with this yield of full time laborers the value of the Bible Schools to all who attended must not be overlooked.

Brother Mihm commented on this aspect:

"Our Canadian churches are wise in arranging these schools. . . . Who can measure the results of a trained corps of devoted young people in our churches in the days to come? Pastors are already testifying as to good results which have already come. It is noteworthy that young men have been in the majority in all these schools. That is also a good sign. We need good leaders. These schools can be feeders to our Seminary and other schools for training."

COURSES OF STUDY

Another factor in the training of our youth for church leadership in our Bible Schools can be ascertained from a study of the courses of study of the various schools. If a given young person found it possible to attend several

(Continued on page 40)



THE CHRISTIAN TRAINING INSTITUTE BAND

The C.T.I. Band and its director, Rev. Fred W. Benke, (right), are photographed in the early 1940's in the deep snow in front of the Institute's building.



JOHANN GERHARDT ONCKEN

Baptist pioneer in Germany (1800-1884), who, more than any other person, has been responsible for the spread of the Baptist witness in Europe. This excellent bronze study of Oncken (only three of these are in existence) can be seen in the Missionary Room of the NAB Headquarters, Forest Park, Illinois.

ONE OF THE EFFECTS of living in a foreign country is an awareness that the customs, which one takes for granted at home, are not at all self-evident to the people of another land. One thereby comes unconsciously to evaluate both his country's customs and behavior and those of the country in which he is a guest.

Different historical and cultural backgrounds produce various patterns of life and thought which express themselves also in religious life. This article attempts to share some reflections on the work and life of German Baptists which a year in Western Germany prompted. It does not claim to be without bias. One year is not enough time to learn the complexities of another land and people. Furthermore, my contact during the year was primarily with young people, to a large extent with seminary students. Nevertheless, these reflections are intended to be stimulating by providing contact with their thinking and practice which are different from ours.

WEST AND EAST GERMANY

What will be said here must necessarily be limited to West Germany.

Reflections on Baptist Work in West Germany

The 100,000 Baptists of Germany (one fourth of them in East Germany) through imaginative Bible study and fearless missionary experimentation have attained a spiritual vitality that is interesting and inspiring to observe.

By Mr. David T. Priestley, NAB Exchange Student at the Baptist Seminary, Hamburg, Germany last year.

About one-fourth of the 100,000 members of the "Union of Evangelical Free-church Congregations" presently lives in the Soviet Zone. The work in the GDR (German Democratic Republic) is somewhat parallel to that in the West, but the situation in the East changes according to varying governmental policies which have but one essential purpose, so to limit church activity that it ultimately dies.

West Germany is slightly smaller than the state of Oregon, but it has a population (56 million) greater than that of California, Illinois, New York and Pennsylvania combined. In such a densely populated area, interchurch cooperation and regional meetings are considerably easier than in our scattered convention. The fact that there is only one union for the 72,000 Baptists in West Germany is in striking contrast to the multiplicity of groups in North America.

EFFECT OF WARS

All Germany still suffers under the tragedy of two lost wars. The character of the German people has been deeply affected by this, and the Baptists share in this common woe.

The war has left most of the congregations with virtually no men between 40 and 60 years of age. The sickness of destroyed family relations in a divided Germany is apparent in the families who since 1945 have fled from East Germany. After the war, many younger people became very disillusioned about the older generation. Much effort has been spent in the necessary rebuilding of destroyed chapels, hospitals, seminary and other buildings and in re-establishing a regular church life rather than in developing a program of church extension, home missions and foreign missions. This heritage of destruction has made the progress of the Baptists in West Germany much slower than would otherwise have been possible.

However, the population, the resettlement, the break with the past, the rebuilding and the other negative consequences of the war have also made it possible and necessary for Baptists to rethink and change ideas and programs to meet changing needs instead of merely perpetuating old ways.

The Baptist movement in Germany has also been influenced throughout its history by the State Churches. The beginnings of the movement were difficult because of misunderstanding and opposition to a "sect." Even today some officials and pastors are openly antagonistic to the Baptists. But this opposition has also been beneficial.

While fighting for a place in German church life, the Baptists have been called upon continually to explain and justify their position. They have been forced carefully to think through the meaning of various Baptist distinctives which has strengthened the church's message.

The first noticeable difference between a State and a Free Church is the practice of baptism. Baptism is understood by German Baptists not just as an act of obedience or as a symbol but also as an act in which something of spiritual significance really happens. In North America we



BAPTIST DEACONESSES

Two Baptist deaconesses dressed in their distinctive garb are reading the latest issue of the Baptist paper, "Die Gemeinde."

have no state churches to force us carefully to formulate our understanding of the New Testament teaching on baptism, but we have also not responded positively enough to the competition of other confessions. The German Baptists, in contrast, understand it in the New Testament sense of the incorporation of a believing sinner into the Body of Christ.

THE CONCEPT OF THE CHURCH

Related to their understanding of the meaning of baptism is a strong conception of the church. German Baptists have two words with which they distinguish between the church as a body of believers (congregation) and the church as the place where the believers meet (chapel). The central concept implied in their word for the congregation is fellowship.

Unfortunately, fellowship for us means potluck suppers, after-service singspiration, or coffee in the church parlors. In Germany, because baptism is not primarily an entrance requirement for membership in a religious corporation, a newly baptized person is viewed more readily in the New Testament sense as a part of the Body of Christ, a member of an organism. The task of the believers in the local community is therefore one of mutual admonition, encouragement, discipline and help through the gifts of the Spirit distributed among them.

Structural functions are only secondary and subservient to the primary concern that, in the fellowship of Christians, each one present will encounter the Lord of the Church, Jesus Christ. The social work in the hospitals, orphanages, old people's homes and training centers, the homelife and hospitality of members, cottage prayer meetings and every other activity of



THE BLUE DANUBE FLOWING THROUGH REGENSBURG

In this historical city of Germany, we can see the two steeples of the stately cathedral of the State Church where once Balthaser Hubmaier, an evangelical martyr, preached.

the Christians of a local congregation for others and among themselves is an action of the Body of Christ. The distinction between preacher and people is therefore deemphasized.

Obviously, this is an ideal, but the German Baptists have come to this understanding of the New Testament conception of the Church and the common Christian life in part because they were forced to clarify their position against the State Church with her totally different concept.

EFFECT OF "RUFERS"

Since the war, the younger Baptists have been greatly influenced by the activity and thought of a lay movement within the Union which has at-

tempted to bridge the way between the sometimes tradition-bound congregations and the man without Christ. This "Rufer" movement has been an evangelistic work, a critique of the church and a summons to mature Christian living. Because of their criticism and their insistence on disciplined Christianity, the Rufers have been coolly received for most of their existence.

However, much of the vitality of the Baptist movement at present comes through their influence. Rufer ideas which were suspect five years ago are now taken for granted, and Rufer methods which were frowned upon then are presently standard procedure for denominational youth workers, leaders and evangelists.

With these three formative factors in mind—two lost wars, powerful state churches, and the provocative Rufers—the overall work of the Baptist Union in different areas of endeavor can be briefly outlined.

SUNDAY SCHOOL WORK

The Sunday school faces a problem common to virtually all church activities there and here: the appeal of television and of a week-end trip to mountains, sea or exhibition. The Baptist Union attempts to assist the local worker overcome this appeal in a number of ways. The first is through the distribution of materials printed by the Union itself. For 72 years they have produced a take-home leaflet for Sunday school children. This year for the first time, the Sunday School Department also published a quarterly for use in local Sunday schools.

For the Sunday school worker and officer a "Helper" is published every other month. This 32-page booklet contains expositions of the weekly lessons,



KREUZKIRCHE OF BREMEN, GERMANY

The Church of the Cross in Bremen on Hohenhohestrasse is one of many Baptist churches which have been rebuilt since the close of the war.

teaching hints, reviews of books for pupils and teachers, teacher training suggestions and helps, and denominational announcements. Teacher training workshops are held by denominational workers during the year throughout the country. Vacation Bible Schools, midweek classes and summer camps are being held where enough workers are available.

Adult Sunday school classes and closely graded Sunday schools seem to be impractical there although suggestions are continually being made to strengthen the Sunday school program. Space is also a problem in most chapels. The incentives and suggestions of the World Council of Christian Education and Sunday School Association which are felt to be practicable find their way into the local church through the "Helper" and workshops.

BAPTIST YOUTH WORK

For the youth work in Germany, the war was also a turning point. Before the war this youth work in organization was carried on independently of the church and Union. During the war the appeal of government-sponsored youth clubs and the difficulty of maintaining a church youth program resulted in the suspension of most of this work. After the war, when the youth work was resumed, it was set in close relationship to the General Council of the Union through denominationally appointed and sala-



Baptist deaconesses with patience and Christian love minister to an elderly guest in one of the many Homes for the Aged in Germany.

grams, Baptist young people participate in a variety of activities on the local, regional and national level. Retreats, conferences and trips include Bible studies, skiing, swimming, hik-



AN ILLUSTRATION IN A CHILDREN'S WEEKLY

In the "Morgenstern," Baptist Sunday school paper, this illustration appears showing "Unrighteousness" (left) and "Righteousness" with their loaves of bread to be shared with others.

ried youth workers. On the local level, the work is supported by the church and not merely by the youth themselves. Leadership of the local youth group is provided by a self-appointed committee of interested persons who plan and direct the work.

In addition to Sunday youth pro-

ing, lectures and other activities. Some regions have appointed youth pastors who encourage, train, and administer to the local youth groups and plan interchurch retreats, workshops or other activities. For the local youth committee a folder of program hints and other helps is published quarterly. The

denominational youth secretary also edits a youth magazine.

STUDENT WORK

Work among university students is both a local and a Union task. Partly as an effort to counteract the tendency on the part of some students to discontinue contact with church, partly as a missionary opportunity, and partly as a natural outgrowth from their common interests as university students, Baptist student groups have been formed on most German universities. They meet with varying regularity and frequency for a program of varying definiteness where it is most convenient for them. The group comprises a discussion forum, a social center, a spiritual counselling center, a housing bureau, and a fellowship with complex social and spiritual functions.

The Union has ordained a student secretary who keeps in touch with the various student groups. His task is to encourage and give direction in the local program, to help the groups find new Baptist students, to be a sort of travelling pastor and advisor for the students, to help the student realize and fulfill his responsibility as a Christian, to understand his relationship to the German Baptist movement, and to develop a mature relationship with Jesus Christ. Not only in the local student group but also in retreats and student conferences under his direction, the student secretary tries to do this task.

A Newsletter appears each month of the school year. Once a semester a student magazine appears which contains articles on historical, theological and social topics. It attempts to provide a discussion forum for Baptist students.

SOCIAL WORK BY BAPTISTS

The ministry of social work is one which the Baptists in Germany have accepted in broad scope. In some large cities local churches have established residence-dormitories for young men or women, managed by a Christian couple who find opportunity for counselling a witness in an informal atmosphere. Old people's homes, convalescent homes, orphanages, youth hostels and recreation/guest homes are also sponsored by local congregations or the Union.

In some cities, there are homes and training centers for socially problematic boys or girls who are referred there by juvenile authorities or parents. All have as their primary concern a ministry to broken bodies and tired spirits.

DEACONESS ORDER

The largest force of such social workers among the Baptists is the Deaconess Order. These women are basically nurses who have been trained, not only professionally, but also

spiritually in a "motherhouse." They have waived the privilege of marriage, receive their necessities from the mother house, and are identifiable by their standard long black or gray garb and white bonnet. These "Baptist nuns" provide a corps of dedicated women who work in private or state or deaconess institutions in Germany or on the mission field.

They work as nurses in hospitals, as pastoral assistants in local churches, directing women's work, children's work, caring for the aged, doing visitation and other tasks, and in old people's homes, orphanages, convalescent homes.

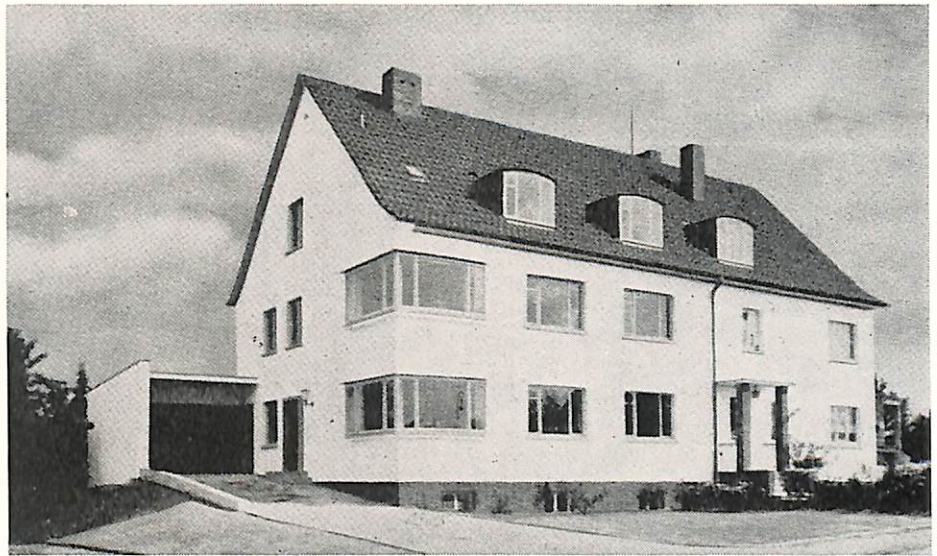
The Union has three main training centers, all of which are located on the same campus in Hamburg, but each of which has a different type of student body and emphasis. *The Bible and Missions School* was founded to train young people for more effective work in the local church and for foreign missions through a five-month course in Bible and practical methods. *The Youth Seminary* has terms of varying length with various types of training in music, handicrafts, or other more specialized subjects. It was established to train children's and youth workers.

PREDIGER SEMINAR

The oldest institution of the German Baptists is the "preacher seminar" in Hamburg. Education in Germany is structured differently than in America, and the seminary itself has some unique characteristics. A high school or college education is not a prerequisite for admission. Nearly all students have completed occupational training and have worked for a number of years before going to the seminary. Consequently, the seminary offers general courses in philosophy, literature and other subjects to help fill in the scholastic gap which may exist.

Because of the extra courses, seminary training lasts five years. According to previous schooling and scholastic ability the time may be shortened. The scarcity of living quarters in Hamburg partly justifies the seminary prohibition that seminary students marry while in seminary and that married students bring their wives with them to Hamburg. And yet there is a very lively interest and activity in affairs of the heart which develop during vacations.

Schooling seems more relaxed. The students are required only to attend the lectures. Very few courses have a textbook, and conceivably one could finish seminary without having read anything. In reality, however, because examinations (especially the final comprehensive tests) are rather crucial, most students work their way through many books each year. Modern theologians are more than mere names. Language skill in Greek and



THE ONCKEN PUBLISHING HOUSE IN KASSEL

This Baptist Publishing House in Kassel, Germany publishes many fine Christian books, distributes many excellent denominational and Sunday school papers, and gives the incentive to a well rounded church program for the Baptists of Germany.

Hebrew is excellent. Many are aware of and prepare for the problems of the practical church ministry beyond the many courses offered in this area.

PUBLISHING HOUSE

The German Baptists for years have had their own publishing house. Most of the books they publish are for the average church member—biographies, brief commentaries, novels, Bible history, church history, and the like. Some of these are translations from English originals.

Their denominational paper appears

weekly with articles of devotional and informational interest. A magazine for preachers and church officers appears monthly, published jointly by the Baptists and Methodists. Articles for both these periodicals are written by preachers and laymen or have been excerpted from other publications. They are real incentives to mature Christian living and a well-rounded church program.

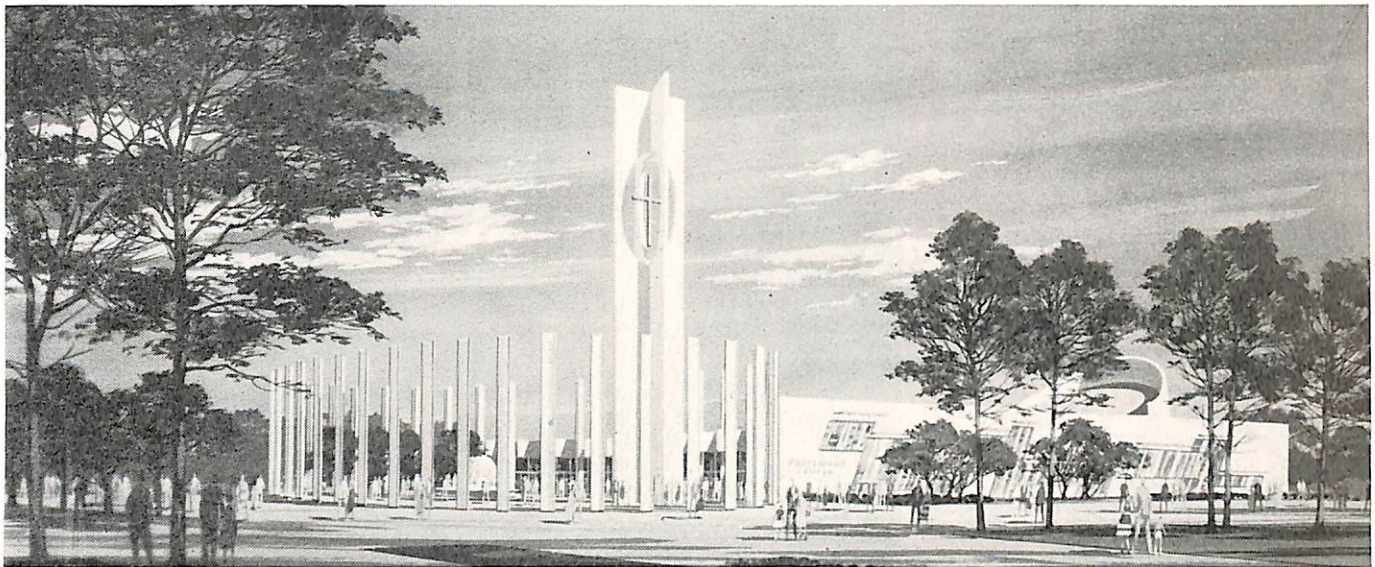
The Baptists in Germany, because of their different situation, have developed in different ways than in Ameri-

(Continued on page 40)



THE BAPTIST CHURCH OF MUNICH, GERMANY

Dr. Rudolf Thaut brings his farewell sermon in his church at Munich before assuming the position as general secretary of the Baptist Union of Germany. North American Baptists helped to reconstruct this church building following World War II.



THE PROTESTANT CENTER, NEW YORK WORLD'S FAIR, 1964-1965

An 80 foot tower at the Protestant Center at the New York World's Fair will serve as a landmark for visitors to the fair grounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world. It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one to be dedicated to a Protestant pioneer.

Baptists at the New York World's Fair

The story of the Baptist Exhibit in the Protestant Center at the 1964-1965 World's Fair by Dr. M. L. Leuschner, NAB Promotional Secretary

AT THE New York World's Fair in 1964-1965, your attention will be focused, among many exciting things, on the Baptist witness in the Protestant Center. Strategically located near the auditorium where a Christian film will be shown continuously and where people can come for rest and relaxation, the BAPTIST EXHIBIT will depict the theme of the Gospel, "For Liberty and Light," and will graphically portray Baptist history, missionary outreach and our distinctives of faith in Christ. North American Baptists have had a share in planning for and arranging this exhibit along with six other Baptist bodies united in the witness of the Baptist Jubilee Advance program.

THE BAPTIST EXHIBIT

The BAPTIST EXHIBIT, occupying 600 square feet of floor space, will feature a semi-circle of eight white arches against a black background, each arch depicting a phase of Baptist involvement and witness in the Christian cause. (See picture of model display on this page). Plans call for lights, sound and mechanical motion to dramatize the theme of the Baptist witness. Illuminated maps, push button control of informative panels, a two volume fascimile of a Gutenberg Bible, color pictures and photo murals will show churches in action for Christ around the world.

The BAPTIST EXHIBIT is being prepared professionally at a cost of \$15,750 under the supervision of the Publicity Committee of the Baptist Jubilee Advance. (The members of that committee are shown and named in picture on page 43.

THE PROTESTANT CENTER

The striking architectural design for the Protestant Center features an 80-foot tower that will serve as a landmark for visitors to the fair grounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the Center—"Jesus Christ the Light of the World." It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one dedicated to a Protestant pioneer.

Beyond the forecourt is an Exhibit Pavilion of 26,000 square feet for displays showing the work of major denominations and related organizations, a reception center, a chapel for meditation and special services, a children's center combining indoor and outdoor

supervised programs for smaller children, a music garden in an indoor area where fairgoers may rest and enjoy special recorded music, and a theater for showing a new religious motion picture to be premiered in the Protestant Center.

The feeling of rest and relaxation and a spirit of spiritual inspiration will permeate the entire Protestant Center. Visiting the grounds and buildings of any Fair is fatiguing. It is hoped that the vast areas of the Protestant Center will be sufficiently different and attractive to be especially inviting to those who are in need of relief from weariness.

A PLACE FOR FELLOWSHIP

The Protestant Center is relatively close to the major entrance to the Fair grounds (the only approach for those coming by rail and subway). Here you will experience the joy of dynamic solitude—of living restfulness—and possibly of an unforgettable "walk with God."

At the BAPTIST EXHIBIT you will have an opportunity to meet and talk with missionaries from various fields of the world, to fellowship with your brethren of the Baptist faith, and to become acquainted with the tremendous and exciting sweep of Baptist history and witness throughout the world. Here at the New York World's Fair you will take justifiable pride in the BAPTIST STORY.

NEW LEAFLETS

Colorful leaflets about the Atlantic City Baptist Rally and hotel reservations there and the Baptist Exhibit at the New York World's Fair are available by writing to North American Baptists, 7308 Madison Street, Forest Park, Ill.

Baptists in Atlantic City

Forty thousand Baptists, representing 20 million Baptists in seven Baptist bodies, will gather in Atlantic City, N. J., May 22-24, 1964 for a great missionary Jubilee Celebration.

FORTY THOUSAND Baptists from the United States and Canada from May 22-24, 1964 will transform the vacation resort of Atlantic City, New Jersey, into a victory celebration for Christ and his Gospel. With hearts of faith that are "bound in Christian love," they will remember the 150th anniversary of the founding of the first national missionary organization among Baptists of America and bring the five year program of the Baptist Jubilee Advance, in which 20 million Baptists have participated, to a colorful conclusion. Convention Hall adjoining the famous Boardwalk of Atlantic City will ring with the spirited singing of these Baptists and with their praises to Christ, as these hosts of people from the seven Baptist conventions in North America meet together.

FOR LIBERTY AND LIGHT

Following the simultaneous sessions of the Southern Baptist Convention and the American Baptist Convention (May 18-22), the Joint Jubilee will begin on Friday evening, May 22, 1964, and continue through Sunday afternoon, May 24, 1964. The timely theme, "For Liberty and Light," will spotlight the memorable program of these days. On the opening night (May 22) the Honorable John F. Diefenbaker, former Prime Minister of the Commonwealth of Canada and a stalwart Baptist spokesman, and an outstand-

ing representative of the United States will bring the keynote addresses. This promises to be an unforgettable experience in the lives of all in attendance.

Saturday's events (May 23) will feature such highlights as an historical glimpse of those epoch making missionary days of Adoniram Judson and Luther Rice by Dr. Kenneth Scott Latourette of Yale University, the distinctives of Baptists and their differences presented in panel discussions, a panoramic presentation of Baptist mission work around the world, and a Boardwalk Fellowship with Baptists of all conventions exchanging Christian greetings along the open Boardwalk.

THRILLING ORATORIO

On Saturday (May 23) evening the thousands of Baptists in Convention Hall will witness a spectacular event. They will thrill to the music and words of an oratorio especially commissioned for the celebration of this Jubilee. The composer is Dr. Ron Nelson, of Brown University, and the librettist is the Rev. Dr. Samuel Miller, dean of Harvard Divinity School. Dr. Thor Johnson, of Northwestern University, will conduct the oratorio presentation Saturday evening, May 23. Vocalists will be the "Singing City" Chorus of Philadelphia, under the direction of Mrs. Elain Brown. The Baltimore Symphony Orchestra will ac-

company the musical production.

Sunday, May 24, will bring these festive days to a thrilling climax. At 9:30 a.m. a dramatic presentation will show the quest of all peoples for freedom. Baptists have had a rich heritage in religious liberty and are still often found prominently on the battleline in this struggle today. This dramatic message will etch its truths into your soul.

At the morning worship service Dr. John Soren of Rio de Janeiro, Brazil, the President of the Baptist World Alliance with a "great heart" for the world's downtrodden people, will bring the sermon.

BILLY GRAHAM, SPEAKER

Billy Graham, God's heroic herald of the Gospel of this age, will stir the hearts of his listeners in the packed Convention Hall as he speaks on "For Liberty and Light—Henceforth" on Sunday afternoon.

Every Baptist should put a circle around these three days, May 22-24, on his 1964 calendar to remind him to be sure to be there in Atlantic City, New Jersey, for the great Baptist Jubilee celebration. Hotel and motel rooms with a wide price range are available for all. But make your reservations soon. The opportunities to meet fellow Baptists from all over the United States and Canada, and from

(Continued on page 43)



BAPTIST JUBILEE CELEBRATION FOR 40,000 BAPTISTS AT ATLANTIC CITY

Surf coming toward the beach in Atlantic City, New Jersey will be one of the sights to see when 40,000 Baptists come to Atlantic City next May 18-24 for the American and Southern Baptist Conventions and the Baptist Jubilee Advance celebration. The Jubilee will begin the night of May 22 and continue through Sunday, May 24, 1964.

My Bible Comes Alive in the Holy Land

In the Holy Land we experienced the intimacy of the spiritual presence of our living Lord, whose revelation of God was first seen in this land and who now dwells constantly with us.

By Rev. G. K. Zimmerman,
General Secretary of the Department
of Christian Education.



Rev. G. K. Zimmerman of Forest Park, Ill., reads the Sermon on the Mount from the open pages of the Bible on the shores of the Sea of Galilee.

THE BEGINNING OF A most adventurous and exciting tour on July 8, 1963, was marked by an anniversary of special significance since it was 25 years ago that I had received the letter from our seminary (then located in Rochester, New York) that I was accepted as a student. Studies at our Seminary followed by studies at several additional institutions of learning and 20 years in the ministry had formulated specific images concerning the Holy Land, which would

undergo reinforcement, alterations and even complete change through this tour.

The inner spiritual experiences of visiting the Holy Land after having studied and preached the Word of the Lord can never be adequately put into words because these spiritual communications with God and people take on the fullest meaning only through personal experience. There are some observations and experiences which through words will relate how the

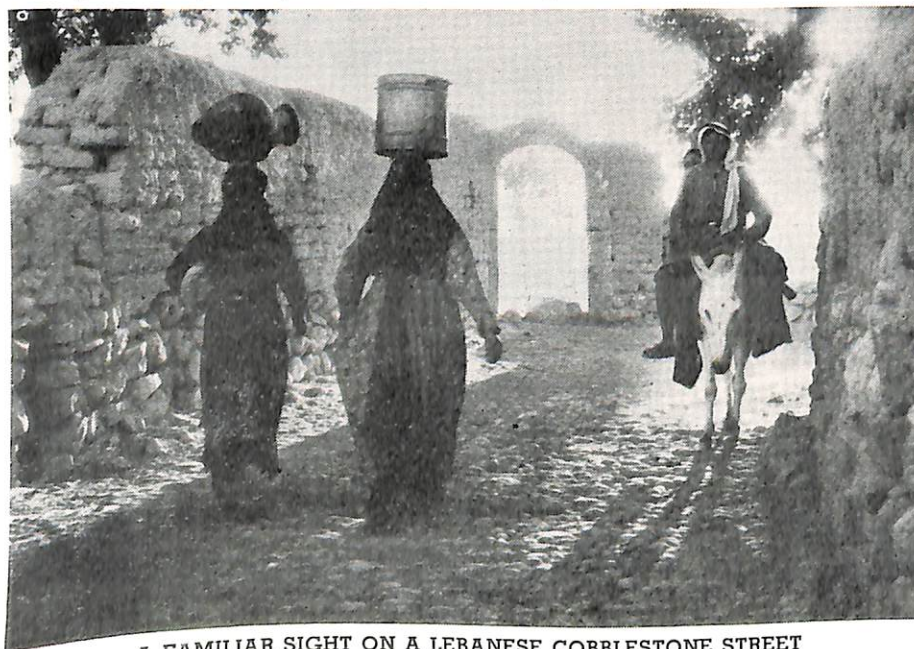
journey through the land where Jesus walked influenced this pilgrim to the Holy Land and in particular to the Holy City of Jerusalem.

BAPTIST YOUTH CONFERENCE

The occasion for this tour to the Holy Land was focused on the 6th Baptist Youth World Conference in Beirut, Lebanon, which provided an ideal prelude to visits of sacred places where Jesus carried on his ministry. It will remain as an unforgettable experience when the first glimpses of the shores of Lebanon came into view from an altitude of several thousand feet and I realized that the goal of seeing the land whereof the Bible speaks had become a reality.

The Baptist Youth World Conference sessions, with delegates from more than fifty nations, related in an impressive manner that the proclamation of the Gospel "unto the uttermost part of the earth" is a possibility toward which greater efforts must constantly be made. The conference theme, "Jesus Christ in a Changing World," created an awareness of the great potentials before us to proclaim the Gospel of Christ to people in the most remote areas of the world and thereby fulfill to a greater measure the plan of God as it was unfolded through man in this region of the world.

The Scripture text of the conference, "Jesus Christ the same yesterday, and today, and forever," (Hebrews 13:8), made its significant impact upon us as delegates in that we were not coming to the Holy Land to see only the



A FAMILIAR SIGHT ON A LEBANESE COBBLESTONE STREET
Bible customs and people come strangely alive on a village street in Lebanon, where the 6th Baptist World Youth Conference was held in 1963.

"yesterday," but that we were to grasp in a renewed manner the need for Christ in this changing world *to-day* and in *years to come*. The presence of many native Lebanese Arabs at the evening sessions of the conference indicated the keen interest which these people have in Christianity. Their presence depicted the open door which God has for us in a world where the majority of people are as yet unreached for Christ.

TEMPLES AND KINGS

The Old Testament accounts which so frequently state concerning the kings and the people, "And they did that which was evil in the sight of the Lord," take on a new meaning as one visits the ruins of the temples where these gods were worshipped. Byblos, one of the oldest cities in the world, which is about an hour's drive north of Beirut, Lebanon, contains some of the ruins of temples in which gods were worshipped through human sacrifices.

In II Kings, chapter 16, we read about King Ahaz of the land of Judah, "And he did not do what was right in the eyes of the Lord his God, as his father David had done, but he walked in the way of the kings of Israel. He even burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out before the people of Israel. And he sacrificed and burned incense on the high places, and on the hills, and under every green tree." The influence of the people who adored these gods must have been accompanied with convincing power, because so many of the accounts in the Old Testament relate how the chosen people of God became victims of "following after other gods."

The temples of these man-made gods have been destroyed. There are no followers today of the gods whose temples lie in ruin in Byblos and Baalbeck, and yet everywhere one must witness that people are not becoming followers of the Lord our God in mass numbers. Are fruits of the flesh, as described in Galatians, chapter 5, an evidence of the evil gods being followed by man today?

Jesus said, "Heaven and earth shall pass away; but my words shall not pass away" (Mark 13:31). These words of our Lord create a new confidence of faith in Jesus our Saviour, for as the temples' many gods have become ruins and their followers are no longer known, so our gods which separate us from God the Creator will also pass away and obedience to the true God alone will preserve us eternally. The blessings of a greater steadfast faith are experienced as we witness that our God, as revealed through Jesus Christ, is all-powerful and triumphant over the evil creations by man.



BETHLEHEM, THE BIRTHPLACE OF JESUS

"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people" (Matt. 2:6).

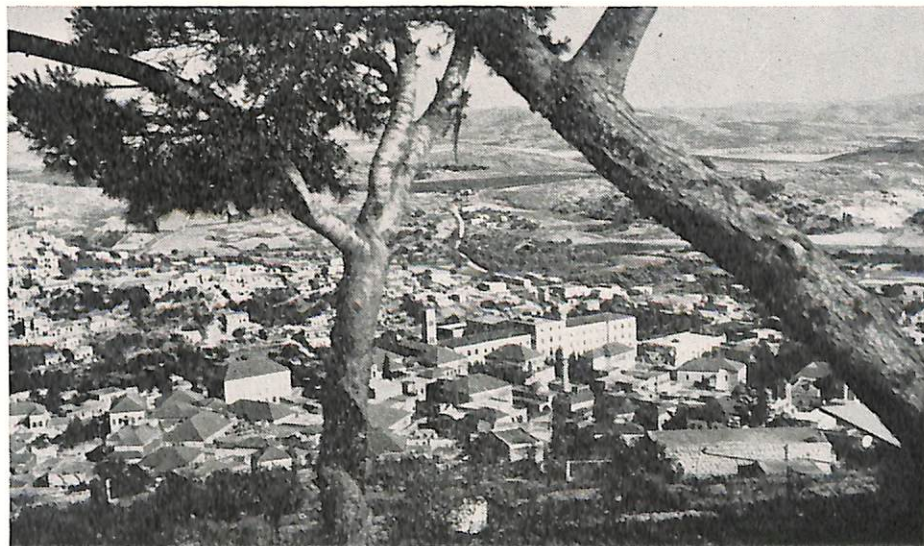
DIVISIONS AND TENSIONS

The Bible Atlas or maps found in our Bibles show the many changes in boundaries which have taken place so often and also so rapidly throughout Bible history. The Holy Land today is still experiencing changes in boundaries which produce tensions between nations. The territory of Palestine is occupied by four countries, namely, Lebanon to the north, Syria to the northeast, Jordan to the south and east, and Israel along the western and southwestern area.

This land, in which many wars have taken place, is still filled with tensions which are very evident to a tourist. During our tour in the Holy Land we were barred from going into the land of Syria because of a bloody

revolution which had closed all borders to any kind of traffic. Over one hundred Syrians lost their lives during this civil war in 1963. The conflicts in Syria had immediate reactions in other neighboring countries, and one could better understand how wars described in the Old Testament led to such involved conflicts of many nations and of much bloodshed, causing the loss of thousands of lives.

The tensions were further evident as we came to the Holy City of Jerusalem. Even though the welcome in Jerusalem by the Jordanians, who occupy a good portion of the city, was most cordial, we were soon confronted with the heartbreaking sight of a divided city. Jerusalem today is divided between the countries of Jordan



THE BEAUTIFUL CITY OF NAZARETH

Although he was known as Jesus of Nazareth, the people there were offended at him, and the Scriptures tell us that Jesus "did not many mighty works there because of their unbelief" (Matthew 13:58).

and Israel with a strip of land at the division points known as No Man's Land, guarded by United Nation's soldiers. The division came to pass in 1948 when the Jewish and Arab forces halted the war through an armistice.

ARAB REFUGEE CAMPS

Crossing No Man's Land is largely limited to a one-way journey from east to west, from the Arab (Jordan) side to the Jewish (Israel) side. The exceptions to this one-way traffic are made during the Samaritan Passover and again at Christmas and Easter when Christian Arabs, churchmen, and officials secure permission to cross No Man's Land to go to Bethlehem, the birthplace of our Lord, or attend services commemorating Christ's resurrection.

The presence of tension becomes even more evident when one speaks with the Arabs who were, as they state it, "driven from their homes by the invading Jewish forces." Approximately 500,000 Arabs left the area now occupied by the Jews, and many live in refugee camps today. The needs of these refugees are indelibly impressed upon one as one visits the areas where the refugee camps are located today. One of the largest of these camps is near the city of Jericho.

VISIT TO AN ARAB HOME

Again, one is led to turn to the Holy Scriptures and read about the struggles described in the Old Testament which produced occasions for multitudes of people, guilty and innocent, to become refugees with hardships far greater than those experienced by refugees of our own time. The Arab refugees in the Middle East today re-



LORRAINE, KANSAS GIRLS IN LEBANON

Dorothy and Jean Dobrinske of the First Baptist Church, Lorraine, Kansas enjoy their lunch in Beirut, Lebanon during the Baptist Youth World Conference days.

ceive some aid through the United Nations relief program.

Not all Arabs who left the Israeli territory are refugees living in mud and cement houses. Many of these Arabs have launched out to take up their former trades and occupations with much success. Our visit to an Arab home in Jerusalem was one of the rich experiences of witnessing the power of the Gospel when trials and tribulations must be faced and endured. We learned about this family through their son who is a student at a college in the Chicago, Illinois area. Their son visited our Forest Park Baptist Church and, when he heard that I was to be in Jerusalem during the summer, he requested that

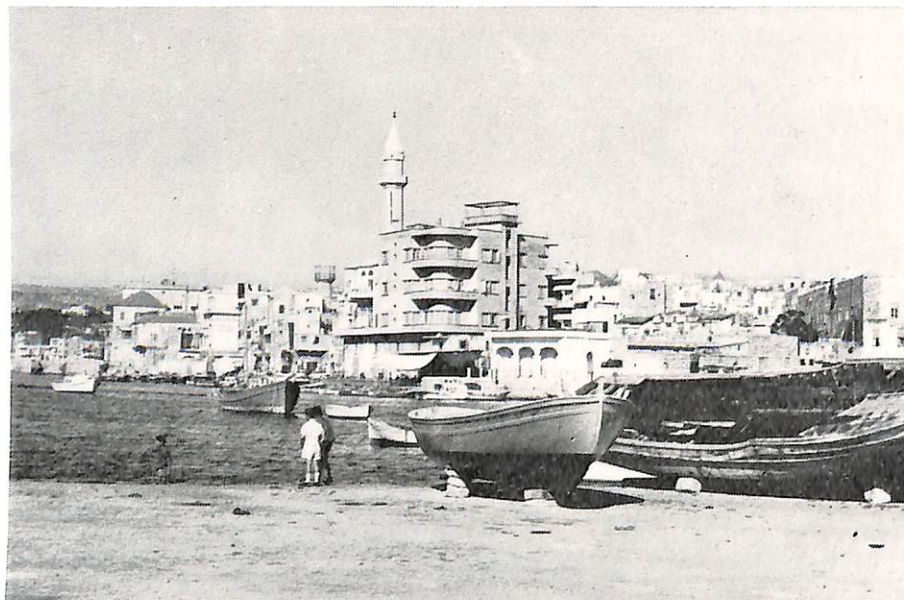
I take greetings to his parents.

The contact with this family immediately brought the invitation that all 25 members of our tour group were to come to this Arab home for a time of fellowship. Since some members of the tour had previous commitments, we arranged for 12 of our tour members to visit this home. The father of this family has been a tourist guide for more than 35 years. When relocation became necessary because of the Arab-Jewish war, this family did not go to a refugee camp, but rather continued on with the same goals of maintaining a job and a home.

Their home is filled with an atmosphere of a most cordial welcome permeated with the spirit of Christ whom they follow. This spacious home, which is decorated and furnished in a most colorful manner, describes also the close bond of fellowship of the family. Their hospitality around the family table as they served us Pepsi Cola, Arab candy and cookies will remain an unforgettable experience of Christian fellowship. Here in the Holy City, as we visited in this Arab home, the words of our Lord took on new meaning: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16: 33). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

THE HOLY CITY

The Psalmists have given us many passages referring to the "city that is set on a hill" as the place toward which the soul longs to go. Walking within this city today also brings to one's soul the expression of the Psalmist: "O send out thy light and thy



AN ENTRANCING SCENE OF THE SEA AT SIDON

A Mohammedan minaret rises above the modern apartment buildings and the waters and boats of the Mediterranean Sea at Sidon in Lebanon.

truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; . . ." (Psalm 43:3, 4).

There are many enshrined places in the Holy City containing stone, mortar, statutes, paintings, altars and candles, which often take away from the simplicity of the teaching of Jesus in very plain surroundings of almost 2,000 years ago. If one were of the faith represented by those who created these shrines, it might be possible to view them with greater appreciation. Therefore, I found that the words of Jesus and the ministry of Christ became more meaningful in those places where man has added little to distract from the surroundings as they might have been at the time of Jesus.



An introductory page to one of the ancient Jewish scrolls, dated 200 B. C., to be seen in one of the many museums in the Holy Land.

One of these sacred places is the Garden of Gethsamene with eight gnarled gray-green olive trees, which very likely mark the place where Jesus came to pray following the meeting with the Twelve in the upper room. Upon entering this area, we heard the reading of Scriptures by one of the Baptist groups from the Scandinavian countries. We could not understand what they read, but the spirit of this setting would lead pilgrims to read the portion from Matthew 26: 36-56, relating the agony of our Savior in prayer. While lingering in the Garden of Gethsemane, it seemed our guide was not hurrying us to leave for the next place to be visited.

THE GARDEN TOMB

The Via Dolorosa or the "Way of Sorrows," which outlines the pathway along which Jesus carried the cross, is many feet above the level of the city from that which it was in Je-



LAZARUS TOMB AT BETHANY

The traditional site of Lazarus tomb at Bethany, where Jesus with a loud voice called "Lazarus, come forth" (John 11:43) and "he that was dead came forth."

rus' day, but it describes the type of surroundings as undoubtedly they were when Jesus was led to the cross. The winding pathway along two or three streets has multiple places of business with odors strange to an American tourist. The Via Dolorosa ends by the Church of the Holy Sepulcher, which in no way preserves the holy sites of Calvary and the Tomb as they were at the time of Jesus. Here again the confusion of pillars, pictures, altars, and statues leaves the impression of too much being stacked around Christ which distracts from the simplicity of our Lord.

From here it was refreshing to go to the places identified in 1883 by General Charles Gordon as the likely area of Calvary and the Garden Tomb. These are located only a few blocks

from the Church of the Holy Sepulcher. This bare, windswept hill has a marked resemblance to a skull. Immediately below it is the Garden Tomb which typifies the description given in John 19:41, "Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid."

THE PRESENCE OF CHRIST

About two hundred of the Baptist pilgrims met by the tomb at 6:00 p.m. for a service which was among the most sacred hours of spiritual inspiration of the tour to holy places. The songs, Scripture reading, brief message and then one's personal thoughts of communion services, "this do in remembrance of Me," brought about



THE GARDEN TOMB IN JERUSALEM

"Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid" (John 19:41).

the intimacy of the spiritual presence of our living Lord who dwells among us.

The hills and valleys of the Holy Land are quite in accord with the image one develops through years of study in the Christian ministry, except that the hills are not mountains and the rivers are only streams. The movement of people along the pathways makes the journeys of Jesus and the journeys of Bible people more meaningful. The dusty side roads and terraced hillsides, which are found today in many places of the Holy Land, depict typical places where our Lord walked as he went from village to village to teach and preach. The hot winds and dusty roads which create weatherworn facial features in native people of the Holy Land today depict the more likely appearance of Jesus.

The European and Western world artists have tended to portray Christ as one who was born and raised in a palace and who had the conveniences of chariots to travel from place to place. If I were to list something which I lost as a result of this tour, then it is my appreciation of the paintings of Jesus by Western world artists. The Son of God must be portrayed as one who "hath not where to lay his head" (Luke 9:58).

SEA OF GALILEE

The treasured experience of walking by the shores of the Sea of Galilee was an unforgettable event. The early morning service by the Sea of Galilee, which was attended by more than 500 Baptists, was a unique experience since we heard the Sermon on the Mount read without comment in a setting very parallel to the scene of crowds which frequently gathered to hear Jesus' teaching. Here by the Sea of Galilee one wishes that the stones and mountains could speak to relate the many events which the Scriptures state, "And there are also many other things which Jesus did, though which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

The journey through this land, where God revealed himself in so many ways, ended with an awareness that for the present-day visitor much more is to be seen and experienced in this land of the Bible. The rich blessings of this tour left the desire that, the Lord willing, I would like to return again some day and see some of the sacred places a second time and include others which also are significant toward understanding God's intimate communion with man.

I am deeply grateful for the opportunity to visit the Holy Land, and I hope that many of you who read this report will some day also make the pilgrimage to the land where Jesus walked.



MAKING THE BEST OF A DIFFICULT TEACHING JOB

Surrounded by makeshift facilities and mattresses, C.T.I. students listen to Rev. E. P. Wahl as he teaches in the unfinished new building of the school.

A DREAM IS REALIZED

(Continued from page 29)

winters of schools, he obtained a fairly well rounded introduction into the essentials for Christian leadership. The main subject of all schools centered around the themes of the Bible—over one-third of the study involved the open Word.

Christian education, practical church work, music, and history were taught as about one-eighth of the curriculum load each. Missions and languages were the other main courses. The practical problems of youth were usually on the agenda somewhere so that the individual needs of the students could be brought to the fore. Probably the main drawback to such a well-balanced course of studies was the usual short period of time allotted to each, due to the brief school term.

This proved to be one of the reasons that the pastors and alumni of these schools pressed for the establishment of a permanent residential school. A longer term was desired. And a longer term dictated the fact that no local church could sponsor and house a Bible school for a longer period of time.

So it was that in June 1938 at the annual session of the Alberta Association at Olds, Alberta, a committee was appointed to direct the erection of a building to be used for a Bible School. The city of Edmonton was chosen as the locale for the new building. At the Northern Conference of 1939 at Trochu, it was clear that all the churches stood loyally behind the new project. With the same spirit of co-operation and sacrifice displayed in the local Bible Schools, work began

on the new building and it was ready for occupancy in January 1940.

When Christian Training Institute became a reality, much of the wisdom, the spirit, and the lessons learned from the local Bible schools was brought over to guide and to set the tone for the permanent school. It was most gratifying that the young pastor of Hilda in 1919, who without being conscious of it had dreamed the dream of Hager in 1908 in Edmonton, who had headed the first local Bible school at Leduc in 1923, who in 1937 became the director of Bible Schools for the Northern Conference, should now become the founder and the first president of the Christian Training Institute. For all that God has wrought through the life of Dr. E. P. Wahl and the whole Bible School movement for the youth of our churches, we can say with joy: "To God Be the Glory!"

BAPTISTS IN GERMANY

(Continued from page 33)

ca. The primary factor seems to be the existence of the State Churches which throughout the history of the Baptists have been a threat and challenge to the small "free church." The effect of recent wars is almost impossible to measure, but the structure of the local church is unchanged.

Unfortunately, there are inactive church members and dormant Christians, indications of spiritual lifelessness which we see at home also. But the vitality of the German Baptists attained through imaginative Bible study and fearless missionary experimentation can be realized in our churches as well because our Saviour is also their Lord.

O Grace of God, Come Fill My Heart!

Poems of a Lifetime and of a Dedicated Ministry of 15 Years as Denominational Evangelist by Rev.
Herman Palfenier of Minneapolis, Minnesota.

THE QUEST

I sought for joy, bright, sparkling,
Within life's foaming cup;
I found the dregs, the grieving,
Sad tears, the trembling lip.

I sought for love unending,
Constant until the last;
I saw its glory fading,
Like flowers in the blast.

And then my fitful wand'ring
Led to the rugged cross,
It satisfied my longing,
Redeemed my life from loss.

No longer I am seeking,
The brittle toys of time;
In him there is that finding
Which makes all treasures mine!

I AM WITH THEE

I am with thee, when days are pleasant,
I am with thee, when days are drear,
My love and grace are ever present,
To help, to lift, to bless and cheer.

I am with thee, though hosts oppress thee,
I am with thee, the Heavenly Friend;
The Lord of all, thus faith may see me,
As guide unto the very end.

I am with thee, O, blessed promise!
I am with thee, what glorious thought!
Worth more to me than all the follies
That gold and silver ever brought.

I am with thee, 'tis blessed labor,
I am with thee, how sweet to rest
In faith and trust forever,
Upon my dear Redeemer's breast.

THE VERDANT BLOOM

That blessed Easter morning,
The first day of the week,
Brought surcease of the mourning
That filled hearts sad and bleak.

For Jesus came in power,
From out the death's prison gloom,
And midst the verdant bower
Made hope and joy to bloom!

In words so soft and tender,
He healed a broken heart,
Which now in glad surrender
Forgot the keenest smart.

Thus, blessed Lord and Savior,
Banish our grief and gloom;
And in our hearts' sad bower
Make thou the flowers bloom.

Rev. Herman Palfenier is now serving as the Interim Denominational Evangelist in a very active ministry for the Lord Jesus Christ and his Gospel.

THE WONDROUS NIGHT

Now once again that wondrous night
Descends on silver wings,
And to the world a heavenly light
The angels' chorus brings.

From out the world there comes that song

Which once the shepherds heard,
When in the night the glory throng
Proclaimed the Savior's birth.

The Christ of glory came to be
A tender little child,
Was robed in deep humility,
Was man, yet undefiled.

He came to do the Father's will,
He left the realms above,
To seek the erring sheep until
He brings it back in love.

He came like manna from on high,
Like honey from the comb,
To still the hungry, longing sigh
Of all who long for home.

OUT OF THE DEPTHS

Out of the depths, O Lord, I cry,
Out of the mire of sin!
Hear thou my broken-hearted sigh,
And cleanse my soul within.



Rev. Herman Palfenier, denominational evangelist, and his son Carl in 1958 when Mr. Palfenier served as baccalaureate speaker at the North American Baptist Seminary while his son was a student at the school.

Break thou the idols of my heart
And set the captive free,
Let flow the balm of Gilead,
Thy grace so full and free.

Now claim thy rightful heritage,
Blood-bought on Calvary;
Thou art the same from age to age,
Thy blood was shed for me.

Thy gracious pardon now is mine,
As now by faith I claim
Thy dying love and Life divine,
All glorious is thy Name!

CHORUS:

Thy gracious pardon now bestow,
Let cleansing healing waters flow;
Create a heart of flesh within,
Cast out all doubt and pow'r of sin!

WHAT SHALL I RENDER UNTO HIM?

What shall I render unto him,
Whose love and grace prevailing,
Have led me all the way to him
Through thorns and glens unfailing?

Shall now it be the praise of lips,
The song of adoration,
A word so great it shall eclipse
The wise of every nation?

Or shall it be some shining deed,
Surpassing in its splendor,
That coming ages shall repeat
The tale of brave endeavor?

Shall learning take her noble steed
In strength and speed resplendent,
To follow truth where it may lead
Until the quest be ended?

Shall strength assail the mountain steep,
Its brow remote and ageless,
Where glaciers rest and waters leap
And time turns not her pages?

Where feet of men have never trod,
Shall there my feet be roaming,
On foreign shores, on freedom's road,
And far horizons gleaming?

Beyond my strength, alas, these things;
In vain is all my longing!
'Tis but his grace that tribute brings
So fair, it stills my mourning!

O grace of God, come fill my heart,
That I with full surrender,
My life redeemed, may set apart
And grateful service render!



INCOMING CLASS, 1963-1964, NORTH AMERICAN BAPTIST SEMINARY

Front Row (left to right): Barbara Stroh, Eunice Kern, Manfred Brauch, Kenneth Unruh, Marion McCoy, Eugene Kern, Harry Johnson, Richard Raberhorst.

Back Row: Herbert Jaksteit, Henry Lippert, Raymond Scott, David Samf, Robert Veninga, Jesse Hood, Mervin Kramer, Tom Kramer, and Kendrick Gould.

Your Graduate School of Theology

The North American Baptist Seminary sees itself as an instrument in God's hand to train dedicated young people in the many aspects of Christian service.

By President Frank Veninga of Sioux Falls, South Dakota

IT IS IMPOSSIBLE to measure the influence and impact of a theological faculty upon its students and its denominational constituency. Men of keen scholarship, great teaching ability and deep consecration have served the North American Baptist Seminary since 1850, the date of its founding in Rochester, New York.

In the 114 years of its existence, the Seminary, now located in Sioux Falls, S. Dak., has trained hundreds of young people for varied church related vocations. Most of these men became pastors of North American Baptist churches and churches of other denominations. Some of them entered the missionary and teaching services, making their influence felt among thousands of people on the home fields as well as on the mission fields. The list of distinguished graduates is impressive indeed.

The growth of the North American Baptist General Conference, its present dimensions and soundness in general and the Seminary in particular, testify to the spiritual stature, capacity and effectiveness of the men of the past and the present.

We have more recently built adequate facilities, and we have appointed a qualified faculty to offer young people, called of God and equipped by faith and discipline, the kind of graduate theological education that will properly prepare them to meet the tremendous challenges of ministerial service in this searching age.

The denominational constituency may take justifiable pride in the spiritual and intellectual quality of the Seminary's faculty. A visit to the "School of the Prophets" immediately evidences the development of the Seminary family as a spiritual and intellectual community.

NINE QUALIFIED PROFESSORS

The faculty is composed of competent, mature persons of Christian character who evidence a warm evangelical spirit and who possess professional skill in teaching, preaching and counselling. Each professor has an intelligent appreciation for the distinctive goals and processes of theological education. He possesses a Biblical philosophy of education in which

knowledge from his special field of interest and preparation is integrated with Christian faith. He is measured by the depth of understanding and by his capacity to create in the student a great love of learning and a devotion to truth.

Among the faculty there is an underlying unity which joins them in a very warm and real fellowship—their common loyalty to Jesus Christ and the service to his Church. There is good morale, an *esprit de corps*, an enthusiasm about the mission and ministry of the institution in this twentieth century. Or, as a recently added faculty member said, "This school is going to go places." There is a unifying concern to do the best work possible in preparing students for life and service.

It is the desire of the faculty to prepare Christian leaders who will have an unwavering loyalty to Biblical truth, and who will evidence a genuine concern in bringing others to the redemptive knowledge of God in Jesus Christ. In this effort, the faculty places emphasis on spiritual depth, sound scholarship, and practical training.

The Seminary is currently re-examining its program of supervised Field Work. The training objective is to integrate the students' practical experience with their classroom work and to give them opportunity to practice what they are taught in the basic disciplines, namely, biblical, historical, theological, and professional studies. This integration of the academic with the practical is accomplished by means of faculty supervision and guidance in the various areas of the Christian worker's responsibility.

RESERVOIR OF GOOD WILL

Your Seminary acknowledges as supreme the principles of the New Testament and practices New Testament methods when its students "learn by doing" and "serve by being." The aim of such a program is the salvation of souls, the deepening of the believer's spiritual life, the effectiveness of the church and the student's professional competence in Christian service.

There is a great reservoir of good will manifested toward the Seminary in the larger Sioux Falls area. Numerous and unexpected doors of opportunity for Christian service are constantly opening to us. Approximately one-third of the students are serving churches in Sioux Falls and outlying areas. Preaching opportunities are numerous.

In terms of the individual student, the Seminary continues in its progress toward an equally high degree of integration of the academic factor with the objective of Christian service.

Teaching and counseling are conducted on the personal plane with the challenge of godly self-reliance, faith and forward reach. The study program is conducted on the graduate level of instruction, including an appropriate type and amount of practical work.

INSTRUMENT IN GOD'S HAND

In a day when new knowledge in science, economics, languages, psychology and the arts is being disclosed to men, it is more important than ever that the church should have a trained ministry to set forth the true knowledge of God and the teachings of Christ, our Lord. The Seminary sees itself as an instrument in God's hand to train dedicated young people in the many aspects of Christian service. Nine fully qualified professors and a skilled librarian start Seminary students on their paths of life-long learning so necessary to a rich and complete ministry.

Your Graduate School of Theology extends a cordial invitation to prospective students to a new opportunity in theological education. It offers work leading to the Bachelor of Divinity (B.D.) degree and the Master of Theology (M.R.E.) degree. Inquiries from prospective students are welcomed.



FACULTY OF THE NORTH AMERICAN BAPTIST SEMINARY

1st row (left to right): Martha M. Leypoldt, Frank Veninga, Joyce E. Ringering.
2nd row: George A. Dunger, Roy W. Seibel, George A. Lang, Hugo Lueck.
3rd row: Donald H. Madvig, Ralph E. Powell, Gerald L. Borchert.

BAPTISTS, ATLANTIC CITY

(Continued from page 35)

various Baptist bodies will be legion in number.

Atlantic City may now be reached by airplane, buses and trains as well as by modern super highways from New York City and Philadelphia. After the Jubilee celebration in Atlantic

City, you may want to go on to New York City to see the 1964 World's Fair and especially to view the interesting Baptist Exhibit.

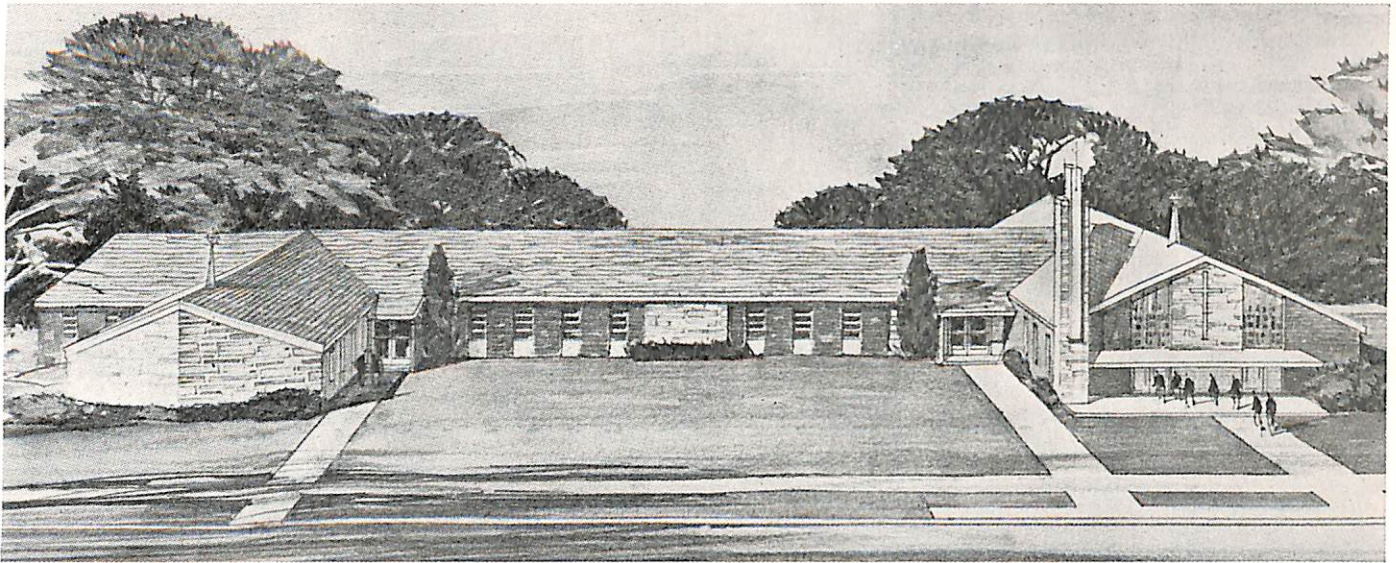
As tens of thousands of Baptists walk together next May in Atlantic City along the Boardwalk and into Convention Hall, they will feel their hearts strangely warmed as "Another" walks with them and reveals his glory.



MODEL OF BAPTIST EXHIBIT AT WORLD'S FAIR

The Baptist Exhibit at the New York World's Fair will feature a semi-circle of eight arches against a black background, each arch depicting a Baptist involvement in the Christian cause.

Left to right: W. C. Fields, Southern Baptist Convention; Leon Maltby, Seventh Day Baptists; M. L. Leuschner, North American Baptist General Conference; and R. Dean Goodwin, American Baptist Convention.



IMMANUEL BAPTIST CHURCH, KANKAKEE, ILLINOIS

The architect's sketch of the \$300,000 church edifice of Kankakee's Immanuel Church dedicated to the glory of God in May 1960.

Kankakee's One Hundred Year Chronicle

The story of the spiritual growth and activities of the Immanuel Baptist Church, Kankakee, Illinois during the past century, 1864-1964.

By Mrs. Alice M. Luhrs, Immanuel Church Historian

"Except the Lord build the house, they labor in vain that build it" (Psalm 127:1a).

THIS VERSE of Scripture has been and still is the inspiration for the members of the Immanuel Baptist Church of Kankakee, Illinois, as they look forward in 1964 to their Centennial Celebration. The official date of the founding was March 12, 1864, and at that time this year various activities will begin commemorating the "One Hundred Years" of testimony and witness the church has been to the community.

EARLIEST BEGINNINGS

If we could only pull back the curtain, or "stay the sun" as is recorded in the Book of Joshua, not to avenge ourselves upon our enemies but to relive the early days of the church—its humble beginning, its faith, and the sacrifices of the people—perhaps we would be more thankful for the magnificent edifice we have today and more appreciative of the founders. Since we cannot do this, we can only go back through dusty records to get a glimpse into the life and times and trials of the past. We cannot truly evaluate these 100 years; we can only chronicle its main events and people. Throughout the whole century, we can only point to the

record and testify to the leading of the Holy Spirit and pray that he may continue to dwell in our hearts and lives and in the church.

As early as 1857 the German Baptist Church at Greengarden, Illinois sent its pastor and later other messengers of the Lord to preach the Gospel to

the German settlers in and about Kankakee. Not until 1864 were steps taken to organize a church. On March 12th of that year Rev. E. Tschirch and ten members gathered to discuss the matter of advancing the Lord's work in Kankakee and vicinity.

The following members were present: Mr. and Mrs. Gerdes, Mr. and Mrs. F. Jansen, Mr. August Seedorf, Mr. and Mrs. Stukas, Mr. and Mrs. F. Seedorf and Mr. Otto Krueger. The sum of \$320.00 was raised for the purchase of a little chapel and the group incorporated itself under the name of "The First German Baptist Church of Kankakee." The little chapel on Schuyler and Bourbonnais Street belonging to the Episcopal Church was purchased and services were begun.

THE FIRST PASTOR

The first regular pastor was Rev. E. Tschirch, who began his ministry in October 1864. Seven pastors served the church during the first twenty-five years and they were all present at the 25th anniversary celebration. (See picture). Rev. E. Tschirch had the distinction of serving twice and Rev. A. Vogel the privilege of building the second church edifice at a cost of \$6,000.00, which was dedicated without debt. The 25th anniversary of the church was also celebrated during his pastorate.



MR. P. H. KRUSE

One of the first two deacons of the Immanuel Church serving from 1867 to 1903.

HIGHLIGHTS OF 1889-1914

The second twenty-five year period, 1889-1914, was begun with the building of the second edifice for worship to which reference has been made. It was one of quiet numerical, financial and spiritual growth. Four pastors served the church during these 2½ decades, beginning with Rev. G. Mengel in 1891, whose pastorate of ten years was the longest in the history of the church thus far. He was succeeded by Rev. William Ritzmann, during whose ministry of three years the new parsonage was erected. Rev. Julius Kaaz was pastor of the church from 1905-1912. Rev. W. S. Argow served until 1918. During his ministry the church celebrated its 50th anniversary, March 15-18, 1914, entertaining the same time the Illinois Association of German Baptist Churches.

The following report was given at the celebration of the 50th anniversary. Since 1858 the church had contributed the sum of \$45,100.00 for general expenses and \$24,127.00 for missions. A still greater contribution, which cannot be tabulated in dollars and cents, was made in the offering of sons and daughters for the Lord's work. Rev. F. P. Kruse and Rev. Max Leuschner as sons of our church entered the ministry and were successful pastors of our denominational interests.

From our church there also went forth Mrs. F. C. Krueger (formerly Magdalena Kruse) as missionary to churches in Chicago and Cleveland. Three other young women became pastors' wives, namely, Miss Emma Grote as Mrs. F. P. Kruse, Miss Emma See-



FIRST SEVEN PASTORS AT 25th ANNIVERSARY 1889

Left to right (back row): F. Hoefflin (1882-1887); A. Vogel (1887-1891); C. Ohlgart (1873-1874); and H. Hilzinger (1878-1882).
Front row: C. Tecklenburg (1865-1867); E. Tschirch (1864-1865); and A. Transchel (1867-1873).

dorf as Mrs. Max Leuschner, and Miss Lydia Kruse as Mrs. O. R. Schroeder. So the first fifty years revealed a sturdy and healthy spiritual growth.

EVENTS OF 1914-1939

The third twenty-five year period, 1914-1939, was a crucial one in many

respects. The World War called young men to the colors, leaving vacant positions that were difficult to fill. The language problem called for readjustments. Until 1918 the German language had been used in whole or in part, but since that time it has been carried on in the English language. On January 1, 1918, the name of the church was changed to the IMMANUEL BAPTIST CHURCH OF KANKAKEE, ILLINOIS. Rev. A. A. Schade began his ministry in 1918 and carried on until 1921.

In 1922 Rev. Charles F. Zummach began his ministry. During this period of financial prosperity and splendid cooperation, the church was rebuilt at a cost of \$22,000.00. Most of the money was raised before the depression set in. The structure was remodeled with a new addition, 22 feet by 40 feet, three stories high. A new heating plant, a new lighting system, with new electric wiring and a new Moeller pipe organ worth \$3,000.00 were installed. The dedication services were held Sept. 16-19, 1923.

Rev. John Ansberg succeeded Mr. Zummach in 1928. His ministry was characterized by evangelistic fervor, but because of ill health had to be discontinued in 1931.

Rev. George Hensel began his ministry Dec. 31, 1931. The depression had set in with a vengeance and a drastic cut of our church budget became necessary. In spite of it, work was carried on vigorously. Each year show-



The second edifice of the Immanuel Baptist Church, Kankakee, Illinois built in 1889 during the ministry of Rev. G. Mengel. The parsonage erected in 1902 is at the right of the church building.

ed a gain of new members by baptism, letter and confession of faith. In 1935 repairs for the church and parsonage became very urgent. A repair fund of \$3,500.00 was raised by pledges payable over a period of three years. Most of this money was repaid and the church was again free of debt.

THE SPIRIT'S LEADING

This period of twenty-five years was characterized by a peculiar urge on the part of our young people for higher education. The church could report that there were nine college and university graduates, one graduate of a College of Music, six graduate nurses, two Normal School graduates, one Doctor of Medicine, one Y. W. C. A. Secretary, and three who were in college at that time. Ralph and Charles Blatt were ministers of Baptist churches; Caroline Krueger was the wife of Rev. John Johnson of Young, Arizona; and Eunice Blatt was the wife of a Presbyterian minister, Rev. C. Jessen, at Circleville, N. Y.



REV. JULIUS KAAZ
Pastor of the Immanuel Church of
Kankakee from 1905-1912.

The feeling of the church was that the Spirit of God had directed the affairs of this church in the past 75 years and to him was given the honor and glory. There was confidence that with his continued blessing, the future would be even more glorious than the past and with the Apostle Paul the church could say, "We press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The 75th anniversary of the church was duly celebrated with a four day program of services, with former pastors participating, including Rev. Julius Kaaz, Prof. A. A. Schade, Rev. John H. Ansberg, Rev. W. S. Argow, Rev. Chas. F. Zummach, and Rev. F. P. Kruse, the latter being one of the

men whom this church sent into the ministry. Dr. Martin L. Leuschner spoke on Tuesday evening at the Young People's and Sunday School Workers' Union service. Monday Night was Community and Denominational Night. Wednesday was Church Family Night with a supper preceding the service.

DIFFICULT YEARS, 1939-1944

The years of 1939 to 1944 were times of suspicion and unrest in the world, and this made the work of the church more difficult. But even under these circumstances the church carried on the work of the Lord and kept her faith in God. Twenty-five of our boys were called to serve their country; one of them gave his life in the service of his country.

After eleven years of faithful service, Rev. George Hensel closed his ministry with us in March, 1943. During these years many were added to the church by baptism and letter. On July 13, 1943 the Rev. Fred Y. Lower took up the work with us.

During these last five years some of our young people have felt the call to do the Lord's work. One of these is Miss Esther Salzman, who was a missionary in China, and is now in the Philippine Islands. Miss Ruby Salzman prepared for Christian service by attending the Baptist Missionary Training School in Chicago and Wayne University in Detroit. She is now in West Cameroon, Africa. Dr. Albert Gernenz is at present Executive Secretary of the American Baptists in Illinois, with headquarters in Springfield, Illinois. He attended Northern Baptist Seminary and was pastor in Chicago and served in Wyoming as secretary before coming back to Illinois.

Rev. Fred Y. Lower's ministry was one of spiritual growth. Several large activities during these years were undertaken by the church and the community, it also being the 81st anniversary of the church. His enthusiastic work among the young people characterized this period. It was also one of spiritual growth; also physical and material. Choir robes were purchased and many repairs and needed work done on both the church and parsonage at this time. Also in 1950, the first steps were taken looking forward to a new church building with the purchase of four lots in Curtis Subdivision in West Kankakee, with the deed signed Dec. 26 and the money paid over Dec. 29, 1950.

In 1951 Mr. Lower tendered his resignation to accept the pastorate in Steamboat Rock, Iowa. After prayer and much searching, Rev. Herman H. Riffel, of Lansing, Michigan accepted the call given to him on the condition that the church build the membership by winning people to Christ and using the parsonage for

Sunday school expansion. He came on February 3rd, 1951.

"PROGRAM OF PROGRESS"

During Mr. Riffel's ministry the "Program of Progress" was held, at which time pledges were taken for the new parsonage. A lot across the street north from the four lots previously purchased was secured for the parsonage. It had been found that the four lots (about an acre) would not be large enough for the church, parsonage and parking lot. This (the parsonage) was erected in 1952.



REV. W. S. ARGOW
Pastor of the Immanuel Church of
Kankakee from 1912 to 1918.

The 90th anniversary was celebrated with a dinner at the church with reminiscences by some of the older members of the church. In April of 1954 seventeen were baptized and 13 were received by letter into the fellowship of the church.

In November 1955 a Thanksgiving Dinner and "Mortgage Burning" was held. This was on the new parsonage. The "three year" plan of payment had been paid off in two years. In 1956 the church started the partial support of Lois and Earl Ahrens, missionaries to the Cameroons. In 1957 the present church property, consisting of seven lots adjoining the parsonage on the north, was purchased at a cost of \$27,916.12.

In August of 1957, Mr. Riffel presented his resignation as pastor to conclude his ministry as of Sept. 30th.

In September, Rev. Louis R. Johnson was a candidate for the ministry of our church. He accepted the call of the pulpit committee to serve as our minister, to come the first of December, and his family later. He received his "Doctorate" (Th.D.) from Northern Baptist Seminary shortly after his arrival in the Spring, and a bus-load

of church members attended the impressive ceremonies in Chicago. Also, at this time Rev. Albert Gernenz, one of the sons of the church previously mentioned, received his honorary doctor's degree. During World War II another son of the church, Edward Woodrich, gave his life for his country.

PLANS FOR NEW CHURCH

At the anniversary dinner in 1958 a plan for a new church building was given by "Brother" Johnson, as he liked to be called. Dr. Martin Leuschner, editor of "The Baptist Herald," was the speaker. Several inquiries had been received about our church property. An architect was to be secured and the four lots were to be kept to be used as further space would be needed. A real estate firm in Kankakee acting as agent offered \$55,000.00 for the old church and parsonage. It would be dismantled and the buildings sold. The offer was accepted. A few of the furnishings were to be kept, including the stained glass window, "Jesus, The Shepherd," in memory of the former pastors.

A dinner was held on January 29, 1959 for the purpose of launching a financial drive to raise money for the new church, plans of which had been drawn up by the architects and approved by the church. It was to cost \$260,000.00.

On Sunday, June 14, the ground breaking ceremonies were held. Rev. Gideon Zimmerman, from headquarters, was the speaker. Also present for the ceremonies were Ray J. Benoit, the contractor, who was also the purchaser of the old church property, and Mr. Ernest Moore, one of the architects from Joliet. Mr. John Gernenz and Mr. Emil Seedorf, two of the oldest members, and Miss Victoria Johnson, the pastor's young daughter, officially "broke ground," together with the pastor, and Mr. Gilbert Luhrs, chairman of the building committee.

On October 18th the corner stone was laid with Rev. L. H. Broeker of St. Joseph, Mich., as the speaker. The official open house was held Nov. 6th.

Moving day was Tuesday, May 10th, 1960! On Wednesday evening the first prayer meeting was held in the new church, when we felt the "moving in" also of the Holy Spirit into our new edifice.

DEDICATION FESTIVITIES

May 25-29 were the dates set for the Dedication Services. On Wednesday, May 25, Dr. Leuschner was the guest speaker; Thursday was Missionary Night with Dr. R. Schilke as speaker; Friday was the All-Church Banquet with Dr. Albert Gernenz bringing the message; and Sunday was Dedication Day with the pastor speaking in the morning; Dr. Frank H. Woyke in the afternoon, and Rev. Herman H. Riffel, former pastor, in the evening.



REV. ROBERT SCHREIBER
pastor of the Immanuel Baptist Church,
Kankakee, Illinois

Brother Johnson's ministry was one of spiritual and physical growth, "And the Lord added to the church . . . such as should be saved." He had a great love for people and during the time of transition was a wonderful blessing to all those coming into our fellowship. Many also were added by letter.

In February 1962, Brother Johnson felt led to accept a call to Dallas, Texas to serve in the Church Extension program at the Carrol Avenue Baptist Church; his resignation was to

take effect June 1st. However, since we were entertaining the Central Conference from June 27 to July 1, the church in Dallas was contacted, and he was able to remain until July 1st.

Rev. Robert Schreiber, the pastor of the Temple Baptist Church, Lodi, California, was given a unanimous call in April 1962, and he began his ministry in August.

REV. ROBERT SCHREIBER'S MINISTRY

During the short time he has been with us we have come to know and respect him for his Spirit-filled preaching and for his vision to "go forward" in faith. A Christian Education director was engaged last July. As we look forward to the next century, our prayer is that we will continue as our forefathers did and look to the Holy Spirit for leading and guidance. "To God Be The Glory"; great things he hath done!

GOD OF YEARS, THY LOVE HATH LED US

Onward lead, O King eternal,
Lo, we heed thy high command,
Bear good news to every people,
Far and near, in every land.
Thine they are, thy love doth seek them,
Thou wouldst bring them to the light;
Lead us on till darkness brightens,
On till faith is lost in sight.

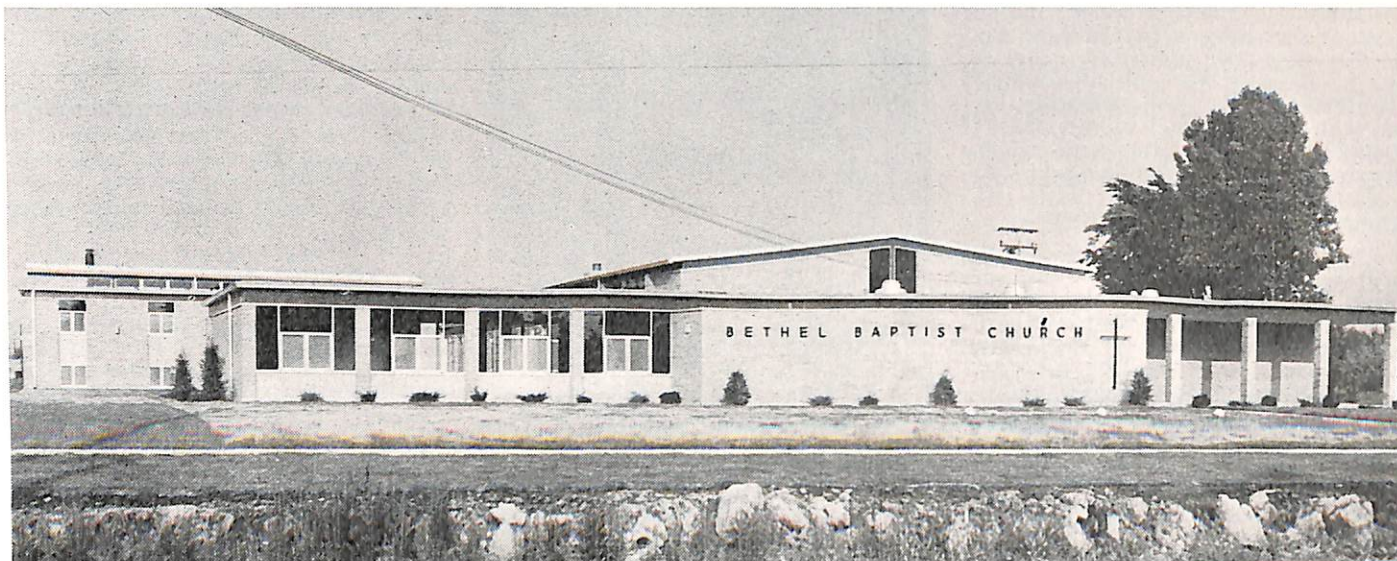
Lead us forth, a Church united,
Strong, courageous, in thy might.
Lo, the fields are white with harvest,
Sheaves to garner ere the night.
One our purpose, One our Leader,
Thus thy Church shall never fail;
Lead us on, O King eternal,
So shall love, world-wide, prevail.

—JAY GLOVER ELDRIDGE



THE ATTRACTIVE LOUNGE ROOM, IMMANUEL CHURCH

Official boards, the Woman's Missionary Society and other groups meet in this beautiful Lounge Room of the Immanuel Church, Kankakee, Ill., from time to time.



NEW BUILDING OF BETHEL CHURCH, ST. CLAIR SHORES, MICH.

On June 12, 1960 this new building as the first unit in its expansion program was dedicated to the glory of God by the Bethel Baptist Church of St. Clair Shores, Michigan. It is located at 24600 Little Mack Avenue.

Lessons from the Past

The story of the Centennial Jubilee (1864-1964) of the Bethel Baptist Church, St. Clair Shores, Michigan.

By Mr. John Momeyer, Moderator of the Church

THERE ARE MANY lessons to be learned from the past. Looking back over the 100-year history of the Bethel Baptist Church, St. Clair Shores, Michigan, many examples of sacrifice, dedication and faith can be seen which serve as effective challenges for today and the future.

Important things usually begin small, and Bethel Church is no exception. A small group, of German background, formed the nucleus—meeting in the homes of members and friends during the week and on Sunday afternoons in the French Baptist Church as a mission station, called the First German Baptist Church of Detroit.

ZEAL OF THE FOUNDERS

The need for a church edifice soon was apparent. Each member, by donating a week's salary, raised the \$500.00 needed to erect a chapel on a lot donated by a friend on the corner of St. Aubin Avenue and Mullet Street. On March 8, 1870 the need was fulfilled and the new house of worship—free of debt—was dedicated unto the Lord.

But the zeal and devotion of the founders did not stop with the dedication of the new church. Among other things, they developed a tract society. Distributing tracts became a regular Sunday afternoon activity and did much to develop a great many fine church workers.

These people had a simple and complete faith in God. They firmly believed that whatever they tackled could be accomplished if they tried hard enough and if they prayed long enough. Their prayers concerned their simplest everyday problems.

There is an incident which points

this up. This incident in some respects is amusing, and yet of great importance in the history and growth of the church.

ANSWERS TO PRAYER

It seems there was an abundance of attractive young women in the church, but very few desirable young men. This was indeed a problem as more and more of the young women began to look longingly to the outside world. A special prayer meeting was held regarding this. The next ship from Germany brought a large group of young men who decided to affiliate with the church. Naturally they soon found themselves affiliated with the young women as well!

Beginning in 1880 there was a period of great expansion in our country and a period of increased immigration. Church membership increased considerably, and the church became self-supporting. At this time the church also had its first missionary or church worker.

Women were denied the right to a voice in the business meetings. However, they determined to have a Woman's Missionary Society. This was opposed vigorously by the men. The result was that the women soon began holding their meetings on Sunday afternoons, while the men stayed home with the children. Soon, however, the whole family began taking part, and



Rev. H. H. Riffel (left), pastor of the Bethel Baptist Church, and Rev. Harold W. Gieseke, guest speaker, at the dedication festivities for the new church in St. Clair Shores, Michigan.

while the women met inside, the men would gather together in the garden and sing.

A GROWING MEMBERSHIP

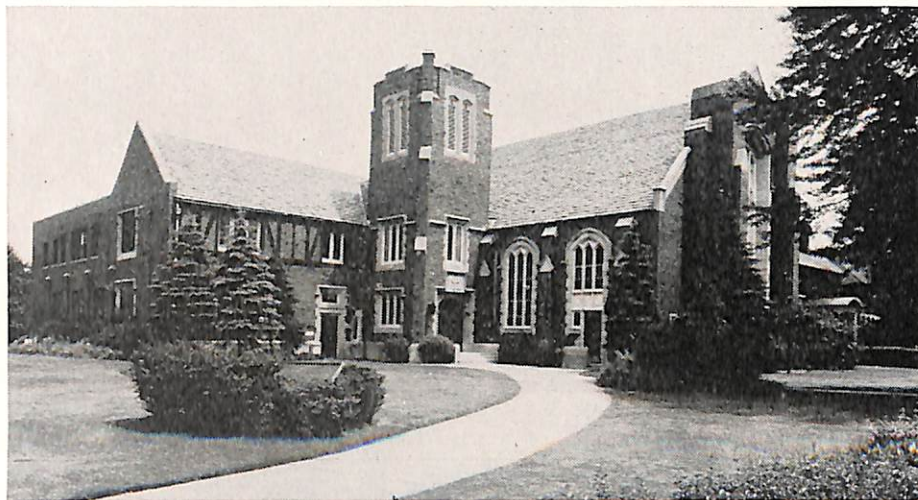
Immigration continued at a rapidly growing rate and so did the membership of the church. A site was chosen for a new church to be built on the corner of Joseph Campau and Arndt Streets in Detroit. The people realized what a tremendous task lay ahead. They knew that if they were to have the kind of church they really desired, they were going to have to sacrifice to accomplish their purpose. The pastor began an extensive campaign for funds while his son supplied the pulpit. One sum was received from a famous millionaire Baptist—John D. Rockefeller. The new church was dedicated December 25, 1888.

There followed a period during which the church prospered in every way. Over 100 Sunday school children gave their lives to Christ and joined the church through baptism.

There are many means that can be used to interest people in the church and to win them to the Lord. A Sewing School was the center of one church missionary's service, and was quite an attraction in the days when such instruction was unknown in public schools.

THREE DAUGHTER CHURCHES

Many churches are amalgamations of several other churches. It is significant that Bethel has divided several times and continued to grow. In 1897 eighty-two members left to form the Burns Avenue Baptist Church (now



BETHEL CHURCH BUILDING IN DETROIT, MICH.

This beautiful building at Mack and Iroquois Avenues in Detroit was dedicated in May 1927 and used for many years as its "house of worship" until the recent move to St. Clair Shores.

Grosse Pointe Baptist Church); in 1898 sixty-two members formed the Ebenezer Baptist Church; and in 1920 fifty-six members organized the First German Baptist Church of Lansing, Michigan (now Colonial Village Baptist Church).

In 1925 another period of great activity began with the undertaking of a new building program. On May 15, 1927 the new church was dedicated at Mack and Iroquois Avenues.

It is one thing to build a large church and another to pay for it. The years were now characterized with financial worries as the nation passed through the depression. With the Lord's leading, Bethel Church weath-

ered the storm, and in 1944—on the 80th anniversary celebration—the mortgage was burned.

NEW BUILDING IN ST. CLAIR SHORES

The end of World War II and the return of Bethel's servicemen brought increased activity in the youth group. It also brought great shifts in the population as thousands of new homes were built in the suburbs. Many of Bethel's members were a part of the move to outlying areas, and several surveys were conducted in anticipation of the eventual need to serve these new areas.

Early in 1957 the Lord led Bethel Church to purchase a new piece of property in St. Clair Shores. Under the leadership of the present pastor, Rev. Herman Riffel, the building program was completed and the first unit dedicated June 12, 1960.

With the celebration of their centennial, Bethel is appropriately looking forward to starting the second unit in the current building program. There are lessons to be learned from history, but Bethel is not content with what has happened in the past. The challenge of the present is as great as that of 100 years ago—and our God is faithful and able, today, tomorrow and always!

GOD OF YEARS, THY LOVE HATH LED US

God of years, thy love hath led us,
Thou hast been our bulwark strong,
Wall of fire against the wicked,
Sword of power against the wrong.
Thou hast blest of old thy servants
As they bore thy message far;
We who follow in their footsteps
Evermore their debtors are.

—Jay Glover Eldridge



BETHEL BAPTIST CHURCH CHOIR

The Bethel Church Choir after a special musical program presented in the former building located at Mack and Iroquois Avenues. In the foreground are (left to right): Rev. H. H. Riffel, pastor; Mrs. Ben Zannoth, organist at that time; and Mr. Elmer Wengel, choir director.



PIONEER BAPTIST PASTORS OF CANADA

In this bronze sculpture, placed on the wall leading to the offices and classrooms of the McMaster Divinity College, Hamilton, Ontario, there is memorialized the life and ministry of the pioneer Baptist pastors of Canada. The sculpture was designed and erected by Mr. Adlai Hardin of Old Lyme, Conn.

Pioneer Pastors Are Honored

The story and significance of an impressive bronze sculpture honoring Baptist pastors at the McMaster Divinity College, Hamilton, Ont.

ON MAY 2nd at McMaster Divinity College, its Board of Trustees, Senate, Faculty and Students unveiled a magnificent bronze plaque in honor of pioneer Baptist ministers of Canada. The sculpture, designed and erected by Mr. Adlai Hardin of Old Lyme, Connecticut, is a gift to the College

from Dr. and Mrs. E. C. Fox of Toronto. The donors were present for the unveiling, as were a few of their personal friends and, as guests of honor, six veteran Baptist ministers, all of whom have been ordained for more than fifty years and some for more than sixty.

The suggestion of such a memorial

was made by Mrs. Fox to her husband when she and he observed the lack of any such monument to pioneer ministers in the new Divinity College Building at the time of its dedication. Coupled with that observation was a subtle fear lest young ministers of today be tempted to identify the ministry with the pastorate of large and influential churches rather than with the magnificent obsession which impels one to accept the cross of Christ as his own.

Hoping, therefore, to honor those who deserve honor and inspire those who need inspiration they commissioned Mr. Hardin to translate their thoughts into bronze. Although intended as a memorial to all early Canadian Baptist ministers, the sculpture soon came to be known around the College, even before its erection, as "The Unknown Baptist Minister."

This impressive bronze sculpture is somewhat suggestive of both a tree and a cross but is intertwined by a vine as suggested by our Lord's metaphor in John 15. It presents eight different aspects of the pioneer Baptist minister's life and work: his ordination, his home life, his visitation ministry, his administration of the ordinances, his teaching ministry, his pulpit ministry, his studies, and his prayer life.

Mr. Hardin took proper note of the fact that early Baptist evangelists baptized their converts in lakes and streams and often conducted their devotions out of doors, sometimes by the roadside as they travelled through the wilderness to their preaching stations.

Beside the plaque in graceful letters stands a quotation from the Apostle Paul in II Cor. 6:9, 10, "Unknown, yet well known; poor, yet making many rich; having nothing, yet possessing all things."

PRAYER OF DEDICATION

By Professor Harold W. Lang

O thou who dost stir up in thy people a spirit of remembrance, we thank thee that thou hast put it into the hearts of thy servants to erect a memorial to these our forefathers. We thank thee too, that today, as in ancient time, thou hast found a man of ability and intelligence, with knowledge and all craftsmanship, to work in bronze.

Save the men and women of today from selfish ambition, from the love of money, from pride of place, from reliance on their own wisdom and strength, from forgetfulness of God and indifference to men. Give to them noble visions, stout hearts, a willingness to toil, an abiding faith and un-failing love. Let that mind be in them which was also in Christ Jesus, who made himself of no reputation, and took upon him the form of a servant.

—By courtesy of McMaster Divinity College and "The Canadian Baptist."

MINISTERS OF OUR CHURCHES

Biographical Sketches of North American Baptist Ministers in Active Service as of November 1, 1963

William S. Acton, born Scottsbluff, Neb., March 28, 1921; Biola Bible College, 1950-1953; Talbot Theological Seminary, 1954; California Baptist Seminary, 1955-1956; ordained October 25, 1956, Harbor Trinity Baptist Church, Costa Mesa, Calif.; pastor, Harbor Trinity Church, Costa Mesa, Calif., 1956-1963; Lincoln Village Church Extension Project, Sacramento, Calif., 1963—.

David L. Agnor, born 1931, Long Beach, Calif.; Extension Courses, University of Calif., Berkeley, Calif.; Westmont College, Santa Barbara, Calif.; Pasadena Nazarene College; Fuller Theological Seminary, Pasadena, Calif.; 1958-1960; California Baptist Theological Seminary, 1960-1962; part-time youth director, First Baptist Church, Tujunga, Calif.; deputy probation officer, Los Angeles County, 3 years; minister of Christian education, Grosse Pointe Baptist Church, Mich., 1962—.

Earl H. Ahrens, born May 3, 1922, Bellingham, Wash.; College of Puget Sound, Tacoma, Wash., 1940; Multnomah School of the Bible, Portland, Oregon, 1941-1943; Pacific Lutheran College, Tacoma, Wash., 1948; Western Baptist Seminary, Portland, Oregon, 1953; Hartford Kennedy School of Missions, Hartford, Conn., 1958; Pacific Lutheran University, Tacoma, Wash., 1962; ordained, August, 1944, Tacoma, Wash.; N.A.B. missionary to Cameroon, West Africa, 1944-1963; missionary to Spanish-Americans, San Luis Valley, Colorado, 1963—.

Leslie P. Albus, born Carrington, N. Dak., June 1, 1915; No. Amer. Baptist Seminary, 1937-1942; McKendree College, Lebanon, Ill., 1947-1949; Eden Theological Seminary, Webster Groves, Mo., 1949-1950; ordained May 25, 1942, Carrington, N. Dak.; pastor Arnprior, Ont., Canada, 1942-1943; chaplain U. S. Army, 1943-1946; pastor, Trenton, Ill., 1947-1951; chaplain (Lt. Col.) U. S. Army (Denver—Europe—Virginia—Korea—New Jersey—New York) 1951—.

Frank Armbruster, born Ligonier, Pa., Aug. 29, 1910; No. Amer. Seminary, 1931-1938; Blinn College, Texas, 1950-1951 and 1952-1953; Sterling College, Sterling, Kansas, 1960-1961; 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; Greenville Church, Burton, Texas, 1950-1958; Calvary Church, Hoisington, Kansas, 1960-1962; Pin Oak Creek Church, Mt. Sterling, Missouri, 1962—.

Clemence Auch, born June 27, 1927, Burt, N. Dak.; No. Amer. Seminary, 1947-1949; 1951-1954; Wesley College and University of North Dakota, Grand Forks, N. Dak., 1949-1951; pastor Ebenezer and Immanuel Churches, Wessington Springs, S. Dak., 1953-1954; ordained, First Baptist Church, Mott, N. Dak., Feb. 16, 1954; missionary to Japan for N.A.B. Conference, 1954-1959; pastor, Carroll Avenue Church, Dallas, Texas, 1959-1962; First Baptist Church, Bison, Kansas, May, 1962—.

Erwin Babbel, born Albrechtsdorf, East Prussia, Germany, Dec. 5, 1924; Theological Dept., Christian Training Institute,

Edmonton, Alta.; ordained, Emmanuel Baptist Church, Edmonton, Alta., Nov. 18, 1963; pastor Emmanuel Church, Edmonton, Alta., Jan. 1962—.

Everett Alfred Barker, born Union City, N. J., June 7, 1924; United States Merchant Marine Academy, 1943-1944; Providence Bible Institute, 1946; Bob Jones University, 1946-1949; Biblical Seminary, New York, N. Y., 1950-1956; ordained Union City, N. J., Nov. 16, 1951; pastor, Grace Church, Union City, New Jersey, 1950-1952; associate pastor, Clinton Hill Church, Newark, N. J., 1952-1956; pastor Bethel Church, Salem, Oregon, 1956-1963; Lorraine, Kansas, 1964—.

Henry Wilbur Barnet, born Oct. 12, 1919, Yakima, Wash.; Multnomah Bible School, 1939-1942 and 1945-1946; Lewis and Clark College, 1948-1951; Western Conservative Baptist Seminary, Portland, Ore., 1951-1952; ordained, Portland, Ore., August 31, 1948; pastor, Hayesville Baptist Church, Salem, Ore., 1946-1948; Villa Ridge Baptist Church, Portland, Ore., 1948-1951; Immanuel Church, Portland, Ore., 1951-1959; superintendent, Home for the Aged, Portland, Ore., 1959-1961; pastor, Stafford Baptist Church, Sherwood, Ore., 1961—.

John Benham, born Miles City, Montana, Oct. 11, 1918; Northwestern College, Minneapolis, Minn., 1953-1957; ordained Fourth Baptist Church, Minneapolis, Minn., (Conservative Baptist Association) Feb. 17, 1957; pastor, Sunnyside Community Church, Stacy, Minnesota (rural), 1955-1958; First Baptist Church, Minot, N. Dak., 1958—.

Jothan G. Benke, born May 6, 1916, Leduc, Alberta; No. Amer. Baptist Seminary, 1938-1943; Northwestern College, Watertown, Wis., 1949-1951; ordained, First Church, Leduc, Alberta, Canada, June 14, 1943; pastor, Hebron, N. Dak., 1943-1949; First Church, Watertown, Wis., 1949-1957; West Center Street Baptist Church, Madison, S. Dak., 1957—.

Ervin L. Bennett, born Geneseo, N. Y., Oct. 14, 1919; Oklahoma Baptist University, 1947-1949; University of Corpus Christi, Texas, 1949-1952; ordained Baptist Church, Shawnee, Okla., 1958; pastor, First Baptist Church, Morgan Hill, Calif., 2 years; Grace Baptist Church, White Marsh, Maryland, 1958-1959; West Baltimore Baptist Church, Baltimore, Md., 1959—.

Norman Arthur Berkan, born Southey, Sask., May 18, 1925; Moose Jaw Normal, Moose Jaw, Sask., 1944-1945; No. Amer. Baptist Seminary, 1946-1951; ordained Oct. 18, 1951, Ebenezer Church, Elmo, Kans.; pastor, Ebenezer Church, Elmo, Kans., 1951-1957; First and Calvary Churches, Killaloe, Ontario, 1957—.

Walter Berkan, born Southey, Sask., Sept. 27, 1926; No. Amer. Seminary, 1946-1951; ordained Nov. 19, 1951, Spokane, Wash.; pastor, Arthur Street Baptist Church, Spokane, Wash., 1951-1957; Terrace Heights Church, Spokane, Wash., 1957-1959; First Baptist Church, Elk Grove, Calif., 1959—.

Herbert William Berndt, born Rochester, N. Y., August 22, 1937; University of

Rochester, 1955-1959; N. Amer. Seminary, 1959-1960; exchange student, Baptist Seminary, Hamburg Germany 1960-1961; N. Amer. Seminary, 1961-1962; ordained Oct. 27, 1962, Grace Baptist Church, Racine, Wis.; pastor, Grace Church, Racine, Wis., 1962—.

A. W. Bibelheimer, born July 11, 1906; No. American Seminary, 1926-1933; ordained Southey, Sask., Oct. 24, 1933; pastor, Southey, Sask., 1933-1936; Rosenfeld, N. Dak., 1936-1939; Anamoose, N. Dak., 1939-1945; Drake, N. Dak., 1945-1951; Turtle Lake, N. Dak., 1951-1954; Ashley, N. Dak., 1954-1962; McDermot Ave. Church, Winnipeg, Man., 1962—.

Karl Edgar Bieber, born Mowata, Louisiana, Jan. 9, 1931; University of Southwestern Louisiana, Lafayette, La., 1948-1952; Baylor University, Waco, Texas, 1956-1957; No. Amer. Baptist Seminary, 1957-1960 and 1960-1961; ordained June 3, 1960, Mowata Baptist Church, Branch, La.; pastor, Zion Church, Okeene, Okla., 1961—.

Lawrence G. Bienert, born Feb. 21, 1925, Leduc, Alta.; Christian Tr. 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, 1955-1960; manager Roger Williams Press, 1960—.

Leon Bill, born Stafford, Kans., April 15, 1929; Christian Training Institute, Edmonton, Alta., 1947-1948; No. Amer. Baptist Seminary, 1948-1949; Northern Baptist Theological Seminary, Chicago, Ill., 1949-1953; Fort Hays Kansas State College, 1953-1954; ordained, Sept. 18, 1956, Okeene, Okla.; interim pastor, Calvary Church, Stafford, Kans., 1953; Bethel Church, Ingersoll, Okla., 1954-1956; Zion Church, Okeene, Okla., 1956-1961; Grace Church, West Fargo, N. Dak., 1961—.

John Binder, born Dafoe, Sask., Canada, Nov. 10, 1930; Christian Training Institute, 1949-1951; Sioux Falls College, 1952-1954; Augustana College, Sioux Falls, S. Dak., 1954-1956; No. Amer. Baptist Seminary, 1956-1957, 1958-1959; exchange student, Baptist Seminary, Hamburg, Germany, also Hamburg University, 1957-1958; ordained Oct. 9, 1959, Morris, Manitoba; pastor, Emmanuel Church, Morris, Man., 1959-1960; general secretary, Commissioned Baptist Youth Fellowship, 1960-1961; assistant general secretary, Department of Christian Education, 1961—.

George Wesley Blackburn, born Honey Creek, Wis., Feb. 25, 1917; Moody 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., 1955-1960; Jeffers, Minn., 1960-1963; First Baptist Church, Buffalo Center, Iowa, 1963—.

A. J. Borchardt, born Edgar, Wis., June 9, 1904; St. Paul Bible College, St. Paul, Minn., 1922-1925; Burton College and Seminary, Manitoba, Colo.; ordained 1928, Christian and Missionary Alliance, St.

- Paul, Minn.; pastor, Clark County, Wis., 1926-1932; Nora Springs, Iowa, 1933-1934; Elk River, Minn., 1934-1944; Milaca, Minn., 1944-1953; Hawley, Minn., 1956-1960; N.A.B. churches, Streeter and Medina, N. Dak., Oct. 1961—.
- Gerald Leo Borchert, born Edmonton, Alta., March 20, 1932; Calgary Branch of the University of Alberta, 1951-1952; Faculty of Arts & School of Law, University of Alberta (Edmonton), 1952-1956; St. Stephen's College (Edmonton), 1955-1956; Eastern Baptist Theological Seminary (Philadelphia), 1956-1959; Princeton University, 1960-1962; and Princeton Theological Seminary, 1959-1963; ordained, June 21, 1959; Assistant in Christian Education, Christ West—Hope Church, Philadelphia, 1957-1959; Teaching Fellow in New Testament, Princeton Theological Seminary, 1960-1962; Lecturer in the Princeton Summer School of Biblical Languages, 1961; Research Fellow in New Testament Studies, Princeton Seminary, 1961-1962; Associate Professor of New Testament, North American Baptist Seminary 1963—.
- Arthur Walter Boymook, born July 14, 1931, Yellow Grass, Sask., Canada; Christian Training Institute, 1949-1951; Sioux Falls College, 1952-1954; Augustana College 1954-1956; No. Amer. Baptist Seminary, 1956-1959; ordained June 21, 1959, First Baptist Church, Minnetonka, Minn.; student pastorates, First Baptist Church, Parker, S. Dak., 1956; Ramsey Baptist Church, Montrose, So. Dak., 1958-1959; pastor, First Baptist Church, Jamesburg, New Jersey, July 1, 1959—.
- Adolph Braun, born Oct. 20, 1925; North American Baptist Seminary, 1946-1951; University of Detroit, 1955; ordained at Beaver Baptist Church—Midland, Mich., July 2, 1951; pastor, Plum Creek Church, Emery, S. Dak., 1951-1954; First Baptist Church, Center Line, Mich., 1954-1959; Redeemer Baptist Church, Warren, Mich., 1959—.
- George W. Breitkreuz, born Springside, Sask., May 8, 1927; 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., 1954-1957; Minister of Christian Education, Trinity Church, Portland, Oregon, 1957-1961; Minister of Christian Education, Bethel Church, Anaheim, Calif., 1961-1963; pastor, First Baptist Church, Elgin, Iowa, 1963—.
- Merle Brenner, born Woodbine, Kans., April 5, 1921; Ottawa University, 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., 1953-1958; First Baptist Church, Ellinwood, Kansas, 1958—.
- Arthur Paul Brust, born Sibbald, Alberta, Canada, Dec. 8, 1931; Christian Training Institute, 1950-1951; Sioux Falls College, 1952-1954; Augustana College, Sioux Falls, S. D., 1954-1956; No. Amer. Baptist Seminary, 1956-1959; ordained, Jan. 8, 1960, First Baptist Church, Lodi, Calif.; Assistant Pastor and Youth Director, First Baptist Church, Lodi, Calif., 1959-1962; pastor, Brush College Baptist Chapel, Salem, Oregon, 1962—.
- Elmer Arvil Buenning, born Hope, Kans., Aug. 15, 1912; Kansas Teachers' College, Emporia, Kans., 1933-1934; No. Amer. Baptist Seminary, 1937-1941; ordained Ebenezer Church, Elmo, Kans., June 9, 1941; pastor, Bethel Church, Cherokee, Okla., 1941-1944; interim pastor, Baptist Church, East Rochester, N. Y., 1945; pastor First Church, Appleton, Minnesota, 1945-1952; Germantown Church, Cathay, N. Dak., 1952-1958; Parkston and Tripp, S. Dak., 1958—.
- Aaron Buhler, born Plum Coulee, Man., March 19, 1920; Bible Institute, Winnipeg, Man., 1938-1942; Mennonite Brethren Bible College, Winnipeg, Man., 1945-1946; Michigan State College, Lansing, Mich., 1953-9; 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., 1952-1959; First Baptist Church, Lodi, Calif., 1959—.
- Robert T. Burgess, born Deckerville, Mich., Dec. 22, 1912; Moody Bible Institute, Chicago, Ill., 1933-1934; ordained, Trinity Baptist Church, Imlay City, Mich., 1940; pastor, Novesta Church, Cass City, Mich., 1935-1938; Trinity Church, Imlay City, Mich., 1939-1941; Calvary Church, Birmingham, Mich., 1941-1945; First Baptist Church, Washington, Mich., 1946-1950; First Baptist Church, Clare, Mich., 1950-1955; First Baptist Church, Utica, Mich., 1961—.
- Herbert Bushkowsky, born Sorochin, Russia, Oct. 4, 1924; Mennonite Brethren Bible College, Winnipeg, Man., 1947-1950; Manitoba Commercial College, 1950-1951; United College, Winnipeg, Man., 1951-1953; ordained, Winnipeg, Manitoba; summer pastorate, Victoria Ave. Baptist Church, Regina, Sask., Canada, 1952; assistant pastor, McDermot Ave. Baptist Church, Winnipeg, Man., Canada, 1956-1961; pastor, Grace Church, Ochre River, Man., 1962-1963; Temple Church, Swan River, Man., 1963—.
- Robert D. Cahill, born April 15, 1931, Weiser, Idaho; Lewis & Clark College, Portland, Ore., 1954-1958; Fuller Theological Seminary, Pasadena, Calif., 1958-1961; ordained, Dec. 12, 1961, Trinity Baptist Church, Portland, Ore.; pastor, Upper Bay Baptist Church, Santa Ana (Heights), Calif., July, 1962—.
- R. Dale Chaddock, born Casper, Wyo., Sept. 24, 1921; Moody Bible Institute, 1942-1944; No. Amer. Baptist Seminary, 1944-1948; Kletzing College, University Park, Iowa, 1951; ordained St. Joseph Church, East 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., 1951-1960; Holiday Park Church, Pittsburgh, Pa., 1960—.
- Monroe D. Chalfant, born Williamstown, Kentucky, Feb. 9, 1900; Asbury Academy, Wilmore, Ky., 1923-1924; Cincinnati Bible Seminary, Cincinnati, O., 1948; ordained Cincinnati, Ohio, April 10, 1949; pastor Walnut Street Church, Cincinnati, Ohio, 1949—.
- Richard Christeleit, born Union City, New Jersey, June 30, 1929; Bob Jones University, 1949-1950; Sioux Falls College, 1953; Augustana College, 1953-1956; No. Amer. Baptist Seminary, 1956-1960; ordained, Martin, N. Dak., Sept. 2, 1960; Summer pastorate, Faith Church, Selby, S. Dak., 1958; pastor, Martin Baptist Church, Martin, N. Dak., 1960-1962; Bethel Baptist Church, Indianapolis, Indiana, 1962—.
- William Eliot Christensen, born Boston, Massachusetts, Nov. 15, 1934; Boston University, Boston, Mass., 1952-1953; Houghton College, Houghton, N. Y., 1953-1956; Gordon Divinity School, Beverly Farms, Mass., 1956-1959; ordained, Sept. 25, 1959, King's Highway Baptist Church, Bridgeport, Conn.; pastor, King's Highway Baptist Church, Bridgeport, Conn., 1959—.
- George Everett Conway, Jr., born Sept. 12, 1922, Grand Prairie, Texas; Dallas Bible Institute, Dallas, Texas, 1946-1949; ordained Oct. 7, 1956, Southwestern Baptist Church, Dallas, Texas; pastor, Singleton Baptist Church, Dallas, Texas, 1954-1956; Bible Baptist Church, Arlington, Texas, 1956; Ralston Federated Church, Ralston, Okla., 1956-1959; Central Valley Church, Donna, Texas, 1959—.
- Wilbert D. Dachtler, born August 14, 1925, Beulah, No. Dak.; Grand Rapids Baptist Theological Seminary, 1953-1959; ordained June 11, 1959, Colonial Village Baptist Church, Lansing, Mich.; pastor, First Baptist Church, Corona, S. Dak., 1959-1962; South Canyon Church, Rapid City, S. Dak., 1962—.
- Walter Carl Damrau, born Dortmund, Kley, August 3, 1907; 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., 1948-1958; Temple Baptist Church, Buffalo, N. Y., 1958-1963; Snowview Church, Cleveland, Ohio, 1963—.
- Fred A. David, born Germany, March 31, 1916; Bob Jones College, 1946-1947; Eastern Baptist College, Philadelphia, Pa., 1947-1950; No. Amer. Baptist Seminary, 1952-1955; Portland State College, 1963; ordained, Grosse Pointe Baptist Church, Detroit, Mich., May 22, 1955; pastor, Upper Bay Baptist Church, Santa Ana Heights, Calif., 1955-1961; Wichita Church, Portland, Oregon, 1961—.
- Donald Gordon Davis, born Chicago, Ill., Feb. 27, 1904; Moody 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; Chaplain (Captain) USA, in U.S., England, France and Germany, 1944-1946; Chaplain (Major) USAR, 1950—; 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 Church, Los Angeles, Calif., 1952—.
- Martin De Boer, born Little Rock, Iowa, Dec. 17, 1898; North American Seminary, 1922-1929; ordained, Chancellor, S. Dak., Sept. 4, 1929; pastor, Chancellor, S. Dak., 1926-1936; 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., 1955-1960; Immanuel Church, Loyal, Okla., 1960—.

Donald I. Decker, born July 29, 1935; Sioux Falls College, 1954-1958; No. Amer. Seminary, 1960-1963; ordained Sept. 20, 1963, Strassburg Baptist Church, Marion, Kansas; pastor, Strassburg Baptist Church, Marion, Kansas July, 1963—.

Ronald F. Derman, born Jan. 3, 1931, Minot, N. Dak.; University of North Dakota, Grand, N. Dak., 1954-1958; No. Amer. Baptist Seminary, 1958-1961; ordained Grace Church, Grand Forks, N. Dak., Sept. 15, 1961; pastor, Grace Church, Hettinger, N. Dak., 1961-1963; Bethel Church, Harvey, N. Dak., 1963—.

Raymond F. Dickau, born Wetaskiwin, Alta., March 15, 1917; Christian Training Institute, Edmonton, Alta., 1943; No. Amer. Seminary, 1949; ordained, Wetaskiwin, Alta., Canada, June 27, 1949; pastor, First Church, Venturia, N. Dak., 1949-1957; Calvary Church, Parkersburg, Iowa, 1957—.

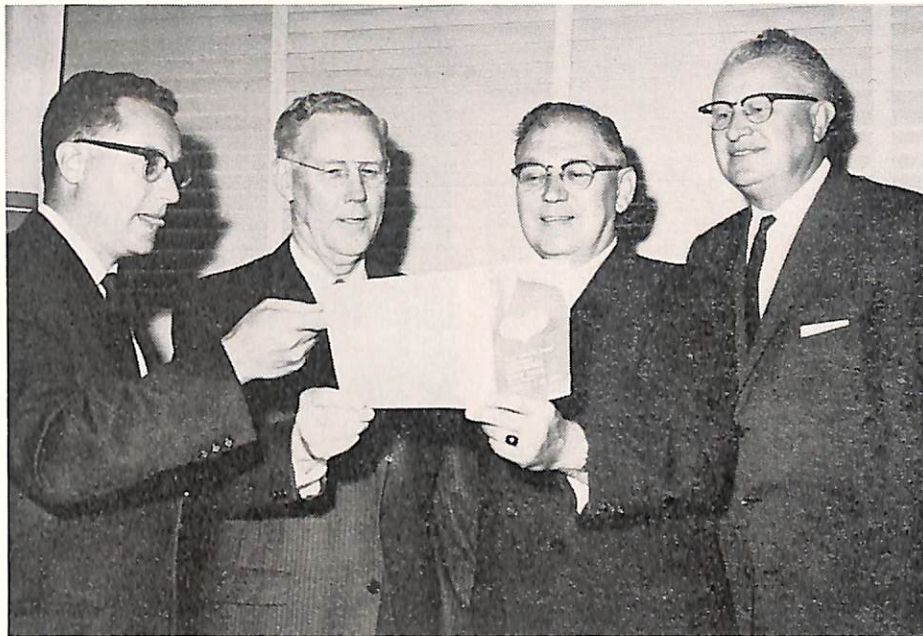
Wilfred A. Dickau, born Wetaskiwin, Alberta, Sept. 18, 1928; Berean Bible College, 1946-1949; Canadian Bible College, 1949-1950; ordained Sept. 21, 1952, Regina, Sask.; pastor, Mildren Alliance Church, Mildren, Sask., 1950-1956; Gospel Tabernacle, Stony Plain, Alberta, 1956-1960; Alliance Church, North Battleford, Sask., 1960-1961; Ebenezer Baptist Church, Ebenezer, Sask., 1961—.

David J. Draewell, born Detroit, Mich., April 22, 1929; 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., 1955-1957; First Baptist Church, Auburn, Mich., 1957-1959; Parma Heights Church, Cleveland, Ohio, 1959-1962; Secretary of Stewardship and Higher Education, N.A.B. Conference, 1962—.

Chester H. Dundas, born Oct. 28, 1926, Pontiac, Mich.; Western Michigan College, Port Huron Junior College, Detroit Bible College; ordained Berkley Community Church, Berkley, Mich., 1953; circuit pastor of Methodist churches, Forester, Mich., Port Sanilac, Mich., McGregor, Mich., and Lexington, Mich.; asst. pastor, Berkley Community Church, Mich., 1953; pastor, Memorial Baptist Church, Warren, Mich., 1953-1960; assist. pastor, Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., July, 1960—.

George A. Dunger, born Saxony, Germany, April 24, 1908; Colgate-Rochester Divinity School, German Department, 1931; Union Missionary Training Institute, New York, N. Y., 1932-35 (Diploma); Librarian, National Bible Institute, New York, N. Y., 1935-38; The Hartford Seminary Foundation, Hartford, Conn., 1945-46 (M.A.), 1948-50 (Ph.D.); ordained, Immanuel Baptist Church, New York, N. Y., Feb. 18, 1938; missionary, British Cameroons, Africa, 1938-48; professor of missions and assistant to the dean, Providence Bible Institute, Providence, R. I., 1950-51; professor of missions and librarian, North American Baptist Seminary, Sioux Falls, S. Dak., 1951-60; acting registrar, North American Baptist Seminary, 1952-55; professor of missions 1960—; American Visiting Professor, University of Ghana, Legon, Ghana, West Africa, 1958-59; guest lecturer in anthropology at the University of Wichita, Wichita, Kansas, 1961; at Dana College, Blair, Nebr., 1961; Mankato State College, Mankato, Minn., 1962.

Bernard Edinger, born Carrington, N. Dak., June 10, 1920; Northwestern Bible School



1963 PASTORS' CONFERENCE IN SIOUX FALLS

At the Pastors' Conference held at the North American Baptist Seminary were (left to right): Rev. Harold Weiss, president of Pastors' Fellowship; Dr. Warner Cole, Detroit, Mich., main speaker; Seminary president Frank Veninga and Dr. Frank H. Woyke, executive secretary of the North American General Conference.

and Seminary, Minneapolis, Minn., 1940-1944; Gustavus Adolphus College, St. Peter, Minn., 1949-1950; ordained, Community Baptist Church of New Prague, Minn., March 12, 1950; pastor, Hager Community Church, Hager City, Wis., 7 years; Community Baptist Church, New Prague, Minn., 3 years; First Baptist Church of Selfridge, N. Dak., and Community Church, Fort Yates, N. Dak., 1954-1958; Grace Church, Gackle, N. Dak., 1958—.

Herman L. Effa, born, Springside, Sask., Canada, August 2, 1933; Christian Training Institute, 1951-1953; The Winnipeg Bible Institute and College of Theology, 1953-1955; United College, Winnipeg, Man., 1955-1956; No. Amer. Baptist Seminary, 1956-1959; ordained, May 28, 1958, First Baptist Church, Chancellor, S. Dak.; assistant student pastor, McDermot Ave. Baptist Church, Winnipeg, Man., 1953-1956; student pastor, Harmony Presbyterian Church, Hurley, S. Dak., 1956-1958; pastor First Baptist Church, Chancellor, S. Dak., 1958-1962; First Baptist Church, Linton, N. Dak., 1962—.

William Effa, born Dec. 27, 1922, Lipowka, Poland; Christian Training Institute, 1945-1948; No. Amer. Baptist Seminary, 1948-1949, 1950-1953; Sioux Falls College, 1949-1950; ordained, Yorkton, Sask., July 5, 1953; pastor, Zion Church, Drumheller, Alberta, 1953-1961; Germantown Church, Cathay, N. Dak., Jan. 22, 1961—.

Jacob Ehman, born Sept. 14, 1923, Lehr, N. Dak.; No. Amer. Seminary, 1946-1951; ordained, Lehr, N. Dak., June 10, 1951; pastor, Bessie, Okla., 1951-1955; Sidney, Montana, 1955-1961; First Baptist Church, Goodrich, N. Dak., 1961—.

William Epp, born Nov. 30, 1917, Kurashan, Russia; Prairie Bible Institute, Alberta, 1945-1948; ordained, Gull Lake, Alberta, June 26, 1953; missionary to the French in Quebec, Canada, 1948-1951; missionary Radvay, Alberta, 1954-1961; pastor, Bethel Baptist Church, High Prairie, Alta., 1961—.

Lyman F. Erickson, born Chancellor, S. Dak., August 26, 1926; Northwestern Schools, Minneapolis, Minn., 1949-1950; Dallas Bible Institute, Dallas, Texas, 1950-1953; special student (part time basis), Sioux Falls College, 1958-1960, 1961, 1962; ordained May 7, 1954, First Baptist Church, Chancellor, S. Dak.; pastor, Dennison Street Chapel (now Faith Bible Church), Dallas, Texas, 1952-1955; Aulds Chapel, Downsville, La., 1955-1958; interim work in South Dakota, 1958; pastor, Calvary Baptist Church, Sioux Falls, S. Dak., 1958-1962; Baileyville Baptist Church, Baileyville, Ill., 1962—.

Otto A. Ertis, born Nov. 20, 1911, St. Petersburg, Russia; Bible Institute, Wiedenest, Germany, 1934-1936; missionary, "Licht im Osten," Wernigerode, Germany, and mission secretary, General Russian-Slavonic Union of Evangelical Christians, 1936-1937; pastor, Narva, Estonia, 1937-1941; assistant pastor, Posen, Germany, 1941-1945; pastor, Evangelical Baptist Union of Slavic Churches in Germany, 1946-1951; ordained, Oct. 16, 1949, Hanover, Germany; interim pastor, Emmanuel Church, Morris, Man., 1951-1952; Menonite Brethren Bible College, Winnipeg, Man., 1951-1952; pastor, Bethany Church, Lethridge, Alta., 1952-1961; German Baptist Church, Toronto, Ontario, 1961—.

Waldemar Ertis, born July 7, 1917, 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., 1955-1961; Salem Church, Kitchener, Ontario, 1961—.

Albert H. Fadenrecht, born Munich, N. Dak., June 11, 1913; Northwestern School, 1937-1940; Northwestern Seminary, 1942-1943; Williamette 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; King-

wood 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., 1954-1956; Bethel Church, (Buffalo), Williamsville, N. Y., 1956—.

Milton W. Falkenberg, born Feb. 27, 1921, Trochu, Alberta; Winnipeg Bible Institute and College of Theology, 1954-1955; East Chilliwack Mennonite Brethren Bible Institute, 1956; Briercreech Bible Institute, 1957-1960; ordained, Oak Bank, Manitoba, Jan. 31, 1962; pastor, Baptist Church, Oak Bank, Man., 1960-1963; Venturia, N. Dak., 1963—.

Isador Faszter, born Lehr, N. Dak., April 6, 1920; 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., 1952-1957; Bethany Church, Vancouver, B. C., 1957-1962; Ashley Baptist Church, Ashley, N. Dak., 1962—.

Ervin John Faul, born Germantown, N. Dak., Jan. 10, 1914; Northwestern Bible-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., 1951-1959; First Baptist Church, Hebron, N. Dak., 1959—.

Albert Samuel Frederick Felberg, born Jan. 8, 1904; Preussisch Bahnau Seminary, 1923-1924; Koenigsberg University, 1925-1927; Berkeley Baptist Divinity School, Berkeley, Calif., 1938-1947; ordained, Nokomis, Sask., Canada, Nov. 2, 1930; pastor, Schwaegerau Baptist Church, East Prussia, Germany, 1926-1930; Nokomis, Sask., Canada, 1930-1934; McDermot Ave. Church, Winnipeg, Man., Canada, 1934-1937; First Church, Lodi, Calif., 1937-1948; professor, No. Amer. Baptist Seminary, 1948-1950; denominational evangelist, 1950-1951; pastor, Ebenezer Church, Vancouver, B. C., 1951-1959; President of the Christian Training Institute, Edmonton, Alta., 1959—.

Kenneth C. Fenner, born Cleveland, Ohio, June 4, 1937; Fort Wayne Bible College, Fort Wayne, Indiana, 1955-1959; No. Amer. Baptist Seminary, 1959-1963; ordained First Baptist Church, St. Joseph, Mich., Nov. 1963; associate pastor and director of music and youth activities, First Baptist Church, St. Joseph, Mich., Sept. 1963—.

Edward Samuel Fenske, born Ebenezer, Sask., Nov. 21, 1903; North 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., 1944-1957; Ebenezer Church, Lehr, N. Dak., 1957—.

Otto Fiesel, born Tabor, N. Dak., Jan. 26, 1906; No. Amer. Seminary, 1925-1930; Kansas City Seminary, 1930-1932; ordained, Martin N. Dak., Nov. 22, 1932; pastor, Fessenden, N. Dak., 1932-1934; Hilda, Alta., 1934-1937; Trochu, Alta., 1937-1941; Lambert, Mont., 1941-1942; Sidney, Mont., 1942-1955; Washburn, N. Dak., 1955-1959; Wyoming, 1959-1960; First Church, Selfridge, N. Dak., 1960—.



PASTORS AT OAK BANK

N.A.B. ministers at Oak Bank, Man., for the installation of the new pastor.

Left to right: Rev. W. Laser; Rev. A. W. Bibelheimer; S. S. Supt., Neil Cook; Pastor L. Wilkes; Deacon David Albrecht; Mr. A. Patzia; Rev. M. Taubensee; Rev. Wm. Sturhahn, and Trustee H. R. McKay.

Arthur J. Fischer, born Artas, S. Dak., Sept. 14, 1909; North Amer. Seminary, 1927-1934; Sioux Falls College, 1935 and 1944; ordained, Herreid, S. Dak., Oct. 11, 1935; pastor, Beulah, N. Dak., 1935-1937; Wessington Springs, S. Dak., 1938-1945; McClusky, N. Dak., 1945-1952; Linton, N. Dak., 1952-1962; Bethel Church, Sheboygan, Wis., 1962—.

Kenneth L. Fischer, born Olivia, Minnesota, Oct. 6, 1930; The Bible College of Los Angeles, 1948-1952; California Baptist Theological Seminary, 1952-1956; ordained Oct. 7, 1956, Bethel Baptist Church, Anaheim, Calif.; assistant pastor, Florence Baptist Church, Los Angeles, Calif., 1950-1954; assistant pastor, Bethel Baptist Church, Anaheim, Calif., 1954-1956; pastor, Magnolia Baptist Church, Anaheim, Calif., 1956—.

Loren R. Fischer, born Danube, Minn., Dec. 16, 1963; Biola Bible College, Los Angeles, Calif., 1952-1956; Dallas Theological Seminary, Dallas, Texas, 1957-1959 1960-1962; ordained, Magnolia Baptist Church, Anaheim, Calif., June 5, 1960; assistant pastor, Magnolia Baptist Church, Anaheim, Calif., 1959-1960, 1962—.

John D. Fissel, born Altoona, Penna., July 1, 1913; Philadelphia College of Bible, 1940-1943; ordained, August 12, 1943, Richmond, Va.; pastor, Goodwill Baptist Church, Richmond, Virginia, 1943-1948; First Baptist Church, Phillipsburg, Pa., 1948-1954; Chelton Ave. Baptist Church, Philadelphia, Pa., 1954-1961; Clinton Hill Church, Union, New Jersey, 1961—.

Leon Franck, born June 26, 1932, Akron, Ohio; Cleveland Baptist Bible Institute, 1953; Cedarville College, Ohio, 1953-1956; Grace Seminary, Indiana, 1956-1957; No. Amer. Baptist Seminary, 1957-1959; ordained Parma Heights Baptist Church, Cleveland, Ohio, June 28, 1959; pastor, Round Lake Church, Gladwin, Mich., 1959-1963; Bible Church, La Crosse, Wis., 1964—.

Herbert John Freeman, born March 24, 1917, 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., 1948-1957; Central Church, Hamden, Conn., (formerly New Haven Church), 1957—.

Frank Friesen, born Dallas, Ore., May 24, 1893; Oregon Normal School (two years); Tabor College, Hillsboro, Kans. (three years); Los Angeles Bible Institute (1921); ordained, Dallas, Ore., Mennonite Brethren Church, May 20, 1934; pastor, Mennonite Brethren Church, Dallas, Ore.; Bethany Baptist Church, Portland, Ore., 1934-1952; Villa Ridge Church, Portland, Ore., 1952-1957; denominational interim and supply pastor, 1957—.

Leland H. Friesen, born Bakersfield, Calif., Feb. 18, 1915; Los Angeles 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; 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—.

Arnold M. Friez, born Feb. 13, 1931, Bentley, N. Dak.; Dickinson State Teachers College, Dickinson, N. Dak., 1949-1955; No. Amer. Baptist Seminary, 1955-1958; ordained New Leipzig Baptist Church, New Leipzig, N. Dak., May 30, 1958; pastor, Rosenfeld Baptist Church, Anamoose, N. Dak., 1958-1961; First Church, Sidney, Mont., 1961—.

Bernard R. Fritzke, born Feb. 16, 1927, Orcadia, Sask.; No. Amer. Baptist Seminary, 1946-1951; ordained, McLaughlin, S. Dak., pastor, McLaughlin, S. Dak., 1951-1955; Grace Church, West Fargo, North Dakota, 1955-1961; Church Extension pastor, Cedarloo Baptist Church, Cedar Falls, Iowa, 1961—.

H. Oscar Fritzke, born Orcadia, Sask., Oct. 30, 1924; 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., 1954-1959; Fellowship Baptist Church, Camrose, Alta., 1959-1961; Trochu, Alberta, 1962—.

Dwight M. Fry, born Dresden, Ont., Canada, Sept. 13, 1902; 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., 1951-1961; Greenville Baptist Church, Burton, Texas, March, 1963—.

Daniel Fuchs, born Baltimore, Md., Nov. 14, 1910; No. Amer. 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, 1952-1959; Director of Evangelism and Church Extension, 1959—.

Frederick Harold Fuchs, born March 26, 1925, Plevna, Mont.; North Amer. 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; LaSalle, Colo., 1954-1963; Baptist Church, Eureka, S. Dak., 1963—.

Robert E. Fuchs, born Nov. 12, 1928; New York State Maritime College, 1946-1949; North Amer. Seminary, 1953-1955; ordained Evergreen Baptist Church, Brooklyn, N. Y., July 22, 1955; assistant pastor, Ridgmont Baptist Church, Detroit, Michigan, 1955-1958; pastor, Faith Baptist Church, West New York, N. J., 1958—.

Jack Fullard, born Dec. 19, 1909, Chorley, Lancashire England; University of Western Ontario, London, Ontario; Central Baptist Seminary, Toronto, Ontario; ordained, Essex, Ontario, June 17, 1932; pastor, Alton Ontario, 1930-1932; Essex, Ontario, 1932-1939; Lindsay, Ontario, 1939-1943; Babylon, New York, 1943-1947; Waverley Road, Toronto, Ontario, 1947-1951; London, Ontario, 1951-1955; Trinity Church, Warren, Mich., 1955—.

Paul Galambos, born Gyoerkoeny, Hungary, April 12, 1905; No. American Seminary, 1949; ordained, Gyoerkoeny, Hungary, May 9, 1937; pastor, Gyoerkoeny—Gyoenk, Hungary, 1934-1944; Pleinting, Germany, 1944-1948; Washburn, N. Dak., 1949-1951; Streeter and Medina, N. Dak., 1951-1956; Central Church, Yorkton, Sask., 1956-1960; Austin Street Church, Buffalo, N. Y., 1961—.

Douglas H. Gallagher, born St. Thomas, Ont., Canada, March 27; London Bible Institute, 1943-1946; Houghton College, 1946-1949; Dallas Theological Seminary, 1951-1955; Dallas Theological Seminary Graduate School of Theology, 1956-1959; 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, 1955-1959; First Baptist Church, Lorraine, Kansas, 1959-1963; Parma Heights Church, Cleveland, Ohio, 1963—.

S. Donald Ganstrom, born Concordia, Kans., July 3, 1916; Bethel 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, West St. Paul, Minn., 1955-1962; Calvary Church, Tacoma, Wash., 1962—.

Gerhard P. Gebauer, born Sept. 15, 1899, Wuestegiersdorf, Germany; Baptist Seminary, Hamburg, Germany, 1946-1947; ordained, March 11, 1951, Lueneburg, Germany; pastor, Lueneburg, Germany, 1947-1953; Bethany Church, Vancouver, British Columbia, 1953-1956; Immanuel Church Vancouver, B. C., 1956—.

Arthur Gellert, born Feb. 5, 1927, Poland; Christian Training Institute, Edmonton, Alta., 1950-1951; 1952-1955; ordained, July 1, 1959, Whitemouth Baptist Church, River Hills, Man.; student pastor, Rabbit Hill Church, Alta., 1954; pastor, Hilda, Alta., 1955-1958; Whiteshell Baptist Church, River Hills, Man., 1959-1963; Zion Baptist Church, Terrace, B. C., 1963—.

Allan Ernest Gerber, born Camrose, Alberta, August 16, 1938; University of Alberta, 1956-1959; No. Amer. Seminary, 1959-1962; ordained, Fellowship Baptist Church, Camrose, Alberta, June 22, 1962; student pastor, First Presbyterian Church, Beaver Creek, Minn.; pastor, New Leipzig Baptist Church, New Leipzig, N. Dak., 1962—.

Wesley Arthur Gerber, born Aug. 21, 1929; Camrose Alta.; Sioux Falls College, 1950-1952; No. Amer. Baptist Seminary, 1952-1955; Tabor College, Hillsboro, Kansas, 1960-1963; student pastor, Larchwood Community Church, Larchwood, Iowa, 1953-1955; ordained, Bethany Baptist Church, Camrose, Alta., Aug. 19, 1955; Rocky Mountain College, Billings, Montana, 1956-1958; pastor, Calvary Church, Billings, Mont., 1955-1960; First Church, Durham, Kansas, 1960—.

Ervin Gerlitz, born March 26, 1927, 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; Cascade College, Portland, Ore., 1957-1958; ordained, Goodrich, N. Dak., Sept. 21, 1949; pastor, McIntosh, S. Dak., 1949-1952;

sia, December 9, 1914; 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, 1954-1959; German Zion Church, Milwaukee, Wis., 1959—.

Paul Goetze, born Warsaw, Poland, Aug. 27, 1923; Baptist Seminary, Hamburg, Germany, 1940-1942 and 1947-1949; ordained Oct. 19, 1952, Cantian Street Baptist Church, East Berlin, Germany; pastor, Cantian Street Church, East Berlin, 1949-1954; Herne Church, Westphalia, Germany, 1954-1959; Central Church, Kitchener, Ontario, 1960—.

J. Walter Goltz, born Minitonas, Manitoba, January 23, 1935; United College, Winni-



GOD'S VOLUNTEERS IN THE SEMINARY LIBRARY

Members of the 1963-1964 God's Volunteers Team I and II with their director, Rev. Walter Hoffman (seated at table, left), look over some of the interesting books in the North American Baptist Seminary Library, Sioux Falls, S. Dak.

Stafford Church, Sherwood, Ore., 1952-1961; Church Extension pastor, Sierra Heights Church, Renton, Wash., 1961—.

W. G. Gerthe, born Oct. 16, 1922, Germany; Southern Baptist Acadia Academy, Churchpoint, La., 1938-1940; No. Amer. Baptist Seminary, 1940-1945; ordained, Jan. 23, 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; First Baptist Church, Buffalo Center, Iowa, 1951-1963; First Baptist Church, McClusky, N. Dak., 1963—.

Harold W. Gieseke, born Trenton, Ill., Jan. 30, 1914; McKendree College, Lebanon, Ill., 1931-1935; Washington University, St. Louis, Mo., 1937-41; Northern Baptist Seminary, Chicago, Ill., 1947-1950; ordained, Dallas, Texas, March 12, 1951; pastor, Carroll Ave. Church, Dallas, Texas, 1950-1954; pastor, Lorraine, Kansas, 1954-1958; Secretary of Education and Publication, 1959-1961; pastor, Bloomfield Hills, Mich., 1962—.

Johannes Goetze, born Iwanowitsche, Rus-

peg, Manitoba, 1953-1956; God's Invasion Army, Jan.-Dec., 1957; No. Amer. Baptist Seminary, 1958-1961; ordained, Capilano Baptist Church, Edmonton, Alta., July 24, 1961; student pastor, Spring Valley Baptist Church, Canistota, So. Dak., 1959-1961; pastor, Capilano Baptist Church, Edmonton, Alberta, 1961—.

Philip R. Grabke, born Whitemouth, Man., Sept. 9, 1920; Winnipeg Bible School and College of Theology, 1941-1942; Western Canadian Bible College, 1951-1953; Christian Training Institute, 1954-1956; ordained East Mount Baptist Church, Strasbourg, Sask., May 27, 1959; missionary, Muscowpetung Indian Reserve, Sask., 1952-1956; student pastor, Rabbit Hill Church, South Edmonton, Alta.; pastor, Gospel Fellowship Church, Unity, Sask., 1956-1958; East Mount Church, Strasbourg, Sask., 1958-1960; missionary, Muscowpetung Indian Reserve, Sask., 1960-1962; pastor, Fellowship Baptist Church, Camrose, Alberta, 1962—.

Richard Grabke, born Feb. 11, 1929, Detroit, Mich.; Briercree Bible Institute, Caronport, Sask., 1947; Winnipeg Bible Insti-

tute and College of Theology, 1948-1951; 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., 1954-1959; Grant Park Church, Winnipeg, Man., 1959-1963; Cypress Baptist Church, North Seattle, Wash., 1964—.

Richard G. Grauer, born Orange, Calif., Nov. 10, 1935; Biola College, Los Angeles, Calif., 1953-1957; California Baptist Seminary, Covina, Calif., 1957-1960; ordained, Jan. 17, 1961, First Baptist Church, Scottsdale, Arizona; minister of Christian education and music, First Baptist Church, Scottsdale, Arizona; pastor, Westbrook Baptist Church, Santa Ana, Calif., March, 1963—.

Clinton Edwen Grenz, born Jan. 13, 1933, Napoleon, N. Dak.; Minot State Teachers College, Minot, N. Dak., 1954-1958; No. Amer. Baptist Seminary, 1958-1961; The Chaplains School, Fort Slocum, N. Y., 1961; ordained First Baptist Church, Minot, N. Dak., June 13, 1961; Chaplaincy, 1st Infantry Division, Fort Riley, Kansas, 1961—.

Richard Albert Grenz, born Napoleon, N. Dak., Sept. 15, 1915; No. American 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., 1955-1960; Calvary Church, Billings, Montana, 1960—.

Reuben Grueneich, born April 17, 1930, Underwood, N. Dak.; Northern Bible Institute, Minot, N. Dak., 1949-1951; Christian Training Institute, 1951-1953; Sioux Falls College, 1953-1956; No. Amer. Baptist Seminary, 1956-1959; ordained Underwood, N. Dak., June 15, 1959; student pastor, Sioux Valley Baptist Church (Danish) Dell Rapids, S. Dak., 1955-1959; pastor Baptist Church, Golden Prairie, Sask., 1959-1963; Baptist Church, Martin, N. Dak., 1963—.

John Edward Grygo, born Allenstein, Germany, May 5, 1903; 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., 1954-1961; Editor of German Publications, 1961—.

Jacob C. Gunst, born Medina, N. Dak., Dec. 13, 1906; No. Amer. Baptist Seminary, 1930-1937; University of North Dakota, 1940-1942; Wesley College, Grand Forks, N. Dak., 1948; No. Amer. Baptist Seminary, 1956-1957; 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, 1955-1958; Central District Secretary, 1959—.

Curtis A. Haas, born August 5, 1935, Venturia, N. Dak.; Sioux Falls College, 1953-1957; No. Amer. Baptist Seminary, 1957-1960; ordained, Pioneer Church, Pound, Wis., April 14, 1961; student pastor, Evangelical Mennonite Church near Sioux Falls, S. Dak., one year; Pioneer Church,

Pound, Wis., 1960-1963; Temple Church, Lemmon, S. Dak., 1963—.

Harry Haas, born Venturia, N. Dak., Sept. 3, 1930; Sioux Falls College, 1948-1949, and 1951-1952; Augustana College, Sioux Falls, S. Dak., 1952-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, May 31, 1957, First Baptist Church, Venturia, N. Dak.; pastor, Ebenezer Church near Elmo, Kansas, 1957-1962; First Baptist Church, Sumner, Iowa, 1962—.

Ernest E. Hahn, born Detroit, Mich., June 15, 1935; General Motors Institute of Technology, Flint, Mich., 1952-1954; No. Amer. Baptist Seminary, 1954-1957; University of Alberta, 1963; ordained Oct. 10, 1957, Conner Baptist Church, Detroit, Mich.; pastor, Glidden, Sask., Canada, 1957-1960; Lauderdale Church, Edmonton, Alberta, 1960-1962; Wiesenthal Baptist Church, Millet, Alberta, 1962—.

Roy Thomas Harfst, born, Detroit, Michigan, June 15, 1922; Shurtleff College, 1946-1949; Northern Baptist Seminary, 1949-1951; Bethel Seminary, St. Paul, Minn., 1958-1959; Moody Bible School, 1943-1944; ordained, June 1, 1951, First Baptist Church, Mason City, Ill.; pastor, Fidelity, Illinois and Kemper, Illinois, 1946-1949; First Baptist Church, Mason City, Ill., 1949-1951; South Park Baptist Church, Port Huron, Mich., 1951-1956; First Baptist Church, Traverse City, Mich., 1956-1957; Minnetrista Baptist Church, St. Bonifacius, Minn., 1958-1962; First Baptist Church, Hoisington, Kansas, 1962—.

A. J. Harms, born Hillsboro, Kansas, June 29, 1894; Tabor Academy, Tabor College, Fort Wayne Bible School and McPherson College, 1913-1917; Princeton Seminary, 1918-1919; Yale Divinity School, 1919-1921; University of Chicago, 1922; ordained Sept. 4, 1917, Hillsboro, Kansas; student pastor, Stratfield Baptist Church, Bridgeport, Conn., 1919-1921; teacher at Tabor College, Hillsboro, Kans., 1922-1923; pastor Lorraine, Kans., 1923-1925; enrolled at Central Seminary, Kansas City, Kans., while pastor at Lorraine, 1924-1925; pastor Oak St. Church, Burlington, Ia., 1925-1927; professor, Northern Baptist Theological Seminary, Chicago, 1927-1935; also pastor of Baileyville Baptist Church concurrently 1932-1935; Albany Park Church, Chicago, 1935-1936; First Church, Eugene, Ore., 1936-1940; First Church, Omaha, Nebr., 1940-1945; Burns Ave. Church, Detroit, Mich., 1945-1948; professor, California Baptist Seminary, Covina, 1948-1950; pastor, Woodlawn Church, Chicago, 1950-1954; First Church, Garden Grove, Calif., 1955-1961; Professor Biblical Literature, No. Amer. Baptist Seminary, 1961-1963; NAB Missionary Bible Teacher, 1963—.

Alvin Harsch, born Carbon, Alberta, May 24, 1935; Sioux Falls College, 1954-1958; No. Amer. Baptist Seminary, 1958-1961; University of South Dakota, summer 1962; ordained Plum Creek Baptist Church, Emery, S. Dak., June 19, 1961; student pastor, Harmony Presbyterian Church, Hurley, S. Dak., 1958-1960; pastor, Plum Creek Church, Emery, S. Dak., 1960—.

Raymond Harsch, born June 18, 1930, Carbon, Alberta; Christian Training Institute, 1948-1951; Sioux Falls College, 1953-1955; No. Amer. Baptist Seminary, 1955-1958; Bull Indian Reservation Missionary, 1951-1953; student pastor, Riverside Presbyterian Church, Sioux Falls, S. Dak., 1955-1958; ordained, June 4, 1958, Carbon, Alberta; pastor, Temple Baptist Church, Leduc, Alberta, 1958-1963; Church Extension pastor, Sherwood Park Church, Greeley, Colo., 1963—.

Alexander Hart, born April 4, 1899, 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, McDermott Ave. Church, Winnipeg, Man., Canada, 1951-1953; Prince Rupert, B. C., 1953-1957; St. Catharines, Ont., Canada, 1957—.

Henry F. K. Hengstler, born San Antonio, Texas, Dec. 22, 1907; Otis Art Institute, 1934; Los Angeles Bible Seminary, Calif., 1947; ordained, Ebenezer Church, Los Angeles, Calif., Dec. 23, 1945; pastor, Bunker Hill Mission, Los Angeles, Calif., 1941-1945; Milo Terrace Church (formerly Ebenezer Church), Los Angeles, Calif., 1945—.

Daniel O. Heringer, born Nov. 28, 1920, Lambert, Montana; St. Paul Bible College, 1941-1944; post-graduate work, St. Paul Bible College, 1944-1945; ordained by the Christian and Missionary Alliance in July, 1949, Medicine Lake, Minn.; assistant pastor, Beloit Road Baptist Church, West Allis, Wis., 1945-1947; missionary pastor, Christian and Missionary Alliance, Squaw Point, Minn., 1947-1951; Fort Belknap Indian Reservation, Harlem, Montana, 1951-1960; pastor, First Baptist Church, McLaughlin, S. Dak., 1960—.

Rubin Herrmann, born Schuler, Alta., April 25, 1927; Christian Tr. 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; Southern State Teachers' College, winter 1959; ordained, Tyndall, S. Dak., May 31, 1955; pastor, Tyndall Baptist Church, Tyndall, S. Dak., 1955-1959; Bridgeland Church, Calgary, Alberta, 1959-1962; Brentview Baptist Church, Calgary, Alberta, 1962—.

Robert Samuel Hess, born Smithville, Lancaster Co., Pa., Nov. 27, 1916; Nyack Missionary College, 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, Bethlehem, Pa., 1948-1951; Clinton Hill Church, Newark, N. J., 1951-1954; Calvary Church, Tacoma, Wash., 1954-1961; North Sheridan Church, Peoria, Illinois, 1961-1963; Harbor Trinity Church, Costa Mesa, Calif., 1963—.

Leslie Roy Howell, Jr., born August 28, 1930, Detroit, Mich.; Detroit College, 1953-1960; not ordained as yet; pastor, Hope Baptist Church, Ferndale, Mich., 1959-1963; Community Baptist Church, St. Clair Shores, Mich., Dec. 1961—.

Herbert Hiller, born Erywangrod (near Lodz), April 22, 1909; North 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., 1950-1956; Central Church, Edmonton, Alta., 1956—.

Leonard B. Hinz, born Weatherford, Okla., March 19, 1916; Corn Bible School, 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., 1951-1957; Central Church, Waco, Texas, 1957—.

Joseph Hoden, born Sept. 29, 1923, Waterbury, Conn.; Philadelphia College of the Bible, 1949-1952; Wheaton College, 1952-1954; Dallas Theological Seminary, Dallas, Texas, 1954-1958; ordained, June 22, 1958, Carroll Avenue Baptist Church, Dallas, Texas; pastor, Calvary Baptist Church, Penn Hills (Pittsburgh), Pa., 1959—.

Raymond Hoffman, born August 20, 1924, Eureka, S. Dak.; State Teachers College, Ellendale, N. Dak., 1957-1960; Sioux Falls College, 1960-1961; No. Amer. Seminary, 1960-1964; student pastor, Spring Valley Baptist Church, Canistota, S. Dak., 1961—; ordination to be June 10, 1964, Ashley Baptist Church, Ashley, N. Dak.

Robert R. Hoffman, born May 3, 1929, Hilda, Alta., Canada; Christian Training Institute, Edmonton, Alta., 1945-1951; Sioux Falls College, Sioux Falls, S. Dak., 1952-1953; No. Amer. Baptist Seminary, 1954-1957; ordained, July 18, 1957, Trochu, Alta.; pastor, Trochu Baptist Church, Trochu, Alta., 1957-1961; Napoleon, N. Dak., 1961—.

Walter Hoffman, born Oct. 28, 1923, Hilda, Alta.; 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., 1953-1957; Temple Church, Medicine Hat, Alta., 1957-1958; Director of "God's Volunteers," 1958—.

Ernest A. Hoffmann, born Springside, Sask., May 20, 1919; 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., 1950-1957; Second German Baptist Church, New York, N. Y., 1957-1961; Fleischmann Memorial Church, Philadelphia, Pa., 1961—.

Richard Hohensee, born August 17, 1933, Kulm, West Prussia (Germany); University of Manitoba, 1957-1960; No. Amer. Seminary, 1960-1963; ordained, June 5, 1963, McDermot Ave. Baptist Church, Winnipeg, Manitoba; associate pastor, Central Baptist Church, Edmonton, Alberta, 1963—.

Edmond Hohn, born Nov. 10, 1928 near Reston, Man.; Christian Training Institute, 1950-1951; Sioux Falls College, 1952-1956; No. Amer. Baptist Seminary, 1956-1959; ordained, Nokomis, Sask., Sept. 25, 1959; pastor, Baptist Church, Nokomis, Sask., 1959—.

Edward Hornbacher, born Nov. 22, 1898, Russia; Non-Classical Secondary School, 1912-1913; Theological Course, 1926-1928; ordained, Feb. 15, 1929, Iwanowitch, and pastor, 1928-1934; prisoner, Concentration Camp, 1936-1941; pastor, 1941-1943, Shitomir; Kizin, 1943-1944, Poland; Gruenewiese, 1945-1947, Germany; Clenze, 1947-1949; Uelzen, 1949-1953; Edmonton, Alberta, 1953-1956; auditor, No. Amer. Baptist Seminary, 1956-1958; minister occasionally, 1958-1959, Canada; pastor, First German Baptist Church, Saskatoon, 1959—.

Kenneth Howe, born Nov. 24, 1933, Tribune, Kansas; Sterling College, Kansas, 1952—.



MISSIONARIES AT REGINA, SASK.

Taking part in Mission Conferences in and near Regina, Sask., were (left to right): Rev. Earl H. Ahrens and Miss Ida Forsch from the Federal Republic of Cameroon, Africa, and Rev. Fred G. Moore of Japan.

1954; Baylor University, Waco, Texas, 1954-1956; Southwestern Theological Seminary, Fort Worth, Texas, 1956-1959; ordained, Sept. 1, 1959, Calvary Baptist Church, Stafford, Kansas; pastor, Terrace Heights Church, Spokane, Wash., 1959—.

Adam Huber, born Dec. 25, 1910, Serath, Sask.; North 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., 1952-1959; Church Extension pastor, Brooklyn Center, Minneapolis, Minn., 1959—.

Gordon C. Huisinga, born July 16, 1929, Aplington, Ia.; Sioux Falls College, 1946-1950; No. American Seminary, 1951-1954; ordained, Sept. 24, 1954, Aplington, Iowa; pastor, Spring Valley Baptist Church, Canistota, S. Dak., 1954-1957; associate pastor, Erin Ave. Church, Cleveland, Ohio, 1957-1959; pastor, Walnut St. Church, Newark, N. J., 1959-1963; Littleton Baptist Church, Parsippany, N. J., 1964—.

Paul Theodor Hunsicker, born Oberauerbach, Germany, December 5, 1915; 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., 1950-1953; Hager Memorial Church, Prince George, B. C., 1958-1959; Grace Church, Medicine Hat, Alta., 1959—.

Assaf Husmann, born Ust Kulalinka, Russia, Nov. 15, 1898; No. American 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, Emmanuel Church, New York, N. Y., 1947—.

Arthur Dale Ihrie, born Detroit, Mich.,

March 25, 1917; Wayne Univ., 1938-1940; 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—.

Bert A. Itterman, born Germany, Oct. 30, 1926; Christian Training Institute, Edmonton, Alta., 1946-1951; Sioux Falls College, 1951-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, Aug. 2, 1956, Randolph, Minn.; pastor, Randolph, Minnesota, 1956-1959; Bethany Church, Hutchinson, Minn., 1959-1963; Church Extension pastor, Lakeshore Baptist Church, St. Joseph, Mich., 1963—.

Eldon L. Janzen, born Morden, Man., June 24, 1920; 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., 1954-1958; First Baptist Church, Arnprior, Ont., 1958—.

Robert Jaster, born Oliver, North Dakota, April 3, 1908; Moody Correspondence School, 2 years; Christian Training Institute, 1945-1946; pastor, Emmanuel Church, Valleyview, Alberta, 1946-1950; ordained Valleyview, June 8, 1950; pastor, Nokomis, Sask., 1950-1954; Victoria Ave. Church Regina, Sask., 1954-1957; Onoway, Alberta, 1958—.

William Harold Jeschke, born June 21, 1922, Nokomis, Sask.; Christian Training Institute, Edmonton, Alta., 1940-1941; No. Amer. Baptist Seminary, 1941-1945; Northern Baptist Seminary, Summer 1944, Loyola University, 1946-1947; Wartburg College, 1949-1950; ordained, Oct. 9, 1945, Chicago, Ill.; pastor, East Chili Community Church, Scottsville, N. Y., 1942-1945; Grace Church, Chicago, Ill., 1945-1948; Sumner, Iowa, 1948-1951; Dayton's Bluff Church, St. Paul, Minn., 1952-1960; Emmanuel Church, Portland, Ore., 1960—.

Howard Johnson, born Joliet, Illinois, Jan. 20, 1910; Moody Bible Institute, 1933-1936;

- Wheaton College, 1950 and 1952; ordained Steamboat Rock, Iowa, Dec. 9, 1941; pastor, First Baptist Church, Steamboat Rock, Iowa, 1941-1951; First Baptist Church, Cedar Falls, Iowa, 1951-1960; Oak Street Baptist Church, Burlington, Iowa, 1960—.
- Louis Richard Johnson, born Steamboat Rock, Iowa, May 25, 1914; Moody Bible Institute, 1937-1939; Northern Baptist Seminary, 1939-1943; 1947-1950; University of Wisconsin, 1943-1944; Loyola University, 1947-1949; Northwestern University, 1949-1950; Southwestern Baptist Seminary, 1957-1958; ordained, Forest Park Baptist Church, Feb. 21, 1943; pastor, Union Baptist Church, Wyocena, Wisc., 1942-1945; East Side Baptist Church, Chicago, Ill., 1945-1948; Baileyville, Ill. (Interim), 1949; Immanuel Church, Milwaukee, Wis., (Interim) 1950-1951; Central Baptist Church, Waco, Texas, 1952-1957; Immanuel Church, Kankakee, Ill., 1958-1962; Church Extension pastor, North Highlands Church, Dallas, Texas, 1962—.
- Reinhold Kanwischer, born Pulin, Russia, Sept. 12, 1909; Western 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., 1955-1959; Superintendent, Baptist Haven of Rest, Medicine Hat, Alta., 1959—.
- Edward Kary, born Oct. 17, 1908, Harvey, N. Dak.; No. Amer. Seminary, 1929-1936; Western Reserve University, Cleveland, Ohio, 1957-1958; ordained, Durham, Kans., Oct. 22, 1936; pastor, Durham, Kans., 1936-1941; Napoleon, N. Dak., 1942-1945; Bismarck, N. Dak., 1945-1954; Hillcrest Church, Cleveland, Ohio, 1954—.
- David C. Keiry, born Monte Vista, Colorado, June 12, 1932; Northwestern Schools, 1950-1951; Rockmont College, 1951-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, May 25, 1956, Ventura, N. Dak.; pastor, Unityville, S. Dak.; supply pastor, Sun Prairie Baptist Church, Canova, S. Dak., 1954-1956; First Baptist Church, Bessie, Okla., 1956-1957; Spanish-American Missionary in Colorado, 1957—.
- Walter Kerber, born July 7, 1932, Warsaw, Poland; University of Alberta, Edmonton, Alta., 1955-1957; Augustana College, 1957-1958; No. Amer. Baptist Seminary, 1958-1961; ordained, Oct. 21, 1961, Central Church, Yorkton, Sask.; summer pastorate, First Church, Leduc, Alta., 1957; student pastor, Dell Rapids, S. Dak., 1959-1961; pastor, Central Church, Yorkton, Sask., 1961—.
- Rubin Kern, born Leduc, Alta., Canada, June 11, 1910; No. American 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., 1951-1959; Ridgewood Baptist Church, Ridgewood, N. Y., 1959-1963; Eastern District Secretary, 1963—.
- Reinhold Johannes Kerstan, born Nov. 12, 1931, East Prussia Germany; Pharmaceutical Training Centre, Berlin, Germany, 1951-1953; University of Frankfurt, Germany, 1954-1957; Baptist Theological Seminary, Rueschlikon, Switzerland, 1959-1961; No. Amer. Seminary, 1961-1962; ordained, McDermot Ave. Baptist Church, Winnipeg, Man., Sept. 12, 1962; student pastor, Horgen-Zuerich and Thalwil-Zuerich, Switzerland, 1960-1961; associate pastor, McDermot Avenue Baptist Church, Winnipeg, Man., 1962—.
- LeRoy Kiemele, born Linton, N. Dak., March 16, 1937; Sioux Falls College, 1954-1956; Augustana College, 1956-1957, 1958-1959; No. Amer. Seminary, 1959-1963; ordained Linton, N. Dak., June 18, 1963; student pastor, E. U. B. Church, Milltown, S. Dak., 1959-1960; Sioux Valley Baptist Church, Dell Rapids, S. Dak. 1961-1963; pastor, North Freedom Baptist Church, North Freedom, Wis., and Rock Springs Baptist Church, Rock Springs, Wis., July 1963—.
- Elton Kirstein, born Madison, S. Dak., Sept. 23, 1921; 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, Westington Springs, S. Dak., 1954-1960; Emmanuel Church, Marion, Kansas, 1960-1963; Steamboat Rock, Iowa, 1963—.
- Norman H. Klann, born Rogers City, Mich., May 13, 1919; Grand Rapids College, 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., 1948-1957; Fleischmann Memorial Church, Philadelphia, Pa., 1957-1960; Ripley Boulevard Church, Alpena, Mich., 1960—.
- Edgar Walter Klatt, born Wetaskiwin, Alta., Dec. 13, 1908; 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 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., 1955-1960; instructor, Christian Training Institute, Edmonton, Alberta, 1960-1963; interim pastor, 1963—.
- Frederick Edward Klein, born Hoffnungs- tal, Odessa, Russia, Nov. 1, 1899; North 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; First Baptist Church, Colfax, Wash., 1947—.
- Walter Hugo Klempel, born Fessenden, No. Dak., June 17, 1913; Northwestern Bible School, 1935-1938; Northwestern Evangelical Seminary, 1938-1940; No. Amer. Baptist Seminary, 1944-1946; University of Nebraska, 1947-1948; ordained, Sidney, Mont., Nov. 26, 1946; pastor, Creston, Nebraska, 1946-1947; West Side Church, Beatrice, Neb., 1947-1950; Hillcrest Community Church, Sidney, Montana, 1951-1952; McIntosh Church, McIntosh, S. Dak., 1953—.
- Arthur Kliever, born Nov. 4, 1927, Fanny- stella, Man.; Winkler Bible Institute, Winkler, Man., 1948-1952; Mennonite Brethren Bible College, Winnipeg, Man., 1954-1958; ordained Nov. 18, 1960, Ochre River, Man.; pastor, Grace Church, Eden- River, Man., 1958-1961; pastor at In- wold, Sask., and missionary to the In- dians, Muscowpetung Reserve, Sask., 1962—.
- R. L. Kluttig, born Zdunska Wola, Poland, March 8, 1905; Baptist Seminary, Lodz, Poland, 1927-1931; ordained, Sept. 28, 1932, Porozow, Poland; youth missionary, Ger- man-speaking Baptist Union of Poland, 1931-1932; pastor, Porozow, Wolhynia, Poland, 1932-1940; Kolmar, Posen, Ger- many, 1940-1943; soldier in German Army, 1943-1945; pastor, Luechow, Germany, 1945-1956; German Zion Church, Edmon- ton, Alta., Canada, 1956-1962; Grace Church, Kelowna, British Columbia, 1962—.
- Willy Werner Knauf, born Schmalkalden, Germany, May 15, 1907; Moody Bible In- stitute, 1929-1930; Northern Baptist Theo- logical Seminary, Chicago, 1930-1932, 1933-1935; Sacramento State College, 1949-1951, graduate studies, 1955, 1956; ordained, Anamoose, N. Dak., June 1, 1936; pastor Anamoose, N. Dak., 1936-1939; Fourth Avenue Church, Alpena, Mich., 1939-1945; Bethany Church, Vesper, Kans., 1945-1946; First Baptist Church, Elk Grove, Calif., 1946-1959; First German Baptist Church, Eenton Harbor, Mich., 1959—.
- Erhard Knull, born June 25, 1929, Radoms- ko, Poland; Sioux Falls College, 1954-1955, 1958-1960; Marquette University, Milwau- kee, Wis., 1956-1957; University of Mil- waukee-Wisconsin, Milwaukee, Wis., sum- mer 1958; No. Amer. Seminary, 1958-1961; Eberhard-Karls University, Tuebingen, Germany, 1961-1962; ordained March 15, 1963, Rosenfeld Baptist Church, Anamoose, N. Dak.; pastor, Rosenfeld Baptist Church, Anamoose, North Dakota, 1962—.
- Frank J. Kolk, born Clifton, N. J., March 13, 1930; Philadelphia School of the Bible, 1948-1951; Barrington College, Rhode Is- land, 1951-1952; Paterson State College, N. J., 1954-1955; Blackburg School of Theology, Virginia, 1955-1958 (Summer School); ordained North Jersey Associa- tion, American Baptist Convention, 1953, Broadway Baptist Church, Paterson, N. J.; pastor, Greenwood Baptist Church, Hewitt, N. J., 1953-1959; interim pastor, West Lake Park, Florida, 1959; pastor, Baptist Church, Du Bois, Pa., 1960-1963; Calvary Church, Bethlehem, Pa., Feb. 1963—.
- Daniel Kolke, born March 13, 1930, Kurga- ny, Poland; Christian Training Institute, 1953-1955; United College, Winnipeg, Man., 1955-1958; No. Amer. Baptist Seminary, 1958-1961; Princeton Seminary, Princeton, N. J., summer 1959; Biblical Seminary, New York, 1962-1964; ordained May 12, 1961, Ebenezer Baptist Church Shattuck, Okla.; student pastor, Moosehorn, Man., summer 1957; Sebastopol, Ontario, sum- mer 1958; pastor, Ebenezer Church, Shat- tuck, Okla., 1961-1962; Second German Baptist Church, New York, N. Y., 1962—.
- Edward A. Kopf, born North Freedom, Wis., April 5, 1928; No. Amer. Baptist Seminary, 1947-1952; ordained, North Freedom, Wis., June 3, 1952; summer pastorate, Mound Prairie, Minn., 1950-1951; pastor, First Baptist Church, Ap- pleton, Minn., (formerly Holloway, Minn.), 1952-1956; Odessa, Wash., 1956-1962; Plevna, Montana, 1962—.
- Jacob C. Kraenzler, born Russia, May 3, 1901; No. American Seminary, 1923-1930; Northern Baptist Seminary, 1930-1931; or- dained, Manitowoc, Wis., Sept. 28, 1931; student pastor, Bethel Church, Harvey, N. Dak., 1930; pastor, Kossuth Church, Manitowoc, Wis., 1931-1937; Plum Creek Church, Emery, S. Dak., 1937-1943; Good- rich, N. Dak., 1943-1947; Bethel Church, Missoula, Mont., 1947-1950; Berlin and Fredonia Churches, N. Dak., 1950-1952;

- First Church, Leduc, Alta., 1952-1957; Sumner, Iowa, 1957-1961; First Church, Selby, S. Dak., 1961—.
- Dennis Kresler, born April 30, 1932, Nokomis, Sask.; Christian Training Institute, Bible School Dept., 1956-1957; C.T.I., high school, 1957-1959; C. T. I., Theological Dept., 1959-1962; University of Alberta, Edmonton, Alta., 1962; ordained Sept. 24, 1963, Temple Baptist Church, Leduc, Alta.; pastor, Temple Baptist Church, Leduc, Alta., May, 1963—.
- Albert Krombein, born Oct. 27, 1894, Winnipeg, Man.; 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; Kelowna, B. C., Canada, 1938-1941; Bismarck, N. Dak., 1941-1943; Eureka, S. Dak., 1943-1955; Anamoose and Lincoln Valley, N. Dak., 1955-1959; Mercer, N. Dak., 1959—.
- Jack Rudolph Kruegel, born Minneapolis, Minn., May 24, 1916; Northwestern 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., 1945-1957; Community Church, Skiddy, Kans., 1954-1957; Director of the Challenger Club, Junior Division, 1957-1962; First Baptist Church, Trenton, Ill., 1957—.
- Robert George Krueger, born Fessenden, N. Dak., Dec. 4, 1927; North Dakota State College, 1948-1950; Michigan State College, 1950-1951; Calvin College, 1956-1958; Grand Rapids Baptist Theological Seminary, 1951-1956; ordained July 8, 1958, Colonial Village Baptist Church, Lansing, Mich.; pastor, Northside Baptist Church, Sioux Falls, S. Dak., 1958—.
- Herman Otto George Kuhl, born Philadelphia, Pa., Oct. 29, 1892; Phila. 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, 1932-1939; Grace Church, Union City, N. Y., 1939-1949; Willow Ave. Church, Hoboken, N. J., 1947—.
- Eric Kuhn, born Russia, July 20, 1923; 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., 1952-1960; Willow Rancho Church, Sacramento, Calif., 1960—.
- Alphonz Lamprecht, born Russia, March 19, 1924; Christian Tr. Institute, Edmonton, Alta., 1945-1946; Northwestern Schools and University of Minnesota, 1946-1947; No. Amer. Baptist Seminary, 1947-1950; University of Minnesota, 1950-1952; Andover Newton Theological School, 1962-1963; ordained, First Baptist Church, Golden Prairie, Sask., Nov. 9, 1952; pastor, First Baptist Church, Golden Prairie, Sask., 1952-1955; McKernan Church, Edmonton, Alta., 1955-1962; Ridgewood Baptist Church, Ridgewood, N. Y., 1963—.
- George Adam Lang, born Detroit, Mich., Jan. 1, 1901; 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, 1944-1959; professor, No. Amer. Baptist Seminary, 1959—.
- Henry Lang, born Crow Rock, Mont., July 11, 1917; No. Amer. 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., 1952-1961; Bethel Church, Harvey, N. Dak., 1961-1963; chaplain at Bismarck Baptist Home, Bismarck, N. Dak., 1963—.
- Waldemar Laser, born Oct. 5, 1912, Gollub, West Prussia; University, Thorn, (West Prussia) 1928-1933; Theological Seminary, Lodz, (Poland) 1933-1935; University Warsaw, (Poland) 1935-1936; ordained, February 18, 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—.
- Norbert Laudon, born Zgierz (Lorz), Poland, Jan. 14, 1938; Christian Training Institute, Theological Dept., Edmonton, Alberta, 1959-1961, 1962-1963; University of Alberta, Edmonton, Alta., 1961-1962; not ordained as yet; student pastor, Central Baptist Church, Edmonton, Alta., summer 1961; pastor, Zion Baptist Church, Edmonton, Alberta, March 1962—.
- Martin Luther Leuschner, born Waco, Texas, June 4, 1904; Univ. 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; 1958—; editor of English publications, 1955—.
- Edward B. Link, born Camrose, Alta., Nov. 21, 1925; No. American 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—.
- David Littke, born McClean County, N. Dak., Aug. 3, 1906; No. Amer. Baptist Seminary, 1924-1931; ordained Sebastopol, Ontario, June 1932; pastor, Lyndock and Sebastopol Baptist Churches, Ontario, 1931-1937; Streeter and Medina Churches, N. Dak., 1937-1940; New Leipzig, N. Dak., 1940-1944; Plevna, Montana, 1944-1948; Billings, Montana, 1948-1952; Bison, Kansas, 1953-1955; Selfridge, N. Dak., 1958-1961; Berlin Church, Fredonia, N. Dak., 1961—.
- Charles Littman, born Wetaskiwin, Alta., Canada, June 14, 1932; Sioux Falls College, 1952-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, Oct. 11, 1957, Strassburg Baptist Church, Marion, Kansas; pastor, Strassburg Church, Marion,
- Kansas, 1957-1963; McKernan Baptist Church, Edmonton, Alberta, 1963—.
- Alfred Adolf Luck, born Lodz, Poland, June 25, 1900; Baptist Seminary, Lodz, 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—.
- 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," 1947-1961; assistant pastor, Erin Ave. Baptist Church, Cleveland, Ohio, 1962—.
- Hugo Lueck, born Lodz, Poland, Sept. 19, 1902; 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—.
- Thomas Daniel Lutz, born Carrington, N. Dak., July 29, 1901; No. American Seminary, 1928-1933; Colgate-Rochester Divinity School, 1933; ordained, Mt. Zion Church, Kans., Dec. 27, 1934; pastor, Mt. Zion Church, Junction City, Kans., 1934-1942; Bethel Church, Sheboygan, Wis., 1942-1945; North Freedom, Wis., 1945-1954; Calvary Church, Aberdeen, S. Dak., 1954-1960; Immanuel and Ebenezer Churches, Wessington Springs, S. Dak., 1960—.
- Donald Harold Madvig, born Minneapolis, Minn., May 21, 1929; Bethel College, St. Paul, Minn., 1946-1951; University of Minnesota, 1949-1950; Bethel Seminary, 1950-1953; Fuller Seminary, Pasadena, Calif., 1958-1960; Brandeis University, 1960-1962; ordained May 27, 1957, First Baptist Church, Grand Marais, Minn.; student pastor, Glory Baptist Church of Aitkin, Minn., 1950-1953; pastor, Calvary Baptist Church of Arcadia, Neb., 1953-1955; First Baptist Church, Grand Marais, Minn., 1956-1958; Saxonville, Mass., 1962-1963; associate professor of Old Testament, North American Baptist Seminary, 1963—.
- Fred William Mashner, born Cass Lake, Minn., May 31, 1916; No. American 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, Valleyview, Alta., Canada, summer 1942; Pioneer Church, Wis., 1943-1947; Beaver Church, Midland, Pound, Wis., and Baptist Church, Gillett,

Wis., 1943-1947; Beaver Church, Midland, Mich., 1947-1952; First Church, Sumner, Iowa, 1952-1956; Bethel Church, Sheboygan, Wis., 1956-1962; South Hills Baptist Church, Erie, Pa., 1962—.

William R. L. McLatchie, born Chicago, Ill., Dec. 15, 1927; Milwaukee State Teachers College (now the University of Wisconsin in Milwaukee), 1945-1949; Faith Theological Seminary, Philadelphia, Pa., 1950-1953; The Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa., 1953-1956; ordained, Pilgrim Baptist Church, Philadelphia, Pa., Oct. 15, 1957; pastor, First Baptist Church, Osceola, Wis., summer, 1952; Pilgrim Baptist Church, Philadelphia, Pa., supply pastor, 1958-1959; Professor of Hebrew, Old Testament, and Near Eastern History, Temple Baptist Theological Seminary, Chattanooga, Tenn., 1959-1961; Professor of Old Testament and Philosophy of Religion, Christian Training Institute, Edmonton, Alberta, 1961—.

Harvey W. Mehlhaff, born Dec. 23, 1936, Wishek, N. Dak.; Sioux Falls College, 1954-1958; No. Amer. Seminary, 1958-1959, 1960-1962; exchange student, Baptist Seminary, Hamburg, Germany, 1959-1960; ordained, First Baptist Church, Lodi, Calif., May 16, 1963; director of Christian education, First Baptist Church, Lodi, Calif., 1962—.

Fred (Ehrenfried) Merke, born Sept. 11, 1929, Stangenwalde, Westpreussen, Germany; Bible School Dept., Christian Training Institute, 1952-1954; Theological Dept., Christian Training Institute, 1959-1962; ordained, Bethany Baptist Church, Lethbridge, Alberta, Nov. 4, 1962; pastor, Bethany Baptist Church, Lethbridge, Alberta, 1962—.

Orville H. Meth, born Cathay, N. Dak., Sept. 23, 1924; No. Amer. Baptist Seminary, 1947-1952; ordained, June 1, 1952, Germantown Baptist Church, Cathay, N. Dak.; pastor, Odessa, Wash., 1952-1956; Lincoln Village Church Extension Project, 1956-1957; First Baptist Church, Venturia, N. Dak., 1957-1962; Turtle Lake Baptist Church, Turtle Lake, N. Dak., 1962—.

Edwin Michelson, born Martin, N. Dak., March 31, 1920; No. Amer. Baptist Seminary, 1939-1944; Wesley College, Grand Forks, N. Dak., 1948; ordained, May 24, 1944, Martin, N. Dak.; missionary, Cameroons Baptist Mission, Cameroons, West Africa, June 1944 to February 1956; pastor, McLaughlin, S. Dak., 1956-1959; Memory Lane Church, Wichita, Kansas, 1959-1963; First Baptist Church, La Salle, Colo., 1963—.

Richard A. Mikolon, born Scranton, Pa., Dec. 30, 1898; International 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—.

Rudolf Milbrandt, born April 26, 1906, Poland; No. Amer. Baptist Seminary, 1934-1939; ordained June 22, 1939, Ebenezer, Sask., pastor, Bridgeland Baptist Church, Calgary, Alta., and Bethel and Craigmyle Churches, 1939-1942; Victoria Ave. Church, Regina, Sask., 1943-1945; Conference Missionary and pastor, Grace Church, Medicine Hat, Alta., 1945-1946; conference missionary, 1946-1953, immigration representative in Bremen, Germany, 1953-1954; superintendent of Haven of Rest, Medicine Hat, Alta., 1955-1959; pastor, Temple Baptist Church, Calgary, Alta., 1959-1963; Church Extension pastor, Creston, B. C., 1964—.

tist Church, Calgary, Alta., 1959-1963; Church Extension pastor, Creston, B. C., 1964—.

Donald N. Miller, born July 21, 1932, Camrose, Alberta; Christian Training Institute, Edmonton, Alberta, 1950-1951; Northern Baptist Theological Seminary, Chicago, Ill., 1952-1955; Temple University, Philadelphia, Pa., 1955-1956; Eastern Baptist Theological Seminary, Philadelphia, Pa., 1956-1960; ordained, July 18, 1958, Camrose, Alberta; pastor, Geiger Memorial Brethren Church (Church of the Brethren.), 1958-1960, Philadelphia, Pa., First Baptist Church, Watertown, Wisconsin, 1961—.

Norman G. Miller, born April 29, 1927, Venturia, N. Dak.; No. Amer. Baptist Seminary, 1944-1949; University of Rochester; Tabor College, Hillsboro, Kansas, 1956-1957; ordained, Venturia, N. Dak., June 5, 1949; student pastor, First Congregational Church, Rushville, N. Y., 1949; pastor, Grace Baptist Church, Hettinger, N. Dak., 1949-1951; Selfridge, N. Dak., 1951-1954; Durham, Kansas, 1954-1959; North Freedom, Wis., 1959-1963; Chancellor, S. Dak., 1963—.

Berthold Edgar Milner, born Aug. 8, 1922, Edenwold, Sask., Can.; 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; Springside and Ebenezer West Churches, Sask., 1955-1956; Springside, Sask., 1955-1960; South Fort George Church, South Fort George, B. C., 1960—.

Edmund Mittelstedt, born Zgierz, Poland, Oct. 4; No. Amer. 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; Inglewood Knolls Baptist Church, Los Angeles, Calif., 1943—.

Donald Gordon Mostrom, born Northampton, Mass., July 30, 1922; 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; pastor of Grace Church, Union City, N. J., and Pilgrim Baptist Church, Jersey City, N. J., 1954-1958; Cornerstone Baptist Church, Union City, N. J., 1958—.

Willy R. Muller, born Kelstern, Sask., July 11, 1925; Christian Training Institute, Edmonton, Alta., 1942-1946; No. Amer. Baptist Seminary, 1946-1951; Sioux Falls College, 1959-1961; ordained, Lauderdale Church, Edmonton, Alta., Nov. 2, 1951; pastor, Lauderdale Baptist Church, Edmonton, Alta., Canada, 1951-1953; Carbon, Alta., 1953-1962; Church Extension pastor, Meadowlark Baptist Church, Edmonton, Alberta, 1963—.

Ronald K. Nasshan, born Dec. 23, 1932, Queens, New York; B.A. from Columbia Bible College, 1951-1955; B.D. from Columbia Bible College, 1956-1960; ordained, East End Baptist Church, July 9, 1959; pastor, Alta Vista Community Church, Columbia, South Carolina, 1957-1960; Second Baptist Church, Union City, New Jersey, 1960—.

George Walter Neubert, born Warsaw, Minn., July 18, 1911; Northwestern Bible Missionary Training School and Seminary, 1932-1936; Augsburg College and Semi-

nary, 1940-1944; ordained, Oct. 26, 1944; pastor, Bessie, Okla., 1944-1951; West Side Church, Beatrice, Neb., 1951—.

Reilly Neuman, born Nov. 17, 1918, Janzen, Sask.; 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, 1953-1956; missionary on the Muscowpetung Reserve, 1956-1959; pastor, Edenwold and Balgonie, Sask., 1959-1961; missionary on the Bull and Montana Indian Reserves of Alberta, 1961—.

Albert Ray Niederer, born, August 5, 1938; Baylor University, Waco, Texas, 1956-1960; No. Amer. Seminary, 1960-1963; ordained, Central Baptist Church, Waco, Texas, August 23, 1963; Director of Christian Education, Redeemer Baptist Church, Warren, Mich., Sept., 1963—.

Erdman H. Nikkel, born Oct. 13, 1893, Man.; Public S., Laird, Sask.; H. S. Rosethorn, 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., 1951-1957; Grace Church, Kelowna, B. C., 1957-1961; Trinity Church, Kelowna, B. C. 1962—.

William L. O'Byrne, Jr., born Chicago, Ill., March 2, 1934; Wheaton College, 1952-1958, (interrupted by two years military service—1953-1955); Wheaton College Graduate School; also studies in Christian Education; M.A. candidate, 1958-1960; licensed minister, Dec. 13, 1961, Ebenezer Baptist Church, Detroit, Mich.; Director of C. E., Youth and Music, Calvary Baptist Church, Bristol, Penna., 1960-1961; Director of Christian Education, Ebenezer Baptist Church, Detroit, Mich., Dec. 1961—.

Fred H. Ohlmann, born Russia, Jan. 19, 1913; Herbert Bible School, 1938-1939, 1940-1941; Christian Training Institute, Edmonton, Alta., 1941-1942, 1944-1945; Mennonite Brethren Bible College, Winnipeg, Man., 1946-1949; ordained, Whitemouth, Man., June 28, 1949; student pastor, Lashburn, Sask., 1945-1946; pastor, Whitemouth, Man., 1946-1951; Edenwold, Sask., 1951-1956; Vernon, British Columbia, 1956-1961; Zion Church, Drumheller, Alberta, 1961—.

E. R. Oster, born April 17, 1924, Greeley, Colo.; No. Amer. Seminary, 1948-1949 and 1950-1953; Sioux Falls College, 1949-1950; ordained Hettinger, N. Dak., June 17, 1953; pastor, Grace Baptist Church, Hettinger, N. Dak., 1953-1956; McClusky, North Dakota, 1956-1963; Baptist Church, Leola, S. Dak., 1963—.

Richard W. Paetzel, born Cleveland, Ohio, August 8, 1938; The King's College, 1956-1960; No. Amer. Seminary, 1960-1963; ordained, June 7, 1963, Erin Ave. Baptist Church, Cleveland, Ohio; pastor, North Sheridan Baptist Church, Peoria, Illinois, July 1963—.

Frederick William Pahl, born Calechoska, Rumania, Sept. 13, 1921; Prairie Bible Institute, Three Hills, Alta., 1946-1948; Christian Training Institute, Edmonton, Alta., 1948-1949; University of Alberta, Edmonton, Alta., 1956-1958; ordained June 10, 1951, First Baptist Church, Hilda, Alta.; pastor, Hilda, Alberta, Canada,

1949-1952; East Olds Church, Olds, Alta., Canada, 1952-1956; Rabbit Hill Baptist Church, Edmonton, Alta., Canada, 1956-1958; Lauderdale Baptist Church, Edmonton, Alta., 1958-1960; Springside, Sask., 1960—.

Carl Herman Palfenier, born May 28, 1934, North Freedom, Wis.: Wheaton College, 1953-1954; Sterling College, Sterling, Kansas, 1954-1957; No. Amer. Baptist Seminary, 1957-1961; ordained, East Side Church, Chicago, Ill., Sept. 27, 1961; pastor, East Side Church, Chicago, Illinois, 1961—.

Herman Palfenier, born Schuettendorf, Hannover, Germany, Aug. 24, 1892; 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—.

Donald P. Patet, born St. Paul, Minn., March 23, 1926; Bethel College-Seminary, St. Paul, 1944-1951; ordained, July 29, 1951, Dayton's Bluff Baptist Church, St. Paul, Minn.; pastor, Randolph, Minn., 1952-1956; Aplington, Iowa, 1956—.

Arthur Patzia, born August 25, 1936, Edmonton, Alberta; Christian Training Institute, 1954-1956; University of Manitoba, 1956-1959; No. Amer. Baptist Seminary, 1959-1962; Butler University, Indianapolis, Indiana, Summer 1962; Princeton Theological Seminary, Princeton, N. J., 1962-1963; not ordained as yet; student pastor, Bethel Church, Indianapolis, Indiana, Summer 1962; Oldbridge Baptist Church, Oldbridge, N. J., 1962-1963; pastor, Carbon Baptist Church, Carbon, Alberta, 1963—.

Otto Patzia, born Germany, Oct. 11, 1906; North Amer. Seminary, 1930-1937; Detroit Institute of Technology, Detroit, Mich., (B. A. degree) 1952; ordained, McDermot Ave. Church, Winnipeg, Man., Sept. 19, 1937; pastor, McDermot Ave. Church, Winnipeg, Man., 1937-1947, Connor Church, Detroit, Mich., 1947-1959; Ebenezer Church, Vancouver, British Columbia, 1959—.

Etan Pelzer, born Poland (German descent), Nov. 5, 1937; Fort Wayne Bible College, 1956-1960; No. Amer. Seminary, 1960-1963; ordained June 11, 1963, Napier Parkview Baptist Church, Benton Harbor, Mich.; student pastor, Swedona Covenant Church, Brandon, South Dakota, 1961-1963; pastor, Bethany Church, Hutchinson, Minn., 1963—.

Robert F. Penner, born Portland, Ore., Aug. 7, 1924; Minnesota 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; 1955-1956; Michigan State University, 1962; 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., 1954-1960; Colonial Village Church, Lansing, Mich., 1960—.

Henry Pfeifer, born Ennigerloh, Westfalen, Germany, July 10, 1904; No. Amer. Baptist Seminary, 1927-1934; student pastor, Newcastle and Ellwood City, Pa., 1929-1930; 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, 1950-1956; Trinity Church, Sioux Falls, S. Dak., 1956-1959; Erin Ave. Church, Cleveland, Ohio, 1959-1963; Faith Baptist Church, Regina, Sask., 1963—.

Herman A. Pohl, born Berlin, Germany, May 8, 1924; University of Goettingen, Germany, 1947-1952; assistant pastor, Baptist Church, Duesseldorf, Germany, 1950; ordained, Camrose, Alta., Canada, Oct. 27, 1955; pastor, Burstall, Sask., and Gnadenfeld, Alta., 1954-1955; Faith Church, Camrose, Alta., 1955-1956; First Baptist Church, Torrington, Alta., 1956-1960; East Olds Church, Olds, Alta., 1956-1962; First Baptist Church, Minltonas, Man., 1962—.

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; instructor, Northern Baptist Theological Seminary, Chicago, Ill., 1947-1950; professor, No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950—.

Lawrence Raymond Prast, born Auburn, Michigan, Sept. 22, 1925; Bay City Junior College, Bay City, Michigan, 1946-1948; Sioux Falls College, 1949-1952; North Amer. Baptist Seminary, 1949-1952; Indiana Central College, Indianapolis, Ind., 1952-1956; Central Michigan College, Mt. Pleasant, Mich., 1956-1957; ordained, June 23, 1952, First Baptist Church, Auburn,



VACATION BIBLE SCHOOL, MAGNOLIA CHURCH, ANAHEIM

A great throng of children from the booming community of Anaheim, Calif., came to the Vacation Bible School of the Magnolia Church. Rev. Kenneth L. Fisher and Rev. Loren Fischer, brothers, are pastors of the church.

Lorimer D. Potratz, born Sumner, Iowa, July 18, 1922; Moody Institute, Chicago, Ill., 1947-1950; Taylor University, 1950-1952; Wheaton College Graduate School, 1952-1954; Northern Baptist Theological Seminary 1954-1955 and 1957; ordained, Sumner, Iowa, June 10, 1952; pastor, Kokomo, Ind., 1950-1952; Joliet, Ill., 1952-1954; Martin, N. Dak., 1955-1959; Faith Church, Regina, Sask., 1959-1963; Baptist Church, Corona, S. Dak., 1963—.

Willis Potratz, born Sumner, Ia., Nov. 16, 1923; Sioux Falls College, 1948-1951; No. American Seminary, 1951-1954, 1958-1960; ordained June 7, 1954, First Baptist Church, Sumner, Iowa; pastor, Plum Creek Church, Emery, S. Dak., 1954-1960; Grace Church, Grand Forks, N. Dak., 1960—.

Ralph E. Powell, born New Britain, Conn., April 30, 1916; N. Y. Philharmonic Symphony Society Scholarship, 1935-1936; 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; The State University of South Dakota, 1957-1958; ordained, May 20, 1945,

Mich.; pastor, Bethel Baptist Church, Indianapolis, Ind., 1952-1956; First Baptist Church, Watertown, Wisconsin, 1957-1960; Forest Church, Munson, Pa., 1960—.

Edward J. Pritzkau, born Nov. 13, 1934, Ukraine, Russia; Northern Baptist Seminary, Chicago, Ill., 1955-1957; Northern Illinois University, 1957-1959; No. Amer. Seminary, 1960-1963; ordained, Foster Ave. Baptist Church, Chicago, Ill., July 14, 1963; student pastor, Burstall, Sask., summer 1957; Mt. Zion Church, Junction City, Kansas, summer 1961; Emmanuel Presbyterian Church, Rushmore, Minn., 1962-1963; pastor, Erin Ave., Baptist Church, Cleveland, Ohio, 1963—.

Wilmer Quiring, born Bingham Lake, Minn., June 21, 1921; Bethel College, Bethel Seminary; No. Amer. Baptist Seminary, 1943-1945; Kansas Wesleyan University, 1946-1947; Northern Baptist Theological Seminary, Chicago, Ill., 1962-1963; ordained, Sept. 4, 1945, Minneapolis, Minn.; pastor, Ebenezer Church, Elmo, Kans., 1945-1948; Carrington, N. Dak., 1948-1951; Bethany Church, Milwaukee, Wis., 1951—.

Harvey A. Rakow, born Oct. 4, 1920, Sheboygan, Wis.; Northwestern Bible School

- and Northwestern Evangelical Seminary, 1940-1944; Bethel College, St. Paul, Minn., 1944-1945; Arizona State College, Tempe, Ariz., 1951; ordained, June 24, 1952, Manitowoc, Wis.; pastor, First Baptist Church, Oakland, Minn., 1943-1945; Morenci, Ariz., 1945-1950; First Baptist Church, Manitowoc, Wis., 1952—.
- Henry G. Ramus, born Arnprior, Ontario, June 4, 1929; Sioux Falls College, 1949-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, Oct. 26, 1956, Arnprior, Ontario; pastor, Neustadt Baptist Church, Neustadt, Ontario, 1956—.
- Arnold Rapske, born Berestowitz, Wolyn, Poland, Jan. 17, 1928; Christian Training Institute, 1946-1948; No. Amer. Baptist Seminary, 1948-1950; University of Alberta, 1950-1952; Northern Baptist Theological Seminary, 1952-1956; ordained, Oct. 30, 1955, Foster Ave. Baptist Church, Chicago, Ill.; pastor, Fellowship Church, Camrose, Alta., 1956-1958; instructor at Christian Training Institute, 1958—.
- Rudolph Rapske, born July 8, 1920, 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., 1954-1960; interim pastor, Zion Baptist Church, Terrace, B. C., 1960-1963; pastor, Hilda Baptist Church, Hilda, Alberta, 1963—.
- Jakob Rauschenberger, born Sept. 1, 1902, Ortachioi, Rumania; Hamburg Baptist Theological Seminary, Hamburg, Germany, 1926-1930; ordained Baptist Church, Cataloi, Rumania, Feb. 25, 1935; pastor, Baptist churches in: Kronstadt, Rumania, 1930-1934; Cataloi, Rumania, 1934-1940; Loetzen, Germany, 1942-1944; Massenbach, Germany, 1947-1951; German Baptist Church, Calgary, Alberta, 1952-1955; Zion Church, Terrace, B. C., (part time) 1955-1960; Bethel Church, Prince Rupert, B. C., 1960—.
- Gustav G. Rauser, born Mercer, N. Dak., July 25, 1907; No. Amer. 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., 1948-1959; Lincoln Village Church, Stockton, Calif., 1959—.
- John Reimer, born Nov. 29, 1906, Sask.; Saskatoon Bible College, Saskatoon, Sask., 1933-1936; ordained, Oct. 5, 1941, Trossach, Sask., Canada; evangelist, 1935-1947; teacher of English Bible Briercrest Bible Institute, Sask. (5 years); pastor, Grace Church of Gackle and Alfred, N. Dak., 1947-1950; First Baptist Church, George, Iowa, 1951—.
- Cornelius Thomas Remple, born Nov. 3, 1912; Winkler 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; Ventura, N. Dak., 1946-1949; Hebron, N. Dak., 1949-1954; Bethel Church, Missoula, Montana, 1954-1962; Portland Avenue Baptist Church, Tacoma, Wash., 1962—.
- Jacob J. Renz, born Annental, South Russia, December 22; N. Amer. Baptist Seminary, 1924-1929; Northern Baptist Seminary, 1929-1930; ordained, Creston, Nebraska, February 15, 1931; pastor: Creston, Nebraska, 1930-1938; Plevna, Montana, 1938-1944; First Church, George, Iowa, 1944-1951; Ashley, North Dakota, 1951-1953; Evansville, Wisconsin, 1953-1959; Immanuel Church, Brookfield, Wisconsin, 1959—.
- Bruce A. Rich, born Hillsboro, Oregon, July 28, 1932; Linfield College, McMinnville, Ore., 1950; Western Conservative Baptist Theological Seminary, Portland, Ore., 1951-1952, 1955; Lewis and Clark College, Portland, Ore., 1953-1955, 1960; No. Amer. Baptist Seminary, 1955-1958; ordained September 5, 1958, Bethany Baptist Church, Portland, Ore.; pastor, Eastside Baptist Church, Janesville, Wisconsin, 1959-1960; Minister of Christian Education, Trinity Church, Portland, Ore., 1961—.
- Donald G. Richter, born St. Paul, Minn., March 25, 1934; Bethel College, St. Paul, Minn., 1952-1953; University of Minnesota, Minneapolis, Minn., 1953-1955; Augustana College, Sioux Falls, S. Dak., 1959-1960; No. Amer. Seminary, 1958-1962; ordained, First Baptist Church, Mott, N. Dak., Sept. 6, 1963; pastor, First Baptist Church, Mott, N. Dak., July 1, 1962—.
- Herman Harold Riffel, born July 25, 1916, 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 University, 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., 1952-1957; Bethel Church, St. Clair Shores, Mich., 1957—.
- Oliver K. Ringer, born East Alton, Ill., Feb. 22, 1906; Hays State 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, Kansas, 1956-1962; Bethany Baptist Church, Elmo, Kansas, 1962—.
- George H. A. Robinson, born Calgary, Alberta, March 29, 1921; Prophetic Bible Institute, Calgary, Alberta, 1939-1941; Berean Bible College, Calgary, Alberta, 1944-1947; ordained Pleasant Prairie Baptist Church, Wetaskiwin, Alberta, 1947; pastor, Pleasant Prairie Church, Wetaskiwin, Alberta, 1947-1951; evangelist, Youth for Christ, International, 1951-1953; pastor, First Baptist Church, Jamestown, N. Dak., 1953-1961; Immanuel Church, Wausau, Wis., 1961—.
- Henry Ernest Rogalski, born 1933, Winnipeg, Manitoba; United College, Winnipeg, Man., 1953-1957; Christian Training Institute, Edmonton, Alberta, 1959-1962; ordained Sept. 22, 1962; student pastor, Central Baptist Church, Edmonton, Alberta, summer 1961; pastor, Bethany Baptist Church, Vancouver, B. C., June 1962—.
- Constantino Salios, born August 13, 1926; Bob Jones Univ., 1946-1949; Southwestern Baptist Seminary, Ft. Worth, Texas, 1949-1950; Northern Baptist Seminary, 1950-1953; ordained, Dec. 1948, Greensboro, North Carolina; pastor, Ida Baptist Church, Sherman, Texas, 1949-1950; First Southern Baptist Church, Chicago, Ill., 1950-1952; Bellwood, Ill., 1953-1959; Church Extension pastor, Glenbard Church, Glen Ellyn, Illinois, 1959—.
- Eleon Lawrence Sandau, born Orland, California, Aug. 14, 1924; Sioux Falls College, 1947-1948, 1949-1952; No. Amer. Baptist Seminary, 1952-1955; ordained, Nov. 25, 1955, Immanuel Church, Loyal, Oklahoma; pastor, Immanuel Church, Loyal, Okla., 1955-1959; Randolph, Minn., 1959—.
- James A. Schacher, born Underwood, N. Dak., June 28, 1937; Asbury College, 1955-1956; Sioux Falls College, 1956-1959; No. Amer. Seminary, 1959-1963; ordained Underwood, N. Dak., June 14, 1963; pastor, Creston Baptist Church, Creston, Nebraska, 1963—.
- Bernard Schalm, born December 12, 1928, Syczow, Poland; University of Alberta, (1951-1954); St. Steven's College, Edmonton, Alberta, 1954-1955; Northern Baptist Theological Seminary, 1955-1959; ordained, March 16, 1958, Foster Ave. Baptist Church, Chicago, Ill.; summer pastor, Clover Lawn, Alberta, 1953; pastor, Faith Church, Camrose, Alberta, 1953-1955; summer pastor, Central Church, Edmonton, Alberta, 1956; assistant and interim pastor, Foster Ave. Church, Chicago, Ill., 1956-1959; instructor at the Christian Training Institute, Edmonton, Alberta, 1959—.
- H. Schatz, born Neyfreudental, South Russia, April 6, 1899; No. Amer. 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, 1954-1957; pastor, Minitonas, Man., 1957-1962; Faith Baptist Church, Vernon, B. C., 1962—.
- Herbert Schauer, born Ashley, N. Dak., Oct. 26, 1920; Normal-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., 1954-1958; Startup, Wash., 1958-1963; Glencullen Baptist Church, Portland, Oregon, 1963—.
- LeRoy Schauer, born Eureka, S. Dak., July 26, 1929; Sioux Falls College, 1946-1950; No. Amer. Seminary, 1950-1953; ordained, Calvary Baptist Church, Aberdeen, S. Dak., 1953; pastor, First Church, Mott, N. Dak., 1953-1956; Ebenezer Church, Shattuck, Okla., 1957-1960; Redeemer Baptist Church, Columbus, Nebr., 1960—.
- Richard Schilke, born Poland, April 25, 1912; 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—.
- Walter Schmidt, born Sept. 12, 1920, Buffalo, N. Y.; No. Amer. 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; pas-

tor, Cathay, N. Dak., 1948-1951; Arnprior, Ont., Canada, 1951-1958; First Baptist Church, Norridge, Ill., 1958—.

Irvin H. Schmuland, born Fenwood, Sask., Dec. 27, 1918; No. Amer. 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., 1952-1961; Calvary Church, Aberdeen, S. Dak., 1961—.

Kenneth Karl Schmuland; born Fenwood, Sask., Sept. 4, 1930; Christian Training Institute, 1952-1953; Sioux Falls College, 1954-1956; Augustana College, 1956-1957; No. Amer. Baptist Seminary, 1957-1960; ordained Creston, Nebraska, Sept. 23, 1960; pastor, Creston, Nebraska, 1960-1963; Bethany Baptist Church, Vesper, Kansas, 1963—.

Bruno C. Schreiber, born Lodz, Poland, Oct. 21, 1910; No. Amer. Seminary, 1941-1945; ordained, Calvary Baptist Church, Bethlehem, Pa., May 18, 1945; pastor, Baptist Church, New Leipzig, N. Dak., 1945-1950; promotional assistant, No. Amer. Baptist headquarters office, 1960—.

Robert Schreiber, born Bethlehem, Pa., April 1, 1918; No. Amer. 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., 1952-1962; Immanuel Baptist Church, Kankakee, Ill., 1962—.

Eldon G. Schroeder, born Sept. 29, 1926, Lorraine, Kansas; Kansas State College, Manhattan, Kansas, 1944; Wheaton College, Wheaton, Ill., 1947-1950; Northern Baptist Theological Seminary, Chicago, Ill., 1950-1953; Austin Presbyterian Theol. Seminary (Graduate Dept.) Austin, Texas, (part time) 1955-1957; ordained, June 28, 1953, First Baptist Church, Lorraine, Kansas; pastor, Immanuel Baptist Church, Kyle, Texas, 1953-1958; First Baptist Church, Elgin, Iowa, 1958-1962; Temple Baptist Church, Lodi, Calif., 1962—.

Peter Schroeder, born Rosenthal, Russia, Feb. 10, 1922; Christian Training Institute and Bible College, 1954-1956, 1958-1960; University of Alberta, Edmonton, 1956-1957; St. Stephen's College, Edmonton, 1957-1958; ordained, July 29, 1960, McKernan Baptist Church, Edmonton, Alberta; pastor, Rabbit Hill Baptist Church, South Edmonton, Alta., 1958-1960; Southey, Sask., 1960—.

Walter K. Schroedter, born Oct. 18, 1927, Danzig, Germany; Baptist Seminary, Hamburg, Germany, 1951-1952; Theological Dept., Christian Training Institute, Edmonton, Canada, 1959-1960; ordained, June 5, 1962, Bethel Baptist Church, Prince George, B. C.; pastor, Bethel Church, Prince George, British Columbia, 1960—.

Arthur Kenneth Schulz, born Washburn, N. D., Sept. 3, 1911; Moorhead 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, 1953-1955; 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—.



VACATION BIBLE SCHOOL, YORKTON, SASKATCHEWAN

The large crowd of children, many teachers and pastor, Rev. Walter Kerber (left) who participated in the enthusiastic Vacation Bible School of the Central Baptist Church, Yorkton, Sask. The school's equipment and exhibit materials are shown at the front.

Henry Schumacher, born Young, Sask., Canada, July 28, 1920; Briercrest 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., 1950-1958; Temple Baptist Church, Medicine Hat, Alta., 1958—.

Carsten Herman Seecamp, born Leer, Ostfriesland, September 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., 1954-1959; Bible Baptist Church, La Crosse, Wis., 1959-1963; First Baptist Church, Appleton, Wis., 1963—.

Roy William Seibel, born Fairview, Okla., Sept. 27, 1917; Los Angeles Bible Institute, 1936-1937; Tabor College, 1937-1943; Baylor University, 1945-1947; No. Amer. Baptist Seminary, 1952-1955; University of Minnesota, Minneapolis, Minn., 1962-1964; ordained, Marion, Kansas, Oct. 18, 1943; pastor, Strassburg Church, Marion, Kansas, 1937-1943; Central Church, Waco, Texas, 1943-1951; First Church, Emery, S. Dak., 1951-1955; faculty, No. American Baptist Seminary, Sioux Falls, S. Dakota, 1955—.

William W. Sibley, born Oct. 20, 1926, Grand Blanc, Mich.; St. Paul Bible College, St. Paul, Minn., graduated 1952; ordained, Simpson Memorial Church, St. Paul, Minn., Sept. 30, 1954 by the Christian and Missionary Alliance; interim pastor, Maple Plain Community Church, Maple Plain, Minn., 1952; pastor, The Alliance Church, Vermillion, S. Dak., 1952-1957; itinerant evangelist of the Christian and Missionary Alliance, 2 years;

pastor Calvary Church, Wetaskiwin, Alberta, 1959—.

Paul Henry Siewert, born Minitonas, Manitoba, March 25, 1930; Sioux Falls College, 1953-1955; Augustana College, 1955-1957; No. Amer. Baptist Seminary, 1957-1960; ordained, Minitonas, Manitoba, June 8, 1960; pastor, First Baptist Church, Leduc, Alta., 1960—.

Vern Slater, born Jan. 18, 1909, Hesper, N. Dak.; Northwestern Schools, Minneapolis, Minn., 1926-1929; Concordia College, Moorhead, Minn., 1937-1938; Moorhead State Teachers' College, 1938-1939; Bethel Seminary and College, St. Paul, Minn., 1939-1940; St. Cloud Teachers' College, Minn., 1940-1941; Bethel Seminary and College, 1948-1949; Westmont College, Santa Barbara, Calif., 1949-1950; ordained Freiberg—Star Lake Baptist Church, Minn., Oct. 1936; pastor, Freiberg—Star Lake Church, 1935-1937; Rothsay, Minn., 1938-1939; Graston—Brunswick Baptist Church, Graston, Minn., 1939-1943; chaplain, U. S. Army, 1944-1948, 1952-1957; S. S. Crusade work, 1950-1951; pastor, Baptist Church, Odessa, Wash., Jan. 1963—.

Henry Smuland, born April 15, 1917, North Battleford, Sask., Canada; Winnipeg Bible College and School of Theology, 1937-1940; No. Amer. Baptist Seminary, 1941-1945; University of Alberta, 1948-1949; Wartburg College, Waverly, Iowa, 1950-1951; Yankton College, Yankton, S. Dak., 1955-1956; ordained, Jan. 19, 1945, Andrews St. Baptist Church, Rochester, N. Y.; pastor, Southey Baptist Church, Southey, Sask., 1945-1946; Wiesenthal Baptist Church, Millet, Alta., 1946-1949; Grace Baptist Church, Sheffield, Iowa, 1949-1954; First Baptist Church, Avon, S. Dak., 1954-1956; Portland Ave. Baptist Church, Tacoma, Wash., 1957-1961; Southwood Park Church, Tigard, Oregon, 1961—.

Fred Sonnenberg, born January 20, 1924, 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., 1954-1957; East Side Church, Chicago, Ill., 1957-1959; Foster Ave. Church, Chicago, Ill., 1959—.
- Joe Sonnenberg, born July 1, 1923, 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., 1953-1958; Western District Secretary 1959—.
- Alex Fritz Sootzmann, born Germany, April 9, 1905; 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—.
- Richard William Sparling, born December 24, 1926, New Brunswick, New Jersey; Rutgers University Extension, New Brunswick, N. J., 1949-1953; Baptist Bible Seminary, Johnson City, N. Y., 1953-1954; Northeastern Bible Institute, Essex Falls, N. J., 1954-1956; Nyack Mission College, 1959; ordained, Oct. 22, 1957; Second Baptist Church, Union City, N. J.; pastor, Second Baptist Church, Union City, N. J., 1957-1960; Union Church, Arnold, Pa., 1960-1962; First Baptist Church, Elsmere, Delaware, 1962—.
- Reuben Carl Stading, born Wishek, N. Dak., Jan. 9, 1923; No. Amer. Baptist Seminary, 1945-1951; ordained, Wishek, N. Dak., May 20, 1951; pastor, Rosenfeld Baptist Church, 1951-1953; Creston, Neb., 1953-1960; Washburn, North Dakota, 1960—.
- Walter Stein, born Eisenach, Germany, Aug. 11, 1910; Bible Institute, Calgary, 1932-1935; No. Amer. Baptist Seminary, 1935-1940; Wesley College, 1955-1957; University of North Dakota, 1955-1959; ordained, Southey, Sask., Canada, July 10, 1940; pastor, Ebenezer East, Ebenezer, Sask., 1940-1943; Minitonas, Man., 1943-1946; Ashley, N. Dak., 1946-1950; Tyndall, S. Dak., 1950-1955; Grace Church, Grand Forks, N. Dak., 1955-1959; Ridgmont Church, East Detroit, Mich., 1960-1961; Fellowship Baptist Chapel, Detroit, Mich., 1961—.
- Henry S. Stinner, born Oct. 30, 1908; Hungarian Baptist Seminary, Budapest, Hungary, 1931-1934; ordained in Hungary, July 24, 1934; pastor Magyarboly, Hungary, 1934-1938; Varalja, Hungary, 1938-1940; Bonyhad, Hungary, 1940-1944; Regensburg, Bavaria, Germany, 1945-1949; Jansen and Esk, Sask., Canada, 1950-1952; Toronto, Ontario, 1951-1954; German Baptist Church, Calgary, Alberta, 1961—.
- Ervin Bruno Strauss, born Gronau, Westfalen, Sept. 2, 1926; 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, 1955-1956; Pastor, Erin Avenue Hilda Baptist Church, Hilda, Alta., 1959-1962; Church Extension pastor, Rose of Sharon Church, Richmond, B. C., 1962—.
- Eugene Kenneth Stroh, born Grand Forks, N. Dak., March 26, 1932; University of North Dakota and Wesley College at Grand Forks, 1950-1954; No. Amer. Baptist Seminary, 1954-1957; ordained, Grand Forks, N. Dak., May 30, 1957; pastor, West Sioux Baptist Church, Sioux Falls, S. Dak., 1955-1957; Central Baptist Church, Erie, Pa., 1957-1961; Bible Baptist Church, Troy, Mich., 1962—.
- Allan Fred Strohschein, born Wetaskiwin, Alberta, Canada, Sept. 21, 1928; Berean Bible College, 1946-1950; University of Alberta, 1953-1956; St. Stephen's College, 1956-1957; No. Amer. Baptist Seminary, 1957-1959; ordained, Wetaskiwin, Alberta, Canada, June 17, 1959; pastor, New Leipzig Baptist Church, New Leipzig, N. Dak., 1959-1962; Bismarck Baptist Church, Bismarck, N. Dak., 1962—.
- William J. H. Sturhahn, born Varel, Germany, Jan. 28, 1908; No. Amer. 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., 1941-1947; relief representative to Europe, 1946-1947; pastor, Morris, Man., Canada, 1945-1950; secretary, Baptist World Alliance Immigration, 1950-1953; Immigration Secretary, No. Amer. Baptist Immigration and Colonization, 1954—; Northern District Secretary, 1959—.
- Elmo Tahrán, born Cleveland, N. Dak., Sept. 29, 1930; Northwestern 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, Grace Baptist Church, Hutchinson, Minn., 1954-1959; Church Extension pastor, Minot, N. Dak., 1959—.
- Manfred Taubensee, born March 23, 1930, Marienburg, West Prussia, Germany (now Poland); Christian Training Institute, Bible School, 1955-1956; Theological Dept., C.T.I., Edmonton, Alta., 1959-1962; ordained May 21, 1963; Third German Baptist Church, Winnipeg, Man.; pastor, Third German Baptist Church, Winnipeg, Man., Sept. 1, 1962—.
- Myrl E. Thiesies, born Jan. 5, 1931, Dallas, Oregon; Bible Institute, Los Angeles, Calif., 1950-1951; Western Conservative Baptist Seminary, Portland, Ore., 1951-1953; Cascade College, 1953-1955; No. Amer. Baptist Seminary, 1956-1959; ordained Paul, Idaho, July 8, 1959; student pastor, Immanuel Baptist Branch Church, Portland, Ore. 1 year; Methodist Church, Ellis, S. Dak., 2 years; pastor, First Baptist Church, Paul, Idaho, 1959—.
- Gordon Thomas, born Bangor, Maine, Sept. 8, 1927; Northwestern College, Minneapolis, Minn., 1952-1956; Conservative Baptist Theological Seminary, Denver, Colo., 1956-1960; ordained, First Baptist Church, Fessenden, N. Dak., April 6, 1961; pastor, Kittredge Union Church, Kittredge, Colorado, 1958-1960; First Baptist Church, Fessenden, N. Dak., Nov. 1960—.
- Roderic I. Thompson, born Superior, Wisconsin, Sept. 3, 1927; Wisconsin State College, Superior, Wis., 1946-1954; Bethel Theological Seminary, St. Paul, Minn., 1954-1957; Drake University, Des Moines, Iowa, 1959-1960; pastor, Kingsdale Covenant Church and Chaffee Community Church, Wis., while in Seminary, 1955-1957; pastor, First Baptist Church, Stratford, Iowa, 1957-1959; Central Baptist Church, George, Iowa, 1960—.
- H. Walter Trim, Jr., born San Bernardino, Calif., Dec. 29, 1925; Bob Jones University and Graduate School, 1946-1950; ordained June 6, 1957, Grace Baptist Church, Bozeman, Montana; pastor, Christian Fundamental Church, Wibaux, Montana, 1951-1954; Grace Baptist Church, Bozeman, Montana, 1955-1961; First Baptist Church, Jamestown, N. Dak., Sept. 1961—.
- David Unrau, born Altona, Man., Canada, Sept. 30, 1910; Winnipeg Bible Institute, Winnipeg, Man., 1936-1941; ordained, June 13, 1958, Valleyview, Alberta; pastor, Evangelical and United Brethren churches, Hilda, Alta., and Esk, Sask., 1942-1947; Calvary Baptist Church, Winnipeg, Man., 1952-1953; Quill Lake Baptist Church, Man., 1953-1956; Emmanuel Baptist Church, Valleyview, Alta., 1956-1963; Golden Prairie, Sask., 1963—.
- M. Vanderbeck, born Jan. 27, 1895, Bedum, Groningen, Neth.; ordained September 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., 1938-1943; Bethel Church, Sheboygan, Wis., 1948-1955; Humboldt Park Church, Chicago, Ill., 1955-1956; Superintendent, Central Baptist Home for the Aged, Chicago, Ill., 1956-1960; denominational interim and supply pastor, 1960—.
- Frank Veninga, born June 8, 1913, Germany; 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, 1952-1956; Temple Church, Pittsburgh, Pa., 1956-1959; Eastern District Secretary, 1959; President, North American Baptist Seminary, 1959—.
- Herbert Vetter, born Onida, S. Dak., Aug. 6, 1923; Prairie Bible Institute, Alberta, 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., 1952-1962; Bethel Baptist Church, Missoula, Montana, 1962—.
- Milton H. Vietz, born Glen Ullin, N. Dak., July 21, 1922; No. Amer. Baptist Seminary 1945-1949, 1953-1955; University of Rochester, 1947-1948; Jamestown College, N. Dak. and Dickinson State Teachers' College, 1950-1952; ordained Mott, N. Dak., Nov. 21, 1957; pastor, First Baptist Church, Mott, N. Dak., 1957-1959; Baptist Churches, Anamoose and Lincoln Valley, N. Dak., 1959-1963; Hettinger, N. Dak., and Bison, S. Dak., 1963—.
- Gordon J. Voegelé, born Glen Ullin, N. Dak., August 25, 1929; Dickinson State Teachers College, 1952-1955; No. Amer. Baptist Seminary, 1955-1958; ordained, First Baptist Church, Hebron, N. Dak., June 2, 1958; pastor, Germantown Baptist Church, Cathay, N. Dak., 1958-1960; Underwood, N. Dak., 1960-1963; Memory Lane Baptist Church, Wichita, Kansas, 1963—.

Edwin F. Voigt, born Avon, S. Dak., May 2, 1930; 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., 1955-1957; Bethany Church, Vesper, Kansas, 1958-1962; Immanuel Baptist Church, Beulah, N. Dak., 1962—.

Bruno Voss, born Ditzummer Hammrich, Germany, March 10, 1926; Christian Training Institute, Edmonton, Alberta, 1948-1951; Manitoba Commercial College, Winnipeg, Manitoba, 1951-1952; Moody Bible Institute, Chicago, Illinois, 1957; pastor, Grace Baptist Church, Ochre River, Manitoba, 1955-1957; ordained, Moosehorn Baptist Church, Moosehorn, Man., 1962; pastor, Moosehorn Baptist Church, Manitoba, 1958-1963; Whiteshell Baptist Church, River Hills, Manitoba, 1963—.

Lyle Wacker, born July 4, 1930; Sioux Falls College, 1948-1951, 1954-1955; No. Amer. Baptist Seminary, 1955-1958; ordained, Turtle Lake, N. Dak., Oct. 7, 1958; pastor, Shell Creek Baptist Church, Columbus, Neb., 1958-1962; Calvary Baptist Church, Corn, Oklahoma, 1962—.

John Wahl, born March 26, 1898, 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—.

Werner Waitkus, born Memel, East Prussia, March 28, 1933; Christian Training Institute, Theological Dept., 1959-1962; University of Alberta, Edmonton, Alta., 1962-1963; not ordained as yet; pastor, Salem Baptist Church, Edmonton, Alta., 1961—.

Iver Walker, born Eureka, S. Dak., March 18, 1928; Sioux Falls College, 1950-1953; No. Amer. Baptist Seminary, 1953-1956; ordained, July 10, 1956, Grace Baptist Church, Hettinger, N. Dak.; student pastor, Methodist Church, Ellis, S. Dak., 1953-1956; pastor, Grace Baptist Church, Hettinger, N. Dak., 1956-1961; Trinity Church, Sioux Falls, S. Dak., 1961-1963; Herreid, S. Dak., 1964—.

Edwin F. Walter, born Freeman, S. Dak., Nov. 28, 1909; Freeman Junior College, Freeman, S. Dak., 1931; public school teacher, Freeman, S. Dak., 1931-1935; Sioux Falls College, two summer terms, 1934; Moody Bible Institute, Chicago, Ill., 1935-1938; principal, Bethany Bible Training School, Munich, N. Dak., 1939-1940; ordained, March 31, 1940, Bridgewater, S. Dak.; pastor, Emmanuel Church, Onida, S. Dak., 1940-1953; supply pastor, Community Presbyterian Church, Onida, S. Dak., 1943-1946; pastor, Orchard Park Church, Hutchinson, Kansas, 1953-1958; accepted into Baptist Fellowship, Oct. 1958; supply pastor, Union Presbyterian Church, Canova, S. Dak., 1959; Mt. Zion Baptist Church and Junction City Church Extension pastor, Junction City, Kans., 1959-1962; First Baptist Church of Dickinson County, Elmo, Kansas, 1962—.

Helmut John Waltereit, born Berlin, Germany, June 5, 1913; No. Amer. 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., 1954-1962; Ridgemont Church, East Detroit, Mich., 1962—.

Clarence H. Walth, born Hebron, N. Dak., Dec. 11, 1925; Teachers' College, Dickinson, N. Dak., 1948-1951; State College of Education, Greeley, Colo., 1951; No. Amer. Baptist Seminary, 1952-1955; Oregon College of Education, 1960—; ordained, May 25, 1955, Hebron, N. Dak.; student pastor, West Sioux Baptist Church, Sioux Falls, S. Dak., 1954-1955; Church Extension pastor, Willow Rancho Church, Sacramento, Calif., 1955-1960; Salt Creek Church, Dallas, Oregon, 1960—.

Loren Weber, born Edgerton, Ohio, April 3, 1929; Northwestern Schools, 1949-1953; Iowa Rural Bible Crusade 1953-1955; No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1955-1958; ordained, First Baptist Church, Buffalo Center, Iowa, Aug. 4, 1958; pastor, South Canyon Church, Rapid City, S. Dak., 1958-1962; Isabel Baptist Church, Isabel, S. Dak., 1962—.

Alfred Weisser, born Camrose, Alta., Canada, March 29, 1906; No. Amer. 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., 1949-1958; Herreid, S. Dak., 1958-1963; administrator, The Baptist Home, Bismarck, N. Dak., 1963—.

Arthur Richard Weisser, born Camrose, Alta., June 23, 1904; No. American Baptist Seminary, 1934-1939; ordained, Bethany Church, Camrose, Alta., Canada, July 1, 1939; pastor, Edenwold, Sask., Canada, 1939-1944; Wishek, N. Dak., 1944-1948; Temple Church, Lodi, Calif., 1948-1952; Andrews St. Church, Rochester, N. Y., 1952—.

Carl Reuben Weisser, born Camrose, Alta., Oct. 24, 1911; No. Amer. Baptist Seminary, 1937-1942; Audio Visual Education Course, Minot Teachers College, Carrington,



1963 SEMINARY FALL CONVOCATION, SIOUX FALLS

Left to right: Hugo Lueck, Donald H. Madvig, Gerald L. Borchert, Frank Veninga, Ralph E. Powell, George A. Dunger, and George A. Lang.

Walter L. Weber, born Oct. 29, 1920, Marion, Kansas; Tabor College, Hillsboro, 1940-1942; Kansas State 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., 1954-1959; Canaan Church, Crawford, Texas, 1959-1963; Underwood, N. Dak., 1963—.

Harold E. Weiss, born Hilda, Alta., Aug. 28, 1924; Alberta College Edmonton, Alta., 1943-1944; Christian Training Institute, Edmonton, 1944-1947; No. Amer. Baptist Seminary, 1947-1952; Augustana College, Sioux Falls, S. Dak., 1952-1954; ordained, Northside Church, Sioux Falls, S. Dak., May 20, 1952; pastor, Northside Church, Sioux Falls, S. Dak., 1951-1958; Turtle Lake, N. Dak., 1958-1962; Riverview Baptist Church, West St. Paul, Minn., 1962—.

ton, N. Dak., 1957; ordained, Arnprior, Ont., Canada, at convention, July 5, 1942; pastor, First Baptist and Calvary Baptist Churches, Killaloe, Ont., Canada, 1942-1951; Carrington, N. Dak., 1951-1958; Streeter and Medina Churches, N. Dak., 1958-1961; Wishek, N. Dak., 1961—.

Edgar B. Wesner, born St. Joseph, Mich., Aug. 25, 1920; Toccoa Falls Institute, Georgia, 1946-1947; Northern Baptist Seminary, Chicago, Ill., 1947-1952; Bradley University, Graduate School, Peoria, Ill., 1956-1959; ordained, Clay St. Baptist Church, Benton Harbor, Mich., April 18, 1952; pastor, East Arlington Baptist Church, Lawrence, Mich., 1948-1949; State Park Baptist Church, Peoria, Ill., 1952-1959; North Sheridan Baptist Church, Peoria, Ill., 1959-1961; Calvary Church, Stafford, Kansas, 1961—.

Howard D. Westlund, born Fargo, N. Dak., Jan. 31, 1930; Northwestern Bible School,

1947-1950; Northwestern College of Liberal Arts, 1950-1954; ordained, Calvary Baptist Church, Fargo, N. Dak., 1954; asst. pastor in Chicago, Ill., 1955-1957; pastor: Axtill, Neb., 1957-1958; Calvary Church, Car-
 ington, N. Dak., 1958—.

Cornie I. Wiebe, born Dec. 11, 1936, Hythe, Alberta; Christian Training Institute Bible School Dept., 1955-1956, 1958-1959; Christian Training Institute Theology Dept., 1959-1963; student pastor, Cloverlawn, Alberta, 1959-1960; summer pastor, Zion Baptist Church, Drumheller, Alberta, 1961; ordained Sept. 29, 1963, Rabbit Hill Church, Alberta; pastor, Rabbit Hill Baptist Church, South Edmonton, Alberta, 1962—.

Peter J. Wiens, born Main Centre, Sask., Canada, March 30, 1914; Northwestern Bible School, Minneapolis, Minn., 1934-1935; Northwestern Seminary, 1941-1942; ordained, First Baptist Church, Minneapolis, Minn., Aug. 20, 1942; pastor, Bush Lake Community Church, Minneapolis, Minn., 1935-1942; First Baptist Church, Webb, Iowa, 1942-1945; First Baptist Church, Chancellor, S. Dak., 1945-1949; First Baptist Church, Sibley, Iowa, 1949-1957; First Baptist Church, Avon, S. Dak., 1957—.

Wilhelm Gottlieb Wieschollek, born Lontzeg, East Prussia, Germany, Oct. 14, 1916; Commercial School, Ortelburg, 1931-1932; Technical School, Berlin/Halle, 1935-1938; Technical College, Cottbus, 1942; Baptist Seminary, Hamburg, Germany, 1947-1949; ordained, Sept. 28, 1952, Jennelt, East Friesland, Germany; pastor, Baptist church, Jennelt, East Friesland, 1949-1952; Wilhelmshaven, Germany, 1952-1957; Victoria Ave. Church, Regina, Sask., 1957-1959; Emmanuel Baptist Church, Edmonton, Alberta, 1959-1961; Bethel Church, Milwaukee, Wis., 1962—.

Hans J. Wilcke, born Berlin, Germany, May 19, 1917; Ouachita College, 1936-1937; Cleveland College, 1937; No. Amer. Baptist Seminary, 1937-1942; Sterling College, Kansas, 1955-1957; 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, 1953-1960; Dayton's Bluff Church, St. Paul, Minn., 1960—.

David Wipf, born Feb. 23, 1897, Bridge-water, South Dakota; Freeman Academy, 1923; Freeman Junior 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, 1932; accepted into Baptist Fellowship, 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., 1953-1957; member of faculty of Northwestern Schools, Minneapolis, Minn., 1951-1957; Superintendent, Baptist Nursing Home, Madison, S. Dak., 1958—.

John Wobig, born McCook Co., S. Dak., Sept. 5, 1901; No. Amer. 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—.

BIOGRAPHICAL SKETCHES

These biographical sketches of our ministers are published only every other year. The next will not appear until 1966. Preserve this issue of the ANNUAL. Better still, secure an extra copy! EDITOR.

Emanuel Wolff, born Java, S. Dak., June 30, 1905; No. American 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, 1954-1959; Eastern District Secretary, 1959-1963; Union Baptist Church, Arnold, Pa., 1963—.

Manuel Wolff, born Grand Forks, N. Dak., Aug. 6, 1924; Univ. of Rochester, 1946-1947; University of North Dakota, 1948-1950; Wesley College, Grand Forks, N. Dak., 1948-1950; No. Amer. Baptist Seminary, 1946-1948; 1950-1953; Central Michigan University, 1961-1963; ordained May 27, 1953, Grace Church, Grand Forks, N. Dak.; pastor, Grace Church, Gackle and Alfred, N. Dak., 1953-1958; asst. pastor, Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., 1958-1960; pastor, First Church, Auburn, Mich., 1960—.

John Wollenberg, born Maunders, Alberta, March 26, 1930; Sioux Falls College, 1952-1953; No. Amer. Baptist Seminary, 1953-1957; student pastor, Lashburn, summer 1955; Burstall, Sask., summer 1956; ordained, August 16, 1957, Ebenezer Baptist Church, Ebenezer, Sask.; pastor, Ebenezer, Sask., 1957-1961; Emmanuel Church, Morris, Manitoba, 1961—.

Frank H. Woyke, born Grieshenow, Russia, Jan. 18, 1905; Univ. 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—.

Rudolph Woyke, born Windom, Minn., March 8, 1910; Northwestern School, 1933-1936; No. Amer. Baptist Seminary, 1936-1939; Northwestern College, Watertown, Wis., 1942-1945; ordained, Washburn, N. Dak., July 18, 1939; pastor, Washburn, N. Dak., 1939-1942; First Baptist Church, Watertown, Wis., 1942-1948; Bethel Church, Salem, Ore., 1948-1955; Temple Church, Milwaukee, Wis., 1955—.

Raymond Paul Yahn, born Philadelphia, Pa., Jan. 7, 1928; Bob Jones University, 1946-1950; Eastern Baptist Theological Seminary, Philadelphia, Pa., 1951-1954; ordained, Pilgrim Baptist Church, Philadelphia, Pa., March 30, 1954; pastor, Con-King's Highway Church, Bridgeport, Connecticut, 1954-1959; Temple Church, Pittsburgh, Pa., 1959—.

Milton W. Zeeb, born Streeter, N. Dak., January 5, 1931; Christian Training Institute, 1948-1949, 1950-1951; Multnomah School of the Bible, Portland, Oregon, 1952; Lewis and Clark College, Portland, 1952; 1953-1954, 1955-1957; Rocky Mountain College, Billings, Montana, 1954-1955; No. Amer. Baptist Seminary, 1957-1960; ordained, Immanuel Baptist Church, Kenosha, Wis., Oct. 14, 1960; student pastor,

Trinity Church, Sioux Falls, S. D., 1959-1960; Immanuel Church, Kenosha, Wis., 1960—.

Arthur Zeller, born Rumania, July 26, 1927; Christian Training Institute, Edmonton, Alta., 1949-1951; Sioux Falls College, 1951-1953; No. Amer. Baptist Seminary, 1953-1956; ordained May 8, 1959, Wiesenthal Baptist Church, Millet, Alta.; pastor, Onoway Baptist Church, Onoway, Alta., 1956-1957; Wiesenthal Baptist Church, Millet, Alta., 1958-1961; Raymore Baptist Church, Raymore, Sask., 1961—.

Robert Hugo Zepik, born Nokomis, Sask., Sept. 29, 1909; 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., 1955-1962; Ebenezer Baptist Church, Shattuck, Okla., 1962—.

John Ziegler, born Madison, Sask., Canada, Dec. 12, 1929; Briercroft Bible Institute, 1948-1949; Sioux Falls College, 1950-1952; Augustana College, Sioux Falls, 1952-1953; No. American Baptist Seminary, 1953-1956; United Theological Seminary, Dayton, Ohio, 1960—; ordained, First Baptist Church, Appleton, Minn., Oct. 18, 1956; pastor, First Baptist Church, Appleton, Minn., 1956-1958; associate pastor, Ridgemont Church, East Detroit, Mich., 1958-1960; Church Extension pastor, Community Baptist Church, Xenia, Ohio, 1960—.

Robert F. Zimbelman, born Anamoose, N. Dak., Dec. 31, 1919; University of Rochester, N. Y., 1945-1946; No. Amer. Baptist Seminary 1939-1944; Colgate-Rochester Divinity School, Rochester, N. Y., 1946-1949; ordained May 31, 1944, McClusky, N. Dak.; pastor, East Penfield Baptist Church, Fairport, N. Y., 1945-1949; Evergreen Church, Brooklyn, N. Y., 1949-1953; First Baptist Church, Punxsutawney, Pa. 1953-1958; Blue Hills Baptist, Hartford, Conn., 1958-1959; Faith Baptist Church, Minneapolis, Minn., 1959—.

David Zimmerman, born Friedenstal, Russia, Jan. 5, 1903; No. Amer. 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; Immanuel Church, Kyle, Texas, 1944-1949; La Salle, Colo., 1949-1954; Cathay, N. Dak., 1954-1960; Tyndall and Danzig Churches, S. Dak., 1960—.

Gideon K. Zimmerman, born Lehr, N. Dak., Aug. 18, 1920; No. American Seminary, 1938-1943; 1960-1961; Wesley College and University of North Dakota, 1947-1951; Bethany Biblical Seminary, 1958-1959; Chicago Lutheran Seminary Graduate School, 1959-1961; ordained, Wishek, N. Dak., May 23, 1943; student assistant pastor, Bethel Church, Detroit, Mich., summer 1941; pastor, First Church, Auburn, Mich., 1941-1947; Grace Church, Grand Forks, N. Dak., 1947-1951; Temple Church, Milwaukee, Wis., 1951-1955; general secretary, Sunday School Union, 1955-1961; general secretary, Department of Christian Education, 1961—.

Paul Ferdinand Zoschke, born Benton Harbor, Mich., Nov. 25, 1900; No. American 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 Creek Church, Columbus, Neb., 1963—.

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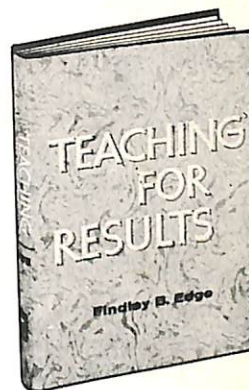
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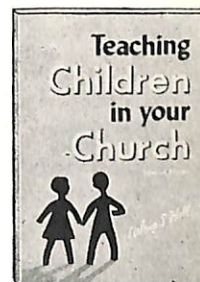


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