

Interview with J. Leonard Carroll

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Interviewed by Calvin Gower and James Robak

Gower: Today is July 6, 1977, this interview is being conducted by Calvin Gower, and James Robak, for the Central Minnesota Historical Center. Today we are interviewing Pastor J. Leonard Carroll, of the Calvary Baptist church in St. Cloud. We shall begin with a little of your background I think that would probably be best--

Carroll: Well as I was just mentioning, actually I came into this fellowship through, originally through my marriage, to my wife Ruth, her parents had both come from Sweden, before the turn of the century, then it was through a little group of Swedish Baptists in Waukegan, Illinois, that I actually came to know Christ as my savior, and that would be, that took place in August, the month of August, 1941. I was doing graduate work at the University of Chicago, at that time, and this little church was the church in which Ruth's mother and her stepfather were active and that group prayed for me and influenced my life and actually got me started in serious bible study. And it was through that study that I came to know Christ and then later on that same year, I came there to Waukegan and having become a math major I became an engineer in the steel business, and got involved in this little Swedish Baptist background church as a layman. And then in 1946 I left there and came to Bethel Theological Seminary in St. Paul. Bethel Theological Seminary was and still is founded by the Baptist General Conference and originally started as a part of all Swedish Department, of the University of Chicago Divinity School. And that's where the school

was for many years until they built the buildings in St. Paul. So in 1946 then, I left the business world and brought my family to the Twin Cities and began to study at Bethel Theological Seminary. I spent three years getting my degree there and was very interested – I guess I had been particularly interested in the background of these churches. Leaving seminary, I went back to Illinois, I worked for one year in Sunday school work, with what was then the Baptist General Conference of America. Now we dropped the America later because it's just the Baptist General Conference now because it includes churches not only here in the United States but also we have many churches in Canada, because there was a heavy migration of Swedes into Canada, both prior to and after the World War I. But- so my background has been with fellowship, all across the years. From 1950 to 1955 I pastored a church, Temple Baptist Church in Rockford, Illinois, which you may know is a very Swedish area also, and this was what the First Swedish Baptist Church of Rockford, Illinois was. Now it's called Temple Baptist Church. In 1955 I came to St. Paul – we left Rockford, we came to St. Paul to pastor what was then the Payne Avenue Baptist Church, formally the First Swedish Baptist Church of St. Paul, and pastored in the old building for eight years, and then we built a completely new unit out at Highway 36 and Edgerton in St. Paul, and the people changed the name to Trinity Baptist Church, now of St. Paul. Then I spent ten years in new building so I pastored that Church for 18 years- a little over 18 years. Then three years ago in March of 1974 we came here to St. Cloud to pastor the Calvary Baptist Church which is also Swedish in background. All of these churches, I joke with people about my background, I say well now I married Seminary, I have pastored three of the most Swedish Churches in all of America, and I think that's pretty good for an Irishman. And some five years ago we had the happy experience of taking a trip to the Holy Land in Ethiopia and on the way home we spent eight days in Sweden. So we had a great experience there, my wife still has, well

at that time she had five aunts living in Sweden, and she still has four aunts there and we have good fellowship with them, experience that time, so I'm kind of Swedish by adoption.

Gower: When were you born?

Carroll: October the 5th, 1913 down on the Oklahoma side of the Texas border.

Gower: Oh, in Oklahoma?

Carroll: In Oklahoma, my family were early Oakies.

Gower: And what was the background of your family, what national background?

Carroll: Well my own, my father's family are still in Oklahoma or most of them—it was a large family. We're predominantly, Irish some English, and my mother had a little Dutch blood, somewhere in the background, though her maiden name which was Spurgen, and I've been trying for years to work up a relationship with Charles Hadden Spurgen, the great British Baptist preacher, but I can't come up with any connection yet, but quite a few are acquainted with history and studies like that, we, we were a tenant farmer, we were in the South they have an expression we were poor white trash, now you know that, then you know my background. And my father is still living, my mother is deceased, but he worked very hard and as a young boy I say that the only escape for me from the tread mill that he caught was to get an education. By that time we had migrated westward, I say we were the early Oakies we left Oklahoma in 1919 when I was a very small boy, but I remember distinctly, and went up into northwestern Washington State, and I grew up then on the West Coast. We went to California for a couple of years, dad worked for the California construction company on building the old Highway 99 on the West Coast. Later we came back and I spent most my growing up years around Puget Sound,

and got my degree- got my, well the education thing I mentioned, I worked my way through college in the depression days, 1931 I started at the college and took me six years to work my way through college.

Gower: Where did you go to college?

Carroll: Western Washington College of Education, in Bellingham, Washington. It's not a Western Washington university, but in those days it was a normal school when I started there and it became like St. Cloud, it became a college before I graduated, so I got my BA from there, and then I taught school in Seattle for five and a half years until the war came, I taught mathematics in the Seattle public schools. The war came along and then these other experience came too, that meshed together and put me into the steel business, and that brought me back to the Midwest, yes.

Gower: And you met your wife when you came back here?

Carroll: No, I met my wife in college, she had come out west to do some college work at the University of Washington, and then somebody persuaded her that she should come to Bellingham and we met on the front steps of the library at Western.

Gower: And you were saying before we began this taping that you at that time would be essentially what – a non-believer?

Carroll: Yes, I guess it was an agnostic position, I was not a believer, I had attended church and Sunday school as a youngster, but, my family were non-religious. My father never went inside the door of a church from the time I was six years old until 1944 when he came to visit us in Illinois, that's a long, there is a story behind that but I'm not going into it, personal story.

Gower: Was his father, did his father go to church, do you know?

Carroll: Well the whole family had a Baptist background, somewhere back there, they were typical Southern Baptist, but not really a very religious family as such, no. And I'm the only preacher in the whole outfit, and as far as I know, in my own family, now, I'm the only Baptist, in the whole family today.

Gower: I was sort of- interested in that, just a personal note to might add. My great-grandfather was a Baptist minister the- I don't know about my grandfather, I think he, I don't think – he was probably similar to your father and then my father was similar to your father and also my grandfather lived in Oklahoma, that was sort of interesting.

Carroll: Well the whole family now, my father, had there, were a family of ten children, and he was the oldest, and I--we have six in our family, and I happen to be the oldest, we're five boys still living – our sister is deceased but that- we're southwest of Oklahoma City, the whole clan lives down in there near a little town called Minco, south of El Reno, if you know where that is down near the Red River. And most of them if not all of them are still involved in agriculture, there the farmers, some of them have done very well now and since then, well since the oil came and the irrigation came and air conditioning came you can almost live in Oklahoma.

Gower: But then you became involved in the church there in about 1941, then you were saying.

Carroll: '41, well 1941 in the fall of '41 when we went back after I was converted in August, we went back, I went back to Seattle to teach, you know I was working on a Masters at Chicago, I went back--I had signed a contract to teach in Seattle and then we were baptized in Seattle, in the fall of 1941. In December '41 came Pearl Harbor and Ruth's family, her younger brothers were both called into the service because they had military experience, naval experience, and that left

her step- father with nobody really to carry the load of the business, we asked for a release from our teaching contract and came back to help out in this steel business in Illinois, in February 1942.

Robak: Did your wife and her family influence you to, uh--become religious?

Carroll: Oh, yes, definitely. Some guys joke about their mother-in-law's, you know, my mother-in-law has been dead now for many years and I can't-she's one of the greatest people I ever knew in my life, and she's directly responsible with her devotion and her prayer life and her influence, and then Ruth's step-father S. W. Hanson, who was the founder—one of the founders of Waukegan Steel Sales. I worked with him for four and a half years and it was a tremendous experience to work with him. He was a little Danish fellow, but just a tremendous influence on my life. Yes, these people are directly responsible.

Gower: So gradually you began to think about going into the ministry?

Carroll: Yes, it was a growing thing for me and for Ruth too. We got involved in the Sunday school work there, in that local church, because I had been a teacher they asked me to teach Sunday school, so I'd take my dictionary here and my Bible here, and go at it, because I didn't know the, this whole theological evangelical language was not a part of my vocabulary. But the Lord blessed us in that work and then I began to work with some of the men, we preached and held meetings down in the old Light House Mission on Halstead Street in Chicago, one Saturday night a month. That's where I got my Baptismal preaching, and then I got very active during the war years in a movement called the Gideons, I don't know if you're acquainted with it or not. But they have a single purpose and that's to distribute the Scriptures. I got involved with them in having meetings in churches and also in passing out New Testaments to servicemen. We lived

right next to Great Lakes and they used to have as many as 90,000 to 120,000 men in Great Lakes training for Naval Service, and we tried to see to it that all those men, had an opportunity to get a New Testament on the way through. Because in the process this whole Swedish group had – they were really hung up on the Bible. You know, I mean that was their background. They- if you will read Swedish history or you read our conference history you’ll come across a word Lasare, L-A-S-A-R-E, and in Swedish it means “reader”, and originally it was a derogatory term that was used in looking down upon these Swedes who were Bible readers. They were known as “readers”. And instead of being derogatory it became a matter of well almost pride, and even now if you come into this church a century, almost a century old and, when I announce the text on Sunday morning, when I got ready to preach – if I say turn to John 3:16, all across the congregation you’ll hear the rustle of Bible pages as people find the place, because 90 percent, upwards of 90 percent of our people will be carrying their Bible to church on Sunday morning and that’s – I got so intrigued by this that they got me started reading the Bible and being an avid reader, anyway, as you can see by my library, this is the background of that. Then I got in with the Gideons in the distribution of Scriptures, and if it was no flash you know, it was a kind of a growing conviction that’s- “Hey, God is blessing us.” He had blessed us in the business world and he was blessing us in our seeking to minister, and we just became convinced that he really did want us somehow, somewhere in his work. And so that’s what would it be now 31 years ago this June that I walked out and picked up my last paycheck, and a--

Robak: Then you’ve enjoyed working here--

Carroll: Oh, it’s been fun, I think I told you yesterday Jim, one of the, like one of the college kids one day was teaching a class and he said, “Hey, you seem to have so much fun doing this.” Well, I said, “Can you imagine being paid a good salary to sit around and study the Bible and do

that thing that you like to do best of all, to get paid for doing that, you know.” That’s – I feel sorry for preachers who feel they have to preach to make a living, you know, that’s kind of sad commentary, I think. If I, well I still know how to do estimating so I can go back to the steel business anytime I want. (Laughter) Steel hasn’t changed much.

Robak: That’s fine. Do you have any other questions related to--

Gower: No not on that part of it.

Robak: Okay, they perhaps we can--since you’re quite historically inclined we can go back and you can give us a background of the Swedish Baptist Church – how it first began in this country, and then got into Minnesota itself, I think that would be of interest.

Carroll: Well, the church- well as you know, well in the early 1500s the Lutheran church became the State Church became the State Church in Sweden, to the exclusion, practically, the exclusion of all other denominations of churches in Sweden.

Gower: Pardon me, were there very many denominations in Sweden before that?

Carroll: Well there was some missionary work done but basically the missionary work was done by the Lutherans, out of the Reformation movement in Germany and southern Europe, and in central European and the Lutherans were good missionaries and they did a good work in missionary work in Scandinavia, and the evidence is still there, I mean in that it’s still the state church.

Gower: Had Catholicism made inroads there much at all?

Carroll: Very little, very little in Scandinavia. But they had some missionaries up there in the earlier days, but the Lutherans did the job, with all the enthusiasm of the Reformation movement.

But all across the years I guess I feel that my spiritual ancestors go back long before the reformation, because you can find various groups if you study church history. You can find various groups that were--but some of these Swedes and well the whole Scandinavian community, did a lot of commerce and trading, industry, back and forth with central Europe and particularly with Germany. Some of the finer steels were made in Sweden and Germans wanted it. So some of the sailors who got down into Germany and our own background comes there- as well as some of the sailors leaders, and when they came back they started these Bible studies in the homes and this created problems. It created--

Gower: And this was in the 1800s?

Carroll: Yeah, this would be in the early 1800s in Sweden. The first Swedish Baptist church was actually- the first baptisms were in --over in the (Swedish term) on the west side of Sweden, near what we call Gothenburg, the Swedes call it Göteborg. Then these people were very severely persecuted. That was nothing unusual for religious persecution in the sixteen, 1700s, and even in the 1800s. We don't see much today except with some exceptions like Uganda today. And actually some of the very early leaders were exiled from Sweden, they were simply put out of the country by the supreme court of the southern half of Sweden (Swedish term) is the Center, was the court center and the case is on record and (Swedish name) was exiled from Sweden and shipped off to America. And everywhere one of these exile Swedes hit, well naturally they went where they had friends or relatives and they came to the Swedish communities. One of them was- the first one was Rock Island, Illinois there were a group of Swedes living around quad cities there. And so the first baptisms were actually held down there in the Mississippi river in 1852. And that marked the beginning of this fellowship of Baptists with the Swedish

background. Now they all spoke Swedish, and even used Swedish up until even up into the 1930's, in this church that I serve here now.

Gower: Can I ask you a couple of questions? What specifically did the Swedish Baptists disagree with the Swedish Lutherans on?

Carroll: Oh, I don't know how well-informed you are about state churches and how the Swedish state church operates, how the Lutheran Church operates in Sweden. Here we take for granted our county record system, if you want a marriage license, you go to the county courthouse, the county keeps a record of all the births, the county keeps a record of the deaths, the county keeps record of all the marriages, all the vital statistics--not so in Sweden, those records are all kept by the Lutheran Church, and they had a custom that when a child was born, he was not only registered in the Lutheran Church, but he was baptized automatically, he was baptized into the Lutheran Church. And usually there was some kind of a fee that was given, originally it was a gift later on it was a fee, and a part of the pay, the support of that Lutheran church. That Lutheran pastor came from the Swedish government because they were doing this record keeping service for the people. And so you have, and I think personally it's a deadly thing like cancer – it grows and grows and grows and now when some of these men became believers and began to read the New Testament--and when their children were born, and the Lutherans came and actually, on one occasion, they actually brought four policemen and took a baby out of the mother's arms to take it to church to baptize that baby, and took a cow out of the barn as the fee for the baptism. Then the fat was in the fire. There was going to be trouble because this was directly contradictory to what they thought the Scripture taught, and it certainly wasn't very Christian or very kind. And it was very severe, and it wasn't all one sided. Baptists are a horribly stubborn people, and Swedes are notoriously so, and this clash was ah, it was really a very serious thing.

Gower: So was this plus the theological--?

Carroll: Yes, oh yes. And now, well even today, we have two very strong Baptist movements in Sweden, numerically they are small. But the Swedish Lutheran Church today is, I call it a spiritual desert. We were down in southern Sweden a few years ago when—that is where my wife's grandparents are buried. And that church has been there so long that they've filled the cemetery twice, and her grandparents are buried in the new cemetery out on the outskirts of town. That's only been in use a hundred years. On a Sunday, there the church was twice the size of our church. It would seat about maybe four hundred – five hundred people. There were 24 of us in the service on a Sunday counting the preacher and the custodian and the organist, and eight of us were visitors. So you see there's nothing as far as I can see, there's nothing vital about that kind of a church. It's a form that you go through. But these people, these Swedish Baptists who became readers of the scriptures, you see, they got turned on. They had to do something, and when they came to America everywhere one of these families lit, there sprang up a Swedish Baptist Church. First of all in Rock Island, Illinois, then in New England and places like Brockton, Massachusetts, where they worked as shoemakers, Worcester, Massachusetts, where they worked in the steel mills, and the machinists there; Rockford, Illinois, the furniture makers – that was the heavy furniture center; naturally St. Paul and Minneapolis, and all across Minnesota. The Swedes came and wherever they came there always sprang up a little Baptist church. And now that is an ethnic thing, and it was because of the language they came together. They had a common denominator in the language. And they had a common denominator in the Scriptures.

Gower: How much of a link did they develop with the other Baptist Church?

Carroll: In the beginning, well, let's take this church for instance, when it first met. It first met in the American Baptist Church here in St. Cloud. They came to that church, but then they said, "Well pastor, you know we appreciate this church, but we can't understand you. We don't speak English very good. Could we have a little meeting on Sunday afternoon to read the Bible in Swedish and pray together, you know as a group of a little handful of Swedes?" And our relationship has been a very--my church in St. Paul that I served started the same way. They met--the first meeting they had were in the basement of the First Baptist Church which was an American Baptist Church, and actually that church helped them get started. And later on, they moved into a rented building, and then a little later on they built their own building. But then, they got together because they couldn't speak English well. They got together as a group of Swedes, and had their annual meetings and their conventions, and so forth.

Gower: The American Baptist Church was quite receptive to the Swedish Baptist people?

Carroll: Yes, well an illustration in point would be that for quite a few years the seminary—the Swedish division of the seminary—was the Swedish division of the University of Chicago Divinity School, which was originally founded by Baptists. So it was the Swedish branch of the American Baptist seminary in Chicago, and it was there for, oh, I don't know, I'd have to go back and look and see, but it was there at least twenty-five years. So that was a good relationship between our churches. And they were in many cases—they were very helpful for the Swedes in helping them to get started in their early days. Now, well I mentioned a little bit about the beginning of this church, and that the record minutes that Miss Johnson is going to be bringing shortly—that first book will indicate that ah, there were originally nine charter members. I wrote a little article for our Calvary Caller the other day. There were nine charter members and those first nine people met together and formed a church on November 20, 1882, and a Michael

Johnson, Anna Johnson, husband and wife, Charles Johnson and Carolina Johnson, husband and wife, A.G. Magnuson and Sophia Magnuson, husband and wife, John Bachman and Anna Bachman, and then a single woman by the name of Christiana Johnson—those were the original nine. Four of them had been baptized as believers in Sweden and four others had been baptized in Chicago in 1881. So that's the first nine members, and that was in November. And then in December, they added eight more members, and then they baptized the first two in the Mississippi River. They broke the ice up here in the river—that would be up north of the bridge, I imagine about where Wilson Park is, and baptized the first two Swedish Baptists in St. Cloud in the Mississippi River on December the, I think it was the 30th of December, no--December 31, on New Year's Eve, they baptized their first two members. Now, they must have been some rugged individuals. (Laughter)

Gower: Now were those the people who were meeting in the American Baptist--

Carroll: Yes, although they actually had their first meeting in Brother Johnson's house, as it says in the minutes, they recorder that first meeting as being in Brother Johnson's home.

Gower: And they – how long was it before they got a church of their own—a church building?

Carroll: Let's see now. Well, I have the rest of those copies by the way here, that you--that we made up for you. Let's see, now let me see if I can dig that out right here real quickly. Really, the history books don't say too much about the--ah, building of the buildings. They, now the, this building here that we're in now was built in 1962. The – previously the church met over in what in is now the funeral home, on over on, I was going to say, no, it's not on Wilson Avenue--

Gower: West St. Germain.

Carroll: It's on East St. Germain. Its Benson Funeral Home now, and that building had been built at another location, and then moved there and then added on to and added on to later on.

Gower: Was it built as the church for the Swedish Baptists?

Carroll: Yes, they built that. They built that. They built that building and I don't know the exact dates.

Gower: Could that have been the ah—their first building?

Carroll: No, they had one building before that. They had a small building before that, and then, they had built this building and then moved it onto that location, and then across the years added onto it. Now really, the membership was a very small group—that was a small membership across the years. The--you're not thinking in terms of a lot of people, you're thinking in terms of small numbers. I have a chart here which show--I had a chart here, I maybe say it in past tense. The group until, actually it remained very small and I think the change, when they changed from the Swedish language into English, then the door swung open. Immigration had long since ceased from Sweden and they hung on like most churches, ethnic groups, they hung on to the language too long from my point of view. But once that issue was crossed and they dropped the use of the Swedish language and began all their teaching and preaching in English, then the group began to have some more dynamic influence on the whole of the community, rather than just on the Swedes, on the ethnic group. And I think that's true for the Germans or the Slavs or whatever group, whatever ethnic group.

Gower: Apparently, they, at least in their records, keeping these in Swedish until the 1930s?

Carroll: Oh yes, there's one book here now that brings us up until 1934, was it? 1931, then they were still writing it. They were still writing the minutes in long hand – in Swedish.

Gower: Do you presume then that the minister was preaching in Swedish?

Carroll: I would assume that he was, I know that's true in the church I served in St. Paul, because I was there during the centennial and we studied those pretty carefully. I spent a lot of time on it. I'm starting to now – preparatory--see we'll have our 95th celebration this fall and we're going to form a committee to look forward to a centennial and we'll do and we'll do some more serious study here, and I'll be a little better informed, in another year about the background of this church. But they--

Gower: And the membership – what is the present membership of the church?

Carroll: We're about 275, and it's a quite cosmopolitan now.

Gower: It's not Swedish whatsoever?

Carroll: No, as a matter of fact I'm really surprised by this church at the very fluid population in St. Cloud. We have a few members like the Johnson girls who have been members, who've been part of this church all their lives. And they're not young anymore, so they've been related to the church 70 years or so. But that's not true here, this is a very fluid population area in St. Cloud. People come and do quite readily.

Gower: Now are you, what is the overall group that you fit into?

Carroll: Well the name now is the Baptist General Conference.

Gower: And does this include all Baptist Churches or is it just your ones with the Swedish background?

Carroll: This would be -- well the roots go back into this ethnic group that met together in the last century. Now of course, it has become much more cosmopolitan and many churches come into it just because they like our theology, they like our fellowship, they like our college, they enjoy our seminary, they like the way we do things and the principles under which we guide ourselves and a -- well for instance, now we have -- a few years ago we had only eight churches in California and now we have over 60 churches in California alone. And so you see what's happened is that people see this group and they are attracted to it, and then we are planting new churches all the time. We just welcomed 23 new churches in Duluth that have been started by our fellowship. It's a very missionary minded group.

Gower: Does that conference--you mean these were 23 throughout the United States and Canada?

Carroll: Right, 23 new churches that were welcomed into the fellowship. Now an interesting thing is happened, has-- is happening to us. One of those churches was a French speaking church, and two of them were Spanish speaking churches. This is because of our missionary work now and that's right here in America. See, we're getting for instance, you may not be aware, but as historians you'd be interested. There are more Spanish speaking people in the city of Chicago than the population of the city of Seattle, today, right now. And we have a Spanish speaking Bible school in the city of Chicago, to train Spanish pastors, to help them to minister as missionaries to the Spanish speaking people not only in Chicago but in various other locations in

the United States, and this is an interesting thing that this group which has--was so ethnic in Swedish before, has now reached out into these other areas.

Robak: The church allows them or, kind of pushes them even to keep their own language then?

Carroll: No, but we want--in order to do a good missionary job if you're going to work with the Haitians for instance, these are French speaking people, you're going to work and the Haitian population is very heavy in Boston and New York and if you're going to reach those people are immigrants when they come in, you're--have to have people trained in that language to go there and minister to them. Now we know that in one generation or two generations at most, they'll be English speaking. But for the present time, we're going to have to have these trained people, if we're going to minister to them. And God has just pushed us into this, it's just happened to us within the last, oh, ten or fifteen years, that this kind of a ministry has developed. And it's a very interesting thing. Now we have missionaries, this group, the mission group, we have missionaries in Ethiopia, we have missionaries in India, Japan, Philippine Islands, Brazil, Argentina, Mexico, Virgin Islands, and then we have missionaries in these ethnic groups within our own culture here in the United States. So that's one of the interesting things that-- and maybe because of the Swedish language background, maybe our people, the roots of it, are more sympathetic with these people who are fighting the language barrier and we discover that our churches have sponsored a lot of Vietnamese. Now we sponsored eight of them here in this little church. Incidentally, they're making a fine adjustment, they really are. It's not easy but--

Gower: Very difficult.

Carroll: It's a wrenching thing, you know.

Robak: What are some of the activities, we've got about five minutes left I think what are some of the activities your church – the main highlights of the year, some of the- you know, sponsoring of different things that it does.

Carroll: Well, we just, well, I'll just give you a little – some of our major concerns. We try to do, we don't have a men's organization, you know, a brotherhood meeting and so on, but recently we put on a banquet out at the County Club and invited Jeff Siemon to come up from the Minnesota Vikings. He did an excellent job for us by the way, he works with the fellowship of Christian Athletes. We had a couple hundred men out there, not from just our church but other men, it's an outreach sort of a thing. We have a little custom here, we send every boy and girl that wants to go to camp, and we send them to camp for a week. The church sends them. The parents, if the parents that can afford it put the money in the kitty, and some of us whose kids are grown and flown we chip in to help and so we send, we spent \$2500 last year sending kids to summer camp, to Bible camps that we have. And we think this is a way we can minister to young people, we have a tremendous group of kids here of young people- young married and college kids. Last year we had over fifty fellowshipping with our church, from St. Cloud State. And that's pretty much of a suitcase school, you know, kids go home over the weekend. But we have that kind of a ministry among those young people who are over there. We have several professors who are members of our church active here. Some people are a little surprised that even the preachers in town are a little surprised once in a while that we run two morning services now 8:30 and 11:00, with the Bible school in between and then 52 Sunday s out of the year we have a Sunday evening service at 7:00, and there aren't very many of those in St. Cloud. But that's an interesting experience to serve in a church where – and it's not just a formal sort of a thing. Sunday evening is more informal – Bible studies and lots of music. Right now I'm doing a

series of things on creation and evolution, using Moody Institute of Science Films. I don't know if you're acquainted with them or not. But looking at the Scriptures and looking at this problem that young people face in studying today in a secular university – and the influence they receive there. So that's one of the things that's going on right now. I have a very fine associate pastor, I think you should get acquainted with Bruce Nelson, he's a graduate of St. Cloud and went on and did his seminary work at Bethel. He's full time with us now. He's an associate pastor and we're just having a really good time here in St. Cloud ministering to this community.

Robak: Do you have any other questions?

Gower: No, I don't believe so--

Robak: I think that will probably wrap it up. Thank you very much.