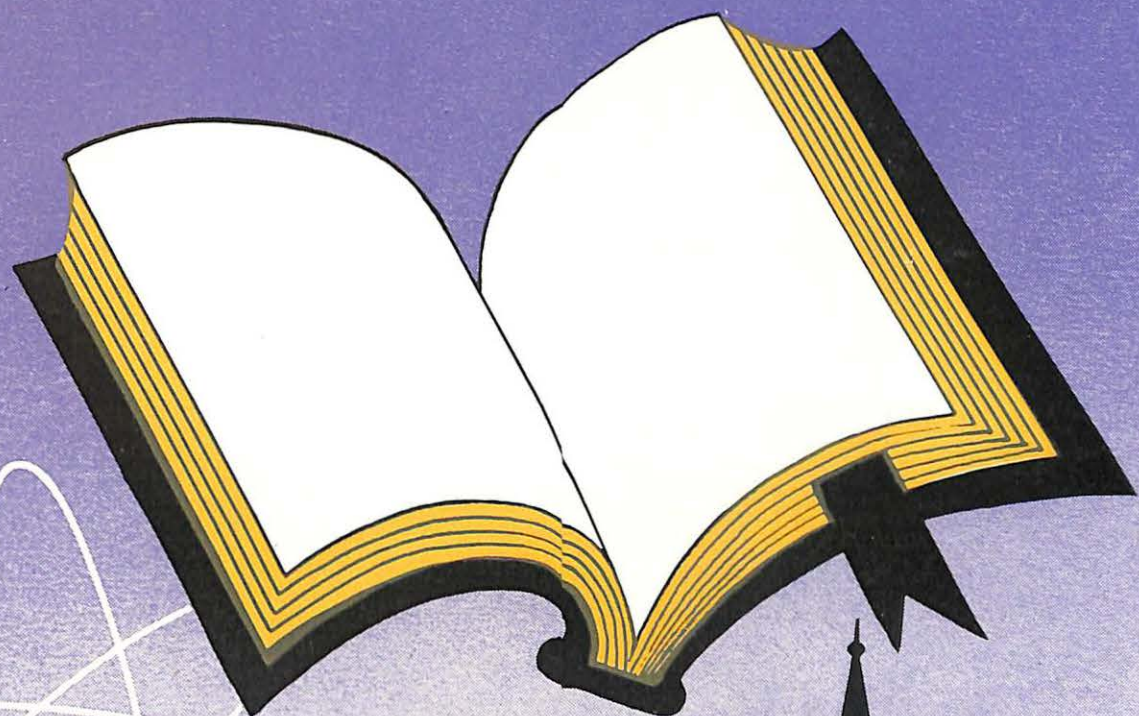


NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Explore God's Word



PRICE—ONE DOLLOR

the 1966 Annual



Back in 1806, young Lieutenant Zebulun Montgomery Pike on a U. S. Army expedition to determine the southwestern boundary of the Louisiana Purchase observed with interest the great mountain peak which hung like a white cloud on the horizon to the north. This noted landmark in Colorado is PIKES PEAK, 14,108 feet high, shown above in all of its grandeur.

Denominational Calendar for 1966

January 1 (Saturday)—New Year's Day.
 January 3-7—Week of Prayer to be observed in the churches.
 Theme: "Our Mission in Bible Study and Distribution."
 January 10-13—Annual Day of Prayer and Mid-Winter Convocation, Christian Training Institute, Edmonton, Alberta.
 January 30-February 6—"Youth Week" to be observed by all churches. Theme: "Explore God's Word."
 February 6—Baptist World Alliance Sunday. Communion Offering for the work of the Baptist World Alliance.
 February 22-26—Sessions of the Denominational Workshop, Visitation, Student Service Placement, God's Volunteers, Church Extension and Church Loan Fund Committees at Forest Park, Illinois.
 February 23—Ash Wednesday.
 February 25—World Day of Prayer. Program material prepared by the Woman's Missionary Union.
 February 28—Day of Prayer at Seminary, Sioux Falls, South Dakota.
 March 13 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.
 March 24-25—Spring Convocation, North American Baptist Seminary, Sioux Falls, South Dakota. Dr. Eugene V. Nida, American Bible Society secretary, lecturer.
 April 3—Palm Sunday
 April 3—Annual Sacred Concert and Alumni Banquet at the Christian Training Institute, Edmonton, Alberta.
 April 8—Good Friday.
 April 10—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for the denominational Mission and Service Program.
 April 14 (Thursday)—Literary Committee of the Publication Board, Forest Park, Illinois.
 April 15-16—Annual session of the Publication Board, Forest Park, Illinois.
 April 22-23—Annual session of the Committee on Higher Education, Forest Park, Illinois.
 April 26-29—Annual session of the Board of Missions, Forest Park, Illinois.
 April 29-30—Stewardship Committee session, Forest Park, Illinois.
 May 1—Baccalaureate Service and Commencement Exercises, High School and Theological Departments, Christian Training Institute, Edmonton, Alberta.
 May 6-7—Finance Committee at Forest Park, Illinois.
 May 8 (Sunday)—Mother's Day.

May 19—Ascension Day.
 May 20-21—General Council sessions, Headquarters Building, Forest Park, Illinois.
 May 21-22—Graduation Banquet and Commencement Exercises, North American Baptist Seminary, Sioux Falls, South Dakota.
 May 29—Pentecost Sunday.
 June 12 (Sunday)—Children's Day. Offerings for the Chapel Building Fund.
 June 19—Father's Day.
 August 10-14—Pastors' Conference at the N.A.B. Seminary, Sioux Falls, South Dakota.
 August 22-28—Second CBYF Youth Congress, Estes Park, Colorado.
 September 5—Opening of High School and Theological Departments, Christian Training Institute, Edmonton, Alberta.
 September 12—Opening classes of North American Baptist Seminary, Sioux Falls, South Dakota.
 September 22-24—Denominational Workshop sessions at Seminary, Sioux Falls, South Dakota.
 September 25-October 2—"Christian Education Week" to be observed by all churches.
 October 2—Worldwide Communion Sunday.
 October 9 (Sunday)—Thanksgiving Day in Canada.
 October 9 (Sunday)—Harvest and Mission Festival. Gifts for the Mission and Service Program of the denomination.
 October 16—Laymen's Sunday.
 October 30—Reformation Sunday.
 November 6 (Sunday)—Communion Offering to be received for the elderly and retired ministers of the denomination.
 November 7—Baptist Woman's Day of Prayer.
 November 13—Publication Sunday.
 November 20-27—Thanksgiving and Sacrifice Week Offerings for the denomination's Mission and Service Program.
 November 24—Thanksgiving Day in the United States.
 December 11—Universal Bible Sunday
 December 25 (Sunday)—Christmas Day.
 December 31 (Saturday)—Watch Night Services in North American Baptist Churches.

SPECIAL DATES

July 10-16, 1967—35th General Conference sessions of North American Baptist churches in Detroit, Michigan.

1966 ANNUAL

VOLUME TWENTY-ONE

Published annually

by the

NORTH AMERICAN BAPTIST GENERAL
CONFERENCE

MARTIN L. LEUSCHNER, D. D., Editor

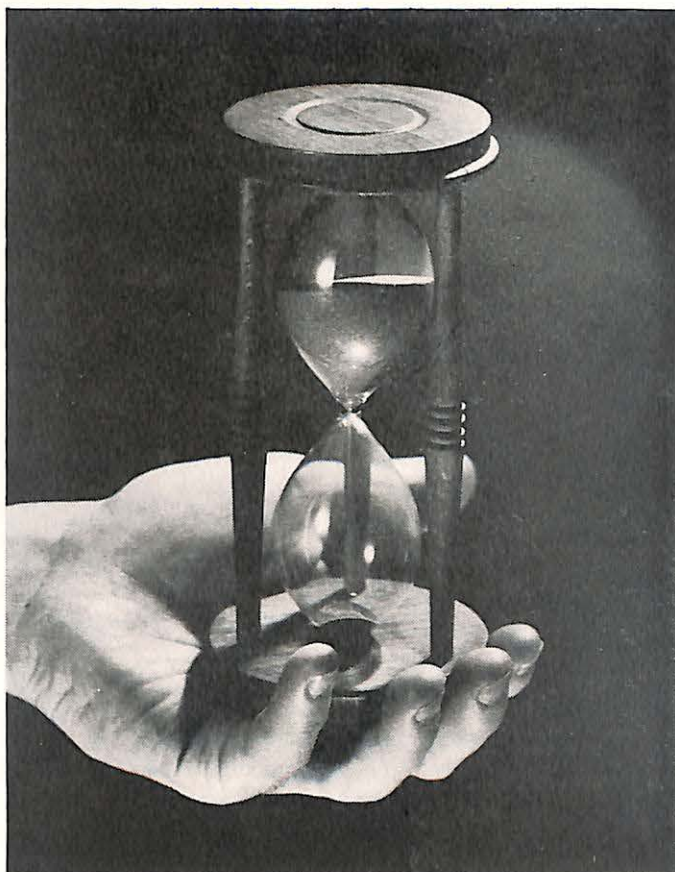
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—Photo by Harold M. Lambert

My Father is Running this World

Tho' some folks may shudder in terror
And be filled with the greatest dread
As they live in constant worry
Of what they think lies ahead,
They just know that this world we live in
Into oblivion is going to be hurled;
Regardless of what some people think
My Father is running this world.

I have God's own Holy Bible
Containing his great Plan;
And he is going to fulfill it
Regardless of any man.
Not even one jot or one tittle
That he has given holy birth
Can ever be changed or rewritten—
My Father is running this earth.

I live by his Word and his promise,
"I will not forsake my own."
I'm trusting my Lord and my Savior
Who died all my sins to atone.
I dread not the dark all around me—
His flag over me is unfurled;
No matter how dark be the outlook,
My Father is running this world.

—Reta Belle Lyle



WILD MUSTANGS OF TEXAS

Bronze statue at Austin, Texas photographed by M. L. Leuschner.

THE FIRST WORD RIDE THE WILD HORSES!

The wild horses with which each of us must deal in life are the untamed impulses, the driving instincts, of human nature. James in his epistle, writing to Christians of his day, was keenly aware of these wild horses inside you: "But what about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves?" (James 4:1—Phillips Translation). James found his most effective illustration of this truth in a picture of unruly horses: "When we put bits into horses' mouths to make them obey us, we control the rest of their bodies too" (James 3:3).

Dr. J. Wallace Hamilton, the famed pastor of a "Drive-in Church" in St. Petersburg, Florida, preached a powerful sermon on this subject: "We come into the world with a powerful set of impulses which, though back of all our sins, are nevertheless the great driving force of life. They are not of our manufacture. We didn't create them. They were wrought in our nature by the hand of him who made man in his own image."

Dr. Hamilton went on to say that in our common speech, we reveal that all of us have a bit of that wild stuff within us. Sometimes we say

of one another: "He's as sly as a fox"—"He eats like a pig"—"He's as brave as a lion" or "as stubborn as a mule" or "as proud as a peacock." He concluded that all philosophies, all great systems of ethics and government are attempts to find an answer to the question of what we are to do with the wild horses of human instinct, of life!

Today we hear a great deal about "the new morality," which really is the reassertion of an old pagan philosophy: Give full rein to your natural instincts. Let the wild horses run! The only wrong, by the standards of this philosophy, is to inhibit or to suppress such desires. Billy Graham, the evangelist, at the Miami Orange Bowl during the Baptist World Congress sessions last June, called "the new morality the oldest idolatry on earth—an immorality as old as the hills."

The Bible has an entirely different approach. Ride the wild horses of life, rejoicing in their strength! Harness them! Put them to work! Let them be put to use under the supreme master—passion of Christ and consecrated to the Kingdom of God.

This was the miraculous change that took place in the lives of the men whom Jesus called to be his disciples. They were strong men, most of them, with turbulent passions and driving ambitions that were often misdirected. But Jesus laid his hand upon their powerful impulses and guided them into a worthy use in his service. Dr. Hamilton expressed it wonderfully: "In one immortal sentence Jesus lifted ambition from selfish jostling for place and position, to the high level of spiritual devotion, 'Let him that would be great among you be the servant of all.'"

Lay hold then on victorious living by the revealed Word of God. We need to see how the untamed impulses and stormy emotions can be converted to noble, spiritual use by the redeeming power of God. Saul of Tarsus was a man of temper. He was a born fighter. After he met Christ on the Damascus Road, he was still a fighter, but now for truth and the Kingdom of God. In the army of the Lord, he was still a warrior with his temper harnessed. He had laid hold on victorious living and could say proudly: "I have fought a good fight . . ."

John recognized this glory of the Word in some of the strong young Christians of his day, "because the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14). It is this power through the Word that enables us to be doers in noble striving and victorious living because you have "received with meekness the engrafted word which is able to save your souls" (James 1:21).

Throughout this year North American Baptists will emphasize an important program of "Our Mission in Bible Study and Distribution" for a deeper study of ourselves, for the fulfillment of our lives in strength and glory in Christ, and for the complete commitment of our impulses and drives of life under the supreme mastery of Christ Jesus. God's Word can show you how to sublimate these driving impulses and make them the servants of the NEW LIFE in Christ.



—Louma Photo

NEW YEAR'S MORNING

We humbly ask, dear Master,
That our New Year gift may be,
All meaner things forsaking,
Rich fellowship with thee.
Our hearts at rest and tranquil,
Thy blessed will our own
Until we know thee fully
In thy eternal home.

JANUARY 1966						
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The Overflowing Life

A Message for 1966

In our quest of the overflowing life, let us first take a new look at an old psalm. Let us enter again the experience of one who could say with such a glad heart, "My cup runneth over."

There is a sense of excitement and adventure about blazing a new trail or exploring an unfamiliar road to see where it leads. The world is indebted to those bold explorers and thinkers who have dared to strike out into the unknown. An amazing world of science and invention has opened up because men have not been afraid to explore the new. There will always be those venturesome persons who will risk their lives to climb an unscaled mountain just "because it's there."

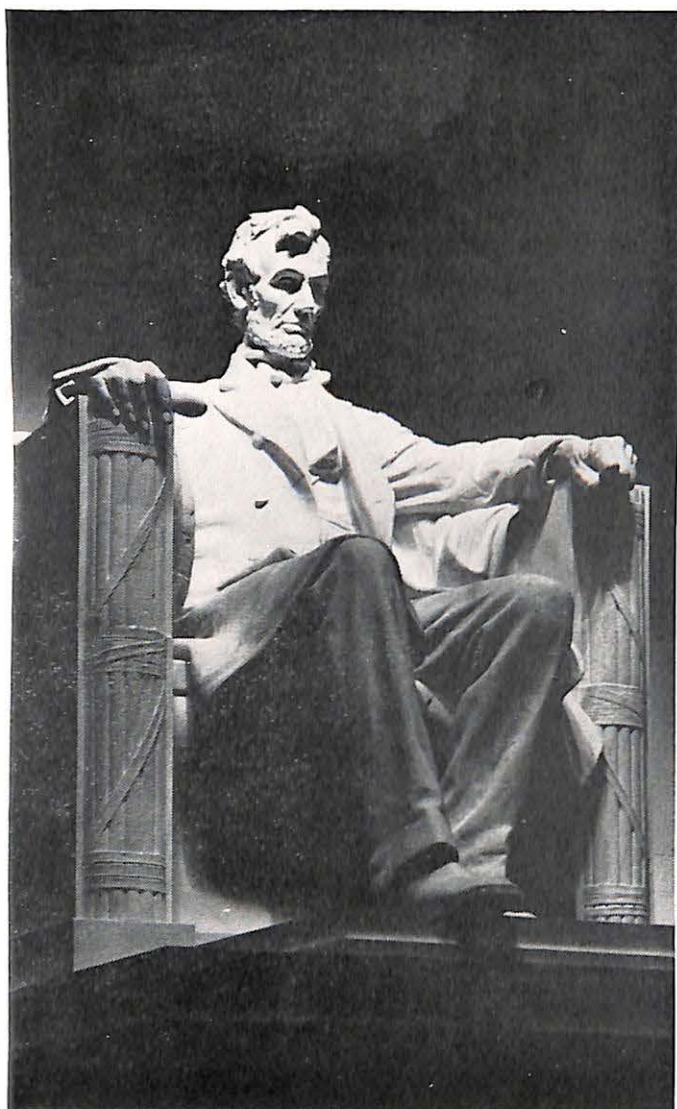
How seldom one sees a life that seems to overflow with real spiritual power! How few give evidence of an overflowing sense of gratitude for old blessings or eager anticipation for new ones to come! How few can say that they face each day with what Margueritte Bro calls "something of the day-before-Christmas feeling we had as children." How few give evidence of deep inner resources that light up their lives and give an added quality to their work, or deserve the tribute paid to Andrew Peabody on the walls of the Harvard Chapel: "He walked among the professors and students of Harvard for 36 years, and wist not that his face did shine."

The psalmist's overflow came from an overwhelming awareness of the grace and guidance of God. It is God who provides. It is God who leads. Man's role is gratefully to receive and follow. The overflowing life, then, begins with a great faith in God, not as a vague, impersonal something, but as a vital personal, compassionate someone. "He maketh me." "He leadeth me." "He restoreth my soul."

For God, as the psalmist reminds us, is a God who acts. He makes. He leads. He restores. He protects. Everything he does is consistent with himself and with his divine purpose for mankind. He leads us in the paths of righteousness "for his name's sake." He leads us in the paths of righteousness because he himself is righteous.

The person who wants his life to overflow with peace and power will say from the depths of a grateful heart, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul." And he does it all because that is the kind of a God he is. He comes with compassion. He leads with righteousness. He restores with mercy. He can do no other and be true to himself.

—Dr. Clarence W. Cranford,
"The Overflowing Life."



Eastern Photo Service

MY PRAYER

Lord Jesus, make thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie.

FEBRUARY 1966						
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A TRIBUTE TO LINCOLN

Through the dim pageant of the years
A wondrous tracery appears;
A cabin of Western wild
Shelters in sleep a newborn child.
Nor nurse, nor parent dear can know
The way those infant feet must go;
And yet a nation's help and hope
Are sealed within that horoscope.
Beyond is toil for daily bread,
And thought, to noble issues led,
And courage arming for the morn
For whose behest this man was born.
A man of homely, rustic ways,
Yet he achieves the forum's praise,
And soon earth's highest meed has won,
The seat and sway of Washington.
No throne of honors and delights;
Distrustful days and sleepless nights,
To struggle, suffer, and aspire,
Like Israel, led by cloud of fire.
A treacherous shot, a sob of rest,
A martyr's palm upon his breast,
A welcome from the glorious seat,
Where blameless souls of heroes meet;
And, thrilling through unmeasured days,
A son of gratitude and praise;
A cry that all the earth shall heed,
To God, who gave him for our need.

—Julia Ward Howe

THE MASTER

(In Memory of Lincoln)

We need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of toil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:

To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.

—Thomas Curtis Clark

THE SELFLESS ONE

The world will little note nor long remember
What we say here." Each strong and humble phrase
Was like the sound of wind through woodland tim-
ber.

If he could walk again the earthly ways,
If he could learn that millions feel a bright
New fountainhead of faith and loyalty
Because he spoke in words of shining light,
In dedication vaster than the sea!
Yet in him there would be no glittering sweep
Of pride or self-esteem; but he would go
Into some quiet place to kneel in deep
And holy prayer. O Lord, that we might know
A selflessness as pure, and lift above
A heartfelt prayer for this, the land we love!

—Grace V. Watkins

PLEASANT PATHS

Along God's path, ye shall find rest for your souls.

There is something different about a path. Not a modern highway, noisy and crowded; not even a dirt road or a pasture land; but a path, inviting the tired spirit to come apart and rest awhile. A little trail that means escape to stroll by still waters and green pastures, or deep in the woods, with birds singing from overhanging boughs.

God's way for us is often called a path in the Scriptures. It is called the path of life (Ps. 16:11), a plain path (Ps. 27:11), the path of his commandments (Ps. 119:35), an old path (Jer. 6:16). He has told us that, if in all our ways we acknowledge him, he will direct our paths (Prov. 3:6). The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4:18). And it is said of wisdom that "her ways are ways of pleasantness and all her paths are peace" (Prov. 3:17).

Let us return to another verse about paths which we have already mentioned: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). Here we have first THE PATH. It is the Path of Life and that again is Christ, who is our Life. It is a plain Path, for he is our Light. It is an old Path, tried and true. He is not merely the Way leading to life; he is the Life here and now, and from the moment we strike that trail eternal life is ours. We do not travel the path in the hope of reaching eternal life in heaven. We are on the Way of Life, not to Life, and he who is our Life dwells in us now.

This leads us to the second truth of our verse: "In thy presence is fulness of joy." We have not only the Path, we have THE PRESENCE. The Path is before us, the Presence is with us. "Lo, I am with you alway"; "I will never leave thee, nor forsake thee." It would not be enough to have a path if we had not a companion and a guide, and he is both. Moreover, in his Presence is fulness of joy. That makes it a pleasant path, you see.

For along the Path with the Presence we have the PLEASURES: "At thy right hand there are



—Luoma Photo

pleasures for evermore." That is what we have just been saying. So wonderfully interwoven in the text are all these precious things that you cannot separate them—the Path, the Presence, the Pleasures!

Seek, therefore, the old paths and ye shall find rest for your souls. His way of pleasantness and his path is peace.

—Vance Havner, "Pleasant Paths" (Fleming H. Revell Co.)

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—Louma Photo

GOD'S AUTOGRAPHS By William L. Stidger

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
To witness this magnificent
Tumultuous, Divine event!

I stood one morning by a stream
When night was fading to a dream.
The fields were bright as fields may be
At spring, in golden mystery
Of buttercups—then God came on
And wrote his autograph in dawn.

One afternoon long years ago,
Where glacial tides had ebb and flow,
I found a cliff which God had smitten;
I scanned its breast, where he had writ-
ten
With some great glacier for a pen
His signature for time and men.

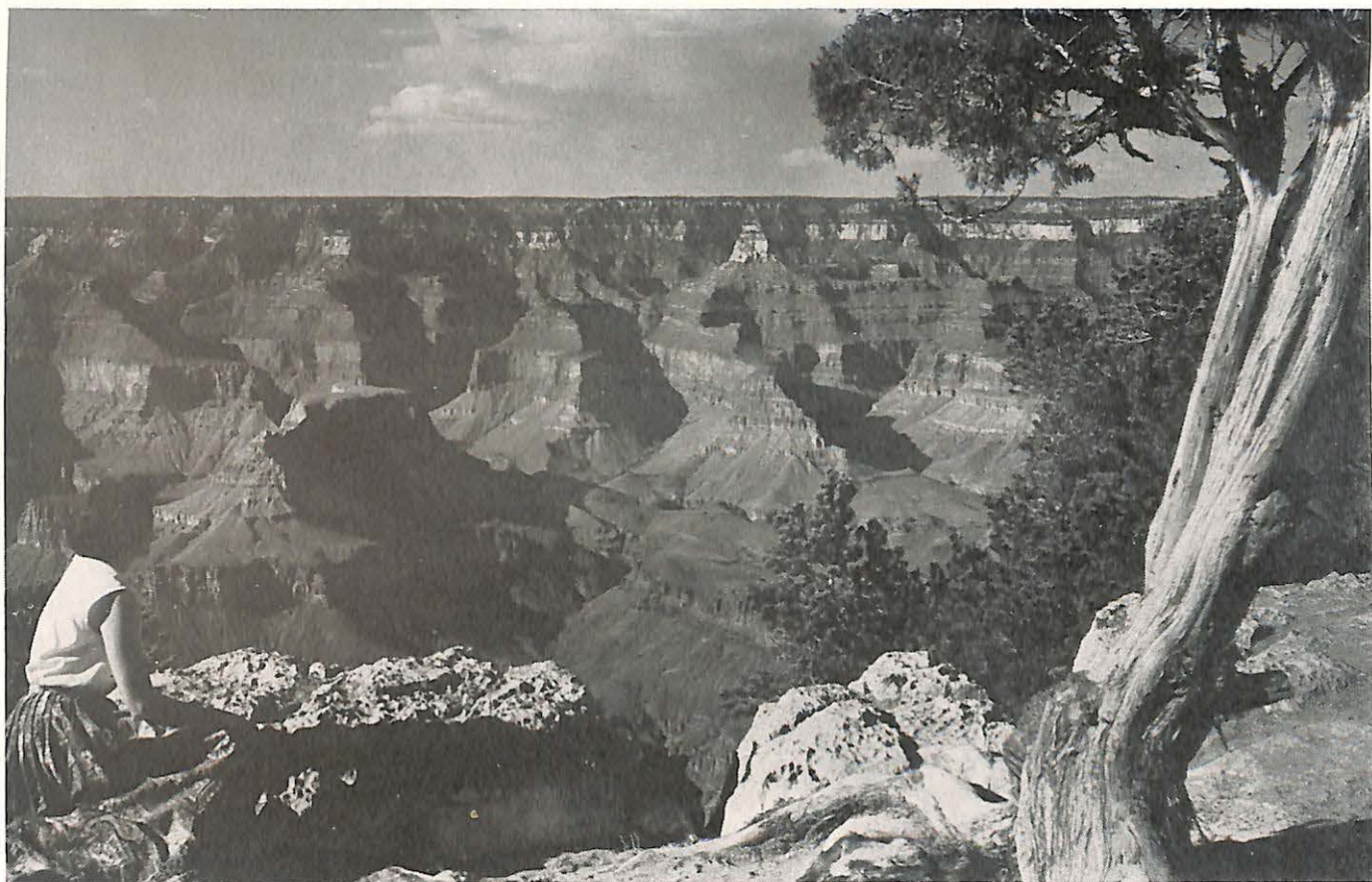
One night I stood and watched the
stars;
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The story of his tall desire

Had writ in rhyme and signed his name
A stellar signature of flame.

Creation's dawn was deep in night,
When suddenly: "Let there be light!"
Awakened grass, and flower, and tree,
Chaotic skies, the earth, and sea;
Then, to complete creation's span
In his own image, God made man,
And signed his name, with stroke most
sure—
Man is God's greatest signature!

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GRAND CANYON OF THE COLORADO AS SEEN FROM THE SOUTH RIM.

HE HATH MADE EVERYTHING BEAUTIFUL By Grace Noll Crowell

SILENCE

I meditate on thee, and know
Dear God, the way thy star-tides flow;
The glow of light, the curve of grace;
The vast and voiceless sweep of space,
Then suddenly, a hush of heart
Has drawn me tenderly apart
And I am mystically aware
That silence is the soul of prayer!

I lift a hopeful heart, and through
The shadows keep my rendezvous
With thee, among the waiting trees.
I hear thy whisper on the breeze;

I know thy tender voice—and feel
Thy beauty through the twilight steal,
And all about me, everywhere
I know thy presence as a prayer!

HE HATH MADE EVERYTHING BEAUTIFUL

Our God made all things beautiful.
The garden of Eden must have been
A marvelous, sparkling, holy place,
Free from riotous weeds and sin.

In the cool of the morning, when he
walked through

The fresh green grass and noted each
flower,
One does not wonder he called it good
And was pleased with his own creative
power.

Even today, when men have spoiled
Much of earth's splendor, there still re-
mains

The pristine beauty of light and shade,
The sun and the moon and the clean,
bright rains.

Nothing can dim entirely
The gifts he intended for you and me.

JULY

1966

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AUGUST

1966

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MAJESTIC MOUNT RAINIER NEAR TACOMA AND SEATTLE, WASHINGTON.

THE HEIGHTS

By Ralph Spaulding Cushman

The fairest flowers these eyes have seen,
 With fullest fragrance and in colors rare,
 Are those which drink the sweetness of the peaks,
 And flourish in the sunshine and mountain air!
 And can it be, my soul, that life grows strong,

That beauty deeper and more lasting crowns our
 day,
 As we, with tired feet but hearts undaunted,
 Still onward push, and upward, on our way?
 What matters if the heights be hard to gain?
 What matter if the road shall narrow be?
 With every turn the vision fairer grows.
 Lord, let me walk the mountain peaks with thee!

SEPTEMBER 1966

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SANCTUARY

By Mark Bullock

I've found a sanctuary cool and still
 Away from city streets and busy crowds,
 A place of solitude high on a hill
 Where I can live with winds and trees and clouds.
 Here in this quiet place I dwell secure
 From all that would distress and trouble me,
 And find in all that's beautiful and pure
 The solace of a sweet serenity.
 And here where dear and blissful joys increase,
 I find my heart an alien to fear;
 And in my soul are whisperings of peace
 That tell me God is very real and near.



WINDBLOWN VETERANS OF THE OREGON COAST

AMID VAST SILENCES
By Hazel Hartwell Simon

There are vast silences where tall trees stand,
Or wide lakes spread to mirror sky,
With white clouds passing 'neath a blue, blue dome.
Where no one speaks or utters any cry.

There are vast silences, for who needs speech
When any man may read the message there?
I never go among these quiet ways
But God seems ever saying, "Child, I care."

I LOVE A TREE

I love a tree,
A brave, upstanding tree!
When I am wearied in the strife,
Beaten by storms and bruised by life,
I look up at a tree, and it refreshes me.
If it can keep its head held high,
And look the storms straight in the eye,
Ready to stand, ready to die,
Then by the grace of God can I—
At least with Heaven's help, I'll try;
I love a tree, for it refreshes me!

I love a tree!
When it seems dead,

Its leaves all shorn and bared its head,
When winter flings its cold and snow,
It stands there undismayed by woe;
It stands there waiting for the spring—
A tree is such a believing thing.
I love a tree,
For it refreshes me!

—Ralph Spaulding Cushman

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—Photograph by Harold M. Lambert

The Spirit of Christmas

By Annie Johnson Flint

I question if Christmas can ever be "merry"
 Except to the heart of an innocent child.
 For when time has taught us the meaning of sorrow
 And sobered the spirits that once were so wild,
 When all the green graves that lie scattered behind
 us

Like milestones are marking the length of the
 way,
 And echoes of voices that no more shall greet us
 Have saddened the chimes of the bright Christ-
 mas Day,

We may not be merry, the long years forbid it,
 The years that have brought us such manifold
 smarts,

But we may be happy, if only we carry
 The Spirit of Christmas deep down in our hearts.

Threefold is the Spirit, thus blending together
 The faith of the shepherds who came to the King,
 And, knowing naught else but the angel's glad
 message,

Had only their faith to his cradle to bring;
 The hope of the Wise Men that rose like the Day-
 star,

To lighten the centuries' midnight of wrong;
 And the love of the Child in the manger low-lying,
 So tender and patient, so sweet and so strong.

Hence I shall not wish you the old "Merry Christ-
 mas",

Since that is of shadowless childhood a part,
 But one that is holy and happy and peaceful,
 The Spirit of Christmas deep down in your heart.

THE THREAD AND THE CABLE

"O ye of little faith . . . His faithfulness fails not."

Though waves and billows o'er me pass
 In whelming floods of ill,
 Within the haven of God's love
 My soul is anchored still;
 For though the stress and strain of life
 My thread of faith may break,
 The cable of his faithfulness,
 No storm can ever shake.

NOVEMBER 1966

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BILLY GRAHAM

Evangelist and God's "Man of the Hour" for the World of Today.

BILLY GRAHAM

The Man Everyone Knows

Here is a new and exciting introduction to the world famous evangelist—who is "as real as the Bible, and as sincere as a hymnal." God has blessed him with two important gifts which have enabled him to make his message irresistible to so many—a deep, unshakable faith in God, and a rare genius of communicating his faith.

By Crusade Information Service

ASK ANYWHERE in the world for a list of the important spiritual leaders of our era, and you will get an array of impressive names. There will be such distinguished theologians as Reinhold Niebuhr and Paul Tillich, high dignitaries like Popes Paul, John and Pius, heroes like Mahatma Gandhi.

Almost invariably, too, you will find listed a young, wavy-haired preacher from North Carolina named Billy Graham, the farm boy who grew up to be the world's most famous evangelist, who changed the religious thinking of countless people all over the world.

AUDIENCE OF 80,000,000

Millions of people have heard Mr. Graham at one time or another. An estimated 80,000,000 have heard him in person in nearly every state in the Union and some 60 foreign countries, and untold millions more hear him weekly on his "Hour of Decision" radio program, broadcast by almost 1,000 stations on six continents. He has undoubtedly preached to more people than any other single man in history.

Mr. Graham has been honored with more awards and degrees than any distinguished man twice his age. He is a fellow of the Royal Geographic Society, a member of the Royal Literary Society. He has received the Ninth International Youth's Distinguished Service

Citizen Award, the Freedoms Foundation Award, the Bernard Baruch Award, the Gold Award of the George Washington Carver Memorial Institute, the UPPER ROOM Citation, the Horatio Alger Award, the 1964 Speaker of the Year Award. He is a regular on the list of the Ten Most Admired Men in the USA, and for five years was Religion's Man of the Year.

In addition to his earned B.A. degree from Wheaton College (1943), he also has received honorary doctorates from Wheaton College, Baylor University, Houghton College, William Jewell College, Northern Baptist Theological Seminary, The Citadel, and King's College.

From all over the world come pleading invitations for Mr. Graham to conduct crusades. It has been estimated that about 200 years would be required for him to accept all the invitations

now on hand. How is one particular city selected from hundreds that have asked? How does a city go about inviting Mr. Graham to come?

BEHIND A MAJOR CRUSADE

The story of how a major crusade is handled and its effects on a community is fascinating.

The invitation usually comes from a group of ministers and laymen who have banded together because of a common desire to reach their community for Christ. After much time has been spent in prayer, evaluating local situations, and resolving a unanimity of purpose, an invitation is extended to Billy Graham, sometimes accompanied by signed petitions.

The Billy Graham organization then goes to work, evaluating, spending time in prayer, before accepting or rejecting an invitation. Decisions are not made hastily, and Mr. Graham wants to make sure they are "of the Lord," and not just "of man." Crusade dates are now booked about two years in advance.

The success of a crusade depends largely upon three main things: a unity of purpose in the sponsoring community; prayer, and lots of it; and a well-organized volunteer corps.

Unity of purpose is absolutely essential on the local level. The Christians do not have to agree in their opinions, but they must share a sense of oneness

WORLD AFLAME

By Billy Graham

The evangelist calls this the most important book he has written. "Today the whole world is on fire—caught in the flames of lawlessness, immorality, war and uncontrolled science." Read this DYNAMIC BOOK!

PRICE: \$3.95

ROGER WILLIAMS PRESS

7308 Madison St.,
Forest Park, Illinois



Africans carry Billy Graham, the evangelist, in a porter-borne rig, similar to the one used by David Livingstone, during his African Crusades.

in their desire for spiritual uplift and the spread of the Gospel.

It is not even essential that they agree 100 per cent with the methods of evangelism used by Mr. Graham and his associates. The evangelist would be the last man to insist that others agree with him. Experience has repeatedly shown the accuracy of his estimate that five per cent of the extreme liberals and five per cent of the extreme conservatives in any Christian community will not cooperate in the crusade.

Often the churches that come together to plan a crusade stay together after it is over, in a manner that almost catches them by surprise. Said one enthusiastic minister, "We came together for one tremendous task and opportunity. When Billy Graham arrived, we caught something of his spirit which rises above all denominational differences. Billy's only concern is, 'Has a man made his decision for Christ?' He doesn't ask what form of worship or church government he prefers. The churches which came together then have stayed together."

COUNSELOR TRAINING CLASSES

Many ministers have declared that the best part about a Billy Graham crusade, as far as individual churches are concerned, is the preparation, and specifically the counselor training classes. Churches seem to get their greatest "shot in the arm" and rejuvenation as a result of this participation, usually one or two months before a crusade.

However, it is also true that most participating churches realize a con-

siderable boost in membership, financial interest, and overall church enthusiasm in the weeks and months that follow a crusade. The comments of a local minister in Sydney, Australia, six

months after the crusade there, are typical. The Reverend Gordon Powell, pastor of St. Stephen's Presbyterian Church, says that their financial giving increased 30 per cent, women's fellowship increased 40 per cent, and youth fellowship attendance shot up 100 per cent. "Anybody who says that the Billy Graham crusade made no difference to St. Stephen's" says Mr. Powell, "is simply refusing to face facts."

PREPARING THE WAY

After a crusade date and place has been confirmed, a staff member of the Billy Graham Evangelistic Association (BGEA) is dispatched to the city to set up a crusade office, as much as 12 to 18 months ahead of time. He works with the local committee and two or three full-time volunteer employees to pave the way for the crusade. He will organize prayer groups, conduct training classes for volunteer counselors, recruit ushers, choir members, door-to-door publicity workers, and will coordinate his activities with the local churches, where converts will be referred.

The organization would have to consist of probably more than 5,000 full-time employees, if volunteers were not used in each crusade.

Because of the sometimes vast financial operations involved with a crusade, the local committee is incorporated under the laws of the state in which



Billy Graham, the evangelist, watches African nationals as they put a thatched roof in place on several new huts.

the crusade is held. All crusade funds are collected, disbursed and accounted for by the local committee. This way the BGEA is freed from any monetary involvement with the many local responsibilities, such as the paying of part-time secretaries, and scores of other items—renting the auditorium or stadium, lighting, musical instrument rental, public address systems, platform and choir loft construction, publicity, office rental, etc. If the budget is oversubscribed, the local committee may contribute to BGEA, or one of its ministries, such as "The Hour of Decision" broadcasts, or may forward the funds to assist cities with upcoming crusades. Neither Mr. Graham nor any member of his team accepts honorariums.

REACHING A CITY FOR CHRIST

When the crusade opens and Billy Graham arrives with several associate evangelists, the associates fan out through the city, speaking at civic clubs, church meetings, and so forth, all through the crusade. These men also conduct their own crusades around the world when a Billy Graham crusade is not in progress. They bring an international flavor and diversity to the BGEA ministry which is unique. Included in the twenty-some associate evangelists and team members are natives of Canada, England, Argentina, Australia, Ireland, and India, as well as the United States. They lead a self-sacrificing life that keeps them away from their families many months out of every year.

After the crusade is over, the office remains open for about six weeks, and sometimes longer, to wrap up the activities and see to the continued counseling of those who responded to the invitations during the crusade. A big part of this job is referring converts to local churches for continued guidance. When the office closes, a public audit is made of the corporation's books, and a copy of the audit is sent to the news media and all the local ministers.

Mr. Graham used to be criticized for over-organization, but he feels that all of the efforts for a crusade would be worth it if even only one person made a "decision" for Christ. Statistically, about three per cent of an audience will respond to an invitation, and sometimes as high as six per cent will respond, especially when his thrust is to youth. (The highest response was on the island of Maui in Hawaii, when the inquiries totaled 13.7 per cent of the audience.)

Although Mr. Graham doesn't like to collect statistics, the organization was almost forced into keeping most accurate records of attendance and inquirers of all crusades. This came about because the press tended to either underestimate or grossly to exaggerate the figures on a crusade when they didn't

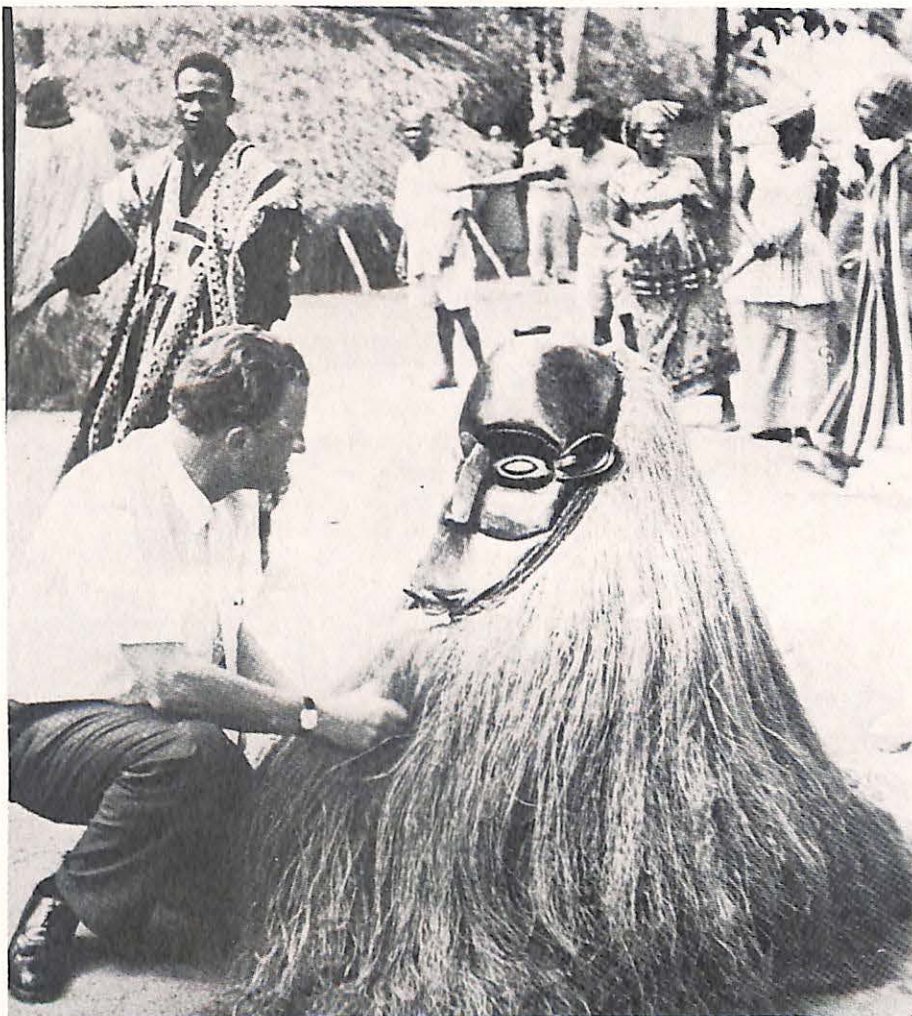
know the facts. When this got to be almost out of hand, it was decided to keep accurate records.

MINISTRY TO STUDENTS

The last three or four years Mr. Graham has spent some time each year speaking to student groups at colleges and universities. He has held week-long seminars at such academic centers as Harvard, Massachusetts Institute of Technology, and the University of Michigan. His message to students is a bit more intellectual in approach than in his crusades, but it is essentially the same in its content.

religion. He even admits that he isn't a very good preacher. "No one," he says, "ever called me a great preacher. There are thousands of better ones. I'm no great intellectual. The Bible has been my Harvard and Yale. If God should take his hands off my life, my lips would turn to clay."

Billy Graham is "as real as the Bible, as sincere as a hymnal," as one reporter put it. In the early days of his ministry, one commentator wrote, "We still don't know what it is he's got," but "we're sure by now that he's the real thing." He is blessed with two important gifts which have enabled him



Evangelist Billy Graham meets a "Country Devil," one of the African witch doctors during his extended Crusade in Africa.

Mr. Graham never hesitates to be a continual witness for Christ. He speaks of his communion with God as casually as if to a brother or close friend. Before the news media, before the presidents of the United States, before kings and queens, before brown-skinned peasants in India, Mr. Graham never misses a chance to tell of the God he serves.

Until you get to know him, it may be easy to be cynical about him. His easy good looks and "jazzy" sport coats he loves might make it easy to dismiss him as a successful fraud, cashing in on

to make his message irresistible to so many: a deep, unshakable faith in his God, and a rare genius for communicating his faith. There is about him an electric quality that reaches the educated as well as the ignorant.

As for being a fraud cashing in on religion, Billy Graham is not a wealthy man, and it isn't likely that he ever will be. For his crusades, his services on "The Hour of Decision" radio program, and miscellaneous writing, he is paid a modest salary out of the Minneapolis office, of which he tithes ten

per cent to two churches near his home at Montreat, North Carolina. Royalties on his four books and the syndicated column published in over 150 newspapers go to a trust fund for the education of his children with the excess going to charity. He never accepts an honorarium or love-offering from his numerous speaking engagements. All such gifts go to the work of the several BGEA ministries.

THE HOUR OF DECISION

There are seven branches to the Billy Graham ministry. The crusades are one branch and the second is the radio series, "The Hour of Decision," which is broadcast by nearly 1,000 stations (including about 50 shortwave) on six networks throughout the world. It is estimated that about 20,000,000

the country. Sponsors for these are never permitted. The money for this ministry, as for all the others, comes from the faithful contributions of people who are blessed by the Billy Graham message. Many of these people contribute regularly, some once a year, some quarterly, and many every month.

DECISION MAGAZINE

A fourth ministry is DECISION magazine, a monthly publication produced in the Minneapolis office of the association. The magazine has been a phenomenal success since it was founded in 1961, and has a circulation of more than two and a half million—more than some of the famous "slick" magazines. The subscription list continues to grow at the rate of about 1,000 a day, according to its editor, Dr.

isters answer spiritual problems sent them by troubled people all over the world. Persons who make a commitment to Christ are enrolled in a correspondence course (free) which teaches them the meaning of their decision and gives them religious training.

The World's Fair pavilion of the Association has been the sixth ministry, and one of the most exciting. An estimated total of five million persons visited the Billy Graham exhibit during the two seasons of operation, and about one million watched a 30-minute, color Todd-AO film, "Man in the Fifth Dimension" narrated by Dr. Graham. When the idea was first proposed, he was very reluctant and afraid that a World's Fair pavilion would be a flop for the Association. Now he is convinced it was one of the best decisions in a long time.

SIXTY RELIGIOUS FILMS

The final ministry is that of films. The Association has produced some 60 films at its old studio headquarters, across the street from the Walt Disney studios in Hollywood. They have just recently moved into new facilities in Burbank, called by some the most modern in the world. Cliff Barrows, who produces "The Hour of Decision" and directs music for all of the crusades, now heads up this branch of the ministry known as World Wide Pictures. The films are made available all over the world, and in this country a staff of 25 men work full time showing the films. The Association estimates that somewhere in the world a Billy Graham movie is shown every 40 minutes. Plans are now under way to double the productions of films by late 1965.

All of these ministries have grown up just since 1951, when the Association was born in Minneapolis. It consisted then of Billy Graham, his wife, Ruth, and three other associates with a three-room headquarters. Billy had also been serving as president of Northwestern Schools (now Northwestern College) for more than three years.

By that time he was a national institution, with a dizzying schedule of crusades, rallies, Bible conferences, ministerial conventions, and lay seminars. The college took time also, and he had begun his "Hour of Decision" radio program, which generated a flood of letters. There was simply too much for one man to do. The Association was formed in self-defense. The headquarters are still in Minneapolis, but now there is a team office in Atlanta, Georgia, and branch offices in Paris, London, Sydney, Frankfurt, Winnipeg, New York, Hollywood, and Buenos Aires, Argentina.

Today the Association's decisions are made by a board of directors, made up of 15 business and professional men and six team members, including Mr. Graham, who is president. Dr. V. Raymond



SAN DIEGO CROWDS FORMING FOR COUNSELING WITH BILLY GRAHAM

The "unique" feature of Christianity is the positive statement of Jesus Christ that "man can be changed on the inside by a supernatural act of God," that he can and must be "born again," Billy Graham told some 12,000 persons as they shivered in a chill wind which swept Balboa Stadium as he opened his San Diego County Crusade in California.

people hear the program every week. Standard features of the program are: the singing of George Beverly "Bev" Shea, "America's Beloved Gospel Singer," and a regular on the program since its early days a few minutes of news from crusade reporter Stan Mooneyham or Cliff Barrows, who produces the program; and a short message from Billy Graham, or, occasionally, from one of the associate evangelists.

Television crusades make up a third ministry, closely related to the in-person crusades. They consist of television tapes of the regular crusades and are broadcast on prime time purchased by the Association. Normally two of these television crusades are broadcast each year on about 250 stations across

Sherwood Wirt. Just keeping up with the address changes on the list occupies the full-time work of about a half-dozen workers.

In January 1965, a regular bi-monthly Spanish edition was established, with a press run of about 55,000. It is also published in French and German, and there are separate British, Australian, and Canadian editions. The magazine includes features by Dr. Graham and his associates, editorials on Christian living, and often the captivating testimonies of those who made "decisions for Christ" under Dr. Graham's ministry.

A fifth ministry is counseling and follow-up mail, which is handled by the Minneapolis office. Here a staff of min-

Edman, chancellor of Wheaton College, is senior vice president. Other board members include two medical doctors, executives in printing, food products, a construction engineer, banker, lawyer, pastor, etc.

There is a unique sense of unity and comradeship among the board members which has made for a very smooth-running organization. Board meetings always include times of prayer.

GOD'S CHOSEN INSTRUMENT

When Mr. Graham graduated from the Florida Bible Institute (now Trinity College) in 1940, the valedictorian wrote in her address, as if with an inspired pen, "The time is ripe for another Luther, Wesley, Moody . . . There is room for another name in this list."

The valedictorian wrote concerning dark periods in the history of the world, "Each time God had a chosen human instrument to shine forth his light in darkness. Men like Luther, John Wesley, Moody, and others, were ordinary men, but men who heard the Voice of God." Then she wrote, "The time is ripe for another."

What is next for Billy Graham? Only time will tell what great things will be done through him. A commentator, writing in the *Christian Century*, once said, "There are many things that Billy Graham is not. There is one thing that he is—a man of God. Plainly he is being used as a channel of communication. There is no other explanation."

As for Billy Graham, he would humbly say, "If God should take his hands off my life, my lips would turn to clay."



BILLY GRAHAM'S EVANGELISTIC CRUSADES

Ralph Cullen, left, of Minneapolis, and Dan Piatt, director of the Billy Graham Pavilion at the New York World's Fair, are responsible for the world globe shown at the Billy Graham Pavilion. The globe, revolving once per minute, stood in the pavilion lobby and showed to World's Fair visitors the 175 cities in which Dr. Billy Graham has conducted evangelistic crusades in the past 15 years and the more than 900 cities from which his Hour of Decision program is broadcast each week.

OUR MISSION IN BIBLE STUDY AND DISTRIBUTION

N.A.B. PROGRAM FOR 1966.

THEME: "Explore God's Word."

Commemoration of 150th Anniversary, American Bible Society.

SECURE BIBLE PACKET

Price, 25 cents. See last page for contents.

"Scriptures in the Languages of the World" (See page 35).



BILLY GRAHAM IN MONTGOMERY, ALABAMA

In Montgomery, the capital of Alabama, the cradle of the Confederacy, the heart of Dixie, God picked up a mighty pen of love and wrote a new chapter of history during the eight-day Crusade for Christ in June 1965. Thousands of converts joined one hundred thousand of Montgomery's finest citizens of both races to give a memorable testimony to the reconciling power and relevance of the Gospel of Jesus Christ.

A MAGNIFICENT MISSIONARY OBSESSION

Seventy-five years ago young August Steffens of Trenton, Illinois left the Seminary halls in Rochester, N. Y., and blazed a trail as our first missionary to Cameroon, Africa. This thrilling story of his burning convictions for Christ, his sweet romance with Anna Cappell, his terrifying hardships in Africa, and his two brief years of service in Cameroon will move the reader to tears. Steffens died an untimely death, but he blazed a trail to Africa that has become a familiar missionary highway for Christ.

By Gerald Steffens Cowden
of Blackfoot, Idaho



August Steffens as a young man in Trenton, Illinois. This is the first publication of this striking picture of this serious minded young man with "a dream in his eyes" who went to Africa as our first missionary.

ON THE EIGHTH of December 1891, a young couple stood on the deck of a Hamburg steamer as she anchored before the town of Victoria in the German colony of Kamerun (later called Cameroon). Together they had come to the west coast of Africa as missionaries.

VICTORIA IN 1891

Filled with awe, they surveyed the scene that stretched before them. In the distance the mountains stood like sentinels with their peaks lost in the clouds. Nestled against the foothills, white-washed bungalows stared at their reflections in the glassy water of the bay while the huts of the natives hid behind the interlaced fronds of the palm trees.

As some of their men pushed out in a canoe to bring the Americans to shore, a crowd of Africans gathered to welcome them. The women were dressed in gay silks and starched petticoats that rustled and peeked over their bare brown feet. Waves of childish singing

broke in greeting upon the steamy stillness to be swallowed in the cathedral gloom of the jungle. Victoria was eager, intense, happy; and the new arrivals were overwhelmed at their reception.

Small of stature and spare of flesh, August Steffens was thirty years old when he and his wife came to the Cameroons in 1891 as the first missionaries of the denomination of German Baptists (now known as the North American Baptist General Conference). He believed that he was called to this land "to lead our fellowmen out of the darkness into the light of God." For that purpose he determined to spend his best efforts—whatever the cost.

THE STEFFENS FAMILY

August Steffens was born February 3, 1861 at Brunau in the Altmark province of Prussia. He was the second child and the first son of his father's remarriage. Frederick John Steffens was a widower with two small boys when he married Sophia Förster. Theirs was a happy union to which

eight children were born.

While both parents were devout, it was from his mother that August first learned of Christianity. She was well suited to the task: her faith was vital and contagious. Years later, when her younger son characterized his mother, he said, "She was in constant prayer."

SPIRITUAL TURMOIL

August Steffens' faith, however, was not borrowed. At fourteen, after a deep spiritual turmoil, he was convinced that the principles of the Baptists conformed most exactly to the teachings of the New Testament. Therefore, on January 29, 1876, he was baptized by the Reverend Mr. Mueller and united with the church at Bröme. His family was Lutheran.

The Steffens family prospered in Germany, but they seem to have found it advisable to leave Germany on account of their opposition to the military policies of the government. They were drawn to the United States where Sophia's brother owned a farm in

southwestern Illinois outside the little town of Trenton in Clinton County not too far from St. Louis, Missouri. Accordingly, the family arrived there in 1880.

RELIGIOUS CONVICTIONS

August Steffens was enthusiastic about life in America. Out of the salary he received as a tailor in a Trenton shop, he loaned travel money to some friends who were still in Germany. "It was well nigh ridiculous to me that you are even anxious . . .," he wrote to one who hesitated coming to Illinois, "besides the fact that we all have come out well here should make you even more desirous." Moreover, August had pronounced religious convictions.

He would not rest until his family became members of the First German Baptist Church in nearby Saint Louis. Since there was no Baptist congregation in Trenton at the time, he conducted Sunday schools in several of the outlying schoolhouses. On these missions he took his younger brothers, for they were not only acceptable musicians, but they also helped to fill the scanty congregations. The little boys did not always share August's zeal, but they cooperated nevertheless.

On one occasion, Otto was caught dreaming over a particular handsome watch-fob. A sharp biff across the ear recalled him from his reverie. There stood August! "Don't put your pride in earthly things," he admonished. His



THE RIES PARK MISSION OF ROCHESTER, NEW YORK

Here at this mission Sunday School in Rochester, N. Y., young August Steffens and other Seminary students (at top of the picture) worked with the children of the community and served the Lord with joy. Here the call grew louder for him to go as a missionary to "preach the Gospel."

brother Herman said that, with such determination as August had, he would have been successful at anything.

SEMINARY IN ROCHESTER

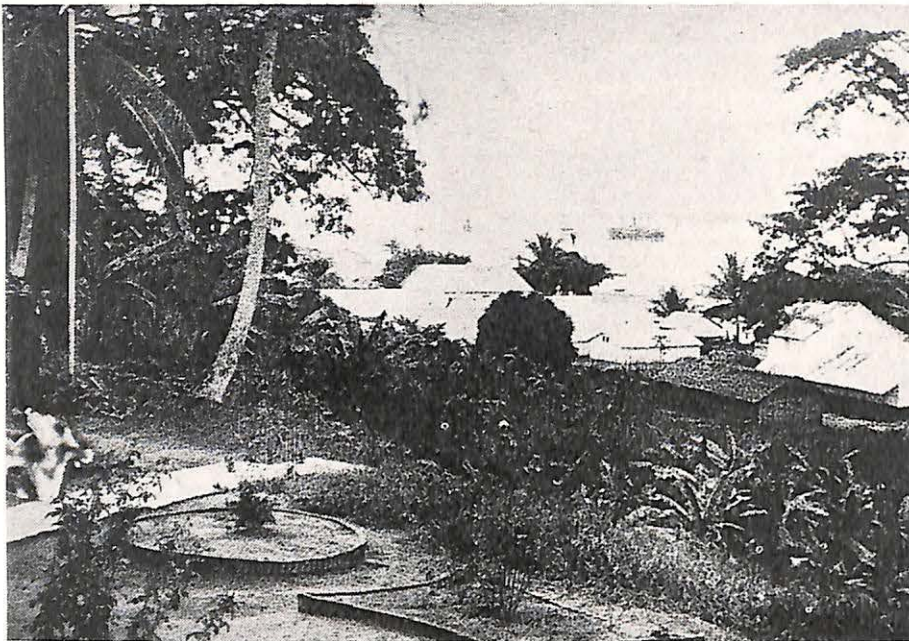
August felt called to the Christian ministry. His father had said, "You must improve yourself—and you must make yourself congenial." In September

1886, he left the tailor shop to enroll in the German Department of the Rochester Theological Seminary at Rochester, New York. The curriculum, grounded in the Bible and the classics, embraced in six years preparatory as well as collegiate and theological subjects. The faculty was comprised of outstanding Baptist scholars: August



SEMINARY CLASSMATES AND BOSOM FRIENDS IN 1891

Rochester Theological Seminary students in the class of 1891 at Rochester, N. Y. (left to right): Christian Dippel, Peter Wedel, F. Bueermann and August Steffens.



VIEW OF VICTORIA LOOKING TOWARD THE BAY

This unusual picture, published for the first time, was given to the author's family by Anna Steffens. It shows the Cameroons as the early missionaries knew it in 1891-1891.

Rauschenbusch, Herman Schaeffer, Jacob Gubelmann, A. J. Ramaker and Lewis Kaiser.

The student body was small. Most of the men were lodged in the overcrowded "Student's Home" on Alexander Street, but in 1890, when August Steffens was a senior, the school moved to a new and larger building erected on the same site through the generosity of Mr. John D. Rockefeller and others.

Because there were no transcripts recorded in the early days of the seminary, there is neither a list of August Steffens' class schedule nor a record of his grades. He was undoubtedly a good student, for on the sole surviving class list of the German Department for the 1890-91 academic year, it appears that he took Greek in the first semester receiving a grade of 92. He used, in his studies, the heavily annotated volume of *Systematic Theology* by Augustus Strong, president of the Rochester Theological Seminary, but his other textbooks defy identification.

Extra-curricular activities occupied some of his time. In 1891, he joined the Germania Society which met weekly for literacy exercises in German. He was active, besides, in the Wilder Street Mission. Along with his good friends, Peter Wedel, Frederick Bueermann, and Christian Dippel, his roommate, he also served in the Ries Park Mission in Rochester, New York.

BIBLE COLPORTEUR

During vacations from school, August secured employment in order to continue his education. In the summer of 1887 he was a colporteur for the American Baptist Publication Society. The following year he pastored several

Baptist churches in Missouri where he hoped to return the next spring. However, in 1889, Professor Schaeffer encouraged him to serve instead a mission church in Seymour, Connecticut. It was a happy decision which he cherished for the rest of his life.

In the summer of 1890, his last year of seminary ahead of him, August decided definitely on going as a missionary to the Cameroons. The idea had been with him for some time. He had studied the reports of the Anglo-German dispute in the west African territory with much interest and consid-

ered it unfortunate that the mission, begun over four decades before by the Baptists under Alfred Saker, should be abandoned by the denomination.

Furthermore, he was influenced by students at Rochester, New York, who planned to be missionaries. His thoughts were finally crystallized when a boyhood friend, who was preparing in Germany for mission service, drowned tragically in 1889. "That determined me to go to the Cameroons," he wrote afterward.

MISSIONARY APPOINTMENT

Upon returning to the seminary in the fall, August sent a letter of application to Eduard Scheve, an influential Baptist secretary in Berlin who was active in missionary circles. But Scheve made no response. As the months dragged on, August grew despondent. He wrote to his sister Marie, resolved to take a church, and asked her to be his housekeeper.

That winter the venerable August Rauschenbusch was in Germany. Knowing both men, he wrote to Scheve about Steffens on January 20, 1891: "This dear brother is completely obsessed with being a foreign missionary and as such to go to the Cameroons. I advise you to write to him and encourage him . . . Whatever you do, do immediately." The letter brought the desired result. On March 27, 1891, August Steffens was appointed the first Baptist missionary from North America to go to the Cameroons.

In the months that followed, August was filled with anticipation. He wrote that at last the fondest hope of his life had been fulfilled: he was to be a foreign missionary. In May 1891 he was graduated from the seminary in a class of ten. He returned home for a final visit and was ordained on June 2, 1891



MISSION HOUSE BUILT BY AUGUST STEFFENS

The first mission house in Cameroon, Africa built by August Steffens shortly after his arrival in 1891. Mrs. Steffens is standing on the porch at the top of the stairs.

in Saint Louis where, at his request, Professor Gubelmann preached the sermon. After a farewell in Trenton, he traveled through Iowa, Illinois, and Michigan raising funds for the mission. Finally, on July 16, he sailed from New York aboard the *Fürst Bismark* bound for Germany.

ROMANCE WITH ANNA

Arriving in Hamburg on August 13, he proceeded to Berlin for a conference with Eduard Scheve. When they met,



ANNA CAPPELL STEFFENS

The wonderful wife of August Steffens who inspired him to say: "What more could my heart desire?"

the older man handed August a cablegram announcing the arrival on the next ship of a person known only as "A. Cappell." The missionary was greatly embarrassed. At Scheve's persistent questioning, he admitted that the dispatch came from Anna Cappell, a young woman with whom he was smitten and had asked if she would go with him to the Cameroons. The cablegram, he explained, was her answer.

August first met Anna Cappell the previous summer when he and Peter Wedel were in Cincinnati attending a convention of the Student Volunteer Movement and were guests of her family. She was small, but determined; a Baptist convert from Roman Catholicism, she taught German in the public schools. While she was not considered beautiful, she had a vibrant personality; and she charmed the two seminar-ians.

One evening they invited her to go with them to a session of the conference. When they arrived at the hall, Peter Wedel, always courteous, stepped aside to allow her to seat herself first, thinking to sit at her side. Before he could do so, August crowded ahead and he sat next to Annie.

According to family tradition, it was love at first sight. They were married in Berlin, Germany on October 10, 1891.



A BAPTISMAL SERVICE IN CAMEROON IN 1895

This baptismal scene being conducted by Missionary Emil Suevern was a familiar one to Missionary August Steffens, even during the few, brief years of his labor for Christ in Africa.

A few days later, August wrote to his parents: "She is well endowed in every respect, educated, modest, intelligent and pious. What more could my heart desire?"

During his months in Europe, August Steffens was busily engaged in securing support for the Cameroons mission. Many congregations responded favorably, but some refused to send money out of Germany. At times August was discouraged. His visit to Baptists in England was successful; on this happy note the Steffens embarked for Africa on November 6, 1891.

ARRIVAL IN AFRICA

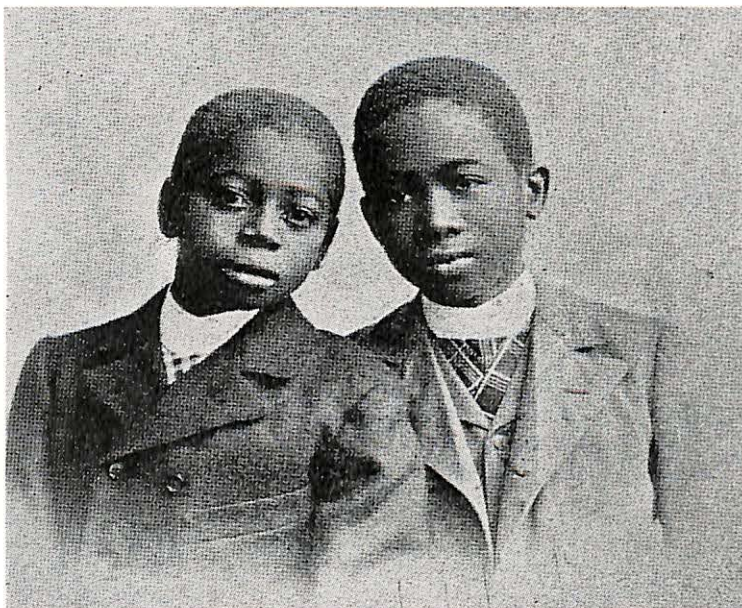
The task confronting them was great. In the five years since the British had sold their interests to the Lutheran Basler Mission Society, the native Baptists in the Cameroons were left to their own resources. They were embroiled in political disputes. Their congregations were divided. The mission buildings were dilapidated and the rights to mission property were tangled. In the face of these difficulties, the missionaries were confident.

"We are almost deified," August exclaimed. "My expectations are greatly



MRS. STEFFENS WITH HER SUNDAY SCHOOL CLASS

The love and devotion of Mrs. August Steffens in her missionary service are demonstrated by this large and enthusiastic Sunday School class which she organized and taught.



Richard Mbene and Stephen Wilson who were sent to Germany in 1893 for their studies by missionary August Steffens. These were the first Cameroon boys to receive their education in Europe. As such, they symbolize the emphasis on Christian education by our Cameroons Baptist Mission throughout the years.

surpassed; the work closes over our heads. My Annie and I are right healthy and happy in the work." He set about to learn the language; mastering it quickly, he was soon able to preach without an interpreter. He translated many hymns into the native dialect. So skilled was he that a half century later missionaries would still hear them sung through the forests and down the rivers.

Making his headquarters around Victoria, he secured land for a mission house. He pushed into the bush, opening ten new stations which he staffed with native evangelists. For her part, Anna Steffens undertook the supervision of the schools. She reorganized the teaching methods and the curriculum, besides teaching German, music,

and domestic science.

Conversions were most satisfying to them. "Several times today a number of young men were here," August wrote, "whose tears flowed down their raven black cheeks when I told them of Jesus' love. Oh, what work God has done!"

MANY HARDSHIPS

They were dreadfully short of funds which was hard for August Steffens. "If only we . . . had the vast sums which . . . the Basler Mission has . . ." he wrote. From his family and friends he begged donations, which, when they came, were pitifully inadequate. Their yearly salary of \$600 was soon spent. Out of their own pockets, the Steffens not only attempted to meet some of the

incidental obligations of the mission, but they also provided for eight native boys whom they took into their home.

With the last of his savings, August built a small veranda-enclosed cottage. Until then, he and his wife had shared a hut with a native family and their goat, pigs and chickens. Little wonder that August was stung when he was accused of "living like a prince in Africa."

Despite all hardships, there were 376 baptisms in the first year. By 1893, he reported that there were 1,175 Christians at the mission, 600 of whom were recent converts. There were 35 schools and 35 teachers with a total enrollment of 2000. "Our plan is," August wrote, "to win all the Cameroons to Christ and the principles of the Baptists."



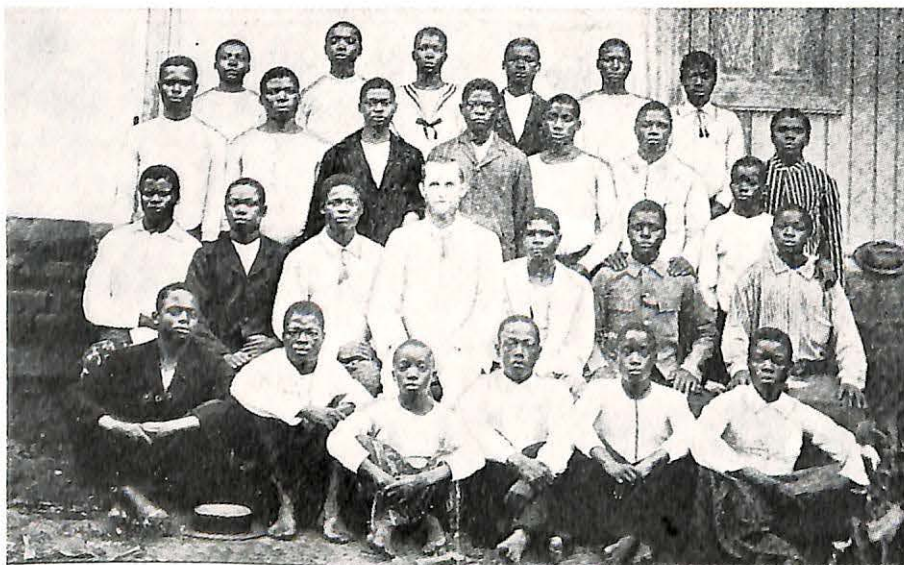
GRAVE OF AUGUST STEFFENS

Over the grave of Missionary August Steffens in Douala, Cameroon is this memorial with the inscription: "His memory remains a blessing."

"I MUST WORK WHILE IT'S DAY!"

August Steffens drove himself relentlessly. The strain began to tell; his strength faltered. His clothing was heavy and unsuitable for the tropics, his wife, in fact, endured the tortures of a whale-bone corset! The diet was poor. The water was unsafe. August noted that their bread was moldy and wormy and "did not taste so very good." Never physically robust, he was worn down by the ever recurring attacks of malaria. He would spare none of their small supply of quinine for himself.

On June 28, 1893, he suffered a siege of fever. He was not greatly concerned, for he always recovered. Besides, the mission was more important than his



MISSIONARY PETER WEDEL AND HIS STUDENTS

Peter Wedel, a Seminary classmate of August Steffens, introduced young Steffens to his bride-to-be. He followed his friend to the mission field in Africa in 1895. Like his friend, he too served only a few years in Cameroon and died at sea while returning to the U.S.A. to regain his health.

own health. "As long as my heart beats and my hands are not stilled in death," he wrote in one of his last letters, "I will work for the deliverance of the Cameroons."

As the days wore on, however, his condition was grave. He was exhausted by high fever and violent chills. Wracked with convulsion, he could retain no nourishment. His bowels turned to water; the passage from his kidneys ran black-red until it ceased altogether. Jaundiced and anemic, he slid from delirium into coma.

"LOVE NEVER FAILETH!"

But on July 3, 1893, he rallied to whisper to his wife as she watched at his bedside, "Annie, I think a crisis will come tonight; I feel very weak." It came at midnight. Realizing that his end was near, he called the members of his household to him so that they might pray together. His funeral, he said, should be based on his favorite Scripture, "Love never faileth." The remaining hours he spent dictating letters to his family far away in America; and to Eduard Scheve in Berlin: "When you receive this perhaps I will be in the other world . . . The Cameroons Mission and the people here I love with my whole heart."

At four o'clock on the morning of July 4, 1893, August Steffens died of blackwater fever. According to his last instructions, the body was taken from Victoria and buried at Douala.

In after years a little girl asked her grandmother about her Uncle August. "We were proud of him," Sophia replied simply.

THE UPWARD CLIMB

O, Hearts, with our faces lifted
To the high blue arc of the sky,
Let us have strong faith for our journey
And a star to guide us by
As we start on our upward climbing
Into rarer, purer air.
Our soul's supreme adventure
Will surely await us there.

For God's own hand will open
New vistas for our sight,
New summits for our conquest,
And for our minds new light
Upon life with its glorious purpose
And the importance of our time—
O, Hearts, with the strength God gave us,
Let us staunchly make the climb.

GOD'S STEWARD

I am God's steward; I am nothing more,
And since he deems me worthy of his trust,
How watchful and how guarded I should be
As a good and faithful steward . . . Oh,
I must
Not fail the One who thus has honored me,
Bidding me serve him daily at my best.



CAMEROON MISSIONARIES AFTER STEFFENS' DEATH

Left to right: Anna Steffens, Emil R. Suevern (standing, center), Pauline Daniel Suevern. Later the widowed Suevern married Mrs. Steffens.

I pray for wisdom that I may do well
Each small appointed task at his behest.

I pray that I may reach an aiding hand
To help some brother struggling up a hill

Too steep for his lost strength. I pray
I may

Be given the right words to speak that will

Bring comfort to a heart bereft and sad,

Thus as a steward, making others glad.



GERALD STEFFENS COWDEN
of Blackfoot, Idaho

a nephew of Missionary August Steffens
and the author of this article, "A Magnificent Missionary Obsession."

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Nongo mba ka n'engo. (S. S. & S. 327.)

1. A Yesu Sango am, na mapo;
Ongwane mba, na si ya wo,
Dinge mba na nded' Ango;
Nongo mba ka n'engo!
:: Nongo mba ka n'engo! ::
O! senga sosomea lam:
Nongo mba ka n'engo!
2. Ne bongo gita na ndutu;
Miobe mam mie nde mba ewu;
Nde Oa Oe Musunger' asu,
Nongo mba ka n'engo!
Nongo mba . . .
3. To-lambo na si boisane,
Na si ben ngin' a jongwane,
Ne tue, na bobi tong;
Nongo mba ka n'engo!
Nongo mba . . .
4. Na m'engele; sengane mba;
Oa nde Oe diwutamea,
Oa pe nde Oe dipita lam;
Nongo mba ka n'engo!
Nongo mba ka n'engo! . . .

A. Steffens.

One of the many Gospel songs and hymns translated into the Cameroon native dialect by August Steffens, missionary.

GERALD STEFFENS COWDEN

The author of this article is a nephew of the Cameroon missionary August Steffens. He has done considerable research work on the life of Steffens. His attained degrees and fields of Christian service are as follows:

B.A. History—University of Idaho
B.D. Church History—Berkeley Baptist Divinity School
Director of Christian Education:
First Baptist Church, Salt Lake City, Utah;

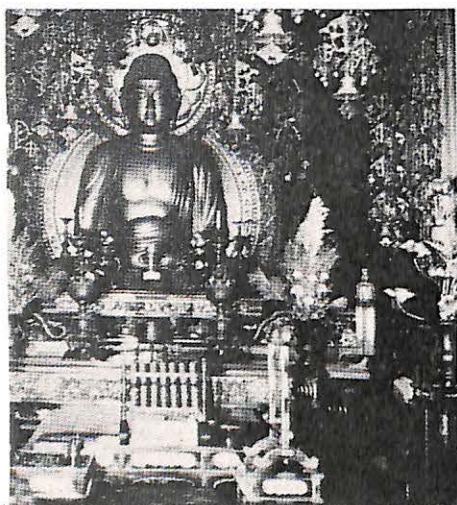
Interim Pastor: Idaho Falls, Idaho.
Currently engaged in graduate study in history at the University of Idaho, Blackfoot, Idaho.



AL J. STUART



FON H. SCOFIELD, JR.



MORRIS J. WRIGHT



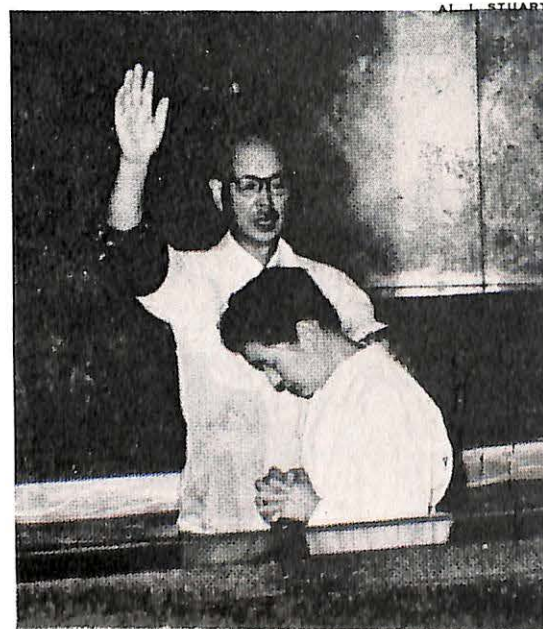
MORRIS J. WRIGHT

JAPAN...



MORRIS J. WRIGHT

'Amid an unprecedented
bloodless,
social revolution,
Japan is a raging battlefield
where the world's
expansionistic religions
and ideologies
vie to capture
the dedicated devotee.'



AL J. STUART

JAPAN

LITERACY IN JAPAN

MASS COMMUNICATIONS

Japan is now a democratic state with



the principle of church and state separation written into its constitution. A few evidences of previous concepts re-



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main within some social relationships, but the general climate is increasingly clear.

The individual is permitted to follow the dictates of his own conscience. Religious freedom is a reality affording every opportunity for propagation of the Gospel.

GREAT INDUSTRIAL CENTER

Along with the United States, Europe, and Russia, Japan ranks as one of the four industrial centers of the world.



THE JAPANESE CRANE

A section of the decoration on the gate called Karamon at the Toshogu. A richly coloured crane with a red crest and a background of tortoiseshell is carved in relief just close to the right gate post.

Its economic growth rate has been the world's highest for the past several years.

One of Japan's economic analysts, explaining such remarkable growth, listed two basic historical and social factors. The first was "the energy accumulated by the Japanese people during the process of a century of modernization." He credited as the source of such energy "the high rate of literacy achieved."

The second factor noted by the analyst was "the special situation created after the war. Japan was relieved from the enormous burdens of administering colonies and having to expend astronomical sums for military preparedness. The superannuated industrial facilities destroyed during the war were replaced by modern plants. Furthermore, Japanese industry spared no efforts to import the cream of new technology from abroad. Japan has purchased more than 3,000 foreign patents since the war."

STANDARD OF LIVING

The average income and the standard

HOME OF MY THOUGHTS

Be thou
The home of my thoughts, dear Lord.
Like homing pigeons
Let them come
At day's tired end
To feed on thy Word,
And find in thee their rest,
Their home. —Marie Barton

of living have more than doubled in the past decade to reach a record plateau. Income and living standards, although the highest in the Orient, still fall below the European average but a plan to double the present level by 1970 is under way.

This forecasts increasing ability by Christians not only to provide self-supporting churches, but to assume financial responsibility, according to their proportionate, numerical strength for domestic and overseas mission activities. This could be done in Japan to an extent unequalled by any other "younger church" national constituency.

SPIRITUAL VACUUM

An unparalleled spiritual vacuum exists in the lives of Japanese non-Christians. One recent survey considered the homes in which the traditional god-shelf was revered before World War II; in 79 per cent of the homes these traditions now are disregarded.

Until four and a half years ago, no formal instruction of moral or ethical nature had been presented in schools during postwar years, and little was taught in homes. One result has been a considerable increase in juvenile crime. In addition, Japan has become a hotbed of "new religions." These are evidences of the inability of Japan's ethnic religions to deal successfully with the basic spiritual needs of the individual or his society. Secularism and materialism are rampant.

Amid an unprecedented, bloodless, social revolution, Japan is a raging battlefield where the world's expansionistic religions and ideologies vie to capture the dedicated devotee.

POTENTIAL HARVEST OF CONVERTS

The possibility exists for conversion of large numbers of individuals to Christ in a comparatively short time. This could be realized by recognizing the present Christian community's constituency and its related prospects, and by determination of Christians to reach these prospects through all reasonable means.

It is estimated that in the Christian community of Japan today there are about 700,000 persons. More than half of these are under 35 years of age and probably more than 80 per cent are the first Christians in their families. With active prospect lists of certainly more than 300,000 names already available to members of all the churches, a believer's community of about one million persons could be a practical reality.

Another two and one-half million persons are members of families in which there are believers.

In addition, it is estimated that at least another four million persons have received some planting of God's Word through endeavors of Christian kindergartens, mission schools, and general Bible teaching and distribution during the past two generations.

All this means that in reality there is an immediate potential harvest of almost seven million converts. This calculation is not intended to disregard the remaining millions of persons, any one of whom might be saved at any time upon a personal confrontation with the Gospel.

NEXT EIGHT YEARS

After the first million are won, all Japan could be reached in eight years by continuing faithfulness in personal



BATTLEDORE FAIR

Every year on Dec. 17 and 18, a famous market called, "TOSHI-NO-ICHI" (End-of-the-Year Market) is held in front of Asakusa Temple. The most popular part of this big market is the Battledore and Shuttlecock section. Asakusa Temple, which was built in 682, has been the busy centre of worshippers since the middle of the Edo Period (1603-1875).

evangelism on the part of old and new believers and with God's blessings on their witness, even if each believer won only one person each year.

In a recent discussion among Christian leaders in Japan we agreed that the present is decisive for the salvation of the lost Japanese. We recognize that the hour is late and we agreed that the situation calls for a mobilization of Christians rededicated to evangelism and for enlistment of new Christians in witnessing.

—THE COMMISSION,
Southern Baptist Mission Magazine



STAR FESTIVAL AT HIRATSUKA, JAPAN

Every year, on July 7th, the Star Festival or Tanabata, is celebrated throughout Japan; in two cities. Hiratsuka and Sendai, the town decorations are on a really large scale, the main streets being transformed into gaily-coloured tunnels with masses of streamers and paper decorations of every imaginable shape and form.

THIS MORNING'S *Mae Nichi* Daily Newspaper of Osaka, Japan in its daily events section, carried an article headed, "Youth Tries To Kill Self In 3 Attempts, All In Vain." The article went on to state, in part, that a 24 year old youth, named, Morio Suda, "tossed himself flat on the pavement in front of a dump truck. The truck driver brought his vehicle to a sudden halt and a taxi rammed into the rear of the truck heavily damaging its rim. The youth, however, left the scene unhurt and tried to commit suicide in front of another truck. This attempt failed again. Suda then ran away along the bank of the Imperial Palace moat and jumped into the water in a final desperate suicide attempt." Mr. Suda was fished out of the water unconscious and rushed to a hospital where he is reported to be recovering.

"JAPAN'S TORMENTED GENERATION"

This brief article describes a situation that is so common in its daily occurrence here in Japan that the gen-

eral public has become hardened and often indifferent to it. Japan continues to be one of the leading countries in the world in suicides and fifty per cent of the suicides in Japan are between the ages of 18 and 28. Young people, in the prime of their days, find life too much to cope with and try to end it all in various desperate ways, without anyone really trying very hard to stop them. This can be noted in the above article where a youth made three attempts before he was given any help.

Modern Japanese young people have been described as "Japan's Tormented Generation." They have also been characterized as "a confused and beat generation," and as "just crazy kids" who don't know where they belong or where they are going. To a certain extent, no doubt, all of these descriptions are true and can be verified by the high rate of suicides among them.

The many and sometimes violent demonstrations in which they are so often involved also speak loudly. These demonstrations very often are meaningless and confused in their aims

JAPANESE YOUTH IN NEED OF A CAUSE

Some young people of Japan have been described as "the tormented generation." But there are also serious minded, hard working and enthusiastic young people who are intently in search of a CAUSE in which they can believe. Christ alone can meet their most basic needs in life. This is the challenge which faces us in working with young people in Japan.

By Rev. Walter Sukut,

Missionary at Kyoto Shi, Japan

and purposes. They would seem to verify the fact that modern Japanese young people are confused and easily become the tools who are manipulated by left wing organizations for all kinds of causes.

However, since coming to Japan twelve years ago, I have had many and sundry opportunities to work and to associate with many of these young people whose ages constitute the above high suicide rate bracket. My experiences with these young people has caused me to be very cautious in labeling all Japanese young people as a "Confused and Beat Generation," who are ready for strait jackets and the fodder for communistic violence. So to generalize is to grossly misunderstand the true situation, and it shows a lack of appreciation of another side of the Japanese young people, which is altogether different from the one described above.

SPIRITUAL CONFUSION

It is true that many of them are confused and easily misled, but the



A COLORFUL JAPANESE PAPER KITE

Early in June, there are kite-flying contests, held in many cities in Niigata Prefecture. The framework is made of bamboo, and this is covered with a specially tough kind of Japanese paper on which are painted gaily-coloured figures. Last but not least, the kite string itself is plaited out of scores of linen threads.

reason for this often is because they have been given such poor help and direction by the older generation, who so falsely accuse them. The Japanese young people have been caught in a general plight of a moral anemia which has existed in Japan during the last 20 years, the whole lifetime of many of them. By this I do not mean to imply that the Japanese people do not have any morals. To a certain extent all young people are given moral standards by their elders. However, the basic moral structure of pre-war Japan, which was largely based on filial piety and closely knit to Imperial and ancestral worship, was broken down and discredited with the loss of World War II.

There has been much talk since then of the need for new orders and new standards to be developed. Also, there

have been repeated clamorings to go back to the old order and standards. But to this date there is no real solution in sight to meet this problem of moral anemia. This, especially for those who do not want to go back to the old moral teachings, leaves nothing but confusion, and it is the young people who are most set against going back to the old standards.

Furthermore, Dr. K. Watanabe, a professor of Western Philosophy in Tokyo, in a lecture to a group of missionaries stated that "the Japanese have no god; no supernatural Divine Being in the western sense of the word, 'GOD.'" He went on to state that modern Japanese are non-religious. They have many gods, but these gods mean nothing to them. It is his opinion that Buddhism and Shintoism are dying,

and that Christianity has not yet been accepted by the general public.

In these observations he spoke the truth. Without spiritual and moral guidance, is it any wonder that many Japanese young people are confused and that they fail to find a real purpose in life? Is it then a wonder that many of them commit suicide, or grasp at the false hopes propounded by left wing organizations?

SERIOUS MINDED YOUTH

Perhaps enough has been said to show the confused and darker side of Japanese young people and the reason for that confusion. But very little has been said about the other side of the picture to which I would now like to draw your attention. I myself have often been thrilled, encouraged and inspired in working with Japanese young people. The Japanese youth with whom I have worked can correctly be described as a very intelligent people, who are extremely intent in their efforts of seeking after the true meaning of life.

They are young people who bravely and courageously face great odds in their fight for the right to sit at the feet of the teachers and scholars of the land. There is room in the universities for only about 20 per cent of those who graduate from high school. Therefore, the struggle to get into a university is intense and severe. Under equal circumstances many young people in America, I fear, wouldn't stand a

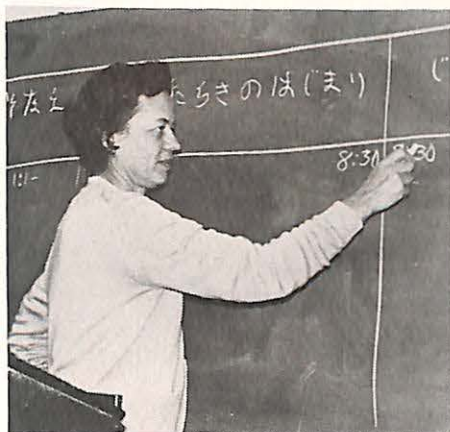


SHRINE WORSHIP

A Japanese woman is worshipping at the Tsuru-ga-oka Hachiman Shrine at Kamakura. This is one of the most famous historical cities in Japan, ranking with Kyoto and Nara. It was first set up in 1063 by Minamoto-no-Yoriyoshi and his son Yoshiie.

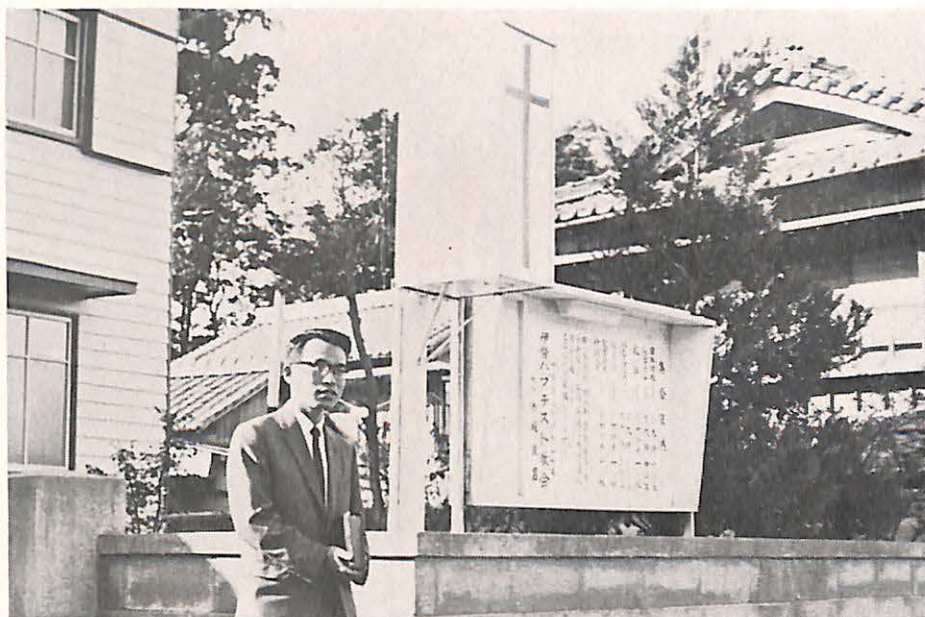
chance in competition with their Japanese counterparts, who from the cradle on have been severely trained to face this struggle to get an education. The sacrifices that Japanese young people often make to get a university education are absolutely staggering, even when compared with the most rigorous adult standards.

Japanese young people are serious minded, hard working and enthusiastic in everything they do, and because of the many struggles that face them so early in life they are often far above their years in maturity. Japanese young people are intently in search of a Cause in which they can believe, and to which they can give themselves wholeheartedly.



MISS FLORENCE MILLER, missionary, at the blackboard teaching her class at the Osaka Biblical Seminary in Japan.

This is one of the primary reasons why they respond so easily to left wing organizations who offer them Crusades and instil distrust and fears into their hearts concerning the intents of their government and of the free world. They are obsessed by a fear of war and by a desire for world peace. This fear and obsession causes them to follow blindly



MR. HANAZONO AT THE ISE CHURCH
Mr. Hanazono, a graduate of Mie University in Tsu and of the Osaka Biblical Seminary, is now serving the Baptist Church at Matsusaka.

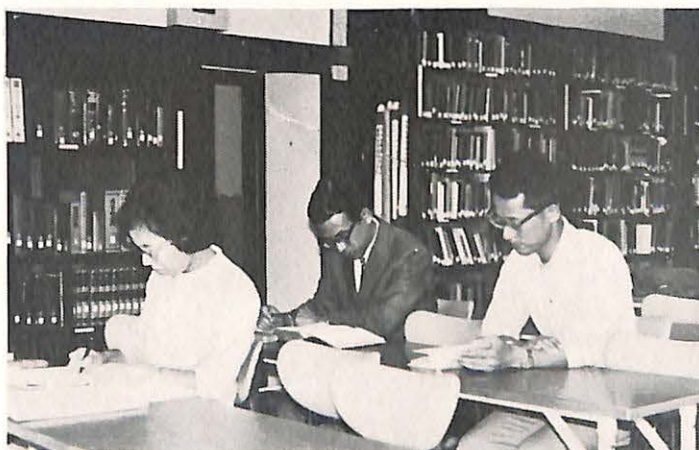
into the streets in intense demonstrations whenever they feel that there is danger of their country becoming involved in a nuclear war.

CHRISTIANITY'S FAITH

Christianity, however, is able to give to these seeking young people a "Faith" and a "Cause" which not only challenges them but which also meets their most basic needs and fears in life. Communism and other left wing organizations promise much and offer much, but they have little to give. Christianity can give them what they need, and these intense young people can offer and give to Christianity a freshness and a devotion that is hard to match anywhere. This is the challenge that faces us in working with young people in Japan. It is a great and thrilling experience to meet that challenge.

Among the better known Japanese young people in our North American Baptist circles with whom I have had the privilege of working, and in whom the challenge has been met, is Mr. Hisashi Murakami, who has completed his B.D. work at our Seminary in Sioux Falls, South Dakota. Mr. Murakami was willing to give up his lifelong dream of a secular university education. He was willing to leave this university, after struggling so hard to attain entrance, in order to take up the challenge which God had laid upon his heart. When I was back in America during our last furlough a chorus of praise for this young Japanese was expressed to me from all corners of our denomination, and we are proud of him and of his devotion to our God.

However, there are many, many others here in Japan, just like him,



OSAKA BIBLICAL SEMINARY, JAPAN

Students are hard at work (left) preparing their lessons in the Osaka Biblical Seminary library. Mr. Hanazono is at the center of this student group. Missionary Fred G. Moore counsels with Mr. Hanazono at the right. He is now serving the Baptist Church at Matsusaka, Japan.



A BUSY CONFERENCE IN SESSION

Japanese leaders and missionaries are seated around the conference table at the Kyogikai Meeting held in Kyoto, Japan.

who are waiting for someone to show them the Way, and to present to them the challenge of faith in Christ and a life with true purpose and meaning. Others have already followed Brother Murakami in finding in Christ the answer to their needs and a challenge to which their hearts could respond. They are men and women who have been willing to lay their all upon the altar.

MR. HANAZONO

I would like to mention just a few of them by name. The first of these is Mr. Hanazono, who holds a hard earned degree in agriculture from Mie University in Tsu. Hearing God's call and challenge, he too was willing to lay aside that coveted degree to enroll at the Osaka Biblical Seminary. Upon his graduation from O.B.S. last April, he entered upon a life of service in the Kingdom of God and is now serving at our church in Matsusaka.

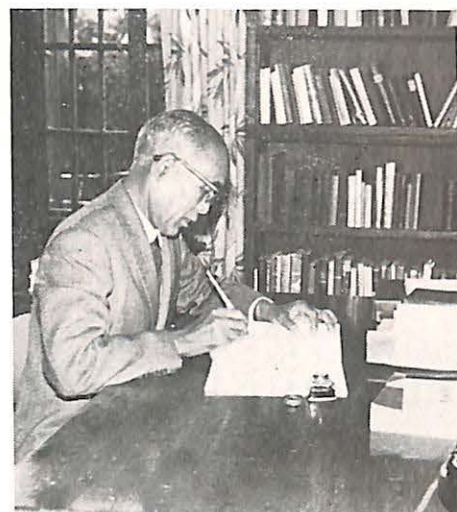
Miss Yokota had her heart set upon a job in business circles, but she was willing to leave these plans to follow Christ. Since her graduation from the Osaka Biblical Seminary, she has been

rendering a very effective service first in Matsusaka and now in Tsu. Mr. Aoki, who holds a degree from the University in Tsu, and Mr. Arita, who was awarded a degree from Ritsumeikan University in Kyoto, are both freshmen at the Osaka Biblical Seminary.

ON THE ALTAR OF SERVICE

Thus the list grows, as God's Word has taken hold of the hearts of these keen young men and women who have been willing to lay their all upon the altar of service for him, knowing that in so doing they would have to deny themselves many of the material gains and earthly crowns upon which others

have placed such great values. Along with these whom I have mentioned, I could give you a whole list of other young men and women who have accepted this "Faith," and who have taken Christ with them into different



PROFESSOR KITANO

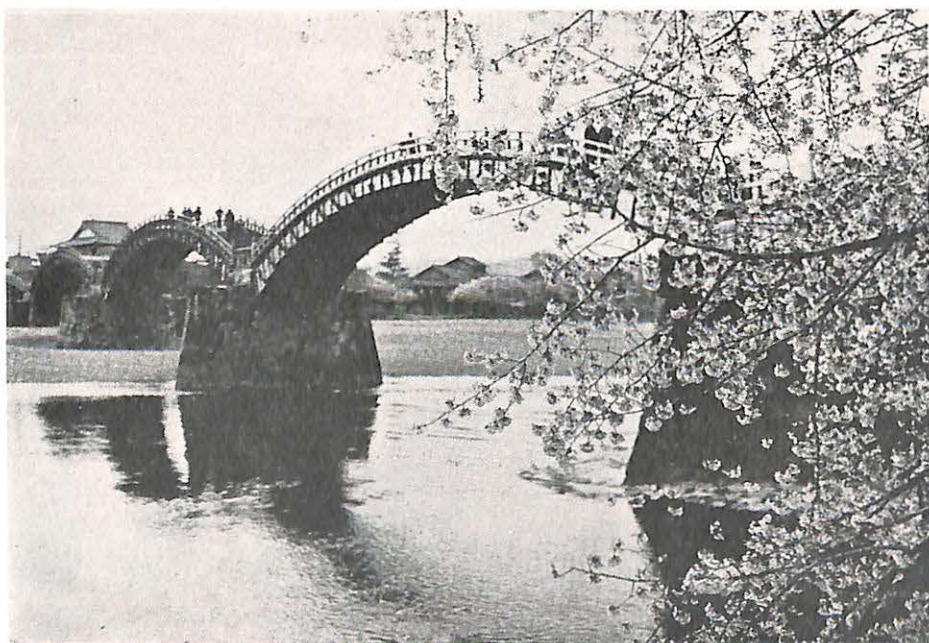
a faculty member of the Osaka Biblical Seminary, is busily engaged in the preparation of his lessons for the classroom.

walks of life. They now serve effectively as lay leaders within our churches and the Kingdom of God.

The song writer has expressed it well:

"It is no secret what God can do;
What he's done for others
He will do for you (and for the
Japanese);

With arms wide open he'll welcome you
(and them)
It is no secret what God can do."



The famous Kintaibashi five-arched bridge in Japan, a marvel of engineering and architecture.

OPENING DOORS IN JAPAN

This mission book of 125 pages was written by the missionaries and printed in Japan.

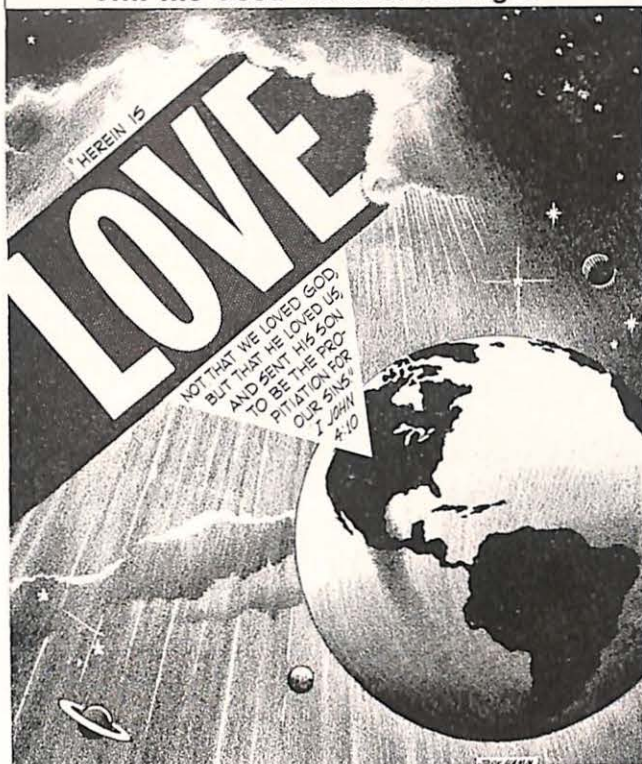
- Story of our Japan Mission.
- Fascinating Illustrations
- An Account of Life in Japan.

PRICE: \$1.00

70c Each when ordered in lots of
10 copies or more.

ROGER WILLIAMS PRESS

7308 Madison Street, Forest Park, Illinois



"Still the Good News of the Ages"—Cartoon Message by Jack Hamm of Texas, "The Living Scriptures."

IT IS SAID that when General William Booth, founder of the Salvation Army, would read the Book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its 28 chapters, tears would stream down his face as he prayed, "Do it again, Lord; do it again!"

Over the centuries the church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when it swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus: "Other sheep I have, which are not of this fold; them also I must bring" (John 10:16).

THE STATISTICAL BATTLE

And conversely, there have been times—tragic times—when the flame was only a flicker. This may be such a time. It is certainly true that evangelism is being short-changed by much of contemporary religion. If evangelism is the heartbeat of the church, there are vast segments of the church where the heartbeat is barely detectable.

And because this is true, the church is losing the statistical battle. A missionary leader reported recently that one out of every 13 people in the world is a Christian, but warned that if the present ratio of converts to population increase continues, Protestant Chris-

tianity will represent only four per cent of the world's population by 1980, and only two per cent by the year 2000.

More people in the world today are without a knowledge of God through Jesus Christ than at any other time



PURPOSE OF CONGRESS

Among the seven-fold purposes of the Congress on Evangelism are these: to define biblical evangelism, to expound the relevance of Christ's Gospel to the modern world, and to summon the Church to recognize the priority of its evangelistic task.

"Do It Again, Lord; Do It Again!"

The World Congress on Evangelism to be held in Berlin, Germany from Oct. 26 - Nov. 4, 1966 will bring together 1200 influential churchmen from around the world to discuss all aspects of evangelism. Billy Graham believes the Congress will be the medium through which "the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

By Dr. W. Stanley Mooneyham, Special Assistant
to Evangelist Billy Graham

since he lived. Yet the church today is not giving full priority to its mission of taking the good news of redemption to every land and people. The major part of its personnel, time and money is used for purposes other than evangelism.

CONGRESS ON EVANGELISM

It is against this dark and disturbing background that the Protestant fortnightly magazine, *Christianity Today*, has announced plans for a World Congress on Evangelism to be held October 26-November 4, 1966, in Berlin, Germany.

The congress, conceived as a potential landmark in Christian history, will bring together 1,200 influential churchmen from around the world to discuss for ten days all the aspects of evangelism—from its authority and theology to its methods and obstacles.

The aim of the congress, in the words of its chairman and editor of *Christianity Today*, Dr. Carl F. H. Henry, will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offensive for the gospel in the remaining third of the twentieth century."

"The overriding concern of the congress," says Dr. Henry, "will be the absolute necessity of fulfilling Christ's command that his disciples go into all

the world and preach the gospel."

He adds: "We hope that one by-product of the congress will be an advance within many churches from a type of modern evangelism that relies on the minister for evangelistic messages, to an evangelistic church membership."

"SO SEND I YOU!"

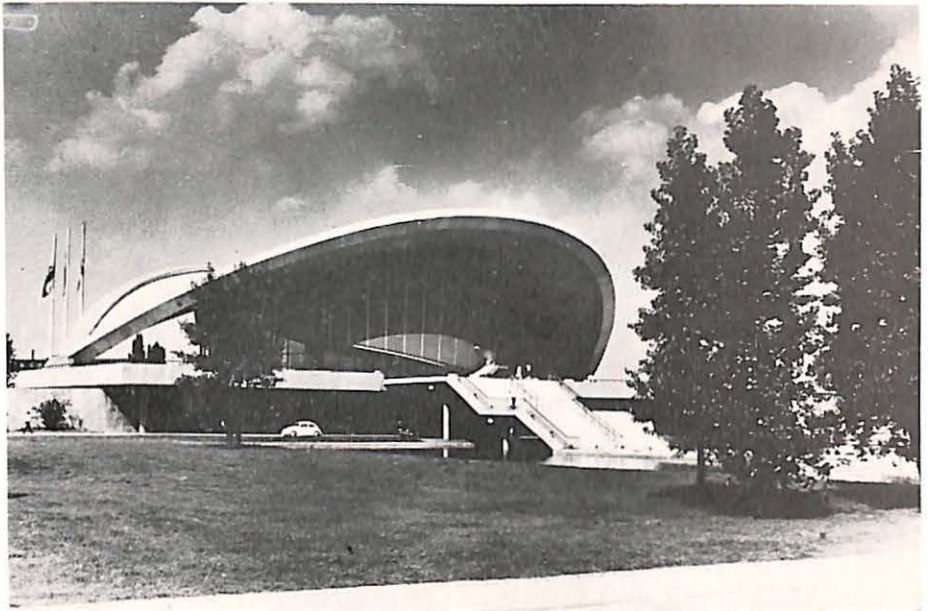
Its theme is "... So Send I You," taken from the words of Jesus in John 20:21, "As my Father hath sent me, even so send I you."

Billy Graham has been named honorary chairman of the congress, and in accepting the position declared his hope "that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism."

Congress leaders expect it to do just that. They have outlined the formal, seven-fold purpose of the meeting as follows:

SEVEN-FOLD PURPOSE

(1) To define biblical evangelism; (2) to expound the relevance of Christ's Gospel to the modern world; (3) to stress the urgency of evangelistic proclamation throughout the world in this generation; (4) to discover new methods of relating biblical evangelism to our times; (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them; (6) to discover the types of evangelistic en-



West Berlin's Modern Kongresshalle, where the World Congress on Evangelism will be held in 1966. In addition to the main hall, three smaller halls will be wired for simultaneous translations in at least four languages.

deavor currently employed in various lands; and (7) to summon the Church to recognize the priority of its evangelistic task.

Plans for the congress are predicted on the participation of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only. Participants will be (1) leading evangelists from many countries; (2) de-

nomination leaders whose administrative responsibilities concern the church's involvement in evangelistic activity; and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, will serve as chairman of a seven-member executive committee for the congress. Dr. W. Stanley Mooneyham, special assistant to Mr. Graham, will be coordinating director. Other members of the executive committee, along with Drs. Henry, Taylor, and Mooneyham, are Robert C. Van Kampen, a business executive of Wheaton, Illinois; George M. Wilson, Minneapolis, executive vice-president of the Billy Graham Evangelistic Association; Dr. Robert P. Evans, Paris, France, European director of Greater Europe Mission; and the Rev. Walter Smyth of Atlanta, vice-president in charge of crusade planning for BGEA.

BERLIN'S KONGRESSHALLE

West Berlin's Kongresshalle, which has been reserved for the event, has a main auditorium seating 1,264 persons, plus a number of smaller halls wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

The Congress, which follows a planned Billy Graham Crusade in West Berlin, will begin with a half-night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years. Day-break prayer meetings will be held daily.



Pondering the significance of a World Congress on Evangelism are the Congress' directors. From the left are Drs. Carl F. H. Henry, Chairman; Billy Graham, Honorary Chairman; Clyde W. Taylor, Chairman of the Executive Committee; and W. Stanley Mooneyham, Coordinating Director.

Dr. Henry predicts that the congress will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenicism and humanistic concerns."

SPIRITUAL EXPLOSION NEEDED

"Church assemblies echo with the noise of the population explosion, the race explosion, and the nuclear explosion, while the dynamite of God for human rescue is virtually ignored," he adds. "The Apostle Paul, writing to the Romans in the first Christian era, spoke of the Gospel of Christ as divine dynamite for man's salvation. That explosion is the one the world needs most to hear and experience."

The first century disciples had their Pentecost which provided the dynamic and thrust that sent them into all the



BILLY GRAHAM:

"The early Christians turned the world upside down. We're hoping and praying that this Congress on Evangelism will make a contribution to a spiritual explosion in our generation."

world. Mr. Graham has issued a call for world-wide prayer during the next 18 months asking God to make the World Congress on Evangelism the medium through which "the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

He said: "The early Christians turned the world upside down. They changed the whole pattern of history. We're praying and hoping that this congress will make a contribution to a spiritual explosion in our generation."

Do it again, Lord; do it again!

Grace will complete what grace begins,
To save from sorrow and from sin:
The work that wisdom undertakes,
Eternal mercy ne'er forsakes.

—Isaac Watts

The Urgency of Evangelism

The urgent business of evangelism with the insistence that the marching orders of the Church are centered in the proclamation of the Gospel to all mankind is clearly set forth in this editorial in "Christianity Today."

E VANGELISM IS URGENT business. Its urgency stems from the Lord's command to his people to make disciples of all nations. Only as the Church fulfills this command is it faithful to its Lord. The urgency of evangelism comes from its nature. Evangelism means proclaiming the Gospel for a verdict. That verdict cannot be put off. Nowhere in Scripture is there the call to receive Christ tomorrow. Always the emphasis is upon the present. "Now," says the Apostle Paul, "is the accepted time; behold, now is the day of salvation." Yet the salvation to be accepted today is for all eternity.

Of the precise nature of evangelism, the New Testament leaves no doubt. It makes crystal clear the Gospel message "that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." It insists that the marching orders of the Church are centered in the proclamation of this Gospel to all mankind.

To be sure, the Church has other obligations. Inherent in its nature is the obligation of worship, of preaching and teaching the Word, of administering the sacraments or ordinances. Moreover, just as our Lord went about helping the needy and afflicted, so the Church has its ministry of compassion. It can never forget that Jesus said in his priestly prayer, "As thou hast sent me into the world, even so have I also sent them into the world."

There is no contradiction between evangelism and the compassionate ministry of the Church. The two are organically united. Indeed, without obe-

dience to the Lord's command to evangelize there can be no true Christian compassion. As Samuel M. Zwemer put it, "All of the older missionary heroes, Judson, Carey, Livingstone, Martyn, Hudson Taylor, lived for eternity and preached eternity, a Gospel that was other-worldly. They went out to save the lost. Yet . . . they had their schools, hospitals, and asylums; they were not unmindful of social evils and worked for social reform. But they considered all these as means to an end; these were only the scaffolding of the eternal palace. That consists of living stones, lives redeemed, character built up, souls won for glory."

There must no longer be any territory unoccupied for Christ. The steady advance toward world evangelization by the efforts of pioneers such as the Ecuador and Congo martyrs and their successors, the penetration for the Gospel into areas like cannibal New Guinea, and the work of groups like the Wycliffe Bible Translators in reaching hitherto untouched tribes on every continent, point the way to proclaiming Christ to all who have never heard his saving message.

What, finally, is the great dynamic for the resurgence of evangelism? Greater than every other motive, including even obedience to Christ and the constraint of his love, is the glory of God in the coming of his Kingdom. The supreme motive of evangelism is eschatological. Evangelism looks forward in confident hope to the day when Christ shall reign as King of kings and Lord of lords and every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Church must return to the biblical concept of the nature and purpose of evangelism. This it will never do without wholehearted recommitment to its commission to evangelize the whole world in preparation for its coming King. Bishop Heber's great missionary hymn still speaks to every Christian:

*Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?*

*Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's Name.*

OUR BURDEN BEARER

The little sharp vexations
And the briars that cut the feet,
Why not take all to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell him the longings too,
Tell him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

—Phillips Brooks



Immortality

By Dr. Wernher von Braun*

"And if Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. 15:14

Today, more than ever, our survival—yours and mine and our children's—depends on our adherence to spiritual principles. These spiritual principles will decide whether atomic energy will be an earthly blessing or the source of mankind's utter destruction.

From where does the desire for spiritual action come? What makes us want to be spiritual? I believe there are two forces which move us:

- One is belief in a Last Judgment, when every one of us has to account for what we did with God's great gift of life on the earth.

- The other is belief in an immortal soul, a soul which will cherish the award or suffer the penalty decree in a final judgment.

Belief in Christ and in immortality thus gives us the spiritual strength and the guidance we need for virtually every action in our daily lives.

In our modern world many people seem to feel that science has somehow made such "religious ideas" untimely or old-fashioned.

But I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace.

Think about that for a moment. Once you do, your thoughts about life will never be the same.

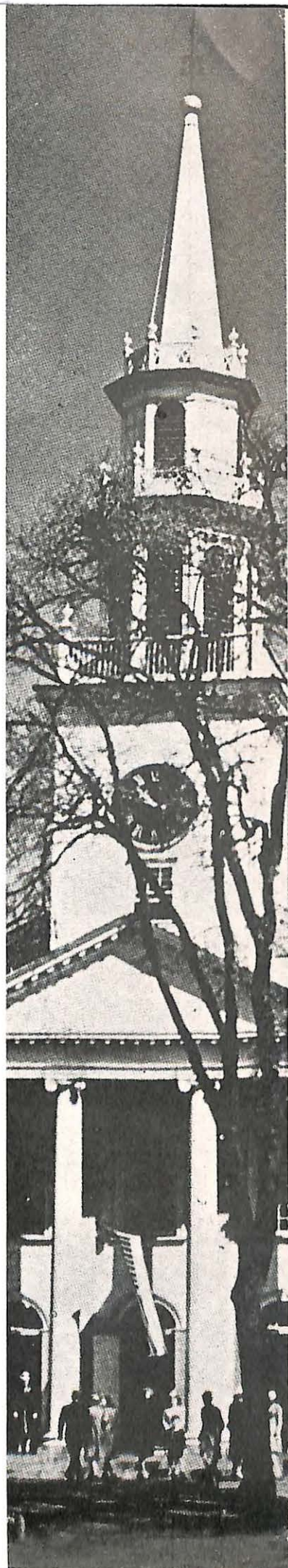
Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation!

Benjamin Franklin, a scientist, put it well:

"I believe . . . that the soul of Man is immortal and will be treated with justice in another life respecting its conduct in this."

Now, if God applies this fundamental principle to the most minute and insignificant parts of his universe, doesn't it make sense to assume that he applies it also to the masterpiece of his creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death. Nothing disappears without a trace.

*Adapted from an article in the *New York Herald Tribune* by the famous missile and rocket authority. The article is also reprinted from "The Bible Society Record."



Scriptures in the Languages of the World



At least one book of the Bible has been published in 1,232 of the world's languages. Yet, more than 1,000 languages still have no part of the Scriptures. In some areas, scores of languages may be spoken but there is only one major language into which the Bible has been rendered. In Africa alone more than 800 languages are spoken, yet the whole Bible has been translated into only 72. Africa, with an estimated 260 million souls, has, as yet, only about 48 million Christians.

The present world population of about three billion people will have expanded, in a few years, to four billion. As these new souls appear, various religions other than Christianity seek to win them to their beliefs. These peoples are subjected, also, to intensive Communistic propaganda. Many persons, suddenly becoming literate, demand books to read. Faiths reaching these people first with books have the best chance of winning them.

The Scriptures, if presented, will accomplish that divine mission. Now, as in the many years' history of the Bible Societies and the Church, there are not enough Scriptures to meet the demand. This is the need, the urgency of advancing God's Word now, no matter how high the cost.

North American Baptists will set aside the entire year of 1966 to "Our Mission in Bible Study and Distribution." As we "Explore God's Word" for ourselves, we shall become aware of proclaiming his Word throughout the world and of our share in commemorating the 150th Anniversary of the American Bible Society. You can begin by securing a Bible Packet (25 cents) from your pastor or headquarters office in Forest Park, Illinois. Read the message on the back cover page of the 1966 ANNUAL. Then "study to show thyself approved unto God, . . . rightly dividing the word of truth."



DR. LEWIS KAISER
Seminary Professor, 1890-1932.



DR. ALBERT RAMAKER
Seminary Professor, 1889-1935.

THEY BELONG TO THE AGES!

The Kaiser-Ramaker Memorial Library perpetuates the memory of two former devoted servants of God and is dedicated to the proposition that the North American Baptist Seminary, to fulfill its educational purpose, should become increasingly library-centered.

By Dr. Frank Veninga, President, North American Baptist Seminary, Sioux Falls, South Dakota

WE ARE ASSEMBLED in the library where a bronze plaque is about to be unveiled. It has been placed there to keep fresh in our minds the memory of two noble men who together served the Seminary nearly ninety years. During the past few years many of the friends and relatives of these two godly teachers gave lavishly to equip our library. Their names also are inscribed on the plaque. When you enter the library you will see hanging on the front wall the pictures of these two servants of God. They have been placed there in the hope that their sacred memory may ever inspire faculty and students toward the highest endeavors and that they may become true servants of Jesus Christ."

ENDURING MONUMENTS

These memorable words were spoken by Dr. Albert Bretschneider on May 18, 1952, at the time of the unveiling of the bronze plaque in memory of

Professors Lewis Kaiser and Albert Ramaker.

This simple plaque reading "Kaiser-Ramaker Memorial Library" was transferred from the crowded facilities of the old library in the Seminary's Administration Building to the beautiful, functional and spacious new library in December, 1961. The transfer involved more than a plaque, however. The quality, spirit, and vision of two former dedicated servants of God and theological educators was symbolically transferred.

Those who were privileged to sit at their feet during their long and distinguished careers as members of the faculty of the beloved denominational Seminary have not forgotten the impact upon their lives. These fully concur with the author of Ecclesiastes 10:7 who said, "I have seen . . . princes walking as servants upon the earth." In their beloved professors they saw the personification of this promised truth.

These men forged strong ties of influence and impact and produced many enduring monuments—moments of fruitful lives and a monument of an influential theological seminary.

We are individually and collectively indebted for their years of witness as teachers in the North American Baptist Seminary where they exalted the Word of God, stimulated students and faculty alike to a deeper understanding of the truths of our faith. With grateful hearts we give God our praise and thanks for the rich heritage which they left to us who continue the work which they once so greatly enjoyed.

PROF. LEWIS KAISER

In preparation for this article I wrote to former students requesting their evaluation and appraisal of the effective saints of a generation or more ago. They immediately recalled their bold faith in Jesus Christ. They readily remembered their effective and fear-

less defense of that faith. In this duet was the Demosthenes of the Seminary and the denomination, Professor Lewis Kaiser.

Who will ever forget his effective oratorical ability! As an eloquent preacher, he combined with his oratory a sound mind, a high type of scholarship, a profound faith, and always a Christlike spirit. It is regrettable that his inspiring sermons and lofty lectures were not preserved in book form.

Doctor Kaiser came to the Seminary out of a successful pastorate in 1890 and served with genuine devotion and distinction for 42 years until his retirement in 1932. Although retired, he continued his interest in the "School of the Prophets" and his library work while residing in the beautiful city of Rochester, New York.

Professor Kaiser's ability and devotion were recognized by the denomination resulting in his election as moderator of the General Conference. This high office he held for eight successive triennial terms covering the years from 1898 to 1922. His particular fields of concentration were the Old Testament and the Life of Christ. In the classroom the Old Testament became alive on the background of Jewish and world history.

"LIKE APPLES OF GOLD"

Those who heard him speak will never forget his calm and measured periods, audible in resonant tones, and the conviction that no words or inflection could or should have been altered. His words were fitly spoken, like "apples of gold," fresh and vital, finished and final in composition and form.

The eloquent professor was born in Philadelphia, Pennsylvania, Dec. 23, 1860, and was ordained into the Gospel ministry in Philadelphia, Sept. 18, 1894. He attended Crozer Theological Seminary, was a graduate of the German Department of the Colgate Rochester



RESEARCH WORK IN THE SEMINARY LIBRARY

Dr. Frank Veninga, president of the Seminary, is busily engaged in research for the writing of the article, "They Belong to the Ages," in the library of the North American Baptist Seminary.

Divinity School, received a Master of Theology (M.Th.) degree from this institution, and Sioux Falls College conferred the Doctor of Divinity (D.D.) degree on him. He pastored churches in Philadelphia, Pa., and Rochester, N.Y. Among significant articles authored by Professor Kaiser are: *Das apostolische Zeitalter*, 1898; *Die Stimmen der Propheten*, 1901; *Wert der Bibel*, 1919; *Thoughts on Fundamental Christianity*, 1929.

PROF. ALBERT RAMAKER

Doctor Albert Ramaker, although

not the stimulating and effective preacher, was the calm and inspiring scholar, the master in the classroom. We thank God for his work as an author, leaving for us in his books and articles a permanent testimony of his concern for the church and the denomination and his love of learning. His long career commenced in 1889 when he was called to head the Academy and teach Church History and New Testament Literature in the Seminary. His record of continuous service for 46 years ended with his retirement in 1935.



NORTH AMERICAN BAPTIST SEMINARY, SIOUX FALLS, SOUTH DAKOTA

The administration building with classrooms is shown at the right. The new library building is at the left. A few of the dormitory rooms can be seen at the center.



A LIVING MEMORIAL TO THESE SEMINARY SCHOLARS

Seminary library personnel, Miss Joyce Ringering, librarian, (left), and Mrs. Leslie W. Bertsch (formerly Shirley Sandau) browse through magazines in a relaxed mood in the periodical area of the Kaiser-Ramaker Memorial Library. The photo of Professor Kaiser is at the left and that of Professor Ramaker at the right.

I recall with great fondness being a student in a six-weeks orientation course in astronomy taught by Professor Ramaker the first semester of the 1936-1937 school year. His text book, *A New Astronomy*, by David Todd, now yellowed with age, has been retained in my library. "Astronomy" said the Professor in his opening lecture, "is preeminently a science of observation. I want you to be keen observers."

SCHOLAR, WRITER, FRIEND

Former students and friends, some retired and others engaged in varied ministries, state that Doctor Ramaker was a born teacher, a strong disciplinarian, a wise counselor, a scholar, a gifted and prolific writer, and a genuine friend. By his sweet reasonableness the internal affairs of the Seminary were managed harmoniously; student body, faculty, and house personnel working together in a commendable spirit of cooperation.

Professor Ramaker was born in Milwaukee, Wisconsin on Oct. 3, 1860, and was ordained in Cleveland, Ohio, on August 23, 1886. He was a graduate of the German Department of the Colgate Rochester Divinity School, received a Bachelor of Arts (B.A.) degree from the University of Rochester, a Master of Theology (M.Th.) degree from the Colgate Rochester Divinity School, and Sioux Falls College conferred the Doctor of Divinity (D.D.) degree on him.

His prolific pen produced numerous stimulating books and articles. In our

library are to be found: Hubmaier's participation in the Peasants' Uprising and in the Authorship of the Peasant's Articles of 1525; Die christliche Hei-

denmission; The German Baptists in North America; and Hymns and Hymn Writers Among the Anabaptists of the 16th Century.

SPIRITUAL GIANTS

In asking, "What kind of men were they?", former students replied: They were spiritual and intellectual giants; unreservedly committed to God and their task; men of sterling character and personality; possessing depth of intellect, greatness of heart, and real gentleness of spirit; men of highest repute; they were first and foremost dedicated men, with great conviction, and deeply religious. They and their wives were outstanding in their hospitality to the students. An evening in their home was an unforgettable experience.

What was their chief contribution? Both men sought by their teaching and life to exalt Christ as the perfect example for men to follow. Their influence permeated the whole denomination. They contributed greatly toward the molding of our denominational unity and doctrinal distinctives. As biblical scholars they brought to their students understanding of the Word of God. These and other contributions involved their complete dedicated selves.

The dominant traits were excellent composure in every situation, accurate scholarship, prudent approach to the task of extending the students' horizons, elevating the quality of religious conceptions, and polishing the students' appearances and presentations with the



MORE BOOKS ARRIVE FOR THE SEMINARY LIBRARY

Miss Joyce Ringering, Seminary librarian, goes through some of the 18 cartons of books which made up the library of the late Rev. L. H. Broeker of St. Joseph, Mich., which were donated to the Seminary Library.

view to proper ministerial dignity.

What did the ministerial students consider to be distinctive about each professor? They looked upon Doctor Kaiser as a man relaxed at his work, yet never failing to show that every ounce of his energy was in his work. He was a masterful preacher of the Gospel who was welcome in the pulpits of the land. Students considered him to be a quiet man, not easily provoked, and very patient in his dealing with students in and out of the class.

LOYALTY TO TRUTH

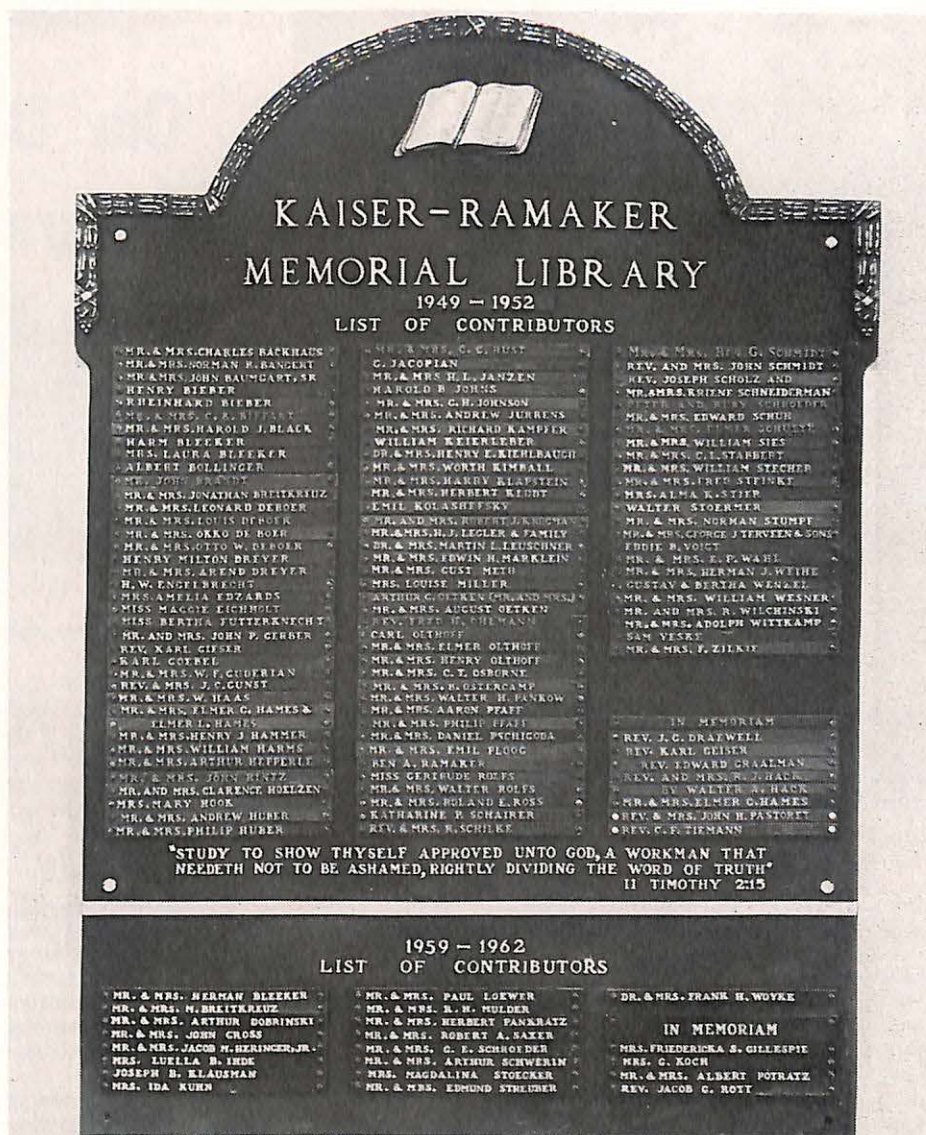
Professor Ramaker's fulness of mind was a constant amazement to students. Facts, figures and quotations at any point in the subjects he taught came freely. He made truth come to life in the matrix of history. As a scholar and historian he made a definite contribution to North American Baptists. Doctor Ramaker was stern, firm and determined in his attitude and dealings with his students.

Both men evidenced an unwavering loyalty to truth. They labored together and shared so long that they seemed like a most harmonious team. Both were equally effective in making their teachings glow with life and offer genuine enlightenment upon the subjects they taught. Perhaps it can be said that while Professor Ramaker did more for the mind, Professor Kaiser did more for the spirit of the man. They awakened in the student the desire to study.

The contributions to the students are summarized in the following statement: "Doctor Kaiser taught me to be loyal to principle, humble in spirit, and to share with others. Doctor Ramaker taught me to be thorough in my studies and to discipline myself to stay with a subject until I had mastered the same." The professors injected a keen sense of dignity for the ministry. One of our veteran pastors said, "After more than sixty years, I am still thankful for having had them as teachers."

RECALLING RECOLLECTIONS

Memorable experiences, too numerous to mention in this rather brief article, are readily recalled. Professor Ramaker stated in class that any student who does not read at least three books a week in addition to the required reading is a lazy student. In a class session during the depression in 1933 he seemed unusually burdened and depressed. He confided his difficulty in paying the breadman, in meeting the heat bills, and in paying incidentals. In sharing his burden with the upper-classmen, he suddenly changed the subject and with a twinkle in his eye, he smiled and said, "Don't become too concerned; the Lord is still living," and joshingly added, "If I would take each one of you by the legs and shake out all the money you have in your pockets, that would not be enough to pay for



KAISER-RAMAKER MEMORIAL LIBRARY PLAQUE
The bronze plaque attached to the wall at the entrance in the new library building indicating list of contributors in the 1949-1952 and 1959-1962 library projects.

the bread you will eat for dinner this noon." He then proceeded with his class session.

Another former student vividly recalled stimulating chapel services in which Professor Kaiser made vocal the dominant longing of his soul with the words of the popular chorus, "Let the beauty of Jesus be seen in me, all his wonderful passion and purity. . ."

THE MEMORIAL LIBRARY

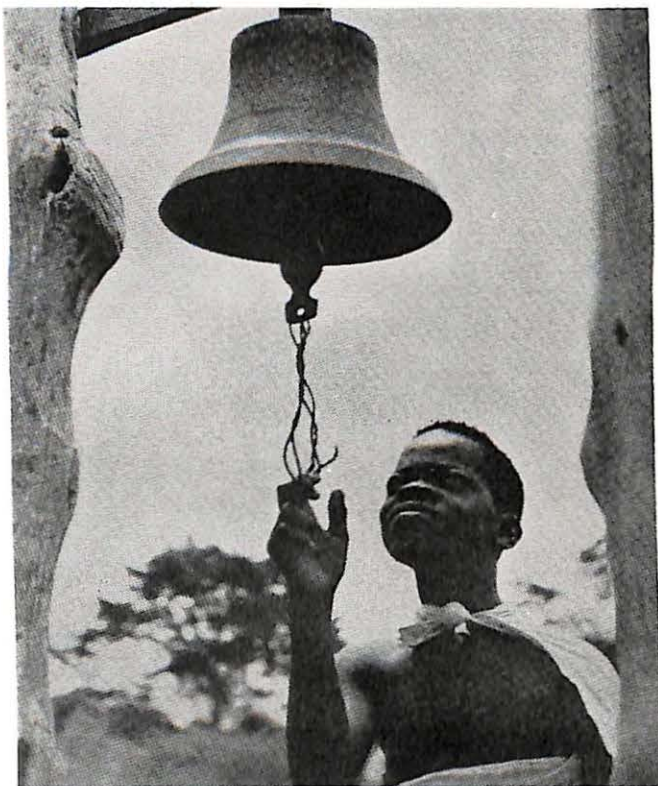
While the Kaiser-Ramaker Memorial Library is a source of satisfaction and pride, it has by no means reached the ultimate in books, periodicals, films, tapes, recordings, maps, manuscripts, and services. The new building erected and dedicated in 1961 is adequate for an acceptable Bachelor of Divinity (B.D.) level of theological training. It currently houses 23,000 volumes. This must be sharply increased in order to have a good library for theological

study and research to qualify for full accreditation.

The Library Book Project of the last several years has been of tremendous help in our advance. The Seminary is sincerely grateful for the contributions totaling nearly \$40,000, over and above the regular annual library budget, without which we would not have been enabled to increase our holdings, to expand our services, and to continue our efforts toward accreditation in the American Association of Theological Schools. We are currently soliciting \$10,000 to continue the advance of the past several years. Generous contributions from individuals, churches, church organizations, associations, matching gifts, etc., are needed to realize further progress in strengthening our theological library and research center.

The Kaiser-Ramaker Memorial Library perpetuates the memory of two

(Continued on page 46)



Somewhere in Cameroon, Africa, this boy is ringing the bell, summoning boys and girls to school, to Bible study.

NORTH AMERICAN Baptists operate a large Christian education system in their Cameroon mission field. This system includes:

1) An elementary Christian Day school system of over 130 elementary schools with more than 18,000 children enrolled. This system is entirely staffed by Cameroonians with over 500 Baptist teachers implementing its program.

2) Three Christian high schools (also called Baptist colleges in Cameroon) with a total enrollment of over 700 pupils. These schools are staffed by both Cameroonians and non-Cameroonians. Missionaries comprise the greater part of the non-Cameroonian staff but we also have volunteers from International Voluntary Service, the French aid scheme, and Peace Corps.

3) Two teacher training colleges (also called centres) with a total enrollment of over 400 students. These schools are staffed in the same way as our Christian high schools. They train Cameroonians to teach within our schools.

EVANGELIZATION OF CAMEROON

How did we get involved in such an undertaking?

The great commission as found in Matthew 28:19 and 20 lays emphasis upon teaching. God has provided opportunity for your missionaries in Cameroon to utilize teaching in a special way for the establishment of the Christian Church. Romans 1:11 suggests that an important aspect of our minis-

try to others is to establish them in the faith. Establish means far more than a single emotional experience. It implies in addition a growth, a rooting in the faith—yes, the establishment of Christ's Church in the midst of the people. It becomes a *permanent fixture*, not a *passing phase*.

Your missionaries have discovered over the years that the evangelization

of Cameroon is an enormous task and that missionaries alone cannot accomplish the task. It has also been discovered that more permanent and genuine results are obtained when the Gospel is preached by Cameroonians. The missionaries' limited understanding and sympathy for Cameroonian culture creates a barrier that makes them less effective in most cases than the Cam-

Our Baptist Education Program in Cameroon

North American Baptists operate an involved Christian education system in Cameroon, ministering to 20,000 pupils in 133 primary schools, 3 Christian high schools (colleges), 2 Teacher Training centres, and a cooperative college, training Cameroonians for Christian leadership in the Africa of the future. This is an amazing story of God's marvelous leading!

By Rev. G. Ben Lawrence,
Cameroon Missionary

BAPTIST COLLEGES AND T.T.C.s IN CAMEROON

- 1) **Baptist Teacher Training College**
at Soppo (Principal, Dr. Ernest A. Zimbelman). 267 students (228 men and 39 women)
- 2) **Saker Baptist College at Victoria**
(Acting Principal, Miss Ruby Salzman). 300 girls.
- 3) **Cameroon Protestant College**
at Bali. (Vice-principal, Rev. Gilbert E. Gordon). (A co-operative with the Basel Mission). 285 students of whom 51 are Baptists.
- 4) **Elementary Teacher Training Center**
at Belo (Principal, Rev. Harold F. Lang) 72 students
- 5) **Ndu Baptist College**
at Ndu (Principal, Mr. W. Norman Haupt).
- 6) **Baptist Bible Training Centre**
at Ndu (Principal, Rev. Elmer C. Strauss)

eroonian in the proclamation of the Gospel to the people. Thus, the training of Cameroonians for Christian leadership is essential.

In West Cameroon, the Government encourages the establishment of Christian schools by giving grants of money to missions if they establish and operate schools. These grants at first did not cover all of the expenses of school operation and building, but today they cover almost 100 percent of the costs.

DIFFICULT BEGINNINGS

Under the early leadership of Miss Esther Schultz and Rev. S. Donald Ganstrom, Cameroon Baptist Mission got its start some years ago in Christian education by opening a number of primary schools. In those days, it was difficult to get the children to come to school. Many parents were opposed to education. But our school system began to grow and we were determined to make it a success because we believed that it was God's plan for the provision of an educated Christian leadership in the future which, in turn, would provide the permanent means for the perpetual propagation of the Gospel in Cameroon until Christ returns.

Mr. Ganstrom realized in those early years that a teacher training center was necessary if we were to implement the plans for a Christian education system. After several abortive attempts, our first Baptist Teacher Training College was opened under the direction of Miss Esther Schultz and Miss Ruby Salzman at Soppo in 1955. This college began to provide the teachers we needed for the operation of our Christian Day Schools.

Materials were written and prepared by your missionaries that would provide the basis for Christian Instruction and Bible Doctrine in the schools. Each day the children were instructed in God's Word and every attempt was made to make our schools truly Christian schools.

MORE SCHOOLS NEEDED

As the primary schools expanded, the need for high schools became appar-



THE GEBAUER CHAPEL AT BALI

This chapel at the Cameroon Protestant College at Bali, used by the Baptist students was named in honor of our former missionary Dr. Paul Gebauer.

ent. We, as a mission, were not able in 1956 to start our own high school but we shared in the operation of Cameroon Protestant College with the Presbyterian Mission, and thus provided opportunity for the finest of our primary school graduates to attend high school.

By 1961, we felt ready to start a high school of our own and the Government gave us a large grant with which to build Saker Baptist College, a girls' Christian high school. In 1963, we were able to start another high school of our own at Ndu, Ndu Baptist College, a boys' Christian high school.

At the same time, the increased enrollments in primary schools and the opening of new schools created a demand for more Christian teachers. We needed a second teacher training college. Government gave us another grant with which to build that college. At first located at Ndu, the college is now being permanently built in Belo. It is called the Elementary Teacher Training Center.

The development of education has changed over the past few years. In 1954 we had to plead with parents to send their children to school. Today, we cannot provide enough buildings and teachers to care for all the children seeking education. The growth of nationalism has promoted the desire for education.

Africans now free from the controls of Colonialism, desirous of finding their place in world events and having observed the wealth of educated societies, now fight any and all barriers to obtain an education for themselves and their children. They will have an education from any who can provide it.

AN EDUCATION FOR ALL!

We find ourselves in the fortunate position of being able to provide a Christian education for those who come to us.

Today, we have about 18,000 children enrolled in over 133 primary schools. We operate three high schools (called Baptist colleges) and two teacher



SAKER BAPTIST COLLEGE GIRLS AT VICTORIA IN THEIR PRACTICAL STUDIES

An outdoor gathering of the girls in the Domestic Science class (left) at the Saker Baptist College, Victoria, Cameroon where this past fall about 300 girls were enrolled. The girls display the dishpans at the right which are used in their laundry demonstrations.



BAPTIST TEACHER TRAINING COLLEGE AT SOPPO

Dr. Ernest A. Zimbelman, principal of the Baptist Teacher Training College at Soppo, is standing at the main entrance to this imposing school building.

training colleges. These schools are serving a three fold ministry today. 1) They are a means of evangelism whereby thousands of children come to know Christ each year. 2) They also provide the educated Christian leadership for our churches of tomorrow. 3) They provide the basic education for the men who will be the pastors and teachers in our churches in the next few years. Already a goodly number have indicated their desire to serve Christ as full time workers.

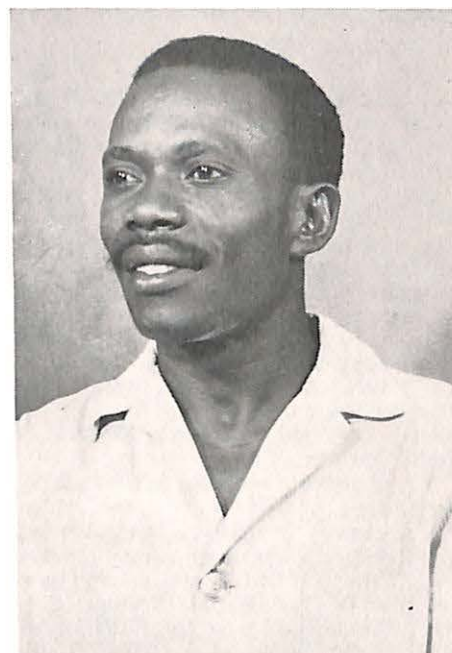
Apart from our education system, we have started a Bible School (Baptist Bible Training Centre at Ndu) where we train the pastors for the churches

in Cameroon. At present, our Bible School provides opportunity for training those men who have completed primary education only. We must plan for the future. The need for the future in view of increasing nationalism, the increased efforts of Islam and the revitalization of pagan religions is to establish a theological course at our Bible School that will equip our educated Cameroonians for the confrontation that Christianity will face in Africa in the coming years.

SEMINARY IS NEEDED

God has already called some to this task and they are preparing themselves

in the Nigerian Baptist Seminary run by Southern Baptists. Your missionaries will not soon forget nor will God forsake, Enoch Yonkuma, who gave up his lucrative position as a tutor in our teacher training college to be trained as a pastor, nor Jeremiah Waindim, another well qualified teacher who with tears streaming down his face said, "I must feed Christ's sheep," and left his job as a teacher to train as a pastor.



MR. MARTIN IKOME
of Victoria, Cameroon

who assists Mr. E. K. Martin in the operation of the Cameroon primary schools.

Our present church leaders, most of whom have received their limited education in our Christian Day Schools, are doing a remarkable job. The churches are growing daily. They pray and plan for the future. But they recognize that the Cameroon of tomorrow, the Africa of the future, belongs to the well educated and they wish to claim this for their children in the Name of Christ.

MR. E. K. MARTIN, SUPERINTENDENT

Today, the administration of the entire Baptist Education System is in the hands of a fine Christian Cameroonian, Mr. E. K. Martin. Supporting him in the operation of the primary schools are two Cameroonian Christians, Mr. Johnson Mbeng from Belo and Mr. Martin Ikome from Victoria. Missionaries still serve as principals of our large institutions, supporting Mr. Martin in the operation of the Teacher Training Colleges and High Schools. And yet we have planned for the day when these, too, shall be replaced by Cameroonians. Serving under each Missionary Principal with only one exception is a Cameroonian as Vice-Principal. One day soon, Cameroonians will



MR. AND MRS. E. K. MARTIN WITH GRANDCHILD

This fine Christian Cameroonian, Mr. E. K. Martin, serves as the administrator of the entire Baptist Education System.

be operating entirely their own Baptist Educational System.

The task that remains before us as North American Baptists is to ensure the provision of a well educated Cameroonian clergy to provide for adequate



THE GLORY OF GOD

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1-2).

presentation of the Gospel message in the Africa of tomorrow. To do this, we must provide a theological course at our existing Bible School. This means a greater sacrifice in giving but also a greater sacrifice in sending well quali-



BAPTIST BIBLE TRAINING CENTRE AT NDU

This beautiful building with its fine educational facilities at Ndu houses the Baptist Bible Training Centre where future pastors and church leaders are being trained.

fied personnel to establish such a course.

MISSIONARY PERSONNEL NEEDED

One of the greatest needs we have on the field is additional missionary personnel. We need personnel to fill the positions opened by our ever expanding institutions and to replace government sponsored volunteers now serving in our institutions. We can obtain more government sponsored volunteers, but for the most part, these volunteers are not born again believers in Christ and their influence is detrimental to the

Christian atmosphere of our schools. Secularism is difficult enough to combat without welcoming it within our doors. We must provide more missionary personnel to fill these positions in our Christian Schools and Colleges.

God's Volunteers for Cameroon is the first attempt to provide for this additional staff on a short term basis. We pray that North American Baptists will be able to continue and expand this program.

Are we able to meet the task? Will we accept this opportunity to proclaim the Name of Christ in the future?

"LORD, KEEP THY CHURCH"

By Rose Mary Query
Magnolia Baptist Church
Anaheim, California

Lord, keep thy Church and each one in it

Free from thoughts of else but thee;
Never let us for one minute
Entertain the enemy.

Make us know we're thy example
To the world and those about;
Never let us cruelly trample
One dear heart, one tender sprout.

Let us give unto our brethren
Love that's greater than we've known,
Drawing renewed strength from heaven
As we kneel before thy throne.

Keep us one in thought, in deed, Lord,
Hearts united for thy sake,
Help us follow, but thou lead, Lord,
In any task we undertake.

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.—*Phillips Brooks*.



DINING HALL, CAMEROON PROTESTANT COLLEGE

This is a busy and exciting place at the noon hour as the dining hall of the Cameroon Protestant College at Bali is filled with hungry students. In the student body of 285, 51 are Baptists. (Photo by Harold B. Johns).

Africa Can Be the Lighted Continent

Excerpts from a remarkable message by Mrs. J. T. Ayorinde of Ibadan, Nigeria in which she paid a tribute to the ministry of the Bansa Baptist Hospital in Cameroon, West Africa.

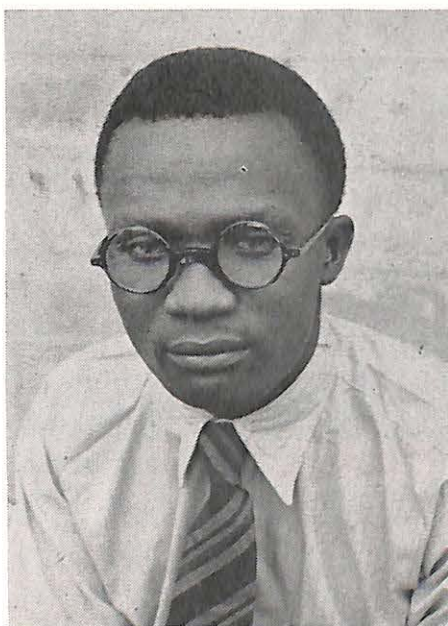
AS I STAND before you, I represent Africa. I want to speak for Africa, a land where the Truth has made millions free. For this we thank our Heavenly Father.

Africans are a very religious people. This was true even before Christianity entered our continent. Geoffrey Parrinder, author of "The World's Living Religions," evaluates Africa's three main religions. All Moslems and heathens believe in a Supreme Being who is given different names by different tribes.

In Central Africa he is often called Leza, meaning "Cherisher," and is regarded as a maker of the world, owner of all things, and giver of rain. In East Africa he is given the name "Mulungu," meaning the "orderer" or "great one;" they think of him as creator, present everywhere and chief of the dead. Others in Central and West Africa call him "Nyambe," meaning force or power. Other names attributed to him are Ngewo, Mawu, Olorun, and Chuku.

FEAR AND SUPERSTITION

Since their belief is that God is far, far away, there must be some intermediaries. Hence the existence of general gods, worshipped by various tribes over large sections of the continent. Tribal gods come next. These have no recognition beyond the limits of their respective tribes. The third in rank are family gods which are just for par-



MR. JOHNSON MBENG

of Belo, Cameroon, an assistant in the administration of the Baptist Education System in Cameroon.

ticular families, and then, we find the individual gods, which are sole properties of particular individuals.

The worshippers of these gods are always afraid, for they believe these gods possess supernatural power and can bring evil on them at any time. Fear is the keynote. Any accident or

mishap is attributed to these gods of cruelty. Charms are worn around the waist, neck, wrists, and on toes and fingers to protect them from the evil doings of these gods. What terrible gods, gods of fear, gods of pestilence, gods that bring curses on worshippers!

Thank God, it does not stop there. There is the bright side of it. Thank God the Dark Continent is now becoming the Lighted Continent through the grace of God and through his Gospel spread to all corners of Africa by Baptist missionaries and other denominational missionaries. I can prove to you that the efforts of these missionaries are not in vain by relating a true story to you, a life whom the Truth has redeemed:

REGINA CHOGOMU, CAMEROON

Miss Regina Ghogomu, serving at the Bansa Baptist Hospital in Cameroon, gives this testimony of God's redeeming love:

"I am happy to tell you how the Lord has blessed and worked out my ways. I was born in a pagan family. I attended the Cameroon Baptist Mission School from class 1 to 4. There I heard something about Christ. Then I was sent to Native Authority School where there was no good teaching about Christ. The person with whom I stayed was not a strong Christian and influenced me to stay away from church.

"I was very far from God. When I completed school, God so helped and I was admitted to Midwifery Training School in the Bansa Baptist Hospital in 1961 where I started attending morning devotionals and going to church activities. Here I realized that Christ was not living in me. Sometimes on Sundays when it was time for Lord's Supper, I walked out. I thought of this and prayed and also asked the pastor what to do. He advised me to start attending Inquirer's Classes. There I really heard the right way. People also prayed for me and finally my heart changed and I took Christ as my personal Savior, November 19, 1961.

"I have gained much by being a midwife and a Christian. I have been experiencing so much in my Christian life and I am having many chances to hear and teach others about Christ. I really find joy in serving the Lord and have seen that God plans for everyone. Let's join and give praise to him!"

Yes! it is a privilege to tell of the glory of adventure with Christ all down the years—of a precious liberty which paradoxically drew me with the chords of Love, and, by his grace has bound me closer to him—closer as the years have rolled by.



Students in the Reddig Dormitory of the Baptist Teacher Training College, Cameroon, Africa. Here at this college several of the Short Term Missionaries will serve on the teaching staff.

Building Expansion at C.T.I.

The dedication of the \$81,000 Administration Building of the Christian Training Institute, Edmonton, Alberta in September 1965 and the purchase of 27 acres of land for a possible new campus in addition to the raising of educational standards, are some of the expansion plans and future dreams of this school and its friends.

By Professor B. Schalm of the C.T.I. Faculty

THE WRITER of II Kings reports an interesting story of a school of prophets who submitted a petition to Elisha, their Headmaster, requesting that their living-quarters be enlarged. Their request was granted, and with prophetic zeal they built for themselves a new dormitory in the beautiful Jordan Valley.

The beginning episodes of the story of the Christian Training Institute at Edmonton, Alberta resemble those recorded in II Kings, Chapter 6. For many years the churches of the Northern Conference felt the need for a Bible School which would prepare their young people for more effective lay leadership in the local churches. In 1939 this inspired dream came true. Men and women came from far and near to build a home for the future prophets of the Lord. With a minimum of expense (only \$13,000), a frame building was erected that housed offices, classrooms, library, chapel, dining room and dormitories.

GROWTH AND EXPANSION

Less than a decade later the quarters had again become too small. In 1947 the second building was constructed. This time the walls were made of concrete and the cost was considerably more (\$87,000). This new addition pro-

vided room for a new chapel and dining room, music rooms, a High School classroom and a dormitory for girls.

With the institution of the Theological Department in 1958, the cry for additional space was voiced again. The urgent need for more room was discussed at some length by the Board of Trustees as well as our staff at Forest Park. Three alternatives presented themselves: (1) to relocate the school to a new campus; (2) to purchase a church and educational unit then for sale in the vicinity of the school; (3) to purchase a lot adjacent to the present buildings and, after removing two houses, erect an administration unit.

Relocation was considered the best solution for the future needs of the school, but its implementation was not feasible immediately. Purchase of the church and educational unit involved certain problems, such as adapting the facilities to the school's program, distance from the present campus, etc. After much deliberation, it was decided to erect an administration building adjacent to the present campus.

NEW BUILDING DEDICATED

Completed only a few months ago, this new addition to the present campus houses the general office, the president's office, two faculty offices, four classrooms, a suite for the house



PENTECOSTAL POWER

"All self consume, all sin destroy!
With earnest zeal endue
Each waiting heart to work for thee;
O Lord, our faith renew!"

parents and dormitories for 18 boys. A spacious, hard-surfaced parking lot to the rear provides parking space for ten cars. The total cost of the building, furnishings excluded, came to \$81,000.

Although known as the Administration Building, it is more appropriately called "an apartment block." The floor plan and the total planning are such as to permit conversion into an apartment house with a minimum of expense. Attractive landscaping was



LAND PURCHASED FOR NEW C.T.I. SITE

General workers in Edmonton, Alberta (left) view the land purchased by the C.T.I. Alumni for the possible future relocation of the Christian Training Institute. At right the general denominational workers are standing alongside the bus in which they drove to the new relocation site.

added to make the appearance of the campus inviting to students and visitors alike.

In September 1965 the Executive of the Board of Trustees and the denominational workshop held their sessions at the Christian Training Institute. After the Executive of the Christian Training Institute board had completed their final inspection, the building was officially dedicated on September 23. Dr. Frank Woyke, Executive Secretary of our North American Baptist Fellowship, brought the dedicatory message and Rev. David Draewell, Secretary of Stewardship and Education, led in the dedicatory prayer.

This special day awakened within those who participated in these festivities a spirit of gratitude toward God who has vividly blessed the educational ministry of the Christian Training Institute throughout the years of its existence.

NEEDS OF THE FUTURE

To meet the challenge of rising academic standards and increasingly better educational opportunities, the Christian Training Institute must also focus its attention on the needs of the future. Already the Alumni Association of the school has purchased 27 acres of land, beautifully situated, which will be made available for a new campus of the Christian Training Institute. All those associated with the school hope and pray that this dream will soon be realized.

The Christian church needs both a house in which to worship and a house in which to train workers. We are



CONSTRUCTION WORK IN PROGRESS

on the new Administration Building of the Christian Training Institute, Edmonton, Alberta as a part of the long range expansion program of the school.

grateful to our denomination which has provided a place where young people can be grounded in the Christian faith and prepared for leadership in our churches.

For further information and literature about the Christian Training Institute, write to
The President, 10810—78th Avenue
Edmonton, Alberta, Canada

THEY BELONG TO THE AGES

(Continued on page 39)

former devoted servants of God and is dedicated to continued improvement of services and facilities, and to the proposition that the North American Baptist Seminary, to fulfill its educational purpose, should become increasingly library-centered.

I am indebted to Dr. George A. Lang and Rev. B. C. Schreiber for their research and to the following who returned a questionnaire furnishing vital information without which it would have been exceedingly difficult to write this article: Albert Bretschneider, Frank H. Woyke, Herbert Hiller, Henry Hirsch, Louis Holzer, Henry Pfeifer, Arthur Fischer, Edward Kary, Frank Orthner, Benjamin Schlipf, Arthur Schade, William Sturhahn, Victor Prendinger, Paul Zoschke, John Wobig, and Paul Wengel.

Our beloved former professors' voices are silent and their pens are idle. Yet they live on here in the lives of those whom they led to fulness in Christ or strengthened in the faith, in the articles and books they wrote, in the young ministers they influenced, and in the Seminary they taught. "Now they belong to the ages!"

He liveth long who liveth well,
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last,
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

—Horatius Bonar



NEW BUILDING AT THE CHRISTIAN TRAINING INSTITUTE

This new Apartment Building of the Christian Training Institute, Edmonton, Alberta was dedicated in September 1965 during the denominational Workshop Sessions attended by general workers.

Green Lake Is People— and a Closer Walk With God

The story of the American Baptist Assembly, Green Lake, Wis., and reflections of the 7th Laymen's Family Conference held there in July 1965.

GREEN LAKE is quiet prayer in a silent chapel . . . the adventure of new friendships . . . round table discussion and a round of golf.

It is introspection and self-discovery . . . the challenge of involvement and meaningful action . . . fellowship and dedication.

It is the music of laughter, and choirs, and children playing, and chimes . . . dialogue in the dark of night . . . a smile and the smell of pine.

It is the rededication of life and faith . . . the gentle sound of water lapping the shore . . . the blend of timeliness and timelessness.

GREEN LAKE is people . . . and a closer walk with God.

GREEN LAKE is the Laymen's Family Conference, held from July 17 to 24, 1965 with more than 200 North American Baptists enjoying the Christian fellowship and the bountiful blessings of God!

BAPTIST HISTORY COMES TO LIFE

A walk around the Assembly grounds easily becomes a short course in Baptist history! Near the main gate is William Carey Hall, named for the English cobbler who founded the foreign missionary movement. Nearby is Chapel Car Grace, reminder of the colporter era in Baptist history.

In the Inn area various buildings honor Roger Williams, spokesman for religious liberty; John Mason Peck, the father of Baptist home missions and the American Baptist Publication Society; Adoniram Judson, first American missionary to Burma; Walter Rauschenbusch, leading exponent of the social implications of the Gospel; Henry L. Morehouse, founder of the American Baptist Home Mission Society and the Ministers and Missionaries Benefit Board; Brayton Case, pioneer agricultural missionary in Burma; and John Clarke, first minister of historic First Baptist Church of Newport, Rhode Island. Green Lake is also a place where Baptist history is made.

The American Baptist Assembly is not primarily towers or tea houses, golf courses or Guernsey barns. For

nearly 35,000 guests each year, Green Lake has become a gateway to training, to dedication and to Christian fellowship. Conferences and workshops train delegates in better skills in Christian education, the church arts, communication, recreation and group leadership, missions and Bible study, family life, evangelism and Christian social action.

At the Assembly the imprint of Christian fellowship can be found around the dinner tables and in the snackery, in discussion groups and platform sessions, on the golf course and in the swimming pool. A single table in the dining room may include a minister's family from West Virginia, a conference speaker from Japan, a young editor from Pennsylvania and a retired couple from Montana. The atmosphere of Christian fellowship at Green Lake helps to melt barriers between races and denominations and age groups, as well as those between ministers and laymen, national leaders and local church members. Such experiences add new meaning to the words, "In Christ now meet both East and West."

HALLOWED GROUND

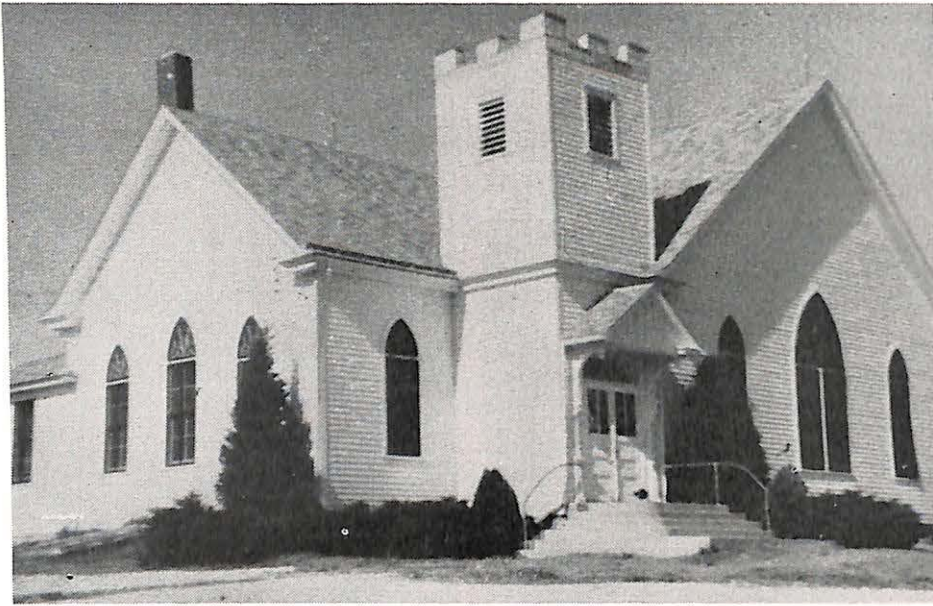
Those who come to the American Baptist Assembly seeking God find that there are many pathways toward a closer walk with him. Conference guests may be challenged to seek God with heart, mind and soul in the vesper services by the lakeshore, in the quiet of the Prayer Tower, in serious Bible study or in the sound of chimes from Judson Tower. Others find their faith deepened in the midst of a challenging address, a long talk with a Green Lake roommate or in seeing a searching new drama.

Some who come to Green Lake make their first decision to answer God's call to follow him. Some make a silent covenant with God to serve him more faithfully in the local church or to be more Christian in daily living. Some dedicate their lives to search God in the church vocations. In all these ways, many persons of all ages have found that Green Lake is truly a place of fellowship between God and man.

**CAPTION
FOR PICTURES
AT RIGHT:**

Top picture: Dr. and Mrs. Gerald L. Borchert of the Seminary at the Laymen's Family Conference, Green Lake, Wis.; Center picture: Missionary Ben Lawrence, Mr. Harold B. Johns, Rev. John Nfor of Cameroon and Mr. Stanley Johnson in front of dining hall; lower picture: Mr. Carl Jenkins confers with Mr. and Mrs. Edwin H. Marklein.





DICKINSON COUNTY CHURCH AT PRESENT

A recent picture of the First Baptist Church, Dickinson County, Kansas with landscaping and building improvements. In 1966 this church will celebrate its centennial.

Centenary of the Mother Church of Kansas

In 1966 the First Baptist Church of Dickinson County, Elmo, Kansas will celebrate its 100th Jubilee and observe an important historical milestone.

By the Historical Committee: Mrs. Earl Rhodes, Mr. and Mrs. Lowell Abeldt, Mr. and Mrs. Don Hostetter, Rev. Edwin Walter, Mr. Bill Kohman, and Miss Sandra Abeldt, typist.

A. D. 1866—that is the year designated as the time of the organization of the First German Baptist Church of Dickinson County of Dillon, Kansas.

However, this statement seems too abrupt. The group of charter members did not just happen to be in one pioneer community, neither were they a colonizing group such as those who later came to Kansas. Instead, the organization of this church was the result of the work of a few pioneers of earlier years. In state and national history, we find in those years such events as the administration of Abraham Lincoln, the Civil War, the Lawrence Massacre, and the various battles in Kansas between free-state and slave-state men, which followed, the passage of the Kansas-Nebraska Act.

PIONEER DAYS

That was the time and that was the setting amidst which a few pioneers first began proclaiming the Gospel truths in this community. Perhaps fore-

most among those pioneers was Mr. H. Nottorf, who migrated from Wisconsin in 1859 and settled near the junction of the east and west branches of Turkey Creek near the later site of Dillon, Kansas. Other families came, mostly from Wisconsin. In 1863 this pioneer pastor baptized nine persons and in 1866 seven others were baptized. It was also in that year that the group united themselves under God into an organized church for the purpose of spreading the Gospel of Jesus Christ so near the disputed areas of the white man and the red man.

Older members of the congregation recall well the terms—Lower Turkey Creek, Upper Turkey Creek, Lower Lyons Creek, Upper Lyons Creek and Mill Creek. These places formed the circuit of the pioneer pastors of the organization and extended from the site of this church to a point in Wabaunsee County, some fifty miles distant. The American Baptist Home Mission Society became interested in this field and extended financial assistance amount-

ing to \$300 per year, while the local church raised \$200, which in those times was no small task.

Just prior to 1870 several new families came into the community and with their arrival began the first serious consideration of building a house of worship. However, they found it necessary to continue to use homes and school houses for this purpose.

GRASSHOPPER YEARS

In the early 1870's the church adopted the Hamburg Articles of Faith and Pendleton's Handbook. Sunday schools were organized in several of the outlying stations. The American Baptist Home Mission Society was still extending financial help amounting to \$350 a year. It was at this time that it was decided, for various reasons, that it would be best to reorganize. So with the assistance of the Field Missionary, Rev. J. Meier, this was done.

These years are also remembered as the "grasshopper years" in which all crops were destroyed and intense hardships were endured. However, the indomitable pioneer spirit prevailed, and plans to build a house of worship were seriously considered again. The various groups of the "Circuit" by the year 1880 were forming themselves into organized churches, thereby leaving the Upper Turkey Creek group free to build within their own territory.

In the year 1880 Mr. H. Kohman offered the church a seven acre tract of land upon which to build. This offer was accepted, and so it was that the first house of worship was built upon this hilltop overlooking the fields, pastures and other examples of God's handiwork. The building committee, composed of the brethren C. Schmidt, H. Nottorf, A. Jaenicke, H. Hoffman, and H. Kohman, with the help of other members of the congregation, had the house of worship completed by October 1, 1880. During the first week of October, it was dedicated to the service of the Lord.

Grateful for the financial assistance given by the Mission Society, the church passed a resolution stating that if by a definite resolution the church should ever disband, the church building and land were to be given to the Mission Society.

NEW CHURCH DEDICATED

The next few years were years of expansion and growth. In 1882 the church members numbered 82. During the 1880's twenty more persons were baptized and added to the church. In March 1884, the Baptist Young People's Union was organized. This group, now known as the Commissioned Baptist Youth, is still very active. In 1893 the Woman's Missionary Society was organized and throughout the years it has been one of the most active and consecrated forces in our church. In 1896 the first parsonage and barn were built.

The turn of the century found the young church still growing until in 1905 its membership had grown to 124, and it was decided that a larger church building was needed. The present building was then constructed at a cost of \$5,000 plus donated labor. The transportation of materials was very difficult. The large frosted windows for the church were hauled by team and wagon from the railroad at Dillon by Henry Abeldt (now deceased 4 years).

Mrs. Henry Abeldt, whose family, the Jochim Niemeier's, were very instrumental in the forming of the church, is the oldest member of our congregation. She was 88 years in November. Her wonderful memory has been a great



Rev. and Mrs. Edwin Walter, First Baptist Church of Dickinson County, Dillon, Kansas.

help in writing this article. This building was dedicated on June 16, 1907.

During the period from 1905 to 1911, fifty-seven persons were baptized and taken into the fellowship of the church. In 1915 the Cradle Roll Department of the Sunday school was organized and throughout the years has been diligent in enrolling the infants of the congregation and starting them on the Christian way of life. About this time an addition to the parsonage was built.

The church observed the 50th anniversary of its founding October 8 through 11, 1916. Rev. P. C. A. Menard was the pastor at that time. Former pastors who were present for the occasion were Rev. John Miller, Rev. J. A. Pankratz and Rev. H. W. Wedel.

In the early 1920's, for the good of the young people most of whom did not speak German, a need for an occasional English service was felt. About this time the Coleman gasoline lights were replaced with electric lights which were powered by an electric light plant housed in a cave located between the church and the parsonage. The Junior Baptist Young People's Union was organized January 24, 1923 and today is known as the Junior Commissioned Baptist Youth.

Back of the church building lies the cemetery. The first grave to be placed there was that of Caleb Niemeier, in-

fant son of Mr. and Mrs. Jochim Niemeier. He died in 1875 and was buried back of the church building on the gentle slope of the hill with his feet to the southwest and his head to the northeast so that on resurrection morning he would be raised facing his earthly home which was located southwest of the church. In time other graves were added but not much thought was given to their arrangement.

"GOD'S ACRE"

About 1910 interested parties decided that something had to be done with the upkeep of the cemetery and a plan had to be made; so a meeting was called. It was decided that some driveways were needed. In order to make these, several graves had to be moved and after that all graves were staked and plotted. About twice a year a team and mower were used to cut the grass in the driveways, and that was about all the care the cemetery received.

However, on January 10, 1928, the township trustees called a meeting of all interested persons for the purpose of forming a Cemetery Association and the cemetery has been well cared for ever since. It is indeed a place of peace and beauty! Dr. Martin Leuschner, NAB editor of Forest Park, Ill., often refers to it as "God's Acre."

MANY CHANGES

In the annual business session of 1928, the decision was reached to conduct the Sunday school in the English language. In June 1929 action was taken providing for only two German services per month. These changes were made with due respect for those who had carried on the work in German, but with the knowledge that the church's future work must be carried



The first edifice of the First Baptist Church of Dickinson County, Kansas completed and dedicated in October 1880.

on by the younger generation, who generally were unable to speak German fluently.

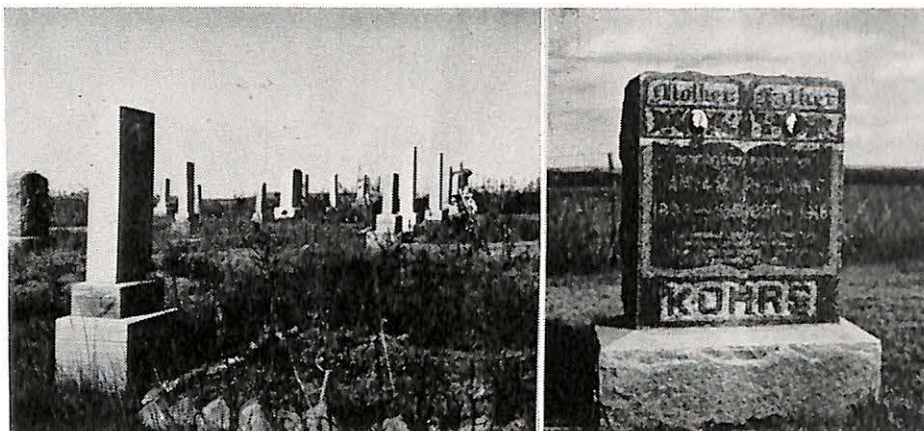
In 1932 a room was built onto the northwest corner of the church building. It was used as a kitchen for a time. In 1937 the church voted to construct a basement under the church structure. This was a very difficult job but it was accomplished, and the new basement was dedicated on June 18, 1937. It has made ample room for the Children's Department of the Sunday school, kitchen facilities, and a place of fellowship for various groups.

On Dec. 1, 1939 a new constitution



THE DICKINSON COUNTY CHURCH IN 1907

This second building of the First Baptist Church of Dickinson County, Kansas was dedicated on June 16, 1907. Note the hitching rail for the horses in front of the church.



"GOD'S ACRE," DICKINSON COUNTY CHURCH

This cemetery behind the First Baptist Church of Dickinson County, Elmo Kansas is beautifully maintained by the congregation.

was adopted by the church and at this time the name of the church was changed to "The First Baptist Church of Dickinson County" of Elmo, Kansas. This change of name was deemed advisable because of two changes which time had brought about. First, the church was then using the English language; second, the rural mail service from Dillon had been discontinued and mail then came by way of Elmo, Kansas.

75TH ANNIVERSARY

On Nov. 2 and 3, 1941 when Rev. Ben Fadenrecht was pastor, the church observed its 75th anniversary. Some of the former pastors and speakers present for this occasion were: Rev. P. C. A. Menard of Cincinnati, Ohio; Dr. William Kuhn of Forest Park, Illinois; Rev. J. A. Pankratz of Chicago, Illinois; Dr. Emmanuel Fromm of Kansas City, Kansas; Rev. Albert Knopf of Cherokee, Oklahoma; and Dr. Pieter Smit of Lorraine, Kansas. In 1948 the old parsonage was torn down and a new one was constructed on the same site. It was dedicated on August 13, 1950.

In the summer of 1951 the interior of the church was redecorated. Hardwood floors were laid and fluorescent lights replaced the older type electric bulbs. The architectural design of the ceiling was changed and it was then covered with acoustical tile. Because the tall steeple had been weakened by many a strong wind, it was lowered, the exterior of the building was painted and some evergreens and shrubs were planted around the church building and the new parsonage. Also in the early 1950's a church library was started and it continues to grow today.

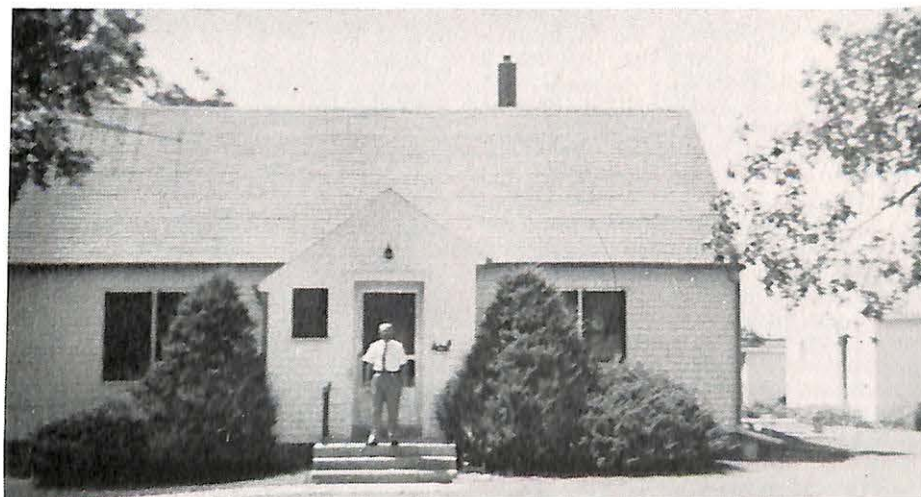
In 1961 the church again needed to be papered. So when this was done, the dark colored woodwork was painted a soft shade of blue to match the new wallpaper. For some time the old barn, which had sheltered the driving horses and the carriage of former pastors and later their cars, had become an eyesore. Therefore, in 1962 it was torn down and the lumber was used in the con-

struction of a double garage. In 1965 new carpeting was laid on the pulpit area, choir loft and the aisles.

REV. EDWIN WALTER, PASTOR

The present pastor is Rev. Edwin Walter who received his call in May 1962 from our sister church, Mr. Zion Church near Junction City, Kansas. Our present membership is 95. Due to the dwindling of rural population, our numbers have decreased in recent years but we do not measure our accomplishments in numbers but in the lives of all of those who have been a part of this church.

Six young men have entered the Christian ministry—Richard Schmidt, Benjamin Siek, Emmanuel Fromm, Keith Kohrs, Wyeth Wuthow and Arthur Sandow, faithful servants of Christ. Four young ladies have become wives of ministers—Ella Wuthnow Siek, Mary Ann Kohman Bergan, Lola Ruth Wuthnow Clark and Joyce Rhodes Matson. Many others have gone on to institutions of higher learning or have entered into vocations of various kinds carrying with them and practicing the faith which they learned here.



The parsonage of the First Baptist Church, Dickinson County, Kansas with Rev. Edwin F. Walter, pastor, standing on the front steps.

The history of our church extends from the days of the horse and buggy to the atomic age. Between these two extremes, many changes have occurred to affect the lives of our members. Nevertheless, the purpose of the church has not changed—the basic need of man today, as it was a hundred years ago, is still salvation from sin. Our prayer today is that we, as members of the First Baptist Church of Dickinson County, will be faithful in extending to the present generation and to those to follow the wonderful heritage, given to us by generations of faithful ones of the past. We thank God for all past blessings and pray for his continued guidance as we begin the second century of our history.

PASTORS OF CHURCH

The names of the former pastors and the dates of their service to our church are as follows:

H. Nottorf	1866-1868
John Fechter	1868-1870
L. A. Jaenicke	1870-1875
Brothers Klinker and Nottorf	1875-1877
John Kohrs	1877-1879
L. A. Jaenicke	1879-1882
Brothers A. Vogel and Eisele	1882-1883
John Kohrs	1883-1888
Brother Roh	1889
R. Schmidt	summer of 1890
John Kohrs	1890-1891
D. A. Homfeld	1892-1896
John Miller	1896-1900
J. A. Pankratz	1901-1905
H. W. Wedel	1905-1911
P. C. A. Menard	1911-1917
George Ehrhorn	1918-1920
George W. Pust	1920-1927
R. Klitzing	1927
A. Knopf	1928-1933
Stanley Geis	1934-1939
Ben H. Fadenrecht	1940-1945
G. Wesley Blackburn	1945-1947
Herbert Schauer	1950-1954
Walter Weber	1954-1959
Gerald Neugebauer	1959-1960
Edwin Walter	1962-

MINISTERS OF OUR CHURCHES

Biographical Sketches of North American Baptist Ministers in Active Service as of November 1, 1965

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. Angor, 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., 1962-1965; U. S. Air Force Chaplain, 1965—.

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; Adams State College, Colorado, 1963-1964; 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) 1951-1965; Post Chaplain, Camp Drum, N. Y., 1965—.

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—.

Alvin B. Auch, born July 8, 1934, Burt, N. Dak.; Sioux Falls College, Augustana College, Sioux Falls, S. Dak., graduated 1957; No. Amer. Seminary, 1957-1960; social worker, Child Welfare Division, South Dakota, 1960-1964; ordained Dec. 4, 1924 Anamoose, N. Dak.; pastor, Anamoose Baptist Church, Anamoose, N. Dak., May 1964—.

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, Wilsonville, Oregon, 1961—.

William Henry Barsh, born Gonzales, Texas, Oct. 17, 1898; Rochester Theological Seminary and University of Rochester, Rochester, N. Y., 1921-1927; Hartford Seminary Foundation, Hartford, Conn., 1928-1935; Yale Divinity School, New Haven, Conn., 1932-1935; ordained, May 18, 1928, Bethel Heights Baptist Church, Gatesville, Texas; pastor, Memorial Baptist Church,

New Britain, Conn., 1928-1931; Main Street Baptist Church, Meriden, Conn., 1932-1935; First Lockhart Baptist Church, Lockhart, Texas, 1935-1942; Chaplaincy, United States Army 1942-1946; Broadway Baptist Church, Houston, Texas, 1946-1948; MacGregor Park Baptist Church, Houston, Texas, 1948-1963; Immanuel Baptist Church, Kyle, Texas and Elm Creek Baptist Church, LaVernia, Texas, 1964—.

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., 1957-1964; Temple Church, Cheektowaga, N. Y., 1964—.

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., 1948; 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, 1957-1964; Round Lake Church, Gladwin, Mich., 1964—.

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., 1962-1964; Chaplain, Bismarck Home, Bismarck, N. Dak., 1964—.

Karl Edgar Bleber, 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—.

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—.

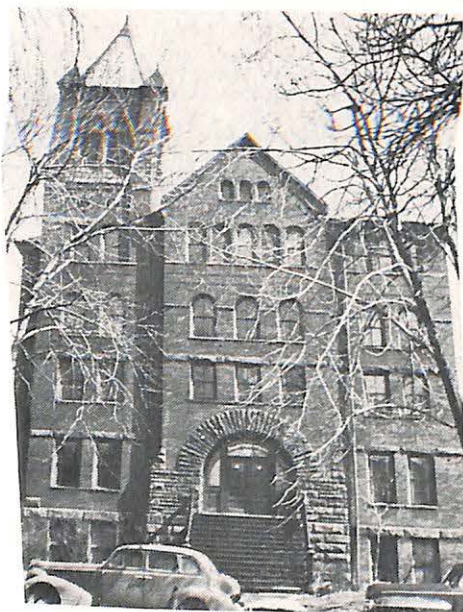
John Binder, born Dafeo, Sask., Canada, Nov. 10, 1930; Christian Training Institute, 1949-1951; Sioux Falls College, 1952-1954; Augustana College, Sioux Falls, S. Dak., 1954-1956; No. Amer. Baptist Semi-



THE GOOD SHEPHERD

This painting by Ploekhorst portrays the message of John 10:14—"I am the good Shepherd, and know my sheep, and am known of mine."

nary, 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, and Director of Youth Work, 1961—.



**STUDENTS' HOME
ROCHESTER, N. Y.**

This familiar, 5 story, red brick building was used by the Seminary for classrooms, dining hall, gymnasium and dormitory from 1890 to 1949.

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—.

Wilfred E. Borne, born Morristown, Minn., Nov. 6, 1915; Northwestern Bible School, University of Minnesota, Minneapolis, Minn.; St. Olaf College, Northfield, Minn.; Bethel College, St. Paul, Minn.; Shurtleff College; Southern Baptist Seminary, Louisville, Ky.; ordained 1945 by the Mt. Pisgah Baptist Church, Shelbyville, Indiana; pastor, First Baptist Church, Hartford, Ill., 1947-1949; Bluffton, Indiana, 1949-1955; Foster Park Church, Chicago, Ill., 1955-1964; Shroyer Road Church, Dayton, Ohio 1964—.

Ray Box, born Kosse, Texas, Jan. 23, 1923; Howard Payne University, Brownsville, Texas, 1953-1955; University of Corpus Christi, Corpus Christi, Texas, 1955-1957; Southwestern Theological Seminary, Fort Worth, Texas, 1958, 1964—; ordained, Long Cove Baptist Church, Long Cove, Texas, 1955; pastor, Long Cove, Texas, 1955-1956; Blanconia Baptist Church, Blanconia, Texas, 1956-1957; Seven Sisters Baptist Church, Freer, Texas, 1957-1958; Westview Baptist Mission, Oklahoma City, Okla., 1959-1961; Lakeview Baptist Church, Waco, Texas, 1961-1964; Bethel Baptist Church, Gatesville, Texas, Nov. 1964—.

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, Man.; 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. Breitzkreuz, 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 E. 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—.

Earl G. Broce, born Guymon, Okla., Jan. 6, 1932; Biola Bible College, Los Angeles, Calif., 1950-1955; California Baptist Theological Seminary, Covina, Calif., 1956-1960; ordained, Magnolia Baptist Church, Anaheim, Calif., April 1, 1965; Minister of Youth, Magnolia Baptist Church, Anaheim, Calif. 1965—.

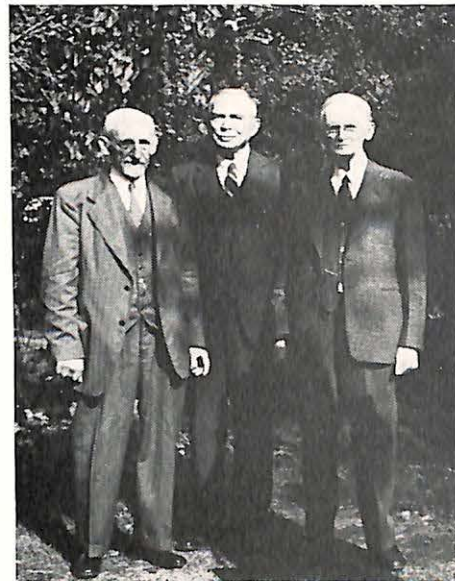
Arthur Paul Brust, born Sibbald, Alberta, Canada, Dec. 8, 1931; Christian Training Institute, 1950-1951; Sioux Falls College, 1952-1954; Augustana College, Sioux Falls, S. D., 1954-1956; No. Amer. Baptist Seminary, 1956-1959; ordained, Jan. 8, 1960, First Baptist Church, Lodi, Calif.; As-

sistant Pastor and Youth Director, First Baptist Church, Lodi, Calif., 1959-1962; pastor, Brush College Baptist Chapel, Salem, Oregon, 1962—.

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—.



SAINTS AND SCHOLARS!

Three highly esteemed Seminary professors in the years of retirement: Professors Lewis Kaiser (left to right), F. W. C. Meyer and Albert Ramaker.

(SEE ARTICLE ON PAGES 36-39).

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—.

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—.

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, 1959-1965; Ebenezer Church, Shattuck, Oklahoma, August 1965—.

Bill Everette Cowell, born July 6, 1939, Clay Center, Kansas; Manhattan Bible College, 1959-1959; Kansas State University, Manhattan, Kansas, 1957-1961; Wheaton College Graduate School of Theology, 1961-1965; Grace Baptist Church, Manhattan, Kansas, Sept. 5, 1962; pastor, Calvary Baptist Church, Hoisington, Kansas, Sept. 1965—.

Wilbert D. Dachtler, born August 14, 1925, Beulah, N. Dak.; Grand Rapids Baptist College and Seminary, 1953-1959; Music Instructor at Rushmore College, Rapid City, S. Dak., 1965—; ordained June 11, 1959, Colonial Village Baptist Church, Lansing, Mich.; pastor, First Baptist Church, Corona, S. Dak., 1959-1963; South Canyon Church, Rapid City, S. Dak., 1963—.

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; instructor, Philadelphia College of Bible, Philadelphia, Pa., 1955-1958; instructor, Buffalo Bible Institute, Buffalo, N. Y., 1959-1963; 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—.

M. A. Darroch, born Paisley, Ont., April 1, 1903; Michigan Business University, 1922-1925; Moody Bible Institute, Chicago, Ill., 1929-1932; Northern Baptist Seminary, 1932-1935; Los Angeles Baptist Theological Seminary, 1938-1940; ordained, First Baptist Church, Utica, Ill., Sept. 10, 1934; pastor, First Baptist Church, Utica, Ill., 1934-1939; Director Extension Dept. and Christian Workers Bureau, Moody Bible Institute, 1939-1942; pastor Evangel Church, Newark, N. J., 1942-1947; Home Director for N. America, Sudan Interior Mission, 1947-1957; associate pastor, Ebenezer Baptist Church, Detroit, Mich., 1958—.

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; Oregon Institute for Group Psychotherapy 1965; 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, 1961-1964; Veterans Administration Hospital Chaplain, Portland, Ore., 1964—.

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., 1929-1936; Shell Creek Church, Columbus, Neb., 1936-1942; Ebenezer Church, Lehr, N. Dak., 1942-1944; First Church, Buffalo Center, Iowa, 1945-1950; Springside and Ebenezer West Churches, Sask., 1950-1955; Fessenden, N. Dak., 1955-1960; Immanuel Church, Loyal, Okla., 1960—.

Paul R. Deal, born August 2, 1932, Bronson, Mich.; Bob Jones University, 1950-1951; Western Michigan University, 1951-1953; Grand Rapids School of Bible and Music, 1953-1955; ordained May 19, 1963 at Cedar Creek Bible Church, Delton, Mich.; pastor, Cedar Creek Bible Church, Delton, Mich., 1955-1964; asst. pastor and youth director, Napier Parkview Baptist Church, Benton Harbor, Mich.; June 1964—.

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—.



THE HON. JOHN DIEFENBAKER IN ACTION

The Hon. John Diefenbaker, former prime minister of Canada, addresses the Associated Church Press convention in Ottawa. Dr. M. L. Leuschner, editor of the ANNUAL, was sitting ten feet away when this picture was taken of this faithful Baptist and outstanding political leader.

Ronald F. Derman, born Jan. 3, 1931, Minot, N. Dak.; University of North Dakota, Grand Forks, N. Dak., 1954-1958; No. Amer. Baptist Seminary, 1958-1961; ordained Grace Church, Grand Forks, N. Dak., Sept. 22, 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 Milden Alliance Church, Milden, 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—.

Norman William Dreger, born June 26, 1925, Edmonton, Alberta; Canadian Bible College, Regina, Sask., 1943-1948; ordained Oct. 22, 1950, Beulah Tabernacle of the Christian & Missionary Alliance, Edmonton, Alberta; pastor, Alliance Tabernacle, Hanna, Alberta, 1948-1951; Alliance Tabernacle, Grande Prairie, Alberta, 1951-1952; Christian & Missionary Alliance Church, Devon, Alberta, 1953-1956; Alliance Tabernacle, Abbotsford, B. C., 1956-1962; Mission Church, Wetaskiwin, Alberta, 1962—.

1964; First Baptist Church, Leduc, Alberta, 1964—.

Harold Drenth, born Feb. 8, 1923, Boyden, Iowa; Moody Bible Institute, Chicago, Ill., 1942-1945; Houghton College, 1946-1948; University of Minnesota, Summer of 1947; ordained at Euclid Ave. Baptist Church, Bristol, Va., Jan. 1953; pastor, Presbyterian Church, Rushmore, Minn., 1948-1952; Rose Hill Baptist Church, Rose Hill, Virginia, 1953-1955; Happy Valley Church, Elizabethton, Tenn., 1955-1958; West Union Baptist Church, West Union, S. C., 1959-1966; Central Baptist Church, George, Iowa, 1964—.

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, Af-

rica, 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; Lecturer, Theological Staff Institute, Johannesburg, South Africa, 1964; Visiting Lecturer at the Missions Akademie of the University of Hamburg, Germany, 1965; Visiting Professor at the Baptist Bible Training Centre, Ndu, Cameroon, Africa.

Bernard Edinger, born Carrington, N. Dak., June 10, 1920; Northwestern Bible School 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., 1958-1965; First Church, Colfax, Wash., 1965—.

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, 1963; student pastor, Lashburn, Sask., 1951; assistant pastor, Bethel Church, Sheboygan, Wis., summer 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—.

Leonard Eichler, born Minitonas, Manitoba Feb. 23, 1933; Moody Bible Institute, Chicago, Ill., graduated in 1960; Sioux Falls College, Sioux Falls, S. Dak., 1960-1964; not ordained as yet; pastor, Raymore, Saskatchewan, Sept. 1964—.

Lyman F. Erickson, born Chancellor, S. Dak., August 28, 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, Downsview, 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; Mennoite 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, 1961-1965; Bethel Church, Prince George, B.C., 1965—.

Albert H. Fadenrecht, born Munich, N. Dak., June 11, 1913; Northwestern School, 1937-1940; Northwestern Seminary, 1942-1943; Willamette University, 1946-1949; Wheaton College, Graduate School of Theology, 1950-1952; ordained, Salem, Ore., Nov. 2, 1947; pastor, First Federated Church, Lisbon, Iowa, 1942-1946; Kingwood Bible Church, Salem, Ore., 1946-1950; Director of Santa Clara County Evangelical Religious Education, San Jose, Calif., 1952-1954; Round Lake Baptist Church, Gladwin, Mich., 1954-1956; 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; Briarcrest Bible Institute, 1957-1960; ordained, Oak Bank, Manitoba, Jan. 31, 1962; pastor, Baptist Church, Oak Bank, Man., 1960-1963; Venturia, N. Dak., 1963—.

Isador Faszer, 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., May 2, 1964; associate pastor and director of music and youth activities, First Baptist Church, St. Joseph, Mich., Sept. 1963-April 1965; pastor, First Baptist Church, St. Joseph, Mich., April 1965—.

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., 1957-1964; Pioneer Church, Pound, Wis., 1964—.

Mark D. Fey, born Sept. 10, 1936; Portland State College, 1955-1957; Westmont College, Santa Barbara, Calif., 1958-1960; California Baptist Theological Seminary, 1960-1962, and 1963; Western Baptist Seminary, Portland, Oregon (one course); assistant minister, Cedar Mill Bible Church, Portland, Oregon, 1962-1963; assistant minister, Calvary Baptist Church, Tacoma, Washington, 1963-1964; ordained, August 21, 1964, Calvary Baptist Church, Tacoma, Wash.; varied ministry: one summer with the Marine Medical Mission; two Young Life Clubs for two years; Youth For Christ for two years; Youth Director of the Glendale First Baptist Church; pastor, Portland Ave. Baptist Church, Tacoma, Wash., 1964—.

Otto Flesel, 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; Cheyenne, Wyoming, 1959-1960; First Church, Selfridge, N. Dak., 1960-1964; First Baptist Church, Mercer, N. Dak., 1964—.

Glenn D. Fink, born Elkhart, Indiana, Feb. 17, 1931; Moody Bible Institute, Chicago, Ill., 1960-1963; ordained, Victor Baptist Church, Victor, Iowa; pastor, Victor, Iowa, Sept. 1963—.

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, 1933; 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), 1957-1964; Forest Park Baptist Church, Forest Park, Ill., 1964—.

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., 1961-1963; Temple Church, Lemon, S. Dak., 1964—.

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, 1961—.

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; Greenvine 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, Burstable, Sask., Canada, summer 1948; pastor, Andrews St. Church, Rochester, N. Y., 1939-1947; McDermot Ave. Church, Winnipeg, Man., Canada, 1947-1952; denominational evangelist, 1952-



MINISTERS OF GOD'S WORD

Dr. E. P. Wahl (left) of Edmonton, Alberta and Rev. Henry Pfeifer of Morris, Manitoba.

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—.

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,



HILLCREST CHURCH, CLEVELAND

The oldest and youngest members of the Hillcrest Baptist Church, Cleveland, Ohio: (left to right) Mr. Ernest Rubly, age 91, a church member for 69 years; and Craig Zion, Age 7, who was recently baptized and received into the church by Rev. Edward Kary, pastor.

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., 1956-1965; Pilgrim Church, Vancouver, B.C., 1965—.

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; Whithell 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, 1960-1964; West Broadway Church, Enid, Oklahoma, 1964—.

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; 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. 28, 1945, Andrews St. Church, Rochester, N. Y.; pastor, Germantown Baptist Church, Cathay, N. Dak., and Bethel Church, Harvey, N. Dak., 1945-1948; Northside Church, Hutchinson, Minn., 1948-1951; 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., 1962-1965; Calvary Church, Bethlehem, Pa., 1965—.
- Johannes Goetze, born Iwanowitsche, Russia, 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., 1959-1964; German Mission Church, Hamilton, Ontario, 1964—.
- 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—.
- Richard Goetze, born Warsaw, Poland, Dec. 16, 1938; Waterloo College (University of Western Ontario), 1957-1960; Baptist Theological Seminary, Rueschlikon, Switzerland, 1960-1963; ordained, Nov. 23, 1963, Baptist Mission Church, Chicago, Ill.; pastor, Baptist Mission Church, Chicago, Ill., Aug. 1963—.
- Fritz Goliath, born Sept. 26, 1938, Gross-Schliemaen, Kreis Ortelsburg, Ostpreussen, Germany; University of Alberta, Edmonton, Alta. (one year); Theological Department, Christian Training Institute, 1962-1965; not ordained as yet; summer student: Summer 1963 Cloverlawn, Alberta; Mission Church, Winnipeg, Man., Missionary Baptist Church, Cleveland, Ohio; student pastor, Onoway Baptist Church, Onoway, Alta., 1964-1965; pastor, Onoway Baptist Church, Onoway, Alta., May 1965—.
- J. Walter Goltz, born Minitonas, Manitoba, January 23, 1935; United College, Winnipeg, 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, 1961-1965; Instructor, Christian Training Institute, Edmonton, Alta., 1965—.
- 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.; Briercrest Bible Institute, Caronport, Sask., 1947; Winnipeg Bible Institute and College of Theology, 1948-1951; University of Manitoba (part time); London University, 1949-1951; University of Washington, Seattle, Wash., 1963; 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, 1961-1964; graduate studies, Kansas State University, Manhattan, Kansas, 1962-1964; Hqs., 3rd Missile Bn., 7th AD, APO New York, New York 09036, 1964—.
- 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—.
- Harry Hass, 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—.
- Roy Thomas Harfst, born, Detroit, Michigan, June 15, 1922; Shurtleff College, 1946-1949; Northern Baptist Seminary, 1949-1951; Bethel Seminary, St. Paul, Minn., 1958-1963; 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; Calvary Baptist Church, Hoisington, Kansas, 1962-1964; Napoleon Baptist Church, Napoleon, N. Dak., 1964—.
- William Dempsey Harris, born Feb. 12, 1936, Albuquerque, New Mexico; Arizona Bible Institute (now the Arizona Bible College) Phoenix, Ariz., 1954-1957; Arizona State University, Tempe, Ariz., 1958; Linda Vista Baptist College & Seminary, San Diego, Calif., 1959-1962; Talbot Seminary (Bible Institute of Los Angeles), La Mirada, Calif., 1962; Rio Grande Bible Institute, Edinburg, Texas, 1964-1965; the Bible Institute Course, 1965—; ordained July 12, 1964, Magnolia Baptist Church, Anaheim, Calif.; NAB Missionary among the Latin Americans in the Rio Grande Valley, Texas, Sept. 1, 1964—.
- David Martin Harrison, born July 10, 1936, Mountain Lake, Minn.; Bethel College, St. Paul, Minn., 1958-1959; St. Cloud State College, St. Cloud, Minn., 1959-1960; Christian Training Institute, Edmonton, Alberta, 1960-1962; University of Minnesota, Minneapolis, Minn., 1962-1963; Christian Training Institute, Edmonton, Alberta, 1963-1964; ordained, June 25, 1965, Calvary Baptist Church, Wetaskiwin, Alberta; pastor and missionary, Montana Baptist Indian Mission, Ponoka, Alberta, June 1964—.
- 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., 1960-1965; Lakeshore Baptist Church, Vancouver, Wash., 1965—.
- 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, McDermot Ave. Church, Winnipeg, Man., Canada, 1951-1953; Prince Rupert, B. C., 1953-1957; St. Catharines, Ont., Canada, 1957-1964; Bethel Church, Edmonton, Alta., 1964—.
- Herbert Haut, born Gertrudenhof Krs. Treuburg, East Prussia, Germany, November 15, 1931; Christian Training Institute, Theological Department, Edmonton, Alberta, 1962-1965; not ordained as yet, assistant pastor, McDermot Avenue Baptist Church, Winnipeg, Manitoba 1965—.
- Eberhard Hees, born Weidenau, Sieg-Westfalen, Germany, June 10, 1936; University of Alberta, Edmonton, Alta.; Theological

- Department, Christian Training Institute, 1961-1962 and 1963-1965; not ordained as yet; house father, Christian Training Institute, 1962-1965; student pastor, Ridge-mont Baptist Church, East Detroit, Mich., summer 1964; pastor, Osoyoos Baptist Church, Osoyoos, British Columbia, 1965—.
- 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., 1960-1964; Ebenezer Church, Lehr, N. Dak., 1964—.
- Allen B. P. Herman, born Aug. 25, 1921, Lock Haven, Pa.; Practical Bible Training School, Binghamton, N. Y., (1945-1948); ordained, April 1, 1955, Calvary Baptist Church, Brackenridge, Pa., (Conservative Baptist Assoc. of Greater Pittsburgh Area); Directed Youth for Christ in Lock Haven, Pa., 1947 (Student Days); Student Assistant Pastor, Union Baptist Church in Endicott, N. Y., 1948; Youth Director at First Baptist Church in Oxford, N. Y., 1949; pastor, Calvary Baptist Church, Brackenridge, Pa., 1950-1958; First Baptist Church, Monessen, 1958-1965; Union Baptist Church, Arnold, Pa., April 1965—.
- 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—.
- 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., 1956-1965; Immanuel Church, Woodside, N. Y., 1965—.
- John Wayne Hisel, born Sioux Falls, S. Dak., Nov. 17, 1939; Sioux Falls College, 1957-1961; No. Amer. Baptist Seminary, 1961-1964; ordained, Northside Baptist Church, Sioux Falls, S. Dak., May 19, 1964; pastor, Parkston-Tripp Baptist Church, South Dakota, July 1964—.
- 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 Church, Penn Hills (Pittsburgh), Pa., 1959-1964; Walnut Street Church, Newark, N. J., 1964—.
- 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. D., 1961-1964; ordained, June 10, 1964, Ashley, N. Dak.; pastor, Spring Valley Baptist Church, Canistota, S. Dak., 1961-1965; First Baptist Church, Fessenden, N. Dak., 1965—.
- 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., 1961-1964; Startup, Wash., 1964—.
- 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," 1958-1965; pastor, Plum Creek Church, Emery, S. Dak., 1965—.
- 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, 1963-1965; pastor, Central Baptist Church, Edmonton, Alta., 1965—.
- 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., 1959-1964; Hudson Bay Park Church, Saskatoon, Sask., 1964—.
- Kenneth Howe, born Nov. 24, 1933, Tribune, Kansas; Sterling College, Kansas, 1952-1954; 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., 1959-1964; Central Church, Waco, Texas, 1964—.
- 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—.
- 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, Brook Park, Minneapolis, Minn., 1959-1964; Southwood Park Church, Tigard, Oregon 1964—.
- Donald N. Hulin, born Nyack, New York, June 4, 1919; Barrington College, 1941-1944; ordained, New Haven, Conn., May 14, 1946; Song Leader and Music Staff, Tremont Baptist Church, Boston, Mass., 1942-1943; pastor, Goodale Memorial Church, Bernardston, Mass., 1943-1944; Youth Director, First Baptist Church, Oneonta, New York, 1944-1945; Itinerating as missionary candidate, 1945-1946; Missionary to India Under the Evangelical Alliance Mission, 1946-1951; Deputation Secretary for The Evangelical Alliance Mission, 1951-1956; pastor, First Evangelical Free Church, Brooklyn, New York, 1956-1958; pastor, Calvary Evangelical Free Church, Indiana, Pa., 1958-1964; Executive Director, Youth for Christ of Greater Pittsburgh, Pa., 1964-1965; pastor, Calvary Baptist Church of Penn Hills, Pittsburgh, Pa., 1965—.
- 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., 1950-1958; Hager Memorial Church, Prince George, B. C., 1958-1959; Grace Church, Medicine Hat, Alta., 1959-1964; Calvary and First Baptist Churches, Killaloe, Ontario, 1964—.
- Arthur Dale Ihrie, born Detroit, Mich., March 25, 1917; Wayne Univ., 1938-1940; Northern Baptist Seminary, 1941-1945; ordained, Detroit, Mich., June 1942; pastor, Livernols Church, Detroit, Mich., 1940-1943; graduate instructor, Northern Baptist Seminary and pastor, Bellwood, Ill., 1943-1949; Grosse Pointe Church, Detroit, Mich., 1949—.
- Bert A. Itermann, 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., 1958-1965; Business Manager, Publication Society and Roger Williams Press, Forest Park, Ill., 1965—.
- 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; Portland State College, 1964-1965; ordained, Oct. 9, 1945, Chicago, Ill.; pastor, East Hill 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; Immanuel 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, Wycocena, 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, 1962-1964; Willow Rancho Church, Sacramento, Calif., 1964—.

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, Kansas, 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; Adams State College, Colorado, 1963; ordained, May 25, 1956, Venturia, 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., 1962-1965; German Zion Baptist Church, Milwaukee, Wis., 1965—.

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, Wessington 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 and First Churches, Killaloe, Ont., Canada, 1937-1942; Grace Church, Grand Forks, N. Dak., 1942-1947; Riverview Church, St. Paul, Minn., 1947-1954; teacher, Christian Training Institute, Edmonton, Alta., 1954-1955; pastor, Immanuel Church, Kenosha, Wis., 1955-1960; instructor, Christian Training Institute, Edmonton, Alberta, 1960-1963; interim pastor, 1963; Director of God's Volunteers Team, 1964—.

Frederick Edward Klein, born Hoffnungsstal, 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., 1947-1965; Minnetrista Church, St. Bonifacius, Minn., 1965—.

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—.

Edward William Klingenberg, born Aberdeen, Sask., April 5, 1926; Prairie Bible Institute, Three Hills, Alberta, 1946-1952; ordained Eagle Hill, Alberta, May 26, 1957 by the Fellowship of the Gospel Churches (later Evangelical Free Church of North America); pastor, Elk Pointe, Alberta, 1954-1956; Eagle Hill, Alberta, 1957-1962; Bonanza, Alberta, 1962-1965; Temple Baptist Church, Jansen, Sask., August 1965—.

Jakob Klingenberg, Jr., born Hofnungstal, Russia, Sept. 13, 1928; Tennessee Temple College, Chattanooga, Tenn., 1956-1959;

Temple Baptist Theological Seminary, 1959-1963; ordained, Mowata Baptist Church, Branch, Louisiana, August, 1962; pastor, W-Road Baptist Church, Signal Mt., Tennessee, 1962-1965; First Baptist Church, McLaughlin, S. Dak., January 1965—.

R. L. Kluttig, born Zdunska Wola, Poland, March 8, 1905; Baptist Seminary, Lodz, Poland, 1927-1931; ordained, Sept. 28, 1932, Porozow, Poland; youth missionary, German-speaking Baptist Union of Poland, 1931-1932; pastor, Porozow, Wolyhnia, Poland, 1932-1940; Kolmar, Posen, Germany, 1940-1943; soldier in German Army, 1943-1945; pastor, Luechow, Germany, 1945-1956; German Zion Church, Edmonton, Alta., Canada, 1956-1962; Grace Church, Kelowna, British Columbia, 1962—.

Erhard Knull, born June 25, 1929, Radomsko, Poland; Sioux Falls College, 1954-1955, 1958-1960; Marquette University, Milwaukee, Wis., 1956-1957; University of Milwaukee-Wisconsin, Milwaukee, Wis., summer 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, 1962-1965; Missionary Baptist Church, Cleveland, Ohio, 1965—.

Daniel Kolke, born March 13, 1930, Kurgany, Poland; Christian Training Institute, 1953-1955; United College, Winnipeg, Manitoba, 1955-1958; North American Baptist Seminary, 1958-1961; Princeton Seminary, Princeton, N. J., summer 1959; Biblical Seminary, New York, N. Y. 1962-1964; Toronto Graduate School of Theology, Toronto, Ontario, 1964—; ordained May 12, 1961, Ebenezer Baptist Church, Shattuck, Oklahoma; student pastor, Moosehorn, Manitoba, summer 1957; Sebastopol, Ontario, summer 1958; pastor, Ebenezer Baptist Church, Shattuck, Oklahoma, 1961-1962; Second German Baptist Church, New York, N. Y., 1962-1964; St. Catharines, Ontario, 1964-1965; Second German Baptist Church, New York, N. Y., 1965—.

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, Appleton, Minn., (formerly Holloway, Minn.), 1952-1956; Odessa, Wash., 1956-1962; Plevna, Montana, 1962—.

Lloyd J. Kresier, 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—.

Waldemar Kroguletz, born June 7, 1937, Ukraine; Theological Department, Christian Training Institute, 1959-1960; McMaster University, Hamilton, Ontario, 1960-1961; No. Amer. Baptist Seminary, 1961-1963; exchange student, Baptist Seminary, Hamburg, Germany, also University of Hamburg, 1963-1964; ordained Sept. 12, 1964, Toronto, Ontario; pastor, Bethany Baptist Church, Regina, Sask., 1964—.

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., 1957-1964; Northside Baptist Church, Sioux Falls, S. Dak., 1964—.

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. J., 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., 1960-1964; superintendent, Baptist Home for the Aged, Portland, Oregon, 1964—.

Richard E. Lamphear, born Kalamazoo, Mich., Nov. 4, 1936; Bethel College, Mishawaka, Indiana 1957-1961; pastor, Walnut Gospel Church, Argos, Indiana, 1960-1962; Youth for Christ Director at Kalamazoo, Mich., 1962-1965; Director of Youth and Christian Education at Bethel Baptist Church, St. Clair Shores, Mich., March 1965—.

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 Presserville 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., 1963-1964; Durham, Kansas, 1964—.

Waldemar Laser, born Oct. 5, 1912, Gollub, West Prussia; University, Thorn, (West Prussia) 1923-1933; 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) 1954-1965; German Baptist Church, Calgary, Alta., 1965—.

Norbert Laudon, born Zgierz (Lodz), Poland, Jan. 14, 1938; Christian Training



A ROWBOAT ADVENTURE
on Green Lake is enjoyed by several women attending the 7th Laymen's Family Conference.

Institute, Theological Dept., Edmonton, Alberta, 1959-1961, 1962-1963; University of Alberta, Edmonton, Alta., 1961-1962; ordained Nov. 1963, Zion Baptist Church, Edmonton, Alta., 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—.



PARMA HEIGHTS CHURCH GROUP AT GREEN LAKE
Large group from the Parma Heights Baptist Church, Parma, Ohio that attended the 7th Laymen's Family Conference at Green Lake, Wis., in 1965

Jake Eugene Leverette, born Sherman, Texas, Oct. 1, 1928; Prairie Bible Institute, Three Hills, Alberta, Canada, 1950-1954; ordained July 15, 1951, East Sherman Baptist Church, Sherman, Texas; Evangelist for the Prairie Bible Institute, 1954-1956; pastor, Wetaskiwin Mission Church, Wetaskiwin, Alberta, 1957-1959; First Baptist Church, Twin Cities, Denison, Texas, 1960-1963; Valley Baptist Church, Merced, Calif., 1963-1964; Bethany Baptist Church, 1964-1965; Calvary Baptist Church, Wetaskiwin, Alberta, June 1965—.

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—.

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, Cullingsworth, 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 pastorate, Valleyview, Alta., Canada, summer 1942; Pioneer Church, Pound, Wis., and Baptist Church, Gillett, Wis., 1943-1947; Beaver Church, Midland, Mich., 1947-1952; First Church, Sumner, Iowa, 1952-1956; Bethel Church, Sheboygan, Wis., 1956-1962; South Hills Baptist Church, Erie, Pa., 1962—.
- Ronald E. Mayforth, born Chicago, Illinois, July 18, 1938; Fort Wayne Bible College, Fort Wayne, Indiana, 1956-1960; No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1960-1963; ordained, August 19, 1961 St. Joseph, Michigan; C. E. Director, Central Baptist Church, Sioux Falls, S. Dak., 1962-1964; West Center Street Baptist Church, Madison, S. Dak., Oct. 1964—.
- 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 4, 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—.
- Paul Herman Meister, born Chicago, Ill., March 6, 1937; Elmhurst College, Elmhurst, Ill., 1958-1961; Northern Baptist Seminary, Oak Brook, Ill., 1961-1964; ordained Oct. 24, 1964, Foster Ave. Baptist Church, Chicago, Ill.; pastor, First Baptist Church, Watertown, Wisconsin, Nov. 1964—.
- 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, Ventura, 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—.
- 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, 1961-1964; Faith Baptist Church, Minneapolis, Minn., 1964—.
- Gary Warner Miller, born Feb. 28, 1935, Brooklyn, New York; Shelton College, Ringwood, N. J., 1954-1959; Conservative Baptist Theological Seminary, Denver, Colo., 1959-1963; student pastor, Bijou and Fondis, Colorado, 1962-1963; ordained Feb. 19, 1964, Bethel Baptist Church, Denver, Colo.; pastor, First Baptist Church (formerly Faith and West New York Baptist churches), West New York, N. J., 1964—.
- Norman G. Miller, born April 29, 1927, Ventura, N. Dak.; No. Amer. Baptist Seminary, 1944-1949; University of Rochester: Tabor College, Hillsboro, Kansas, 1956-1957; Sioux Falls College, Sioux Falls, S. Dak., 1963-1964; ordained, Ventura, N. Dak., June 5, 1949; student pastor, First Congregational Church, Rushville, N. Y., 1949; pastor, Grace Baptist Church, Hettlinger, 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, 1962-1964; Professor of Practical Theology, Christian Service Director, Dean of Men, Christian Training Institute, Edmonton, Alta., 1964—.
- 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—.
- Reily Neuman, born Nov. 17, 1918, Jansen, 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; missionary Bull Reserve, 1961-1965; pastor, Grace Baptist Church, Calgary, Alta., 1965—.
- William W. Neuman, born Carrington, N. Dak., July 30, 1935; Sioux Falls College,

- 1954-1959; North American Baptist Seminary, 1959-1963; ordained Sidney, Montana, Sept. 6, 1965; pastor, First Baptist Church, Sidney, Montana, Sept. 1964-1965; assistant superintendent, Central Baptist Home for the Aged, Norridge, Illinois, 1966-.
- 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-.
- 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 Calechaska, 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-.
- Robert T. Parks, born Caledonia, Mich., Sept. 22, 1943; Grand Rapids School of Bible & Music, Grand Rapids, Mich., 1960-1963 and 1964-1965; not ordained as yet; assistant pastor & music director, Lewisville United Baptist Church, Lewisville, New Brunswick, Canada, 1963-1964; minister of music & youth, First Baptist Church, St. Joseph, Mich., July 1965-.
- Donald P. Patet, born St. Paul, Minn., March 23, 1926; Bethel College-Seminary, St. Paul, 1944-1951; ordained, July 29, 1951, Davton'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; ordained, Nov. 23, 1963, Carbon, Alta.; student pastor, Bethel Church, Indianapolis, Indiana, Summer 1962; Oldbridge Baptist Church, Oldbridge, N. J., 1962-1963; pastor, Carbon Baptist Church, Carbon, Alberta, 1963-.
- Fred M. Penner, born Detroit, Mich., Sept. 20, 1936; Wheaton College 1954-1955; Wayne State University, Detroit, Mich., 1955-1959; No. Amer. Baptist Seminary, 1959-1962; ordained July 26, 1964, Harbor Trinity Baptist Church, Costa Mesa, Calif.; Youth Interim Pastor, Parma Heights Church, Parma Heights, Ohio, 1962-1963; assistant pastor, Harbor Trinity Baptist Church, Costa Mesa, Calif., 1964-1965; pastor, Paul, Idaho, 1965-.
- 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; instructor for German language at Minitonas Collegiate, Minitonas, Man., 1962-1965; pastor, First Baptist Church, Minitonas, Man., 1962-.
- Gerhard Paul Poschwatta, born Erlental, Germany, August 5, 1928; University of Alberta, Edmonton, 1962-1963; Christian Training Institute, 1961-1965; ordained June 20, 1965, Grace Baptist Church, Medicine Hat, Alta.; student pastor, Onoway, Alta., Feb.-Dec. 1964; pastor, Grace Baptist Church, Medicine Hat, Alta., May 1965-.
- August H. Post, born Sept. 8, 1927, Hawthorne, New Jersey; Moody Bible Institute, Chicago, Ill., 1945-1949; Bethel College, St. Paul, Minn., 1950-1952; ordained First Baptist Church, Bancroft, Iowa, May 20, 1953; pastor, First Baptist Church, Bancroft, Iowa 1952-1955; First Baptist Church, Long Prairie, Minn., 1955-1959; Tabernacle Baptist Church, George, Iowa, 1959-1964; Grace Baptist Church, Sheffield, Iowa, Dec. 1964-.
- 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; Princeton Theological Seminary, Princeton, N. J., 1964-1965; ordained, May 20, 1945, Mt. Clare Baptist Church, Chicago, Ill.; pastor, Mt. Clare Baptist Church, Chicago, Ill., 1943-1946; assoc. pastor, Lorimer Memorial Baptist Church, Ill., 1946-1948; interim pastor, First Baptist Church, Bellwood, Ill., 1949; instructor, Northern Baptist Theological Seminary, Chicago, Ill., 1947-1950; professor No. Amer. Baptist Seminary, Sioux Falls, S. Dak., 1950-.
- David T. Priestley, born Lisburn, Northern Ireland, Feb. 29, 1936; South Dakota State College, Brookings, S. Dak., 1953-1959; No. Amer. Baptist Seminary, 1959-1962; Prediger-seminar, Hamburg, Germany (seminary exchange student) 1962-1963; ordained Nov. 27, 1964, Highland Baptist Church, Junction City, Kansas; pastor, Highland Church, Junction City, Kansas, July 1964-.
- Edward J. Pritzkau, born Nov. 13, 1934, Ukraine, Russia (of German descent); 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., 1951-1964; Andrews Street Church, Rochester, N. Y., 1964-.
- Robert J. Radcliffe, born Joliet, Illinois, Oct. 8, 1940; Joliet Junior College, 1958-1960; Wheaton College, 1960-1962, (Bachelor of Arts); Wheaton College Graduate School, 1962-1964, (Master of Arts); ordained as yet; Director of Christian Education, Temple Baptist Church, Lodi, Calif., 1964-.
- 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, 1956-1965; Brook Park

- Baptist Church, Minneapolis, Minn., 1965—.
- 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; professor of Christian Education and Comparative Religion and Librarian, Christian Training Institute, 1958—.
- Rudolph Rapske, born July 8, 1920, Poland; Christian Training Institute, 1942-1945; 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—.
- 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 Briercreech Bible Institute, Sask. (5 years); pastor, Grace Church of Gackle and Alfred, N. Dak., 1947-1950; First Baptist Church, George, Iowa, 1951-1965; East Side Church, Chicago, Ill., 1965—.
- Cornelius Thomas Remple, born Nov. 3, 1912; Winkler College, 1932-1934; Winnipeg Bible College, 1935-1937; No. Amer. Baptist Seminary, 1938-1940; ordained, Whitemouth, Man., Nov. 3, 1940; pastor, Fenwood, Sask., Canada, 1937-1938, Whitemouth, Man., Canada, 1940-1942; Trochu, Alta., Canada, 1942-1946; Venturia, N. Dak., 1946-1949; Hebron, N. Dak., 1949-1954; Bethel Church, Missoula, Montana, 1954-1962; Portland Avenue Baptist Church, Tacoma Wash., 1962-1964; Temple Baptist Church, Calgary, Alta., 1964—.
- 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., 1961-1964; Director of Children's Work, Dept. of Christian Education, Forest Park, Ill., 1964—.
- 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 1962—Dec. 1964; Grant Park Church, Winnipeg, Man., Jan. 1964—.
- 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. Ringering, 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; Ebenezer 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—.
- John H. Ruhl, born Nov. 29, 1933, Marion, Ohio; Bethany College, Bethany, West Virginia, graduated June 1964; Now a second year student at Yale Divinity School, New Haven, Conn., 1964—; pastor, First Christian Church, McMechen, West Virginia, 1961-1964; Liberty Street Baptist Church, Meriden, Conn., 1964—.
- Constantino Salios, born August 13, 1926; Bob Jones Univ., 1946-1949; Southwestern Baptist Seminary, Ft. Worth, Texas, 1949-1950; Northern Baptist Seminary, 1950-1953, 1965; 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, 1959-1965; Director of God's Volunteer Team, 1965—.
- 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., 1959-1964; Mowata Baptist Church, Branch, Louisiana, 1964—.
- Robert L. Sandoval, born August 30, 1923, Yoakum, Texas; Rio Grande Bible School, Edinburg, Texas, 1961-1963; ordained Garcia Ranch Baptist Church, Rio Grande City, Texas, March 4, 1964; pastor, Garcia Ranch Baptist Church, Rio Grande City, Texas, June 1963—.
- 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. Stevens College, Edmonton, Alberta, 1954-1955; Northern Baptist Theological Seminary, 1955-1959; graduate studies, University of Alberta, Edmonton, Alta., 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—.
- Herbert Schauer, born Ashley, N. Dak., Oct. 26, 1920; Normal-Industrial College, Ellendale, N. Dak., 1937-1939; University of Rochester, Rochester, N. Y., 1946-1947; Sioux Falls College, 1950; No. Amer. Baptist Seminary, 1945-1950; University of Washington (1962); Oregon State University Extension Dept. (1964); 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; Trinity Evangelical Divinity School, 1964—; ordained, Buffalo, N. Y., June 7, 1946; interim pastor, First United Presbyterian Church, Rochester, N. Y., 1945-1946; pastor, Cathay, N. Dak., 1948-1951; Arnprior, Ont., Canada, 1951-1958; First Baptist Church, Norridge, Ill., 1958-1965; Bethany Church, Milwaukee, Wis., 1965—.
- 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., 1961-1965; Temple Church, Jamestown, N. Dak., 1965—.
- 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. Schroeder, 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, 1960-1965; Faith Church, Vernon, British Columbia, 1965—.

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—.

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—.

John C. Schweitzer, born March 3, 1900, Tereblestle, Austria; No. Amer. Baptist Seminary 1920-1926; ordained, Freudental, Alberta, 1926; pastor, Medicine Hat, Alta., 1926-1927; Rochester-Colgate Divinity School 1927-1928; pastor, Cathay, N. Dak., 1928-1931; Wasco, Calif., 1931-1934; Ebenezer Church, Vancouver, B. C., 1934-1937; Bethany Church, Portland, Ore., 1937-1943; Bismarck, N. Dak., 1943-1945; General Evangelist, 1945-1947; pastor, Manitowoc, Wis., 1947-1948; Bethany Church, Vancouver, B. C., 1948-1953; Church Extension 1953-1954; semi-retired, Rochester, N. Y., 1954-1960; Lodi, Calif. inactive, 1960-1964; assistant pastor Bethany Baptist Church, Vancouver, B.C., 1964—.

Jack Scott, born April 13, 1914; Toronto Baptist Seminary, Toronto, Ontario, grad-

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uated 1937; Central Baptist Seminary, Doctor of Divinity degree May 1958; ordained, Forward Baptist Church, Toronto, Canada, Sept. 1938; pastor, Forward Baptist Church, Toronto, Canada, 1938-1963; Chaplain, Squadron Leader, R.C.A.F., 1942-1945; Ebenezer Baptist Church, Detroit, Mich., Dec. 1963—.

Leonard Boyd Showalter, born Monterey, Calif., Feb. 6, 1933; graduate of Biola College, La Mirada, Calif., B.A. degree 1957; ordained October 19, 1958 by the Carlsbad Union Church, Carlsbad, Calif.; Minister of Christian Education, Carlsbad Union Church, Carlsbad, Calif., 1957-1959; interim pastor, Grace Trinity Church, Poway, Calif., 1960; pastor, Little Stone Church, Chelan, Wash., 1961-1965; ass't. pastor in Christian Education, Trinity Baptist Church, Portland, Oregon, May 1965—.

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; berta, 1959-1964; pastor, Calvary Church, Wetaskiwin, Alta., 1959-1964; Meadowlark Church, (Jasper Place), Edmonton, Alta., 1964—.

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., 1960-1964; associate pastor, Ebenezer Church, Vancouver, British Columbia, 1964-1965; pastor, Ebenezer

Church, Vancouver, British Columbia, 1965—.

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 D. Smith, born Dec. 30, 1920 in Hungary; Baptist Theological Seminary, Budapest, Hungary, 1940-1942; Baptist Theological Seminary, Hamburg, Germany, 1947-1948; Southwestern Baptist Theological Seminary (Southern Baptist) Fort Worth, Texas, 1960-1964; Texas Wesleyan College; ordained, Youngstown, Ohio, 1953; pastor, part-time pastorate in Hungary, 1942-1944; refugees in Southern Germany, 1946; Baptist Church, Nuremberg, Germany, 1946-1947; Tuttingen, Germany, 1948-1952; Hungarian Baptist Church, Youngstown, Ohio, 1953-1954; American Hungarian Church, Los Angeles, Calif., 1954-1956; First Hungarian Church, Detroit, Michigan, 1948-1960; First German Baptist Church, Benton Harbor, Mich., June 1964 —.

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, 1953-1955; 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., 1959-1964; Pilgrim Church, Philadelphia, Pa., 1964—.

Joe Sonnenberg, born July 1, 1922, Poland; Christian Training Institute, Edmonton, Alta., 1942-1945; No. Amer. Baptist Seminary, 1946-1950; further studies at University of Rochester and Sioux Falls College; Oregon State University, several courses; 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., 1951-1964; Grace Church, Ochre River, Man., 1964—.

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; Ridgemont Church, East Detroit, Mich., 1960-1961; Fellowship Baptist Chapel, Detroit, Mich.,

- 1961-1965; McDermot Avenue Church, Winnipeg, Manitoba, 1965—.
- Willie (Bill) Spletzer, born April 9, 1932, Success, Saskatchewan; Vancouver Bible Institute, Vancouver, B.C., 1952-1954; Canadian Bible College, Regina, Sask., 1964-1965; not ordained as yet; pastor, Southey Baptist Church, Southey, Sask., April 1965—.
- Melville Yorke Stewart, born Boston, Mass., June 19, 1935; Gordon College, Wenham, Mass., 1954-1958; Westminster Theological Seminary, Philadelphia, Pa., 1958-1961; Boston University, Boston, Mass., 1965; Harvard Divinity School, Cambridge, Mass., 1965; ordained May 18, 1962, Blaney Memorial Baptist Church, Dorchester, Mass.; pastor, Faith Baptist Church, Hazardville, Conn., 1961-1964; Rock Hill Baptist Church, Boston, Mass., 1964—.
- Ervin Bruno Strauss, born Gronau, Westfalen, Sept. 2, 1926; schools studied in: Christian Training Institute, 1946-1950; Sioux Falls College, 1950-1952; North American 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 Church, Cleveland, Ohio, 1956-1958; Hilda Baptist Church, Hilda, Alta., 1959-1962; Church Extension Pastor, Rose of Sharon Baptist Church, Richmond, B. C., 1962—.
- Chester D. Strobel, born Venturia, N. Dak., Oct. 18, 1934; State Teachers College, Ellendale, N. Dak., 1952-1955, 1959-1960; No. Amer. Baptist Seminary, 1960-1964; ordained Sept. 29, 1964, West Side Baptist Church, Beatrice, Nebraska; pastor, West Side Baptist Church, Beatrice, Nebraska, 1964—.
- 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—.
- Oliver Strong, born Camden, N. J., July 2, 1936; Moody Bible Institute, 1954-1957, also part of 1958; Bryan University, part of 1957; Houghton College, 1958-1960; Wheaton College Graduate School, 1961-1962; ordained, Immanuel Baptist Church, Kankakee, Ill., May 5, 1965; Director of Christian Education, First Baptist Church, New Castle, Pa., 1962-1964; Immanuel Baptist Church, Kankakee, Ill., 1964—.
- 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, Crestview Church, 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—.
- John F. Thielenhaus, born Hutchinson, Kansas, Dec. 20, 1940; Sterling College, Sterling, Kansas, 1958-1962; No. Amer. Baptist Seminary, 1962-1965; ordained, First Baptist Church, Bison, Kansas, July 19, 1965; student pastor, Humboldt Congregational Church, Humboldt, S. Dak., 1962-1965; pastor, Calvary Baptist Church, Aberdeen, S. Dak., Sept. 1965—.
- 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, 1959-1965; Terrace Heights Baptist Church, Spokane, Wash., 1965—.
- Edward L. Thiessen, born Aug. 21, 1915, Langham, Sask.; Tabor Bible School, 1934, 1936-1937; Canadian Bible Institute, 1943; mission work in Regina and vicinity, 1944-1947; ordained, Edenwold, Sask., July 2, 1950; pastor, Edenwold, Sask., 1947-1951; Fenwood Sask., 1951-1953; Southey and Serath, Sask., 1953-1960; Church Extension pastor, Hudson Bay Church, Saskatoon, Sask., 1960-1963; East Olds Baptist Church, Olds, Alta., 1963—.
- Gordon Thomas, born Bangor, Michigan, 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. 1960-1965; North Highlands Baptist Church, Dallas, Texas, June 1965—.
- 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, 1960-1964; First Baptist Church, Bellwood, Ill., 1964—.
- Klaus H. Tonn, born Falkenberg, Germany, Feb. 20, 1943; Winnipeg Bible College, Winnipeg, Man., 1962-1965; not ordained as yet; student pastor, McDermot Avenue Church, Winnipeg, Man., 1964-Spring 1965; pastor, First Baptist Church, Moosehorn, Man., June 1965—.
- 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 church-
- es, 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, Groning, 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., 1938-1948; 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—.
- Norman H. Vernon, born Jan. 11, 1916, Tampa, Florida; Chattanooga Bible College of Chattanooga, Tenn., 1937-1938; Moody Bible Institute, Chicago, Ill., 1939-1940; ordained, Temple Baptist Church, Detroit, Mich., Sept. 10, 1941; pastor York Baptist Church, Milan, Mich., 1941-1942; First Baptist Church, St. Clair, Mich., (1942-1943); Epiphany Baptist Church, Chicago, Ill., 1944-1945; Youth for Christ Director, in Phoenix, Arizona under the Christian Businessmen's Organization, 1946-1947; pastor, First Baptist Church, Wayne, Mich., 1948-1963; Napier Parkview Baptist Church, Benton Harbor, Mich., Jan. 1963—.
- 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—.
- Jerry Vilhauer, born Loyal, Okla., July 21, 1936; Schools—Moody Bible Institute, Chicago, Ill., 1954-1957; Baptist Bible Seminary, Johnson City, N. Y., 1957-1958; ordained, Feb. 21, 1958, First Baptist Church, Milford, Michigan; pastor, Grace Baptist Church, Bison, S. Dak., 1959-1963; Temple Baptist Church, Lemmon, S. Dak., (Church Extension) 1961-1963; Bethel Baptist Church, Cherokee, Okla., 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; Whithell 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; Southwestern State College, 1963-1965; pastor, Shell Creek Baptist Church, Columbus, Neb., 1958-1962; Calvary Baptist Church, Corn, Oklahoma, 1962—.

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

Northern Conference, 1937-1939; pastor, Central Church, Edmonton, Alta., 1940-1943; president, Christian Training Institute, Edmonton, Alta., 1939-1958; president emeritus and teacher, Christian Training Institute; pastor, Rabbit Hill Baptist Church, South Edmonton, Alta., 1964—.

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., 1954-1964; First German Baptist Church, Saskatoon, Sask., 1964—.

Frank Walker, born April 30, 1929, Thermopolis, Wyoming; University of Montana business administration, 1951-1955; No. Amer. Baptist Seminary 1962-1965; ordained, Grace Baptist Church, Grand Forks, N. Dak., August 25, 1965; student pastor, First Presbyterian Church, Beaver Creek, Minn., 1964-1965; pastor, Fellowship Baptist Chapel, Warren, Michigan, Sept. 1965—.

Werner Waitkus, born Memel, East Prussia, March 28, 1933; Christian Training Institute, Theological Dept., 1959-1962; University of Alberta, Edmonton, Alta., 1962-1965; ordained May 10, 1964, Salem Baptist Church, Edmonton, Alta.; pastor, Salem 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.,

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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 Walterelt, 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, 1960-1965; Foster Avenue Church, Chicago, Ill., 1965—.

Melvin L. Warkentin, born Orland, Calif., June 23, 1929; Pacific Bible Institute (now Pacific College) Fresno, Calif., 1946-1948; Tabor College, Hillsboro, Kansas, 1948-1950; 1954-1955; ordained Dec. 10, 1963, Marion, Kansas; pastor, Emmanuel Baptist Church, Marion, Kansas, 1963—.

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—.

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—.

Wilfred L. Weick, born Springside, Sask., March 22, 1937; Augustana College, Sioux Falls, S. Dak., 1956-1960; God's Volunteers, 1960-1961; North American Baptist Seminary, 1961-1965; student pastor, Federated-Congregational Church, Valley Springs, S. Dak., 1963-1965; ordained, Victoria Ave. Baptist Church, Chilliwack, B. C., Sept. 12, 1965; pastor, Randolph Baptist Church, Randolph, Minn., 1955—.

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—.

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—.

Carl Reuben Weisser, born Camrose, Alta., Oct. 24, 1911; No. Amer. Baptist Seminary, 1937-1942; Audio Visual Education Course, Minot Teachers College, Carrington, 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, Carrington, N. Dak., 1958—.

William Arthur Wetzold, born Newark, New Jersey, Oct. 1, 1933; Wheaton College, Wheaton, Ill., 1951-1955; Wheaton College Science Station, Rapid City, S. Dak., 1953; Fairleigh Dickinson College, Rutherford New Jersey, Summer, 1952; Wheaton College Graduate School, Wheaton, Ill., 1955-1957; Gordon Divinity School, Wenham, Mass., 1957-1959; University of Connecticut, Storrs, Conn., summer 1964; ordained, Nov. 14, 1960, Baptist Temple, Fall River, Mass., (Conservative Baptist Assoc. of America); serving as Baptist pastor, Baptist Temple, Fall River, Mass. (assistant pastor and Dir. of Chr. Ed., 2 yrs.); Boulevard Baptist Church, West Hartford, Conn., (2 yrs.); Central Baptist Church, Hamden, Conn., Feb. 1965—.

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, 1962-1964; Baptist Church, Nokomis, Sask., 1964—.

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., 1960-1965; Salt Creek Baptist Church, Dallas, Oregon, 1965—.

Howard J. Winkler, born in 1921 at Mount Union, Penn.; Northwestern Bible School, Minneapolis, Minn., Pioneer Theological Seminary, 1947-1950; Colonial Academy, Roscoe, Ill., honorary degree of Doctor of Divinity, Fall 1958; pastor, Mission under First Baptist Church in Oshkosh, Wisc., 1944-1948; young people's leader and worker in Mishawaka, Ind., 1949-1954; pastor, Shelbyville Baptist Church, Shelbyville, Ind., 1954-1958; Gulf Coast, Gulfport, Miss., 1958-1964; Jeffers Baptist Church, Jeffers, Minn., June 1964—.

David Wipf, born Feb. 23, 1897, Bridgewater, 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, April, 1947; pastor, Emery Baptist Church, S. Dak., 1947-1951; interim pastor, Dayton's Bluff Church, St. Paul, Minn., 1951; interim pastor, Northside Church, Hutchinson, Minn., 1952; pastor, Minnetrista Church, St. Bonifacius, Minn., 1953-1957; member of faculty of Northwestern Schools, Minneapolis, Minn., 1951-1957; Superintendent, Baptist Nursing Home, Madison, S. Dak., 1958—.

Reinhold Wilde, born Feb. 28, 1930, Kurhany, Wolynia, Poland; Christian Training Institute—Bible School, 1952-1953; C.T.I.—Theological Dept., 1962-1965; not ordained as yet; pastor, German Baptist Church, Kitimat, B. C., 1963; Immanuel Baptist Church, Valleyview, Alberta, 1964—.

Lawrence Wilkes, born Winnipeg, Man., May 3, 1939; Winnipeg Bible College, 1960-1964; ordained Oak Bank Baptist Church, Oak Bank, Man., April 21, 1965; summer pastorate, Bethel Baptist Church and St. James Presbyterian Church, St. James, Man., 1963; pastor, Oak Bank Baptist Church, Oak Bank, Man., Sept. 1963—.

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—.

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; Dayton's 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, 1959-1962; Union Baptist Church, Arnold, Pa., 1962-1964; Trinity Church, Sioux Falls, S. Dak., 1964—.

Manuel D. 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 Baptist Church, Morris, Man., 1961-1965; Trinity Baptist Church, Kelowna, B. C., 1965—.

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, North American 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, 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, Phila-

delphia, Pa., March 30, 1954; pastor, 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, Ore., 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. Dak., 1959-1960; pastor, Immanuel Church, Kenosha, Wis., 1960—.

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., 1962-1965; Faith Baptist Church, Selby, S. Dak., 1965—.

John Ziegler, born Madison, Sask., Canada, Dec. 12, 1929; Briercree 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—.

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., 1943-1947; 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—.

Chaplain (Lt. Col.) George W. Zinz Jr., born Ellwood City, Penn., Sept. 3, 1911; Moody Bible Institute, 1933-1936; Pastors' Course, Huntington College, 1936-1938; Rochester Baptist Seminary, 1938-1940; University of Rochester, 1938-1940; ordained, Central Baptist Church, Erie, Pa., May 25, 1940; pastor, Central Baptist Church, Erie, Pa., 1940-1943; 1946-1947; Immanuel Baptist Church, Milwaukee, Wis., 1947-1950; Army Chaplain, 1943-1946; 1950—.

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 Church, Brooklyn, N. Y., 1954-1963; Shell Creek Church, Columbus, Neb., 1963—.

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