

JANUARY 16, 1964

YOUTH WEEK ISSUE

NUMBER TWO

"CALLED UNTO LIBERTY" (GAL. 5:13).

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

From Jan to Tum!

The story of a church on a hill in Africa.

THESE names, Jan and Tum, are the names of small villages in the Federal Republic of Cameroon, Africa. Tum had its own Baptist church, and Jan had its own, too. From Jan to Tum is just a distance of half a mile. There is only a small hill which divides them.

For many years we have been praying to join these two churches on the hill which divided them. The name of this hill is called TASANG. So that is why we called it the Tasang Baptist Church. We built a nice church building. We are now building the Church Teacher's house.

We have much joy in our church because of this joining of the people together. Many backsliders are returning through our witnessing together for Christ. We give thanks to our Deacon Stephen and Deacon Paul who were strong in the building project. We thank our deaconess and the women leaders who have been strong in cutting grass for the roof of the church building. We thank our church teacher, Benjamin S. Ndzi for joining these two churches together. We see, as the Bible says, that if 10 sticks are tied together, nobody can break them. But it is easy to break one stick. How true this is!

When we were separate, the two churches were weak, but now that we are one, we are strong in Christ. We have good attendance in Sunday School, Sunday services, and women's meetings. Our Sunday school has 5 classes.

REPORTERS: Paul Kanlak, Stephen Julak, Thomas Jefuck, Tabither Sagang, Elisabeth Chuten, and Church Teacher Benjamin. ("The Baptist Voice," Cameroon).

MISSION NEWS AND NEEDS . . .

OUR \$1,050,000 GOAL. Less than three months remain until the close of our fiscal year (March 31, 1964) to reach our denominational objective of \$1,050,000 for our Missionary and Service program. This will call for the united effort and sacrificial giving of all our people in the weeks ahead. The goal can be reached—if you will do your part "as unto the Lord!"

NEW MISSION FIELD. Our "Vision of Faith" now extends to South America where a survey is being made for a new mission field for our denomination. Dr. R. Schilke, General Missionary Secretary, left Chicago, Ill., on Jan. 3 on such a mission survey trip to the South American countries. He will be joined at Los Angeles, Calif., on Jan. 4 by Mr. Ed Bohnet of Garden Grove, Calif. (who is paying his own expenses on this trip).

JOYS FOR THE LEPROUS PATIENTS. On Sunday, Nov. 17, a baptismal service was held at the Mbingo II church in Cameroon, Africa, with 22 people making their clear witness of faith in Jesus as their Savior. Nine of these were leprosy patients, and among these were five elderly women and four school children. The Lord's Supper was a very blessed experience, for there was such a feeling of "oneness" there in Christ. On Sunday, Dec. 1, forty patients were discharged from the New Hope Settlement. Knowing the struggles of each patient over the years made this occasion one of real thanksgiving.—Laura E. Reddig.

BAPTIST WORLD ALLIANCE SUNDAY. On Sunday, Feb. 2, the communion offering in NAB churches will be designated for the relief ministry of the Baptist World Alliance. This will include urgent relief work in Eastern Europe, Congo, Baluba and Burundi, Africa, and Haiti in the West Indies. The Baptist Unions of these countries are looking to us for help in these trying hours of disaster and need.

BAPTIST TEACHERS TRAINING COLLEGE. Sunday, Nov. 26, climaxed years of formal study for 79 students at the Baptist Teachers Training College in Soppo, Cameroon. These promising young people received teaching appointments in primary schools throughout the country at the conclusion of their studies in our Baptist mission

(Continued on page 22)

NEXT ISSUE

WONDERFUL THINGS
GOD CAN DO!

Miss Patricia A. Heller,
Cameroon, Africa

BAPTIST HERALD

Editorial

Youth Week 1964

Guest Editorial by Rev. John Binder, Assistant General Secretary,
Department of Christian Education

Youth Week is one of the most unique opportunities Christian youth have to express their faith. It can be a beginning of dialogue and mutual understanding between youth and adults. Adults need to withdraw somewhat and permit youth to develop their abilities and strive after their ideals. Youth need to be given a chance to disprove the many criticisms that are directed at them constantly.

When Christian youth and adults begin to realize the urgency of the hour, they will join forces, and God will be able to move the Church of Jesus Christ ahead as never before! Evil shall be overcome with good. Criticism shall be transformed into encouragement.

The theme of Youth Week, "Call Unto Liberty," is intended to help youth become liberated from the bondage of sin and legalistic Christianity, and to enable them to serve others in love. The foundation of this theme is found in Paul's letter to the Galatians, especially chapter 5:13 ". . . ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." The goals for this week are:

1. To help youth understand who is called unto liberty;
2. To help distinguish between liberty and license; and
3. To enlist youth to serve others in the spirit of love.

Each morning during Youth Week it is suggested that youth meditate on a chapter of Galatians. All are encouraged to attend Sunday school on Jan. 26 and participate in the study of the Scriptures. During the morning worship service two youth are to give messages that were previously prepared by the total youth group of the church. On Sunday afternoon youth are to present a service of music and testimony at a nearby specialized home or hospital. At the evening CBYF meeting the subject of "The Responsibility of Christian Liberty" is to be discussed. During the fellowship hour, after the evening service, a wide variety of games and songs stress the idea of liberty.

During the week youth are to become involved in a variety of activities, such as visiting other youth and participating in a breakfast with Bible study. On Wednesday evening, youth will conduct the prayer session on the topic of "Christian Liberty in America." The subject could be introduced by simulating Communists taking over your church, not permitting worship and confiscating books and Bibles. Then the film, "The Communist Threat," is to be shown, followed by discussion and prayer.

Youth groups of a city or an area are encouraged to have a retreat at a camp or another church from Friday evening through Sunday noon. In the closing Sunday evening service in the home church, youth will be given an opportunity to testify of their experiences with Christ during the past week.

It will be a busy week, but worth it all if God is in it! Pray to that end!

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Martin L. Leuschner, D.D., Editor

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The Role of Baptists in Establishing Freedom

Those early Baptist pioneers were young men in their twenties with convictions that rocked the world and changed the course of history.

By Dr. Louis R. Johnson,

North Highlands Baptist Church, Dallas, Texas

Freedom is the cornerstone of all that we believe as Baptists. (A. Devaney Photo).

FREEDOM is one of the choice words in the vocabulary of human experience. It condenses in one single idea all that truly constitutes what we like to call "the American way of life." It is the foundation-stone of our national life and heritage. Our laws are designed primarily, not to limit our freedom, but to guarantee its free exercise. The statue that first greets the traveler from afar, and symbolizes the heartbeat of America, is the Statue of Liberty.

THE MAYFLOWER COMPACT

Freedom is likewise the cornerstone of all that we believe as Baptists. The distinctives that set us apart can all be condensed in the general idea of soul liberty or liberty of conscience. Since Baptists so highly cherish freedom, and since freedom has become the dominant theme in American life, what connection has there been between the two? Have Baptists had a role in establishing freedom in America and, if so, what? The answer is that they have, and the story is profoundly inspiring and ought to be better known by us all.

History records that the Spanish were the first to settle in America, followed by the English at Jamestown, Virginia. But America's way of life and form of government was most profoundly influenced by the English settlements in the New England area. Of these, the early Pilgrims who settled at Plymouth, were the most influential in ultimately formulating American democracy.

These Pilgrims who came on the Mayflower were Separatists. Though

they were not Baptists, they came from the same general stock from which Baptists came. Before they ever left the Mayflower, they drew up a compact that contained in it the seeds of American Democracy. The "Mayflower Compact" ranks alongside of the Declaration of Independence and the Constitution as one of our greatest documents.

Plymouth Colony was established in 1620. Meanwhile, a much larger migration of Puritans began to settle in the Boston area. The Puritans were Non-conformists—that is, they refused to conform to many of the practices of the Established Church of England—but they were not Separatists as were the Pilgrims.

ROGER WILLIAMS

In 1631, Roger Williams, at the age of 27, arrived in Boston. He had some very definite ideas regarding freedom of conscience. For a short time he served as assistant pastor at the Salem church, but because of his views he was obliged to leave. From there he

went to Plymouth, where he served as pastor for two years and was deeply appreciated. His views coincided with the basic ideas of the Pilgrims.

Returning to Boston in the fall of 1635, he soon aroused the opposition of the ecclesiastical authorities. He was tried before the General Court for maintaining that the civil power had no jurisdiction over the conscience. In other words, he held to the absolute liberty of conscience. He was condemned, and sentenced to banishment from the colony.

In the dead of winter, in 1636, he set out as a new pilgrim seeking a promised land, and ultimately established Providence, Rhode Island. Here he established what was probably the first Baptist church of America, though historians differ on this point. He is primarily to be remembered as the great champion of religious liberty.

Closely associated with Roger Williams was another young man, John Clarke. He arrived in Boston in 1637, at the age of 26. He held the same views on liberty of conscience as did Roger Williams. Finding the religious climate of Boston hostile to this idea, he migrated to Rhode Island where he was warmly received by Williams. He organized and became pastor of a Baptist church at Newport, Rhode Island.

THROES OF PERSECUTION

He had a profound influence, not only on church life, but the civil life of the community. He, together with Roger Williams, secured a charter for Rhode Island which secured for the colony "full enjoyment of judgment and

conscience in matters of religion," as inscribed on his tombstone.

Furthermore, his tombstone relates, "Mr. Clarke and Mr. Williams, two fathers of the Colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience." These principles of religious liberty have now become inscribed in the Bill of Rights of our Constitution.

For holding these views, these early Baptists had to undergo the throes of persecution. In 1651, while John Clarke and Obadiah Holmes were conducting a service in a home in Lynn, Massachusetts, they were arrested and condemned for what was considered false teaching. Clarke was fined 20 pounds, and Holmes, 30 pounds. Both were forced to spend two weeks in prison, and then led out to be whipped. A friend paid Clarke's fine (without Clarke's knowledge) and he was released, but Obadiah Holmes was publicly and unmercifully whipped on the streets of Boston. Holmes succeeded Clarke as pastor of the Newport church and rendered a noble ministry.

Church historian de Blois says of him, "There is no finer figure in our history than that of this large-souled lover of truth, whose fearless advocacy of the Baptist principle of spiritual liberty imparted virility and sacred beauty to the struggles of a group of elect spirits for the rights of religious independence."

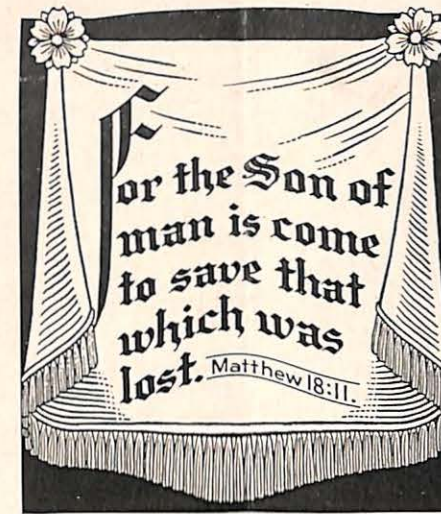
In spite of persecution, Baptists and their principle of soul liberty continued to grow in America, attracting some of the finest minds, including Henry Dunster, first president of Harvard. Though small in number at first, their influence was great. The principles of this small group of Baptists and Pilgrim Separatists gradually became the principles that underlie our American life.

UNITED STATES CONSTITUTION

Baptists were among the first of the religious bodies to recognize the Continental Congress. They immediately petitioned the Congress to take steps to safeguard religious liberty, and expressed themselves as "concerned for the preservation and defense of the rights and privileges of our country and are deeply affected by the encroachments of the same." Furthermore, Baptists, particularly in Rhode Island, enthusiastically endorsed the Declaration of Independence. During the Revolution, they bore arms and served as chaplains.

Their greatest influence was felt, however, with reference to the drafting of the Constitution. They petitioned the framers of the Constitution to incorporate in it the guarantee of religious liberty. When the Constitution failed to incorporate it, they opposed its ratification. When it was finally ratified, without the guarantee of religious liberty, Baptists began to press for an amendment.

The Baptists of Virginia personally petitioned George Washington with reference to the matter, and received from



him a letter in which, among other things, he said,

"If I could have entertained the slightest apprehension that the Constitution framed by the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might be so administered as to render the liberty of conscience insecure, I beg you that none will be persuaded, that none will be more zealous than myself to establish barriers against the horrors of spiritual tyranny and every species of religious persecution . . ."

HISTORIC FIRST AMENDMENT

Virginia and South Carolina Baptists continued their struggle, aided by such statesmen as Thomas Jefferson, Pat-

rick Henry, and James Madison. It was James Madison who introduced in Congress the now famous and historic First Amendment of the Constitution, ratified December 15, 1791, which begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . ."

"Thus," as Armitage writes, "the condemned and spurned and hated old Baptist doctrine of soul-liberty, for which blood had been shed for centuries, was not only engrafted into the organic law of the United States, but for the first time in the formation of a great nation, it was made its chief cornerstone . . . 'The stone which the builders rejected is become the headstone of the corner.'" History seems to confirm the eloquent summary of Cathcart: ". . . to the Baptists, beyond a doubt, belongs the glory of engraving its best articles on the noblest Constitution ever framed for the government of mankind."

This, then, is the story of the role of Baptists in establishing freedom in America. It is a story of an idea conceived in Scripture, engraved on the hearts and consciences of men. These early pioneers were young men in their twenties, with convictions that rocked the world and changed the course of history. It is a noble story and one that should add to our humble pride in being Baptists.

ETERNAL VIGILANCE

It is a story that is continuing, for in our nation's capital, the Baptist Joint Committee on Public Affairs keeps constant vigil over the three branches of government, seeking to safeguard this priceless heritage. And what is the price of maintaining this heritage? As has been said so often, it is eternal vigilance!



THE STATUE OF LIBERTY

Freedom is the story of an idea conceived in Scripture, engraved on the hearts of men, and proclaimed as a priceless heritage to all the world. (A Devaney Photo).

YOUTH WEEK

Jan. 26 - Feb. 2

THEME: "Called Unto Liberty"

TEXT: Galatians 5:13.

SONG: "O Jesus, Prince of Life and Truth"

Read the Youth Week articles in this issue of the "Baptist Herald."

Youth in the Worldwide Battle for Freedom

Liberty is the right to rule and govern ourselves, to live without fear of those in power over us, but always to live within the permanent law of God.

By Peter E. Fehr, M.D.,
of Minneapolis, Minnesota



The future belongs to the youth of today! (Luoma Photo).

IN THE historical study of many movements, both political and religious, the emphasis has been on youth. A quick look at the recent uprisings will show that much of the rally crowds, many demonstrators and many rioters are young people. All of us, I'm sure, will agree that the future belongs to the youth of today.

It is the above fact which has caused certain groups to place all their resources in reaching the youth with the ideals of their program. One group said as they began a massive program of indoctrination through education that they would control the country in 30 years. History has proven already that they gained control in 25 years.

If youth are so important in the worldwide battle for freedom, then what does this mean to us who are the members of the church of Christ?

OUR GOAL IN FREEDOM

This question can be viewed from two perspectives: local (in our own countries) and worldwide. I think the basic principles are the same. However, the approach will vary with the political and educational system of the region involved.

In our own country we must follow the exhortation found in Proverbs 22:6, "Train up a child in the way he should go: and when he is old he will not depart from it." Training in spiritual truths, values, attitudes and perspective must be our goal. We are blessed with a tax supported public school system which gives our children and youth a good knowledge of facts and philosophy of this world. We are also blessed with an abundance of spiritual literature and study guides.

But we as the parents of today must

teach our children and youth the Christian truths and faith. In the home a daily education by example and instruction in religious facts can begin very early. This home training must never cease, and this is our duty to the future.

REACH AND TEACH YOUTH

For the youth who cannot gain these truths in the home, we must provide them in our church program. Youth programs—Sunday school and young people's activities—are excellent opportunities to reach and to teach youth. One may question the results of these programs in terms of souls saved, immediate visible gains, sudden changes in lives, but a good program will yield results in the long run. If our program hasn't won youth, then let us reevaluate the program, its leaders and their goals to see why it is not working in our case but works for others.

In the world, there are regions where getting a basic education is difficult, if not impossible. In reaching the youth in such areas one can often use the educational system which you establish yourself to reach these youths for Christ. Reach them, win them, train them to be Christian leaders of their people tomorrow.

Recent reports from our training institutions in Cameroon, Africa have impressed the facts on our minds. From our Secondary School at Bali come reports of several young men who for the first time in their lives have felt a closeness to the Holy Spirit and his call to train to serve him as pastors. Others report of a real awakening of spiritual understanding on the part of young men and women. These who are now being educated will be among the leaders of tomorrow.

To the youth the challenge of liberty and freedom is great. Liberty and freedom is the cry which for centuries has called men to arms, and inspired them to win over great odds. But what does liberty and freedom mean to us once we have attained it?

A great African leader in his speech after independence gave instructions to his nation as follows: "Independence means freedom and freedom means responsibility. We must work to enjoy the fruits of freedom. We must keep the laws of our land to enjoy freedom."

Viewing political freedom from a spiritual perspective, it means that we must strive within the framework of Christian principles. This means honest dealings with our fellow man, for example. In one country freedom was seen as a chance for quick and dishonest financial gain. This caused so much dishonesty and corruption that a military dictatorship was set up. Under these men, strict laws were made for every minor dishonesty. All freedom was temporarily lost because of failure to follow these principles.

CHRISTIAN FREEDOM

So what is liberty and freedom? It is the right to rule and govern ourselves, to live without fear of those in power over us, but always to live within the permanent law of God. We as Christians are free from the condemnation of the law by salvation in Jesus Christ. But we have a greater responsibility to live better lives than that which was required by the law and we must spread this freedom in Jesus Christ to everyone who knows him not. This means beginning at home, at school, at work, in our community, in

(Continued on page 24)

The Biblical Basis of Freedom

True freedom, interpreted in the Bible, helps man to achieve his ultimate goal in life, a task which begins in time and is fully realized in eternity.

By Dr. Bernard Schalm,

Christian Training Institute Faculty,
Edmonton, Alberta



Christian freedom is given and sustained by the Holy Spirit. (Luoma Photo).

FREEDOM lies at the very heart of American civilization. It was the quest for freedom on the part of our Pilgrim fathers that brought this nation into being, and it is the love for freedom on our part that justifies its existence today.

Unfortunately the cry, "Give me liberty or give me death!" is no longer heard in our day. The cause for which our forefathers fought and died—freedom of conscience and the right to vote—is simply taken for granted. One reason for our failure to appreciate the heritage passed on to us by our predecessors is the growing secularization of our society. Freedom has no meaning outside of a theological context.

A GIFT OF GOD

Absolute freedom is known to God alone. However, man shares in this divine freedom by virtue of being made in the image of God (Gen. 1:26). Being created as a free moral agent, man had the liberty of choosing between the tree of life and the tree of knowledge (Gen. 2:17; 3:22). This freedom to choose between God and Satan, good and evil, life and death, is an integral part of human nature. Even those who have never heard of the redeeming sacrifice of Jesus Christ will be held responsible for their deeds, because they too have received partial knowledge of God through general revelation (Romans 1).

The man who chooses God is given divine freedom to serve God. The man who chooses Satan is given demonic freedom to serve Satan. All freedom therefore is a gift. Adam's original freedom, derived from his "creature-creator" relationship, can be restored

and perfected by Jesus Christ the second Adam (Rom. 5:12-21). Through faith in him, we enter into a new "creature-creator" relationship (II Cor. 5:17), one which is characterized by willful submission to God (Rom. 6:18).

Christian freedom is always relative. It is freedom which arises out of a threefold relationship: our relationship to God, our relationship to fellow believers and our relationship to self. Breaking our relationship with God means becoming enslaved by Satan (John 8:44) and sin (Rom. 6:16). Breaking our relationship with a Christian brother means forfeiting God's forgiveness (Matt. 6:14-15). The apostle Paul would rather abstain from eating meat than to offend his brother, for wounding the conscience of our brother entails sinning against Christ (I Cor. 8:12-13).

Finally, breaking our relationship with self means giving free rein to the eroding forces of guilt and anxiety which make for the disintegration of human personality and the subsequent loss of our freedom to believe and to act in accordance with our belief. It was for this reason that Paul was eager to preserve a pure conscience (Acts 24:16) and to exercise rigid self-control (I Cor. 9:26-27).

SPIRITUAL IN ESSENCE

Christian freedom is spiritual in essence. It is given and sustained by the Holy Spirit (Rom. 8). The truly free man is the man who is led by the Spirit (Rom. 8:14). This freedom is positive in nature. A believer is not merely freed from sin; he is freed to do God's will. It is not sufficient that an infant be free from a crippling disease; he

must also be free to grow and develop. Therefore the degree of spiritual freedom achieved by an individual believer or by a church is measured, not only in terms of withdrawal from sin, but also in terms of devotion to do God's will (Matt. 7:21).

The purpose of Christian freedom is twofold: first, freedom is a necessary climate for the full realization of our human potential. Man's personality is made in the image of God; hence it can only fulfil itself in God (Phil. 3:7-11).

Gladys Aylward, one of the first missionaries to China, tells of a cruel custom practiced among these natives in the past. The feet of little girls were bound so as to prevent them from growing to their full size. In a similar manner, our personality can become warped and crippled by being forced into a mold which interferes with its normal development. The highest aspiration of the human soul is to love God with heart, mind and strength (Luke 10:27). Such love, however, can be exercised only by a personality which has matured to its full potential.

PRESENCE OF CHRIST

Second, freedom is a necessary climate for the realization of the church's task, both in time and in eternity. The redeeming presence of Jesus Christ and the empowering presence of the Holy Spirit (John 8:32, 36; Acts 1:8) liberated the disciples for a world-wide ministry of evangelism. In one generation three continents were reached with the Gospel. No doubt, if the Christian church today would recover this freedom of the Spirit, a revival would

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My freedom in Christ is trusting
him as the Holy Spirit guides and
directs each facet of my earthly life . . .

Our Liberty and Strength in Christ

Testimonies by North American Baptist Youth

I DISCOVERED GREATER FREEDOM IN CHRIST

By Wayne Bibelheimer
of Minneapolis, Minnesota

It would be terrific if we could say, "Now that I am a Christian, I am free from temptation, discouragement and doubt." But we can't. These are some of the raw realities of the Christian life that continually remind us of our carnal nature. However, we can say that we are offered the power to avoid defeat that could result from such plagues.

Finally I had to face myself and be honest before God by putting these doubts out in the open so I could look at them. Then the Lord showed me how silly they were. I recalled the thrill I felt when I was born again. I remembered joyous moments when he had spoken to me. And I remembered wonderful answers to prayer. How could I harbor these doubts any longer? He removed them and replaced them with a powerful positive confidence in himself.

Now as I look back, I must say that I am thankful that these doubts came

er greater freedom, liberty and strength in Christ when we have battled through difficult times.

MY LIBERTY AND FREEDOM IN CHRIST

By Daryl R. Erickson
of Chicago, Illinois

Being a Christian does not necessarily mean that we are the "free men" spoken of in Galatians 5:13. I was a born-again Christian and, as such, could rightfully take my place in the family of believers, but for many years I failed to grow beyond "the baby stage" and, hence, was dependent upon others for all of my Biblical understanding and knowledge of God. As a result, I crawled into a shell of righteousness and was unable to communicate the good news of Jesus Christ because I could not translate the language of the redeemed into the language of the fellow who lived next door. I was afraid to bring Christ into the non-Christian society in which I lived because I could not speak of him without fumbling for words and getting embarrassed.

Closely allied to this problem of communication was the problem of living a life that was different from the life lived by my non-Christian friends. I did have a different moral standard, but what about the differences in our concept of history, concept of science, concept of love, and concept of God?

While attending Dartmouth College, it became painfully evident that I did not have a tenable Christianity. I was living in two intellectual worlds: the common, everyday world of the natural sciences, and the world inhabited by God and the saints of the Bible.

The great change in my spiritual and intellectual life began when I realized and accepted the fact that I was a very weak infant in God's family. During the spring of my junior year in college, it became apparent that the Lord wanted me to spend the month of August at an Inter-Varsity Christian Fellowship camp. This meant that I would have to spend money, as well as not earn the money I vitally needed for school that fall. In God's own way the Holy Spirit assured me that my financial needs would be taken care of. While at camp I was challenged by the following passage:

"But in this final age he (God) has spoken to us in the Son whom he has made heir to the whole universe, and
(Continued on page 24)



A CHRISTIAN EDUCATION COMMITTEE AT WORK

The work of the Christian Education Department is planned by these youth leaders R. C. Rolfs, Miss Ruth Bathauer, Rev. Bruce Rich, Miss Dorothy Pritzkau and Mr. Paul Neumann.

Recently some serious doubts troubled me that severely tested my faith. At first I was even afraid to admit that my mind could conceive such thoughts. These weren't doubts about the actual existence of God nor doubt about my salvation, but about his daily relevance to my life. Does he really care about the little things in my life? If so, how does he reveal himself so that I can know it?

to me because through the experience of combatting them I gained a victory. Those doubts won't shake me again. Furthermore I'll be better prepared for other doubts when they come. The freedom that individual citizens have in a land, such as ours, is possible only because it has been fought for, and the greater the battle, the greater the value of our personal freedom. So too in our Christian experience, we discov-

Chapel Three Reopens, Camp Drum

This important ministry to service men is carried on faithfully by Chaplain Leslie P. Albus, NAB Chaplain, at Camp Drum, N. Y., Post Chaplain School

JOINT CEREMONIES were held on Friday, August 9, at Camp Drum, New York for the official re-opening of Chapel Number Three and for the presentation of diplomas to the Fifth Graduating Class of the Post Chaplain School. Approximately 50 military and civilian personnel were on hand to witness the proceedings which took place on the grounds in front of the chapel.

PRESENTATION OF CHAPEL

The ceremonies were opened with the invocation by Chaplain (Lieutenant Colonel) Morris Mathews, Assistant Post (Jewish) Chaplain. Chaplain Mathews, who will be officed in the newly renovated chapel, gave thanks to God and all the personnel participating in the renovation of the chapel. The "Presentation of Chapel" by Chaplain (Lieutenant Colonel) Leslie P. Albus, Post Chaplain, followed.

Chaplain Albus emphasized the excellent cooperation by personnel of other posts in addition to the response of the Post Commander, Post Engineers and troops of Camp Drum. The modern pews came from a chapel which was recently closed at Fort Niagara, and the light fixtures were part of a chapel at Camp Kilmer. Also Chaplain Albus expressed his thanks to Mr. Joe Venezia, Mr. Frank Glover and Mr. Lyle Rumble of the Post Engineer Section who did the major reconstruction work on the chapel. Special words of thanks were given



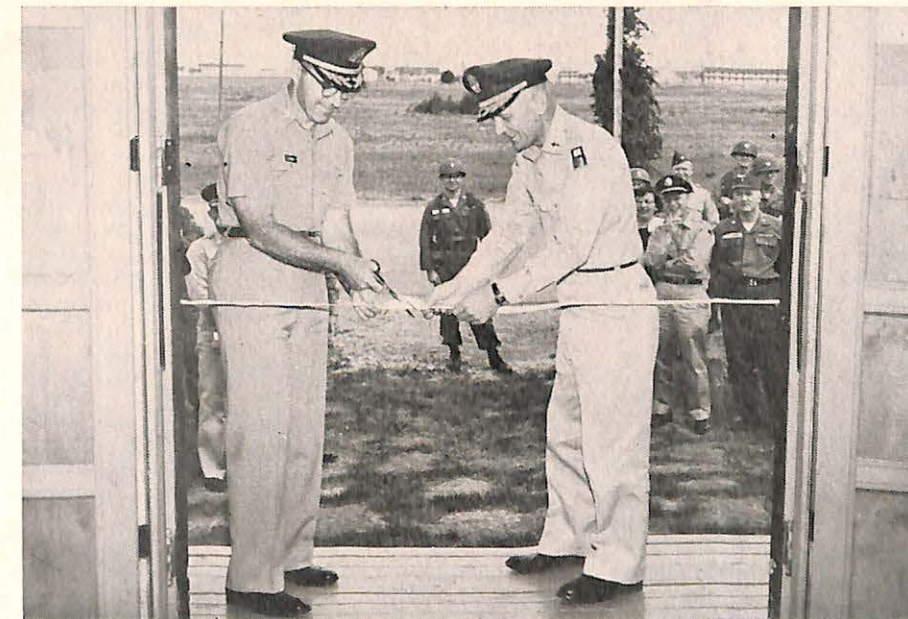
CHAPLAIN LESLIE P. ALBUS

Chaplain (Lieutenant Colonel) Albus made "the presentation" of the renovated Chapel Three of Camp Drum, New York (U. S. Army Photograph).

to Sergeant Anthony Rendino of the Chaplain Section, who, together with the Chaplains' assistants, put in many extra hours to complete this project.

RIBBON CUTTING EXERCISES

Chaplain (Lieutenant Colonel) Matthew D. Blair, Assistant First U. S.



RIBBON CUTTING EXERCISES, CHAPEL THREE

Acting on behalf of the Post Commander, Colonel John J. Carusone, the Post Executive Officer, Lieutenant Colonel Darrel L. Syron (left), cuts the ribbon officially opening the renovated Chapel Number Three at Camp Drum, New York. Chaplain (Lieutenant Colonel) Leslie P. Albus, Post Chaplain, assists in the ceremony. (U. S. Army Photograph).

Army Chaplain, was on hand to present "Greetings" on the occasion of the reopening of the chapel. Following these greetings the "ribbon cutting" officially opened the chapel. Representing Colonel John H. Carusone, Post Commander, was Lieutenant Colonel Darrel Syron, Post Executive Officer, who presided. Chaplain Albus assisted Colonel Syron in the cutting of the ribbon.

The ceremony continued in the chapel. An invocation by Chaplain (Lieutenant Colonel) George D. Davies, Assistant Post (Protestant) Chaplain, opened this segment of the ceremonies. The presentation of the graduating class was made by Chaplain (Major) Thomas Bailey, Director of the Post Chaplain School. Chaplain Bailey then assisted Colonel Syron in the presentation of diplomas to the 14 chaplains in the fifth graduating class. Assistant Post (Catholic) Chaplain (Major) Gregoire Ratte closed the ceremonies with the benediction.

Our NAB Chaplains are Leslie P. Albus, Clinton E. Grenz and George W. Zinz, Jr. Remember them and their ministry in your prayers!

THE BIBLICAL BASIS

(Continued from page 7)

begin which the world has not witnessed heretofore.

Not only is Christian freedom a prerequisite for biblical evangelism, it is also a necessary condition for true worship. Only those who worship in Spirit and in truth will discover its meaning and relevance (John 4:23). The purest form of Christian worship will be reached in heaven when the redeemed of all ages will surround the Throne of God and sing the new song, the song of the lamb (Rev. 5:9-10). Such heavenly worship will be the highest expression of man's freedom, for man will be free to fulfil the foremost desire of his soul which is to "glorify God and enjoy him forever."

In summary, freedom has its origin in God. However, man is able to share in this freedom as a child of God, created in the image of God and redeemed by Jesus Christ, God's Son. The nature of this freedom is spiritual. As such it depends on man's right relationship to God, his neighbor, and self. Being positive in its influence it does not inhibit us but, on the contrary, opens avenues for spiritual growth and development.

Finally, the purpose of this freedom is to help man achieve his ultimate goal in life, a task which begins in time and is fully realized in eternity. In view of this high calling, let us "stand fast in the liberty wherewith Christ has made us free" (Gal. 5:1).

God's Blessings at Association Meetings

Reports from the Pacific Coast to Alberta, Canada

Oregon Association Sessions. "The Supreme Beatitude" (Acts 20:35) was the program theme of the Oregon Association, meeting Nov. 6-10, at the Trinity Church, Portland, Ore. Missionary Ernest Zimbelman, Rev. David Draewell, and Rev. Joe Sonnenberg were guest speakers who, with the local pastors, brought challenge and other treasured inspiration. The Church Extension Committee for the Association reported on the prospects of a project across the river from Portland in northwest Vancouver, Wash. We invite the prayers of Church Extension builders and others for this need and planned endeavor. Newly-elected officers of the Association are: Rev. Fred David, moderator; Mr. Sam Schirman, vice moderator; and Mr. Melvin Becker, secretary-treasurer.—(William Jeschke, Reporter).

Pacific Northwest Assoc. The annual sessions of the Pacific Northwest Association were held at Startup, Wash., Oct. 17 to 20, with representatives from all eight churches attending. The very timely theme, "The Christian Faces the World," was based on I Cor. 2:5. The guest speakers included Rev. John Binder, assistant general secretary, Dept. of Christian Education, and director of Youth Work; Rev. Joe Sonnenberg, western district secretary; Rev. Herbert Lawrentz, parole officer from Pierce County, Tacoma, Wash.; and Dr. Donald Chittick, professor of science, University of Puget Sound. The officers elected for next year are: moderator, Stan Johnson; vice-moderator, Rev. Herbert Vetter; secretary, Mrs. Jake Yost; treasurer, Melvin Kageler, Pacific Conference Missionary Committee alternate, Rev. F. E. Klein; representative to Pacific Conference Education Committee, Mark Fey; Association representative to Pacific Conference, Rev. Kenneth Howe. The 1964 Association will be held at the Bethel Church, Missoula, Montana.—(Ann Howe, Reporter)

California Association. Fourteen California Association churches and one newly organized Church Extension project were represented at the California Association sessions held Oct. 31-Nov. 3, 1963 at the Magnolia Church, Anaheim, Calif. The hearts of all people were saddened by the sudden death of all four members of the John Dearmin family of Lodi, traveling to the Association meetings. This graphic illustration of the shortness of life created a sobering atmosphere for considering the Association theme: "Stewardship Responsibilities." The guest speakers, Rev. Joe Sonnenberg, Mr. Ernest Zimbelman, Rev. Aaron Buhler, Mr. Michael Dwaileeb, Rev. David Draewell and Rev. Robert Hess, developed specific areas of the theme.

Mr. Draewell's logical and Biblical message, "My Church and My Stewardship," will be long remembered.

In addition to these messages workshops were conducted by Mr. John Turansky, Rev. G. G. Rauser, Rev. Loren Fischer and two very capable housewives, Mrs. Sumrall and Mrs. Segraves. The workshops discussed practical aspects of leadership training, visitation and the controversial issue of the Bible in our schools.

The moderator of the Association, Rev. Walter Berkan, led the delegates in the pleasant business of welcoming Westbrook Baptist Church into the fellowship, hearing the church letters and the blessings of God, receiving a mission offering of over \$1050, framing resolutions regarding giving, growing, praying, preserving the faith, promoting the Gospel, and expressing sympathy to those near and dear to the Dearmin family.

The Hume Lake Camp dates are set for June 27-July 4, 1964. The next Association meeting will be Oct. 29-Nov. 1, 1964. The new officers are as follows: moderator, Ken Fischer; vice moderator, Rev. Robert Cahill; secretary, Rev. Eldon Schroeder; and treasurer, Mr. Dave Weigum.—(Loren Fischer, Secretary).

Greater Alberta Baptist Association. From Nov. 14 to 17 the Greater Alberta Baptist Association German sessions were held at the Salem Church, Edmonton, Alta. Mr. Werner Waitkus, pastor, and his church pastor served as wonderful hosts. The theme, "EVERY BAPTIST A MISSIONARY," was considered by Dr. E. P. Wahl, Rev. E. Babel, Dr. B. Schalm. Other speakers for the evening services and morning devotions were: Rev. F. Merke, Rev. W. Sturhahn, Rev. R. Hohensee, and Rev. H. Stinner. School, mission and denominational reports were given by Dr. A. S. Felberg and Rev. W. Sturhahn.

The following officers were elected: moderator, Rev. F. Merke; vice-moderator, Rev. E. Babel; secretary, Mr. W. Waitkus; treasurer, Mr. O. Fritz. On Saturday afternoon an ordination council met to consider the ordination of Mr. Norbert Laudon of the Zion Baptist Church, Edmonton. At the Youth Rally on Saturday evening God's Volunteers and Rev. W. Hoffmann took part. Mr. N. Laudon and Dr. R. Schilke brought the messages. At the Sunday afternoon service held at the Central Church, Rev. W. Sturhahn was the guest speaker.—(Rev. F. Merke, Reporter).

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South Dakota CBY Assoc. On Friday and Saturday, Nov. 8 and 9, the Fall Rally of the South Dakota C.B.Y. Association was held in Sioux Falls, S. Dak., at the Northside Baptist Church. On Friday night, Dr. Ralph Powell addressed the young people on the theme, "Freedom in Truth." Following the service was a time of fellowship. Judge Heuerman, a noted juvenile judge in Sioux Falls, discussed problems of the church and young people on Saturday morning. A banquet concluded the rally on Saturday night. The speaker was Art Hoehl, a member of the Sioux Falls Board of Education.—(Marilyn Seibel, Secretary).

Southwestern Conference Clinics. The Southwestern Conference sponsored a series of three Pastor-Deacon Clinics in its associational areas. These clinics were held at Shattuck, Okla.; Bison, Kansas; and Creston, Neb., on Nov. 12, 13, 14. The team consisted of Dr. J. C. Gunst, Central District Secretary; Mr. Elmer Thielenhaus, layman from Bison; and Rev. Edgar B. Wesner, pastor from Stafford, Kansas. This was the first time that Pastor-Deacon Clinics had ever been conducted in the Southwestern Conference. The response was gratifying with 74 pastors and deacons attending. In each association it was voted to have a similar clinic again next year. These clinics met a great need for communication and understanding among the leaders of our churches.—(Edgar B. Wesner, Secretary).

Atlantic Conference Youth. From Oct. 25-27 the Atlantic Conference young people held their Fall Conference at the Immanuel Church, Woodside, N. Y. On Friday evening slide pictures of the youth camp were shown, followed by a singspiration and a devotional message by Rev. Ronald K. Nasshan of Union City, New Jersey. Miss Anna Steinhoff, president, conducted the business session on Saturday and introduced the speaker at the morning session, Rev. Wm. E. Christensen of Bridgeport, Conn. Twelve young people responded to the invitation for full-time Christian service. At the Saturday evening banquet, Rev. Richard W. Sparling of Elsmere, Del., brought an inspiring message. On Sunday afternoon, 280 young people were present at the Mass Rally. The various churches responded to the roll call with a song or Bible verse. Musical numbers were given by Lois Pfeiffer of Philadelphia, Pa., and the Immanuel Church choir. Rev. Frank J. Kolk of Bethlehem, Pa., brought a challenging message. We are now looking forward to the Spring Conference to be held in Elsmere, Del., April 9-12, 1964.—(Betty Ann Taylor, Reporter).

God's Bountiful Grace and Wondrous Guidance

Reports of Church Dedication and Anniversary Services

90th ANNIVERSARY OF LIBERTY ST., CHURCH, MERIDEN, CONN.

The Liberty Street Baptist Church of Meriden, Connecticut, recently celebrated its 90th anniversary. A gala week of celebration was arranged by the committee consisting of the moderator, Russell Jones as chairman, the pastor, Theodore Haworth, and the following lay members, Mrs. Anna Snow, Mrs. Earl Marquardt, Miss Edith Schuster, Miss Frances Marquardt and Edward Marquardt.

On Thursday, Nov. 21, a baked ham dinner was served to the members, former members and interested friends. Invited guests included the former ministers of the church and their families. Mrs. Julia Schoenfeld, who at the age of 90 is our oldest living member, also attended as a guest of honor.

Present at the dinner and bringing messages of greeting were the former pastors, Dr. Martin Heringer, Rev. Alex Elsesser and Rev. August Lutz, and their families. Miss Marjorie Schade brought greetings from her parents, Rev. and Mrs. Paul Schade. Letters were received from former pastors, Dr. Frank H. Woyke and Dr. Theodore Koester.

A special exhibit of historical papers, books, and original communion set, as well as a gallery of pictures and snapshots, was prepared by Miss Edith Schuster. Much discussion and reminiscing centered about this exhibit.

On Sunday evening, Nov. 24, a special 90th anniversary service of thanksgiving had been planned by the pastor, to which all local, New England and Atlantic Conference churches had been invited. Unfortunately, the national tragedy of our president's assassination altered our plans. Instead of a jubilant celebration followed by a social hour with refreshments as planned, a Memorial Service for the late President John F. Kennedy was held instead, and the anniversary cake was donated to a local children's home.—(Mrs. Russell L. Jones, Church Clerk).

DEDICATION OF \$45,000 CHURCH EDIFICE, XENIA, OHIO

The services of dedication of the Community Baptist Church, Xenia, Ohio were held on Sunday, Nov. 10. These services began with the hour of Christian Education at 9:30 A.M. The morning dedication service at 10:30 A.M. was enriched by the singing of the 32 voice chancel choir of the Ridgemont Baptist Church, East Detroit, Mich. Rev. Herman Riffel, pastor of the Bethel Baptist Church, St. Clair Shores, Mich., brought the message.

The formal dedication service was at 3:00 P.M. The Ridgemont Baptist Choir sang several anthems. Rev. Her-



90th Anniversary, Liberty Street Church, Meriden, Conn.

Left to right: Dr. Martin Heringer, Rev. Alex Elsesser, Mr. Theodore Haworth and Rev. August Lutz. Mrs. Julia Schoenfeld, oldest living member, is at the center.

man Riffel presented the dedication address followed by the litany of Dedication led by the pastor, Rev. John Ziegler, and the prayer of dedication offered by Rev. Richard Christeleit of the Bethel Baptist Church, Indianapolis, Indiana. Local and sister churches also sent greetings.

Rev. Herman Riffel was the Mission Secretary at the time of the organization of this church. He was instrumental in helping with the establishment of our new congregation. The Ridgemont Baptist Church is one of our sponsoring churches. This congregation, together with the Forest Park Baptist Church, gave large contributions toward our building fund and made low interest loans to us for that purpose, which were greatly needed.



Sanctuary of the Community Baptist Church, Xenia, Ohio which was dedicated to God's glory on Sunday, Nov. 10. The building costs amounted to \$45,000. Rev. John Ziegler is pastor of the church.

Diamond Jubilee, King's Highway Church, Bridgeport, Conn.

Report of the 75th Anniversary Festivities by
Mrs. William E. Christensen.



Original Silver Communion Set of the King's Highway Baptist Church, Bridgeport, Connecticut.

AS THEY gathered for their Diamond Jubilee observance on Sunday, Nov. 17th, members and friends of the King's Highway Baptist Church of Bridgeport, Connecticut were most pleased to see their original silver Communion set again. The impressive flagon and goblets from which the members actually partook of the Lord's Supper 75 years ago, had been misplaced and considered lost. Recently the set was returned in time to be displayed during the anniversary program.

INFORMAL FELLOWSHIP HOUR

The church's Diamond Jubilee observance included a morning service, a dinner and informal fellowship, and an afternoon service. The 11 A.M. service included music by the choir under the direction of Mrs. Emma Schipul, a solo by Mrs. Ann Wallis, and a message, "The Church of God" by Rev. Rubin Kern, Eastern District Secretary. At the informal fellowship hour in the

afternoon in the church hall, these seven Bridgeporters who have been members for over 50 years were honored: Miss Anna Naber, Mrs. Mathilda Wehger, Mrs. Anna Jacopian, Mr. A. J. Koment, Mr. R. J. Dittrich, Mr. Paul Zopf, and Mr. Jacob Lukas. Three other 50 year members were unable to attend: Mrs. R. J. Dittrich, Mrs. A. J. Koment, and Mrs. Wilhelmina Russell.

The afternoon hour also included the history prepared and read by Mrs. Paul Zopf, Sr.; a vocal duet, "Der Herr is mein getreuer Hirte" by Mrs. Heinz Janssen and Miss Antje Janssen; and recorded messages from former pastors: Rev. Daniel Meyhoefer, Rev. George Hensel, and Rev. Raymond P. Yahn. The hour was concluded by the showing of several reminiscent photos, using an opaque projector.

A highlight of the afternoon service was Mr. Kern's anniversary message, "We Change—Christ Changes Not"

based on Hebrews 13:8, the Jubilee Scripture text. Music at this service included a choral selection, "I Love Thy Church," and a solo, "Bless This House" by Miss Judy Aldrich. Among several area pastors who brought greetings at this service was Rev. Herbert Freeman, Conference moderator.

The church, originally called the First German Baptist Church, was organized by Rev. William Ritzmann. With a real missionary concern for the German families on the east side of Bridgeport, Mr. Ritzmann, then a Rochester Seminary student, contacted many through visitation. In the early winter of 1888 the church was organized; less than two years later the first church building was dedicated.

With the support and encouragement of several denominational churches, the members took a real step of faith in 1922 as they sacrificially purchased property and erected their present building under the ministry of Rev. Emil Berger.

RECENT MILESTONES

In 1935 the members voted to change the name of the church to "King's Highway Baptist Church" to indicate a welcome to all peoples. Among the more recent milestones in the history of the church were the purchase of the present parsonage property in 1954 and the extensive renovation of the Sunday school facilities in 1960. In 1961 an electronic bell system was installed in the church tower in memory of Mrs. Lena Foster, financial secretary for over 25 years.

Rev. William E. Christensen, the present pastor, came to Bridgeport in 1959 after his graduation from Gordon Divinity School in Wenham, Massachusetts. He was ordained by the King's Highway Church in 1959.

Sixteen pastors have served the King's Highway Church during its 75 year history. Although they have all ministered in different ways, the changeless Gospel of Christ has been preached clearly to congregations both large and small. The church continues to be a vital witness to the community and to the city of Bridgeport.



KING'S HIGHWAY CHURCH, BRIDGEPORT, CONN.

On Sunday, Nov. 18, 1963 this church located on the historic King's Highway between Boston, Mass., and New York City observed its 75th anniversary.

120th Church Anniversary, Philadelphia, Pa.

Festive services at the Fleischmann Memorial Baptist Church, Philadelphia, Pennsylvania, the first established church of the denomination.

By Mrs. Jeannette Mac Meekin of Philadelphia, Pa.

"Jesus Christ, the same, yesterday, today, and forever" (Hebrews 13:8). This was the theme of the 120th anniversary celebration of the Fleischmann Memorial Baptist Church, Philadelphia, Pa., the first church of our denomination, observed from Nov. 1 to 3.

The present pastor, Rev. Ernest A. Hoffmann, wrote the preface to our anniversary program which expresses the thoughts and aspirations of our people during these anniversary days:

THE THINGS THAT ABIDE

"Throughout the past 120 years many things have changed. We are now worshipping in a different building. Many of the former pastors have already gone to their heavenly home. The congregation has changed. However, some things that were present when this church was organized are still the same today. These are some of the Eternal things that have come to us by the grace of God. Yes, they are a part of God himself. Love has not changed. The effectiveness of Christ's sacrifice has not and will not change. The Gospel message remains the same. He who loved us and died for us will continue in the future as he has in the past to build and to sustain his Church."

Our celebration started on Friday evening, Nov. 1, with "Community Night." We were greeted by pastors from neighboring churches and greetings were brought from our sister church, Pilgrim Church of Philadelphia, by Mr. Oscar Hiebner. Musical selections were rendered by a trio from Pilgrim Church, Miss Jeanne Nolte, Mrs. Charlotte Schmidt, and Mrs. Kathy Martin, by Mr. Raymond Noll, and by our own male chorus.

We were deeply honored to have the mayor of our city, the Honorable James H. J. Tate, speak to us and bring greetings from our "city of brotherly love." The mayor has lived in the neighborhood of our church all his life. The message of the evening was brought by Rev. Rubin Kern, Eastern District Secretary of our denomination.

ANNIVERSARY BANQUET

Saturday evening, Nov. 2, was a time of festivity and reminiscing, of fellowship and inspiration at our anniversary banquet. Mr. George Gerstlauer, chairman of our anniversary committee, served as the master of ceremonies. After much inspirational singing and a fine dinner, Mr. Gerstlauer reviewed some of the church history. A picture was taken of all those who had been at the cornerstone laying of our present church



HISTORIC PICTURE AT THE 120th ANNIVERSARY BANQUET

At the anniversary banquet of the Fleischmann Memorial Church, Philadelphia, Pa., this picture was taken of those who attended the cornerstone laying exercises of the present church edifice in 1914. (Those in the rear row were seated at the Speakers' Table). (Photos by Raymond Noll).

edifice in 1914. (See accompanying picture). Many former members and friends attended this celebration. Commemorative pens were given to all. After solos by Mr. Noll and Miss Florence Boyd, and a selection by our



GREETINGS, BROTHER!

Dr. M. L. Leuschner (left), pastor of the Fleischmann Memorial Church, Philadelphia, Pa. from 1928 to 1934, greets the present pastor, Rev. Ernest A. Hoffmann.

male chorus, greetings were brought by Rev. Rubin Kern. The message of the evening, "The Hand of God in Human History," was brought by our former pastor, Dr. M. L. Leuschner. Dr. Leuschner also spoke at our Sunday morning service. We are always happy to have our beloved former pastor with us and are inspired by his messages. After the Sunday morning service, luncheon was served by the Homemakers' Class.

SUNDAY AFTERNOON RALLY

Our anniversary rally was held on Sunday afternoon, Nov. 3. Mr. George Steinbronn, who was our song leader throughout these anniversary days, led this service. A former member of our church, Mrs. Isabella Smith, sang, "Bless This House," and prayer was offered by another former member, Rev. Emil D. Gruen.

The first 75 years of our church history were reviewed for us by our beloved deacon, Mr. Reinhold Gewiss, who has served our church faithfully over many years. After a saxophone trio by Mr. Walter Schuman, Mr. Irvin Sanderlin, and Rev. Ernest Hoffmann, the last 45 years of our church history were depicted by another faithful deacon, Mr. Gustav Straub.

Greetings were read from many of
(Continued on page 24)

MARCH OF EVENTS



● **MARTIN NIEMOELLER.** Pastor Martin Niemoeller, head of the Evangelical Church of Hesse and Nassau, has been in England for a 6-day preaching tour. His schedule included a service at London's St. Martin-in-the-Fields church which was broadcast by the B.B.C.

● **NETHERLANDS.** In a poll among 13,693 Dutch military servicemen, 55 per cent said they never read the Bible. Only 18 per cent had a Bible with them, but more than double that number said they had Bibles at home. Forty-one per cent of the men reported that they had not been baptized.

25 YEARS AGO JANUARY 1939

● The Jan. 15, 1939 issue of the "Baptist Herald" featured an article by Miss Laura E. Reddig on "My First Impressions of Africa."

● On Sunday, Jan. 29, 1939 Rev. Paul Wengel observed his 10th anniversary as pastor of the Bethel Church, Detroit, Mich., by preaching on "What Ten Years at Bethel Church Have Taught Me."

● On Jan. 27, 1939 the young people of the Dayton's Bluff Church, St. Paul, Minn., presented the Cameroon mission play, "I Will Not Leave You Orphans," with the author, Rev. E. J. Baumgartner, present.

● **KIRCHENTAG IN 1965.** The next German Evangelical Church Day (Kirchentag) Congress will be held at Cologne, Germany in 1965 at a date still to be decided. The last Congress was held at Dortmund last July. Intended to encourage lay participation in church and public affairs, the Congress is a permanent institution within the Evangelical Church in Germany (EKID).

● **DEDICATION OF SEMINARY.** Bethany Theological Seminary, Church of the Brethren, and close neighbor on a joint campus with the Northern Seminary at Oakbrook, Ill., has just dedicated its \$3 million graduate school. Dr. Jesse H. Ziegler, associate director of the American Association of Theological Schools, Dayton, Ohio, gave the dedicatory address. The denomination's only seminary, Bethany has been a Chicago institution since 1905.

—The Watchman-Examiner

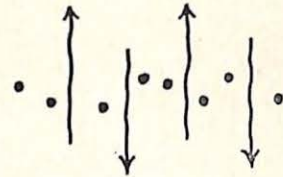
● **CALL FOR MISSIONARIES.** A call for 122 young laymen and women to serve as special term missionaries in this country, Africa, Asia and South

America beginning in 1964 was issued by the Methodist Board of Missions. It said the total includes 56 women and 31 men who will spend 3 years in foreign lands, and 35 men and women who will serve 2 years in the U.S. Since the short-term program began in 1948, the board noted in its appeal, 858 persons have served 3 years abroad and 350 in this country.—The Watchman-Examiner.

● **BIBLETOWN AT WORLD'S FAIR.** New York World's Fair officials have expressed a desire to have Bibletown, located at Boca Raton, Fla., produce weekly concerts and musical vesper services throughout the 1964-5 sessions. It is estimated that 80 million visitors from all parts of the world are expected during the two-year run.

● **COMMUNIST THREATS TO YOUNG PEOPLE.** "Communists are engaged in an intensive campaign to control the minds and win the allegiance of American youth," FBI Director J. Edgar Hoover said in a speech in New York. "Toward this end, a National Youth Commission has been established within the Communist Party, U.S.A.; special publications have been issued; front groups have been organized; and an ambitious speech program has been directed against our colleges and universities," he said. Mr. Hoover noted that communist speakers have appeared on nearly 100 campuses in the past two years. "Their purpose: To create confusion, raise questions, and spread doubt among our young people concerning the American way of life."

BAPTIST BRIEFS



● **Bibles Requested.** Three hundred letters requesting Bibles were received within three days after the Argentine Baptist Convention made its first television program over a Buenos Aires channel in Argentina. "These are not church members who write," said James O. Teel, Jr., promoter of radio evangelism for the Argentine convention. "They are people seeking spiritual guidance."

● **Evangelistic Crusade in Ecuador.** There were 313 professions of faith during a three-week evangelistic crusade among the six Baptist churches and seven missions of Ecuador. Of these, 91 were recorded during one week of services in Quito and 222 during two weeks in Guayaquil. Evangelists for the meetings were Roberto Arrubla, Enoc Ballesteros, and Ramon Medina, of Colombia, and Manuel Cordero, of Costa Rica.

● **Norwegian Baptists Look North.** Nine hundred kilometers north of Oslo, almost exactly under the imaginary line of the Arctic Circle, the Baptist Union of Norway plans to build a church in the rapidly growing industrial center of Mo i Rana. This is part of new home mission strategy among Norwegian Baptists, which begins with a church building and then seeks to build up a membership. The appointed minister will be, for a time, a pastor without a congregation.

● **Indian Baptist College.** Bacone College, Okla., reports that its enrollment is 37% above that of last year's. College facilities are undergoing many improvements, such as renovating the

science department. The new library is getting full use by faculty and students. Thirty students enrolled last June in the new program in associate degree of nursing, Hurley House, made possible through a gift from the late General Patrick Hurley and a friend, has been built for the president and is now occupied by Dr. Roger W. Getz and his family.

● **Baptists in New Zealand.** Baptists are the fifth largest denominational group in New Zealand. They follow Anglican, Presbyterian, Roman Catholic and Methodist churches. The government statistician has just released 1961 census figures which showed a total of 40,974 Baptists in the country, a gain of 20 per cent over the 33,910 reported in 1956. Only two groups, the Latter Day Saints and the Congregational churches, had a higher percentage of gain. Baptists comprise only a small proportion however of the total population of 2,415,000 in New Zealand.

● **Baptist Church in Beirut.** English-language University Baptist Church in Beirut, Lebanon was two years old in November. Organized in 1961, with 12 charter members, it baptized five persons in its first year. Attendance now runs about 70. University Church seeks to minister to students and faculty of the American University of Beirut, located a few blocks down the street, as well as to the city's other English-speaking people. In addition, it holds special services for members of the USA Sixth Fleet when it comes to Beirut twice a year, reports James F. Kirkendall, pastor.

● **Rev. and Mrs. Frank J. Kolk** of Bethlehem, Pa., have announced the birth of a son on Nov. 30 who has been named Douglas Graydon. They have two other children, Darlene Ann and David Hunter, in their family. Mr. Kolk is the pastor of the Calvary Church of Bethlehem.

● **The Rock Hill Baptist Church,** Jamaica Plain (Boston), Mass., has announced that its pastor, Rev. Richard L. Brown, recently presented his resignation to the church effective Dec. 31, 1963. He had served the church as its pastor for several years. Mr. Brown has accepted the call from a Baptist church of another conference in Maine.

● **The Pilgrim Church of Philadelphia,** Pa., has extended a call to Rev. Fred Sonnenberg of Chicago, Ill., pastor of the Foster Avenue Baptist Church since 1959. He has responded favorably and announced that he would begin his ministry in the Philadelphia church on February 1st. He will succeed Rev. Roger Schmidt in the Philadelphia pastorate.

● **The Victoria Avenue Baptist Church** of Chilliwack, B. C., has extended a call to Rev. Robert Jaster of Onoway, Alberta, to which he has replied favorably. Mr. Jaster has announced that he will begin his ministry in the Chilliwack Church on February 1, succeeding Rev. Berthold Tutschek, now at Edmonton, Alta. He has served as the minister of the Onoway Baptist Church since 1958.

● **Dr. Jack Scott** began his ministry as the new pastor of the Ebenezer Baptist Church, Detroit, Mich., on Sunday, Dec. 15. A reception for Dr. and Mrs. Scott and their family was held after the evening services. Dr. Scott was the minister of the Forward Baptist Church of Toronto, Ont., for 26 years. For 12 years he conducted a weekly radio broadcast in Toronto. The Scotts have three children: Judith, age 22; Heather, 18; and Gilbert, 12.

● **The Bethel Baptist Church of Salem,** Ore., has voted to sell its present church building at North Cottage and D Streets and to unite with the congregation of the Brush College Baptist Chapel in an outlying section of Salem. Rev. Arthur Brust, the pastor of the Brush College Chapel, will become the minister of the combined churches. Rev. Everett Barker, former pastor of the Bethel Church, is now serving the First Baptist Church of Lorraine, Kan.

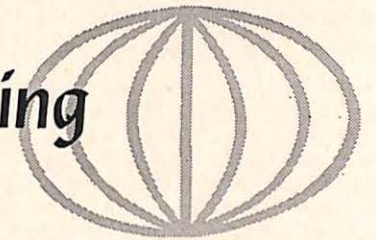
● **The combined choirs of 30 voices** of the Forest Park Baptist Church, Forest Park, Ill., rendered the beautiful Christmas cantata, "Love Transcending" by John W. Petersen on Sunday evening, Dec. 15. Soloists were Miss Lydia Mihm, Miss Adelaide Klatt, Mr. Werner Burghoff and Mr. Edward Giegler. Mr. Hermann Holz directed the choir, with Mr. William J. Krogman serving as organist and Mr. Edwin A. Maxant as the narrator. It was a distinct musical treat for the large congregation in attendance.

● **Recently Rev. Elmer A. Buening** of Parkston, S. Dak., presented his resignation to the Baptist churches of Parkston, and Tripp, S. Dak., of which he has been the pastor since 1958. It was understood that the resignation would be effective within 90 days (about the close of February 1964). Mr. Buening is awaiting a call from a North American Baptist church as he continues his ministry for Christ in

ning, Dec. 22, the church choir directed by Mr. Ron Frankhouser presented the Christmas cantata, "A Song Unending" by John Petersen. A baptismal service was held on Sunday evening, Dec. 29, with the pastor, Rev. H. J. Wilcke, officiating.

● **Miss Gladys Schielke** of Milwaukee, Wis., a member of the Bethany Baptist Church of Milwaukee, and Dr. Ezra G.

what's happening



which he has served so faithfully during the past years.

● **Recently Rev. Eduard Hornbacher** of Saskatoon, Sask., presented his resignation to the First German Baptist Church of Saskatoon of which he has been the pastor since 1959. His resignation will be effective on April 1. He plans to return to Germany for a visit and then to try to secure permission for his wife to leave Russia and to join him. Thus far, all efforts to secure this permission have been fruitless.

● **On Feb. 1, Rev. Frank Friesen** will begin an interim ministry at Oshawa, Ont., 40 miles east of Toronto, Ont. This small congregation of Baptist people has been meeting at the Christian Center. The Oshawa work is being supported by the German Baptist Church of Toronto, of which it is a mission, and by the denominational Church Extension Committee. It is hoped that, under Brother Friesen's ministry, the Oshawa Church will experience growth and many blessings.

● **On Sunday morning, Dec. 1, at the** Dayton's Bluff Baptist Church, St. Paul, Minn., 35 Scripture memorizers recited various portions of God's Word. The Scripture Memory sponsors in the church are Judy Heckman and Marjorie Reck. On Sunday eve-

Roth of Milwaukee, Wis., the former Wisconsin State Secretary for the American Baptist Convention, were married on Sunday, Dec. 1, with Rev. Taylor Roth, a son of Dr. Roth, officiating. Miss Schielke had worked for many years in the Wisconsin Baptist Office in Milwaukee. Following their honeymoon trip, Dr. and Mrs. Roth established their home at 4500 N. 107th Street, Wauwatosa, Wis., (53225).

● **Dr. George A. Dunger** of Sioux Falls, S. Dak., a member of our Seminary faculty, is in Johannesburg, South Africa from Jan. 3 to 27 bringing a series of lectures on "Traditional African Religion" at the invitation of the Theological Education Fund. The faculty and board of trustees of the North American Baptist Seminary congratulated him recently on this honor and urged Dr. Dunger to accept. He left by plane shortly after Christmas and stopped for several days in Germany en route to South Africa. The editor has requested Dr. Dunger to share some of his experiences with "Baptist Herald" readers in a later article.

● **The Christmas offering project** chosen by the Sunday school of the Oak Street Baptist Church, Burlington, Ia., was to help furnish the Cedarloo Church at Cedar Falls, Iowa, a Church Extension project of the denomination. The Kindergarten and Nursery offerings went towards buying toys for the Nursery Dept. of the Sunday school there. Primary, Junior, Junior High and Senior High offerings were designated for the purchase of a blackboard stand unit. The Adult Dept. offering went toward kitchen furnishings. Offerings were received during the month and the offering taken at the Christmas program went towards this project also. Rev. Howard Johnson is pastor of the Burlington, Ia., church.

● **The Sherwood Park Baptist Church,** Greeley, Colo., held a Thanksgiving

(Continued on page 24)

DR. DONALD G. DAVIS

After a brief illness, Dr. Donald G. Davis of Los Angeles, Calif., pastor of the Berean Baptist Church, was called to his heavenly Home on Saturday, Dec. 21. He was 59 years of age. The memorial service was held on Thursday, Dec. 26.

Dr. Davis served as pastor of several NAB churches, as a chaplain in the U. S. Army, as a teacher, and as a member of denominational committees. Further particulars about his homegoing and a memorial tribute to him will be published in a later issue.



BY MRS. HARM SHERMAN
of Aplington, Iowa
President of the Woman's Missionary Union

OUR BRAND NEW PROJECT

DO YOU RECALL how thrilled all of us were when we heard that Mr. Flavius Martin from our Cameroon Mission Field was coming to the States for theological training at our Seminary? Sometime later it was possible for Mr. Hisashi Murakami from our Japan Mission Field to come in a similar capacity. Throughout the years some of our women have often said, "Won't it be wonderful when the time comes when we will be able to bring one of the women from our mission fields to study and train here?" Well, that dream will become a reality very soon!

Plans are being made to bring Mrs. Hisashi Murakami to the States in



Mrs. Hisashi Murakami of Japan who will rejoin her husband as a Seminary student in July 1964.

July or August 1964, and we as women will have the privilege of helping to make this possible. Mrs. Murakami will study at the Seminary in Sioux Falls and will very likely concentrate in the area of Christian Education. This year of academic work at the Seminary will equip her to be a better worker upon her return to Japan in the summer of 1965.

Our missionaries speak very highly of Mrs. Murakami. This is indicated in the following paragraph written by Rev. Walter Sukut, one of our missionaries to Japan: "Mrs. Murakami is a very devoted and dedicated Christian who loves her Lord and has considered

(Continued on page 24)

From the Professor's Desk

By Professor Gerald L. Borchert, North American Baptist Seminary, Sioux Falls, South Dakota.

How do you come to grips with some of the problems which arise from the consideration of divine providence which you presented in the previous issue?

With regard to the divine preservation of all things, we are taught by Scripture that not one thing can continue in virtue of its own inherent power. The ground of the being of all creatures is in God. The very breath of living beings is from their Creator and Sustainer. Even the laws of nature are not self-working and automatic. God established them in creation and maintains them in operation.

God accomplishes this preservation both as sovereign Lord, of whose will nothing is independent, and as loving Father, whose tender care and concern extend over all. There are no powers which can threaten God's existence or the execution of his good plan. He may allow contrary powers, but he always has absolute control over them. The divine sustenance of the universe bespeaks the majesty, vastness and unfathomable greatness of God's being and work.

THE CERTITUDES OF SCRIPTURE

Sinful acts are under divine control and occur only by his permission, and then somehow serve his good, wise and eternal purpose. While God may be sustaining an evil man in his creaturely existence, even while he is performing a wicked deed, he never causes the evil direction of the man's act. God neither works evil nor causes his creatures to do evil. God concurs with sinful acts only as they are natural acts, never as they are evil.

Sometimes God permits sinful deeds (Acts 14:16); sometimes he actively prevents them (Gen. 20:6). He may direct them so they are best controlled and come to the least harm. God is even able to make the wrath of man to praise him (Psa. 76:10). The bounds and the measure of evil are determined by him (Job 1:12; 2:6). Ethelbert Stauffer states in his *Theology of the New Testament*, "The more the adversary opposes, so much the richer becomes the revelation of the infinite superiority of God." This is spectacularly illustrated in Moses' contest with Pharaoh (Gen. 5-15) and in the dramatic narrative of the book of Esther.

God is not only the beginner and sustainer of all things; he is also the ruler and consummator of everything in the universe. Providence is God's gracious outworking of his eternal purpose in Christ (Tim. 6:15; Rev. 1:6, 8; 19:6).

These marvelous certitudes of Scriptural revelation are, however, no grounds for any easy complacency or necessary sense of national security.

They are no guarantee that America should escape a national disaster or the catastrophic destruction of a nuclear war. God used pagan nations as a scourge and chastisement to the nation of Israel. Even the holy city of David was ignominiously destroyed, and the sacred vessels in the Temple of God were taken as plunder and used in the drunken, blasphemous revelries of King Belshazzar in Babylon. Who knows to what extent God may allow America to be humiliated because of all its corruptions and infidelity?

GOD'S WAY WITH MAN

Likewise, God in his wise and beneficent providence may allow a thorn in the flesh to remain in the life of one of his choicest saints, as he did with the Apostle Paul, in order to prove the divine sufficiency and strength in our infirmities and weaknesses (II Cor. 12:7-10; cf. Isa. 55:8-9; Rom. 11:33), and in order to purify and perfect his servants for more effective ministry (Job 23:10; II Cor. 1:3-7).

In his helpful book *God's Way with Man*, Roger Hazelton states that the theme of providence is one that "stretches the mind and probes the heart." There will always be much that is mysterious and soul-searching about God's ways in history and with men, but we may always be assured (the more so as we commit ourselves in unwavering faith and complete obedience to his perfect will for our lives) that "all things work together for good to them that love God, who are the called according to his purpose" (Rom. 8:28).

The world and our lives are not determined by chance or fate, and much less by demonic forces, but by a sovereign and kind Master who lays bare his purposes in his Son, Jesus Christ our Lord. Our great concerns are small to his power; our small cares are great to his love; our disappointments can be his appointments.

It must be remembered that included in God's providence is human responsibility. God holds men accountable for what they do with their lives—their gifts, resources, choices and opportunities. We must all appear before the judgment seat of Christ that everyone may receive the things done in his body, whether it be good or bad (II Cor. 5:10; Gal. 6:7-8).

SUNDAY SCHOOL LESSONS

(Continued from page 17)

of Samaria that she must be born again?

2. If Jesus had such good success in Samaria, why did he not remain longer?

3. Why are conversion experiences so different?



A TEACHING GUIDE

Date: January 26, 1964

Theme: TWO RICH MEN MEET JESUS

Scripture: Mark 10:17-22; Luke 19:1-10

THE CENTRAL THOUGHT: To visit Jesus as a friend you must first visit him as a sinner.

INTRODUCTION: Jesus had a great deal to say about money. After his experience with the rich young ruler, he used some very strong language: "Children, how hard is it for them that trust in riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:24, 25). Perhaps we too would be astonished as the disciples were and exclaim, "Who then can be saved?"

We must remember, however, that Jesus was not primarily talking about men who were rich but about men who trusted in riches. Many Jews, including the disciples, were under the impression that material blessings were a sign of God's favor. A rich man must be a saint, otherwise God would not have permitted him to succeed in acquiring wealth. The poor and destitute were often thought of as being outside the grace and favor of God, just as the common people, who were not acquainted with the law, were thought to be cursed (John 7:49).

I. AN ANXIOUS SEEKER. Mark 10:17-20.

The rich young ruler (notice that only Luke calls him a ruler and only Matthew calls him young) came running to Jesus as if his life depended on it. He kneeled before him, acknowledging due respect and honor if not worship. He called him "Good Master," and not rabbi or teacher, thereby putting Jesus on a much higher plane. Many masters in Israel could not be described as good. He even asked the right question, "What shall I do that I may inherit eternal life?" The question implied that he was falling short, that he was unworthy and that something was missing in his life that riches could not satisfy.

II. A SAD FINDER. Mark 10:21-22.

Notice Jesus' love for people. Here was a likeable and lovable young man, and how Jesus yearned to win him! He knew he would not accept what he came to seek, and yet Jesus beheld him and loved him. No matter how much it hurt, Christ had to tell this man the truth. He was a model young man with a weakness. That weakness was love of money, possessions and position. He hoped somehow he could keep all this

sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

and heaven too. He found the Giver of eternal life, but he went away sorrowful because he would not part with the things that perish.

III. A CURIOUS SEEKER. Luke 19:1-4.

One cannot help but notice the difference between these two men. The rich young ruler was a model of religious perfection with, no doubt, a respectable standing in the community. Zacchaeus was a man with no status in the community, a publican who was in a dirty business.

Zacchaeus' curiosity was aroused because he felt there was something wrong in his life. He was so curious that he forgot his dignity and climbed a tree to see Jesus.

IV. A JOYOUS FINDER. Luke 19:5-10.

What must have surprised Zacchaeus more than anything else was the fact that he should find such a great reward for his curiosity. What happened in the home of Zacchaeus we do not know and can only guess. We do know that a life was saved and changed.

Questions for Discussion:

1. Why did not Jesus ask the rich young ruler to tithe instead of giving up all he had?
2. What are some of the things lacking today in the lives of people who want to follow Jesus?
3. What did Jesus mean when he referred to Zacchaeus as a son of Abraham?

A TEACHING GUIDE

Date: February 2, 1964

Theme: THE WOMAN OF SAMARIA

Scripture: John 4:7-14, 28, 29, 39-42

THE CENTRAL THOUGHT: Although there are many who have an appetite for the things in the world, there are also many who have a thirst for the water of life.

INTRODUCTION: In the last three lessons there has been a considerable gradation in the social status of the personalities around Jesus. Nicodemus was considered one of the elite in the Jewish community. His education, position and moral code set him up as one of the most respectable men in Israel. On the next lower rung on the so-called status ladder was the rich young ruler, who was not a ruler in Israel but may have been a ruler in a local synagogue. Zacchaeus had little or no respect among the Jews, socially or religiously. In today's lesson Jesus deals with a person who belonged to the lowest strata of society. Not only was she a Samaritan, but she was a woman with a very low moral character.

In these few experiences we see more clearly what Jesus meant when he said, "For God so loved the world..." Every soul, high or low, rich or poor, good or bad is included in his love. Our emphasis should not be so much on the power and the result of sin, but rather on the power and result of God's grace. Grace is greater than sin.

I. THE WOMAN AT THE WELL. John 4:7-9.

"Jesus must needs go through Samaria." The Jews found it necessary to go around it. We are not always aware of God's leading. Often our paths lead us into strange places for definite purposes and we do not see clearly until more of God's plan unfolds.

In order to open a heart, you must first learn how to open a conversation. By asking the woman for a drink, Jesus opened one of the most important conversations in the New Testament. Everyone else thought that this woman was not worthy of conversing with respectable people. She probably came to the well when she least expected to see others there.

II. CHRIST AT THE WELL. John 4:10-14.

Although this looked like a casual meeting, we know that in the mind of Jesus it was well planned. He had to be there. The Savior was there in order to give this sinful woman the greatest opportunity of her life.

As long as Jesus spoke of a drink of water and of living water, it made very little sense to her. Not until he touched a very sensitive part of her life, which she took for granted was hidden from him, was she brought up sharply against the sinful facts of her life. The first thing she thought of doing was to get him off the subject. She thought, "If he wants to talk about religion, then I'll bring up a religious subject, but it is not necessary to bring up my sins." She seemed to know a great deal about religion but that did not keep her from sinning.

III. THE RESULTS OF THE MEETING. John 4:28, 29; 39-42.

The strange thing about this woman was the fact that Jesus did not have to reveal to her again that she was a sinner; all he did was to reveal himself to her: "I that speak unto thee am he" (John 4:26). When once Jesus told her who he was, her religious conversation ended and her life became changed. She could scarcely wait to tell others what happened to her and to invite them to see and hear the Savior for themselves.

Questions for Discussion:

1. Why did Jesus not tell the woman

(Continued on page 16)

Heart of a Stranger

A Christian Novel With Breath-taking Suspense

by Lon Woodrum

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(This story is available in book form at Christian bookstores everywhere).



Tom Beacon somehow felt that the world owed him a living after convicting him of a crime he had never committed. (A. Devaney Photo).

SYNOPSIS

Rugged Tom Beacon came to the desert town of Quantacca to "set up" a robbery that would stir this quiet town to its roots. He had been imprisoned for some of the best years of his life for a crime he had not committed. Near Quantacca he met Nancy, a waitress in the Foodnook Cafe. Later Marianne joined them at the cafe. The girls were delighted to hear that Tom was an author as they engaged in conversation with him.

CHAPTER TWO

"Well, this is an honor!" repeated Marianne. "I love to read stories."

"I do, too," said Nancy. "What sort of things do you write, Mr. Beacon?"

"The name is Tom, remember? I write mostly about love."

"Good!" said Marianne.

"I like love stories," Nancy said, "if they aren't gooeey. I don't like the drippy kind you find in some magazines."

Tom's mouth corners lifted. "I don't go for mushy love stuff myself. My idea of love is far removed from goo. Love is the greatest thing in the world."

"Yes," said Marianne. "It is."

"God is love," said Nancy softly.

"The Bible again, huh? I take it you are a Bible girl."

"I love the Bible."

"Nancy is a very religious person," said Marianne. "Take it from me. But she's a very nice person in spite of that!"

"Well, I like that!" cried Nancy.

Marianne laughed. "No offense, honey." She spoke to Tom. "Nancy goes to church every Sunday, come fair weather or foul. You should get her into a religious discussion some time."

"I could think of several subjects I'd rather discuss," said Tom.

Nancy said to Marianne. "What do you mean, I'm religious? Of course I am. But so are you. You go to church, too."

"Oh sure," returned Marianne. "But

I'm not as tied to religion as you are."

"Tied—?"
"What I mean is, you're wrapped up in it—like a girl gets wrapped up in a boy!"

"Well, religion is either the most important thing in the world or it's not important at all!" Nancy said.

Marianne laughed lightly. She swung toward Tom. "You see what I mean? But I've got to run. I do hope we meet again, Mr.—Tom. And I hope I get to read all your books. Are you going to write one while you're around here?"

"I'm working on one now."
"Oh, really? How nice! What is it called?"

"This Is the Day."

"Sounds wonderful. Doesn't it, Nancy?"

"I'm not sure," said Nancy. "I'll have to think about it."

Marianne flung Tom a wide smile, showing white even teeth. She went out the door, swinging her young body in studied carelessness.

When she was gone Nancy said, "Marianne's a nice girl. Even if she is rich."

"Rich?"

"Uh-huh. Her father is president of the Quantacca National Bank."

He came upright on his stool. "You don't tell me?"

Nancy shrugged her slim shoulders. "Funny how mentioning a girl's father is a big banker always makes the men perk up!"

Tom grinned at her. "Hmmm." He took a long sip of coffee. This was perfect! His first day in Quantacca and already he had met the daughter of the president of the Quantacca National Bank!

"Marianne is a good-looking girl," said Nancy. "That always goes with money, too!"

He leveled his gray eyes upon her. "She's not nearly as good-looking as

you are, Nancy."

Her face colored with pleasure. She turned away from him and went into the kitchen.

Freddie Fitzgerald came in from somewhere in the house that was joined to the cafe. He took a stool next to Tom. He had a book.

"This is about a spaceship that crashed in Cyrenia," he said.

"Cyrenia?"
"Oh, there's no such place, I guess. Except in this book. The writer just made the planet up. Like you make up love stories."

"I see."

Tom took the book, leafing through a few pages. "Alligator-men!"

"Sure. But they're real smart. Lots smarter than we are. Hey, Tom, why don't you write about a lost planet? You could get love in, if you had to. But between times you could have a bunch of bug-eyed giants or something trying to capture 'em. For pets, maybe, like we do monkeys!"

Tom chuckled deeply. "You've got an imagination, fella. Maybe you'll be a writer some day."

"Maybe I will. If I get time off from making space jumps—"

Nancy came to the counter. "Will there be anything else, Mr. Beacon?"

His pained look made her add, "I mean, Tom."

"Anything else? How about a ride and let you show me the desert?"

Before Nancy could reply a tall young man came through the door. He said, "Nancy gets off too late to go riding about the desert, mister!"

Tom swung about and put a look on the man.

"Don't mind him," said Nancy quickly. "This is my brother, Brett. Brett, Tom Beacon."

Brett Fitzgerald's eyes ran swiftly over Tom, examining him. He was blue-eyed, like his sister, and had sandy hair. He wore a black sport

shirt. His shoulders were wide, his face deeply tanned.

Tom nodded in acknowledgment to Nancy's introduction.

Brett said, "Nancy doesn't run around with strangers."

"Tom's not a stranger!" said Freddie.

"Never mind," said Brett to his brother. He turned to Tom to examine him more closely.

"Haven't I seen you somewhere?"
"It's possible," said Tom.

Brett creased his sun-darkened brow. "I can't recall where, though."
"There was a time when people more or less stayed places," mused Tom. "Now everyone goes everywhere, and most any time. You might just meet anyone, anywhere, anytime."

Brett wriggled his broad shoulders under the black sport shirt.

"All right. I hope I didn't offend you, Mr. Beacon. But Nancy's a good girl and—"

"No offense," said Tom, smiling quietly at him. "Nice to see a big brother looking after his young sister."

Nancy spoke abruptly. "Maybe I'll have something to say about whom I go riding with!"

"Aw, Sis, take it easy," muttered Brett.

Nancy said to Tom, "I'll be working pretty late tonight. We have a bunch of truckers coming in after ten. But I'll take a rain check on that ride!"

Tom smiled at her. "It's a deal."

He went to the door and out. Nancy wheeled toward Brett. "Why do you always come butting into my business?"

"You don't have to act like a cop to everyone!" said Freddie.

Brett glanced at Freddie. "Better hightail it for the shack, kid," he said, half-grinning.

"Bed!" wailed Freddie.

"You know, Mattress. Shut-eye. Kids need a lot of rest."

"Who needs rest? When you eat Crunchies like I do you never get tired or sleepy or anything."

"I'm sure the manufacturers of Crunchies would appreciate your nice plug. Go tell Mom it's time for you to hit the hammock!"

"Oh, yucca juice! You'd think you was my pop instead of my brother. Sometimes I feel just like walking off and never coming back. If I had a rocket plane—"

Brett went over and squeezed Freddie's shoulder. "Slow down, pal. See you in the morning. By the way, I'm driving over to Tucson tomorrow, and you can come along if you like."

Freddie hesitated, nodded. "Okay, Brett. Good-night."

Brett said to Nancy, "Sorry I ruffled you, little one. But I don't want to see anything happen to you."

She nodded, managing a smile. "All right, Brett."

Brett went out of the cafe. Freddie poked his head into the room and said, "Good-night, Nancy."

"Sometimes he gives me a pain!" said Nancy. "Always the big brother."

Freddie nodded. "But he's okay, Sis. It's just that he's a cop. Cops have to be kind of suspicious of everyone, I guess. You never can tell just who might be a big crook. Sometimes crooks look just like Sunday school superintendents, or even preachers—"

"Well, I don't think Brett needs to be afraid of Tom Beacon. He's no crook."

"Check," said Freddie. He came into the cafe room. "Shake, Sis."

Nancy shook hands with him, then put her arms about him, hugging him tightly.

"God bless you, Freddie. Now off to bed."

Freddie went to his room and propped himself in bed, in his pajamas. He read about the planet, Cyrenia, with its alligator-men and some rather crazy goings on. He was getting sleepy when he remembered he had not read the Bible and prayed. He got out of bed, took a small Bible from the dresser and sat down on the edge of the bed to read.

Unto Thee will I lift up mine eyes, O Thou that dwellest in the heavens—

He finished his reading and put the Bible aside. He knelt by the bed and began his prayers. Weariness edged in on him until he was asleep where he kneeled. He dozed a few moments, then aroused himself, and crept into bed.

You know how it is, Lord, he said silently, fighting against sleep. Sometimes it's tough trying to stay awake.

He was in his spaceship out across the Milky Way, ducking in and out among a million star-islands, and he thought how nice it was to be friendly with God who made all these things, not scared of Him, as some people seemed to be. Alee was with him in the spaceship, and Alee was saying how swell it was to be away from all that fussing and fighting back down there in Quantacca. Then Brett was shaking his shoulder gently.

"Come on, if you're riding to Tucson with me, amigo."

After breakfast Brett and Freddie rode toward Tucson. The desert ran past on either side of the car, the sagebrush, the sand-dunes and the chaparral. This was always fun for Freddie, riding with Brett, talking man-talk with him, with no women around. Women always wanted to talk little talk, about how their kids were doing, or what was nice to wear, not about baseball, jet planes, and the things that really mattered.

"Tell me about the time you grabbed Red Jerigan, Brett," said Freddie.

"Look, I've told you 'steen times."

"I'd like to hear it again. Maybe I missed something the other times."

Brett scowled, sighed, put an affectionate glance on his brother, and began the tale. Red Jerigan was one of the toughest criminals in the west. He was holed up in a canyon. He had three desperate men with him. They were up in the wild Acaop country. The sheriff and his posse closed in on

the outlaws. It was a wild fight; two of the bandits were wounded, one killed, and Red Jerigan surrendered. And Brett got a long scar under his right arm where a bullet followed his rib.

"You know something?" Freddie said when Brett quit talking.

"What?"

"I don't think it's fair."

"What's not fair?"

"Guys like you, cops and soldiers and G-men. They don't get enough, well, you know, honor, or anything, for what they do."

Brett grinned. "We probably don't get enough salary, either!"

"I don't think it's right."

"Okay, I'll tell you what. You grow up and get yourself elected president of the United States, and maybe you can influence the country to change things."

"I wish I was president. A lot of things need changing."

"You're right there. But getting things changed isn't as easy as some think."

"I still think cops aren't treated right."

"Listen, Freddie. The people who put themselves in a tough spot trying to protect humanity usually never do it for either honor or money. Cops, soldiers, and such like. There's a sense of duty in 'em that makes 'em do these things. It's something you can't explain too easily. It's a feeling you have that you hate tyranny, and hoodlum-stuff, and human brutality. So you just get in there and do your part against it."

Freddie seemed thoughtful. "I guess it's kind of like when you have religion, huh?"

"Well, yes, I guess that's right."

"It's not only the cops and soldiers that do these things because they feel they should, but like Doctor Gregory was telling us in his sermon about Paul. He didn't go in for what he could get out of it, but because he kind of had to do it. Like God was nudging him on."

Brett nodded. "Yeah."

"Like Jesus didn't really have to go to Calvary, but He had to, anyhow, because He loved people, even if they were bad."

Brett nodded again. "Yeah, like that, only in His case it was a much bigger deal."

They drove on for a time without talking. It was getting hotter as they rode.

Suddenly Freddie said, "Tom Beacon is okay, Brett. Don't get to thinking wrong about him. We're pals."

"Pals?"

"Yeah, you know, buddies."

"Look, you don't even know the man!"

"Aw, sometimes you know a man even when you don't know him too well."

"I don't like this, Freddie."

"I like it, I like it fine."

"Listen to me. I was just thinking

(Continued on page 22)

OUR DENOMINATION IN ACTION

SPECIAL EVENTS

Wishek, N. Dak. The Scripture Memory program of the First Baptist Church, Wishek, N. Dak., had an enrollment of 38 children last year. Out of 38 pupils, 37 finished Course No. III. Of the 37, two students finished nine years of Scripture Memory work under the leadership of Mrs. Charles Bettenhausen of Wishek. These two students are: Betty Lou Woehl and Mac Roy Aipperspach of Wishek, N. Dak. Their pastor is Rev. Carl Weisser.



Betty Lou Woehl and Mac Roy Aipperspach of Wishek, N. Dak., with their awards for 9 years of Scripture Memorization.

Stafford, Kansas. The Calvary Baptist Church, Stafford, Kansas had a most spiritually enriching Bible Conference with Dr. S. Franklin Logsdon of Largo, Florida, from Nov. 3 to 8. Dr. Logsdon is well-known in many parts of our country as an outstanding Bible teacher and author, who for some time ministered at the Moody Memorial Church in Chicago, following the late Dr. Harry Ironside. The morning sessions were entitled "Morning Seminars on the Bible" and featured an analysis of 2 Tim. 3:16, 17. The evening sessions were characterized as "Living Talks from the Bible" and dealt with the heart-appealing cries of the Prophet Jeremiah in his endeavor to call people back to God. At the close of the final service, many of our people rededicated their lives to Christ and to a more earnest and deeper study of God's precious Word.—(Edgar B. Wesner, Pastor).

Watertown, Wis. At the conclusion of the Sunday morning worship service, 24, Rev. Donald N. Miller, pastor of the First Baptist Church, Watertown, Wisconsin, led the congregation in an impressive mortgage burning ceremony of the church's parsonage. In a few brief remarks before the lighting of the mortgage, the pastor stated that the parsonage was purchased by the congregation in 1959 for \$16,500. In order to meet the full payment, it was necessary to secure a bank loan for \$6,000, to be paid in full over a ten year period. The pastor, further stated, that the congregation had cause to rejoice in that the parsonage was freed from all indebtedness six years prior to the final due date, and that without any concentrated drives or campaigns. Brief remarks were also made by Glenn Rusk, chairman of the Board of Deacons, and Irwin Rabenhorst, chairman of the Board of Trustees.



MORTGAGE BURNING CEREMONY
Rev. Donald N. Miller (center), pastor of the First Baptist Church, Watertown, Wis., is joined by Mr. Glenn Rusk (left) and Mr. Irwin Rabenhorst (right) in burning the mortgage papers on the church's parsonage.

Harbor Trinity, Costa Mesa. On Wednesday night, Nov. 27th, the members and friends of Harbor Trinity Baptist Church, Costa Mesa, Calif., were privileged to have Rev. F. Folkerts, missionary home from Cameroon, Africa, as guest speaker for the mid-week service. When the service was over, all

visit 15 countries located in three continents. The highlight of the tour was the time spent in the Holy Lands. Upon returning to Lodi, they gave illustrated lectures on Sunday evenings, Oct. 13, 20, and 27. These lectures were a combination of visual slides and a recorded script describing the slides in detail. Interwoven throughout the lectures was appropriate music which emphasized the spiritual message of the Holy Lands. The Book of Acts truly came to life as the pictures were narrated. The effectiveness of the reporting was evident from the standpoint of attendance which numbered over 900 on each of the three occasions when the lectures were given.

WOMAN'S MISSIONARY SOCIETIES

Ordination, Rev. Richard Goetze. On Nov. 16 an ordination council met at the German Mission Baptist Church, Chicago, Ill., to consider the ordination of its pastor, Mr. Richard Goetze. Several NAB churches were represented with 18 delegates. After earnest deliberation, the council voted unanimously to the church to proceed with the ordination service.

This service was held on Sunday afternoon, Nov. 24, at the German Mission Church under the direction of Rev. John Goetze of Milwaukee, Wis. Rev. R. Kern, Eastern District Secretary, brought the ordination sermon on "The Servant of God." Rev. John E. Grygo, Editor of German Publications, offered the ordination prayer. Mrs. Goetze of Kitchener, Ontario, the mother of the young minister, was present and spoke a few words of counsel and encouragement to her son. Rev. Richard Goetze pronounced the benediction. The pastor of the German Mission Church is a graduate of the Baptist Seminary at Ruschlikon, Switzerland.—(John Goetze, Reporter).

First, Leduc, Alberta. The Woman's Missionary Society of the First Baptist Church, Leduc, Alberta presented its annual program on Friday evening, Nov. 22. The Woman's Society members and their families of the Wiesenthal and Temple Baptist Churches were our guests. The program highlights were several numbers by our Woman's Missionary Society chorus, two duets and a missionary play, "How Much Owest Thou Thy Lord?" An offering of \$91.28 was received which was designated for our Womens' Work in Cameroon, Africa. An additional \$412.47 was received from members of our own organization through the use of the "Mite Boxes" which also goes to foreign missions.—(Mrs. Paul Sievert, Reporter).

Carbon, Alberta. The Woman's Missionary Society of Carbon, Alberta, consists of 23 active members and one honor roll member. Our annual program this fall was based on the "Four Seasons of Life" and was presented under the leadership of our vice-president, Phyllis Buyer, who was elected president for 1964. The offering amounted to \$426.04, half of which was sent for the Woman's Missionary Union Project and the balance to the Christian Training Institute for kitchen supplies. Each of us has a secret prayer pal, for whom we pray every day. At Christmas time we held a party and exchanged gifts. For the Baptist Women's Day of Prayer we invited the Trochu and Zion church women to join us in prayer. We as a church are thankful to God for our new pastor and his wife,

CARETAKER WANTED!

The Board of Directors of the Crystal Springs Baptist Youth Camp is looking for a caretaker for our camp at Crystal Springs, North Dakota. The caretaker must maintain the grounds and buildings of the camp on a year-round basis. During camp he must be available to assist the camp personnel as needed in keeping with his position. The salary is \$200.00 per month plus housing, utilities, and meals during camp. Please state qualifications when applying.

Mail applications to:
Rev. Allan Gerber
New Leipzig, N. D.
By Jan. 20, 1964.

Rev. and Mrs. Art Patzia.—(Alvina Becker, Reporter).



The late Rev. W. W. Knauf, pastor of the First German Baptist Church, Benton Harbor, Mich., and 6 young people whom he baptized shortly before his death.

EVANGELISTIC SERVICES & BAPTISMS

Grace, Medicine Hat, Alta. Rev. Robert L. Kluttig of Kelowna, B. C., was at the Grace Baptist Church, Medicine Hat, Alberta from Oct. 15 to 25 conducting revival meetings. The meetings were well attended nightly, and the topic was "The World Kingdoms and God's Kingdom." We felt the Spirit of God moving in our midst with one person accepting Christ as Saviour and many rededicating their lives to Christ.—(Edda Oster, Reporter).

Linton, N. Dak. The First Baptist Church, Linton, N. Dak., and surrounding area experienced many blessings as God's Volunteers Team II with Dr. A. J. Borchardt of Streeter, N. D. as Guest Evangelist conducted a Crusade for Christ Nov. 13-22. By the third evening the church was packed and people were turned away, necessitating a move to the city's memorial auditorium, where the attendance reached over the 450 mark. The working of the Holy Spirit was evidenced in the many lives rededicated to Christ and the first-time decisions made. Rev. Herman Effa is the pastor of the church.

McKernan, Edmonton, Alta. A Youth Breakfast was held at the McKernan Baptist Church, Edmonton, Alberta on Sunday, Oct. 6th, and 50 young people attended. Oct. 13th was Thanksgiving Sunday and our Sunday school presented a program in the evening service. We had the privilege of having a Sunday School Conference on Oct. 14 and 15 sponsored by Gospel Light of Canada, which greatly helped our Sunday school work. Sunday, Oct. 20th, was the highlight of many blessings as we were able to extend the hand of fellowship to 33 new members, 14 by baptism, 5 by testimony and 14 by transfer of letter. Truly "the Lord hath done great things for us whereof we are glad" (Psalm 126:3).

Faith, Minneapolis, Minn. An occasion of rejoicing over the baptism of "new creations in Christ" was experienced at the Faith Baptist Church,

Minneapolis, Minn., on Sunday, Nov. 24th. Sincere testimonies from the hearts and lips of five young boys had previously been joyfully given. May these boys, Kenneth Firtko, Edward Jones, Kennedy Jung, James Reck, and Gerald Voss, grow in grace and knowledge of our wonderful Lord. The pastor of the Brook Park Baptist Church, Rev. Adam Huber, then baptized six of their people at this joint baptismal service, which concluded a happy memorial day.—(Mrs. Olney Johansen, Historian).

Billings, Montana. Evangelistic meetings were held at the Calvary Baptist Church, Billings, Montana, Nov. 4-10, with Rev. W. Dachtler of Rapid City, S. Dak., serving as evangelist. These meetings were a great blessing as the Lord spoke to us through his Word and the Holy Spirit. Deep impressions were made on the children through the storytime, "Gospel Bees." One person accepted Christ as his Savior. A total of 315 Bibles and New Testaments



Rev. C. Littman (extreme right, rear row), pastor of the McKernan Baptist Church, Edmonton, Alberta and 33 new members received into the church's fellowship on Sunday, Oct. 20th.

close of three years of ministry at Pound, with Pastor Curtis Hass, we have seen 30 persons baptized on confession of their faith and altogether 44 were added to our membership roll. On Sunday, Nov. 24th, we bade farewell to our pastor and his wife, Rev. and Mrs.

Curtis Haas. A very impressive service was given in their honor and a love offering with personal remembrances from the congregation amounted to about \$100. Mr. and Mrs. Haas began their ministry at the Temple Baptist Church of Lemmon, S. Dak., Dec. 1st.

SPECIAL SEASONAL PROGRAMS

Goodrich, N. Dak. On Sunday, Oct. 13, the First Baptist Church, Goodrich, N. Dak., observed Mission Sunday with Professor Donald Madvig of our Seminary in Sioux Falls, S. Dak., as our inspiring speaker. The offering received totalled \$1,103.53 which will go toward the support of Mr. and Mrs. Ernest A. Zimbelman, Cameroon missionaries. Evangelistic meetings were held Nov. 6-15 with Rev. George A. Robinson of Wausau, Wis., as evangelist. One boy was saved and the church as a whole received great spiritual blessings. Besides his challenging messages from the Word, Mr. Robinson showed pictures of Palestine and of other countries he had visited. (Mrs. Albert Schmidt, Reporter).

Bison, Kansas. Special meetings were held at the First Baptist Church of Bison, Kansas from Nov. 3 to 10. Rev. Merle Brenner of Ellinwood, Kansas challenged us each evening with "Studies on the Holy Spirit." These studies gave us a new appreciation of the work of the Holy Spirit. The concluding Sunday, Nov. 10, was also our Harvest and Mission Festival. The Communion Table was laden with vegetables and produce from the field. We thank the Lord for his blessings and for the opportunity to give that others may know him!—(Clemence Auch, Pastor).

Cherokee, Oklahoma. The members and friends of the Bethel Baptist Church, Cherokee, Okla., enjoyed a Harvest Festival program on Sunday, Nov. 24, beginning with the children's program during the Sunday school hour, followed by the worship service. The church was attractively decorated to portray the harvest theme. We were happy to have some of the members of the Immanuel Baptist Church of Loyal, Okla., with us for the services. Their pastor, Rev. Martin De Boer, spoke at the afternoon service. During the evening hour the people were informed

about the Cameroon mission field with the showing of the film taken by Dr. George A. Dunger. Then we were challenged by the play, "The Broken Circle," presented by the Loyal CBY members. Rev. Jerry Vilhauer is the pastor.

Berlin, Fredonia, N. Dak. The Berlin Baptist Church near Fredonia, N. Dak., held its Harvest Mission Festival on Sunday, Oct. 13, with Rev. Isador Faszler of Ashley, N. Dak., as guest speaker. A program by the Sunday school preceded the morning worship service. The ladies had prepared a dinner in the newly redecorated basement. The Church Choir as well as the Men's Chorus rendered appropriate music at the morning and afternoon services. We were also delighted by testimonies and reports by several missionaries from Germany. From Oct. 28 to Nov. 8 Rev. E. J. Faul of Hebron, N. Dak., conducted revival meetings. His soul searching messages were a great inspiration to the church and their blessing will long be remembered.—(David Littke, Pastor).

North Freedom, Wis. On Sunday evening, Nov. 17, we of the North Freedom Baptist Church, North Freedom, Wis., viewed slides on "A Vision of Faith," which was a challenge to our stewardship. This was followed by a week of "Deeper Life and Christian Commitment" meetings, with our pastor, Rev. LeRoy Kiemele, bringing the messages. These included aspects of "The Christian Life," "Christian Growth," "Repentance," and "Resources for Christian Living," which were vividly pointed out to us. Also a film, "Dark Valley," was shown. As a climax, we were privileged to have Rev. David J. Draewell as guest speaker on Sunday, Nov. 24, for both services. This was also the day of our special Missionary and Thanksgiving offering, which amounted to \$619.72. We thank God for his many blessings to us.—(Mrs. Harvey Seils, Reporter).

ANNIVERSARIES & RECEPTIONS

Hettinger, N. Dak. On Thursday evening, Nov. 21, Dr. M. Vanderbeck, interim pastor for several months at the Grace Baptist Church, Hettinger, N. Dak., brought his ministry to a close. At this special service two new members, Mrs. Emil Fuchs and Ronald Plender, were welcomed into our fellowship. After the service a fellowship hour was enjoyed in the church parlor, at which time the chairmen of the

various organizations spoke words of appreciation to Dr. Vanderbeck who was also present with a love gift from the group.—(Mrs. Max Hokstad, Reporter).

Hettinger, N. Dak. Sunday, Dec. 1, was a day of great rejoicing for us at the Grace Baptist Church, Hettinger, N. Dak. On this day we welcomed our new pastor and family, Rev. and Mrs. Milton Vietz and their three children,



Mr. and Mrs. Carl Hackmann of Elgin Iowa who celebrated their 56th wedding anniversary on Dec. 8, 1963.

After a very inspiring message by our new pastor, we all enjoyed a fellowship dinner in the church parlor. Later we all returned to the sanctuary for the reception service. Words of welcome were given by the chairmen of the various organizations. The charge to the church and the charge to the pastor were given by Rev. Donald Richter, pastor of the First Baptist Church at Mott, N. Dak.—(Mrs. Max Hokstad, Reporter).

Elgin, Iowa. On Sunday, Dec. 8, Open House was held for Mr. and Mrs. Carl Hackmann of Elgin, Iowa in observance of their 56th wedding anniversary. They were married Dec. 4, 1907 by the Rev. J. G. Draewell. Mr. Hackmann retired in 1949 after 35 years' service as a rural mail carrier. Their children are Reuben, Gertrude (Mrs. Clarence Kohls), Hugo and Louise (Mrs. Burt Kurth). Their regular and faithful attendance at the First Baptist Church of Elgin is a testimony of their love for the things of the Lord.—(Mrs. Fred Schaer, Reporter).

MISSION NEWS AND NEEDS

(Continued from page 2)

schools. In order to increase the enrollment, the school is now involved in a great construction project directed by Rev. G. Schroeder, Bursar and Religion Tutor. The new structure, which will house four new classrooms, will cost about 1,500,000 francs.

HEART OF A STRANGER

(Continued from page 19)

of asking you to keep an eye on Beacon and to let me know if you see anything funny. Something about him bothers me."

"Something about him bothers Nancy, too, I think. But not the way it bothers you."

Brett cast a quick look on Freddie. He shook his head.

"I just don't like it."

(To Be Continued)

Obituary

(Obituaries are to be limited to about 150 words. A charge of five cents a line is made for all obituaries.)

MELVIN P. RINAS of Larkin Township, Mich.

Melvin P. Rinas of Larkin Township, Mich., was born Sept. 7, 1956 and passed away Nov. 11, 1963, at the age of 7 years. Melvin was regular in his attendance in Sunday school, the Wednesday evening Junior Hour of Power, and the Junior Choir in the First Baptist Church, Auburn, Mich. In a recent conversation with his mother, he expressed his love for Jesus as his Savior. He is survived by his fine Christian parents, Mr. and Mrs. Paul Rinas, relatives, and friends. The funeral service was held at the First Baptist Church of Auburn, Michigan with Rev. M. D. Wolff officiating.

First Baptist Church
Auburn, Michigan
M. D. WOLFF, Pastor

MR. BENJAMIN BLUM of Winnipeg, Manitoba

Mr. Benjamin Blum of Winnipeg, Manitoba was born in Russia Sept. 12, 1897. During his early childhood he came to Winnipeg where he resided 61 years. He was employed with the C N R Transcona Shops. In 1927 he was baptized upon confession of his faith in Christ by Rev. John Luebeck and united with the McDermot Avenue Baptist Church of Winnipeg, whose active member he remained until his passing.

On Oct. 27, 1928 he was united in marriage with Miss Ida Bronsch. Two children were born to this union. His sudden and unexpected passing was due to a heart failure on the steps of the Parliament Building Nov. 29, at the age of 66 years. Mourning his passing are his wife and two children: a son, Leonard, and his family; a daughter, Rosemaria, and her family; 4 grandchildren, and one sister, Mrs. G. Funk of Vancouver, B. C. Funeral services were held in the McDermot Ave. Church Nov. 23.

McDermot Ave. Baptist Church
Winnipeg Manitoba
A. W. BIBELHEIMER, Pastor

MR. MAX BERNARD PAWLISCH of North Freedom, Wisconsin

Mr. Max B. Pawlisch of North Freedom, Wis., died unexpectedly at his home on Thanksgiving Day, Nov. 28, of a heart attack. Born in Germany on May 23, 1888, he came to this country as a child and made his home in North Freedom ever since. He confessed Christ as his Saviour, and on June 21, 1903 was baptized by Rev. J. Kaaz.

On Dec. 6, 1911, he was united in marriage to Margaret Egerer. In 1961, they observed their Golden Wedding Anniversary. Throughout these many years, Mr. Pawlisch was active in both church and community affairs. He was Sunday school superintendent for many years, and also known for his musical abilities. He owned and operated a hardware store in North Freedom for the past 56 years.

Immediate survivors are his wife, Margaret; two daughters: Mrs. Clarence (Dorothea) Smith of Baraboo, and Evelyn of Madison; four brothers, Charles of Baraboo; Ben of North Freedom; Dr. Otto V. of Reedsburg, Wis.; and Edwin of Franklin Park, Ill.; and one sister, Mrs. Ella Gibson of North Freedom.

North Freedom, Wisconsin
LEROY KIEMELE, Pastor

MR. CORNELIUS JUNGELING of Parkersburg, Iowa

Mr. Cornelius Jungeling of Parkersburg, Iowa was born on Nov. 13, 1877 in Germany, and passed away on Nov. 29, 1963 at the age of 86 years and 16 days. He came to America in 1893, settling in the Parkersburg area where he lived until his death. He was engaged in farming for some time and then plied the carpenter trade until his retirement. He was united in marriage to

Jenny Smith in 1902, and enjoyed life together with her over 61 years.

He accepted Christ as his Savior as a young man and followed the Lord in baptism. He was received into the Calvary Baptist Church fellowship on Sept. 31, 1902. His activities in church included a deep interest in the Sunday school, and he served as deacon and trustee for many years. He leaves to mourn his passing his deeply beloved wife; two sisters: Mrs. Jenny Fuls of Allison, Iowa and Mrs. Anne Buss of Dumont, Iowa; and a number of nieces and nephews. Words of comfort were taken from I Cor. 2:9.

Calvary Baptist Church
Parkersburg, Iowa
RAYMOND F. DICKAU, Pastor

MRS. SELMA RADANT of Vancouver, British Columbia

Mrs. Selma Radant, nee Krefft, of Vancouver, B. C., was born Jan. 13, 1874 in Dirschau, Germany. She realized her expressed longing to be with the Lord on Nov. 25, 1963. She accepted Christ as her personal Savior at an early age and then followed the Lord in baptism in the 15th year of her life. She was married to Franz Radant Nov. 22, 1898, who preceded her in death on Feb. 25, 1945. The Radants immigrated to Canada in 1929, residing in Forestburg, Alberta. In 1936 they moved to Vancouver, B. C., continuing faithful in the work of the church until death.

Their union was blessed with three children: two sons: Rev. Erwin Radant of Chicago, Ill.; and Waldemar Radant of Vancouver, B. C.; and a daughter, Mrs. G. Zindler, with whom Mrs. Radant resided since the passing away of her husband, 19 years ago. Besides these children, she is survived by 10 grandchildren and 20 great grandchildren.

Bethany Baptist Church
Vancouver, British Columbia
ERNE ROGALSKI, Pastor

MRS. DAVID ZIMMERMAN of Durham, Kansas

Mrs. David (Elsie) Zimmerman of Durham, Kansas was born Jan. 25, 1906 at Oakley, Kansas. Early in life she moved to the Durham Community with her parents, where she attended the First Baptist Church. At the age of 24, she was baptized upon her confession of faith, and served faithfully in the church as Sunday school teacher, W.M.U. president, and youth worker. She loved the Lord and served him well until her death Nov. 30, 1963.

On July 29, 1930 she was united in marriage to Dave Zimmerman, and three children were born to this union: Mrs. Loren Nuss of Puerto Rico; Mrs. Richard Miller of McPherson, Kansas; and Merna Lee, who preceded her mother in death in 1958.

Besides her husband and two daughters, she leaves to mourn her parents of Hillsboro, Kansas; two brothers in California, Alvin of Anaheim and Raymond of Rialto; and 7 grandchildren. Mrs. Zimmerman's marked Bible provided the thoughts of comfort expressed to the family, the church and friends, as spoken by the undersigned.

Durham, Kansas
WESLEY A. GERBER, Pastor

LETTER OF APPRECIATION

On Nov. 24th my dear husband and our father, W. W. Knauf, answered God's call to his heavenly Home. During recent weeks we have received many beautiful flowers, letters and cards of condolence and assurances of your prayers in our bereavement. Since we are unable to thank you personally, we want to take this means to express our sincere appreciation to all. We also want to thank Dr. Richard Schilke, Rev. John Grygo and all pastors.

In these days we have experienced that God heals the broken hearted and gives peace that passeth understanding.

Mrs. Betty Knauf and Family
Benton Harbor, Michigan

CHANGES OF ADDRESS

Dr. W. J. Appel
241 Harvard Avenue
Rockville Centre, Long Island
New York 11570

Rev. Norman Berkan
c/o Mr. David Ballantine
Arion, Iowa

Rev. Lewis B. Berndt
1012 Hogan Lane
Lodi, California

Rev. Everett Barker
Lorraine, Kansas

Rev. Richard E. Grabke
1628—202nd Place, S. W.
Alderwood Manor,
Seattle, Washington

Rev. Gordon C. Husinga
419 E. Halsey Road
Parsippany, New Jersey

Rev. Leon Franck
1011 S. 20th Street
La Crosse, Wisconsin

Rev. Rudolf Milbrandt
General Delivery
Creston, B. C., Canada

NOVEMBER CONTRIBUTIONS—N.A.B. GENERAL CONF.

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Nov., 1963	Nov., 1962	Nov., 1961
Atlantic	\$ 2,541.00	\$ 3,157.52	\$ 3,086.40
Central	23,901.40	20,099.67	30,121.67
Dakota	13,776.96	26,821.69	11,249.97
Eastern	3,289.06	3,038.10	2,411.94
Northern	25,665.74	17,177.22	16,943.02
Northwestern	9,183.74	11,160.23	9,595.94
Pacific	15,400.47	19,336.01	15,554.46
Southern	2,141.78	781.48	1,542.18
Southwestern	6,061.22	5,741.18	7,219.00
Inter-Conference	4,539.82	3,180.50	7,086.50
Total Contributions	\$106,501.20	\$110,493.60	\$104,811.08

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of Nov., 1963	\$ 94,631.27	\$ 11,869.93	\$106,501.20
For the month of Nov., 1962	98,208.09	12,285.51	110,493.60
For the month of Nov., 1961	84,238.92	20,572.16	104,811.08

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1963 to November 30, 1963	\$511,585.76	\$ 52,179.71	\$563,765.47
April 1, 1962 to November 30, 1962	500,811.60	80,930.98	581,742.58
April 1, 1961 to November 30, 1961	419,582.53	88,694.08	508,276.61

BATTLE FOR FREEDOM

(Continued from page 6)

our nation and to the far corners of the world.

For you who think that we will now have a life of ease, you are mistaken. We must work harder now that we are free. We must accomplish more with what we have than we ever did before. We must do more to help ourselves and our children if we are to remain free.

So youth in the worldwide battle for freedom must be taught and must remember that freedom brings responsibility. Both political and spiritual responsibility are yours now and in the future!

WE THE WOMEN

(Continued from page 16)

no sacrifice too great to be able wholeheartedly to serve her Lord. This is evidenced by the fact that she was willing to part with her husband only three months after they had been married to make it possible for him to get his training in America. She is a very sweet and talented girl, and has been rendering a very effective and appreciative work at the Tsu Christian Center where she has been working with Rev. and Mrs. Edwin Kern."

At our W.M.U. Executive Committee meeting last September it was decided to have a Special Project of \$2,000 to defray the expense of Mrs. Murakami's passage and keep at the Seminary. The president of each society and the pastors' wives have received letters in regard to this new special project which we are undertaking.

You have responded generously to all our projects in the past, and for this we praise our God. All of us will want to have a share in this brand new challenging project. This will be possible because if each of our 12,000 members contributes only two dimes we will have the designated amount. We can spare two dimes, can't we? Certainly no society will want to send less than 20 cents per member, and if you feel you would like to contribute more than this, it will be greatly appreciated.

Let's start working on this project now because our contributions are to be sent in BETWEEN April 1, 1964 and June 30, 1964. When you send your contribution to NORTH AMERICAN BAPTISTS, INC., 7308 Madison Street, Forest Park, Illinois, please mark it: MRS. MURAKAMI PROJECT.

What a joy it will be to know that we have had a share in bringing happiness to Mr. and Mrs. Murakami as they are again united and prepare themselves so that they may more effectively serve their Savior!

1964 ANNUAL

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WHAT'S HAPPENING

(Continued from page 15)

Fellowship Supper on Monday evening, Nov. 18, with 57 persons present. The Woman's Missionary Society was in charge of the program. On Thanksgiving Sunday, Nov. 24, the church gave an offering of \$647.93 for Church Extension. Sunday, Dec. 1, was a festive day with Dr. J. C. Gunst, District Secretary, as the guest speaker and with six adults received into the church's fellowship by Rev. R. Harsch, pastor. On Dec. 22 the church and Sunday school held its Christmas services in the new Sherwood Park Elementary School. Miss Eleanor Weisenburger of Cameroon, Africa was the speaker at a recent missionary rally of the church.

• From Dec. 1, 1963 to Jan. 17, 1964, Rev. Heinz H. Grabia, pastor of the First Baptist Church, Casper, Wyoming, a graduate of the North American Baptist Seminary, is making a World Mission Tour with other American Baptist Convention pastors. The mission tour includes visits in England, Germany, Russia, India, Japan, and the Philippine Islands, culminating in the Burma Sesquicentennial Celebration in Rangoon, Burma. This celebration of Burmese Baptists will celebrate the 150th anniversary of the arrival of the missionaries, Mr. and Mrs. Adoniram Judson, in Burma. Mr. Grabia, a spiritual son of the NAB church in Leduc, Alberta, has promised to give us an article about the Burma Sesquicentennial Celebration which he is attending.

120th ANNIVERSARY

(Continued from page 13)

our Atlantic Conference churches, and Dr. Leuschner brought greetings from our denominational headquarters. The message, "The Strength of the Church," was brought by the Rev. Rubin Kern and climaxed a very inspirational day for all those attending.

To thank all those who helped to

make this celebration a success would be impossible since many of our people worked "behind the scenes," typing, addressing letters, printing programs, planning the activities, making phone calls, and planning decorations and meals, not to mention our faithful organist and excellent photographer.

As a church we are naturally proud of our great heritage and we enjoy hearing and talking about the former days, but we realize that our mission as a church is to witness for Christ today, tomorrow, and forever. We covet your prayers that we may continue steadfast in the work of our Lord and Savior, that we may commit ourselves wholly to him, and that we may be faithful in winning souls for him!

OUR LIBERTY IN CHRIST

(Continued from page 8)

through whom he created all orders of existence: the Son who is the effulgence of God's splendour and the stamp of God's very being, and sustains the universe by his word of power" (Hebrews 1:2, 3 NEB).

In essence, what this passage said to me was that if there is a God, then he controls the universe, our earth, and my life in a way that is as personal and direct as the Old Testament heroes, Christ and the writers of the New Testament had said.

I had seen too much evidence pointing toward the fact that there is a God to have said that God did not exist. And therefore, since God is a fact, and because he had revealed himself to me, I had to turn my mind and body, as well as my soul over to his keeping as he demanded. In coming to this realization I found the dichotomy between daily life and spiritual life did not exist because God is in the world today. When this apparent dichotomy was resolved, I was able to believe that the promises which are present in the Bible can be claimed today.

Realizing this I began to experience the freedom which we, as Christians, are supposed to have—the liberty to do, to say, and to act as the Bible and Holy Spirit lead. No longer am I forced to look at the world through eyes that see everything as naturally or culturally determined. Instead, the laws of science and culture become ways of explaining God's reliability and not ways of limiting his power and presence.

The practical application of my liberty in Christ is going to medical school and knowing that mental ability, physical strength, and finances will be provided as they are needed. It is peace of mind in courtship and, hopefully, marriage. It is the changed life that results from a maturing Christianity as I learn to communicate God's Word to those around me. It is, above all, *trusting* as the Holy Spirit guides and directs each facet of my earthly life.

VISIT ALASKA and / or HAWAII IN 1964

ALASKA—10 Scenic Days to Juneau, Anchorage, Fairbanks	\$480
Lv. Vancouver, B. C. June 27; Make Reservations NOW.	
CANADIAN ROCKIES, Jasper, Lake Louise, Banff-All Expense, De Luxe	\$150
HAWAII—14 Days, via Jet, Lv. Los Angeles and San Francisco Aug. 12	\$350

For Brochures: Dr. Frederick J. Berger, 5636 Norwich Ave., Van Nuys, Calif.