

MARCH 12, 1964
EASTER ISSUE
NUMBER SIX



BAPTIST HERALD

◆
RING OUT THE
EASTER BELLS! EDITORIAL

◆
THEY MUST HEAR—
BUT HOW? DR. A. DALE IHRIE

◆
THE LIVING PLUS SIGN
DR. CHARLES KOLLER

Mission News and Needs

GOD'S BLESSINGS IN JAPAN. Rev. Fred Moore has reported that God has blessed the evangelistic services held for almost a week at the Tsu Christian Center in Tsu, Japan. A Japanese pastor was invited as evangelist, and Rev. Edwin Kern, missionary, reported that his Spirit-filled messages resulted not only in several conversions during the days of the campaign, but also in a continuing group of about 15 inquirers with whom Brother Kern and his assistant, Mrs. Hisashi Murakami, will be privileged to minister in the months to come. Pray that God might continue to work in all these hearts!

HOME MISSIONS CONFERENCE. "On the Trail for Christ" will be the challenging theme of the Home Mission Workers' Conference to be held at Wetaskiwin, Alberta, March 12 to 14. Outstanding leaders of the Department of Indian Affairs in Canada and of Indian missions, of Wycliffe Bible Translators, and of our denomination will take part in the program. Rev. Wilson Ewin, author of "Bringing the Gospel to Roman Catholics," will address the Conference. Among the NAB representatives will be Dr. R. Schilke, Rev. Wm. Sturhahn, Dr. J. C. Gunst, Rev. Earl Ahrens and Dr. B. Schalm. An NAB Council will convene to con-

Easter Birthright

May your joy be as the sunrise,
On a happy Easter morn,
As the shadows of the evening,
Flee away before the dawn.

So the grave with all its terrors,
Casts her sorrow o'er our life,
Till the echo of the angels,
Brings us comfort through earth's strife:

Chr.'st is risen! Hallelujah!
Seek him not in weeds of woe;
God has clothed him with the glory.
Of a Victor o'er his foe.

Jesus, blessed Jesus ever,
Firstfruits of the living dead,
We will worship, ever worship,
Only thee, our Living Head.

Consider the recognition of a company of our Indian brethren in Christ as a Baptist church on the Bull Reserve.

EXTENSION BUILDERS, MARCH. The Portland Avenue Baptist Church of Tacoma, Wash., which ministers to a cosmopolitan group of people of several nationalities in its vicinity, is in great need of an educational unit to

take care of the many children in its Sunday school. In March the gifts of Church Extension Builders will be designated for this worthy work. This is described in this issue.

JANUARY CONTRIBUTIONS. North American Baptists gave \$119,893.48 to the cooperative missionary program for Christ in our denomination in January 1964. Study the statistical table with its BIG NEWS on page 27 of this issue. These January gifts were \$21,020.09 above last year's contributions. It is also the highest January giving month on record! The close of our fiscal year will come on March 31, only a few weeks away. We hope to reach the budget goal of \$1,050,000. We can if we as individuals and churches "honor God with our substance."

EASTER OFFERING. This colorful Easter Number of the "Baptist Herald" will remind you of the Easter Offering to be laid on God's altar by all of our churches from Palm Sunday, March 22, to Easter Sunday, March 29. The work to which God has called us is challenging. New mission doors are opening to us. The Macedonian calls are loud and clear. God has given us blessings exceeding abundantly above all that we could ask or think. What will be your response to God's priceless gifts in your gifts of stewardship to him?

Editorial

Ring out the Easter Bells!

If one could hear the jubilant praise of innumerable Christian pilgrims and the exalted singing of church choirs on this Easter Sunday in one great outburst of music, it would sound like the ringing out of millions of bells to the glory of the Risen Christ.

"Now let the heavens be joyful
Let earth her song begin,
Let the round world keep triumph
And all that is therein."

Here at the open tomb of our Lord, our faith in the new life in him is confirmed. His words ring out like sweet tolling bells: "Because I live, ye shall live also." With the Apostle Paul we testify: "But by the grace of God I am what I am"—a new creature in Christ; "and his grace, which was bestowed on me, was not in vain" (I Cor. 15:10). The keystone of his faith was Christ's resurrection from the dead. "Even so in Christ shall all be made alive" (I Cor. 15:22). This is the redemption which we have received through the shed blood of Christ on the Cross for our sins, that we "should be called the sons of God, even to them that believe on his name" (John 1:12).

"I am the life," above the clash and the tumult,
Trumpet-clear came the words that the Master said.
Let us call it out above the fields of darkness,
And hope will spring like a flower new unfurled:
"The Christ is risen." O men, the Christ is risen,
There is light for our sorrow-blinded world."

Even as the ringing of the bells can be heard for miles across the fields and hills, so this good news of the new life in Christ, the Risen Savior, must be shared with others. We cannot keep it to ourselves. We must not be content with what we have done as his witnesses. Our Easter offering, the winning of others, the living witness of our deeds must proclaim the message around the world: "Christ died on the Cross for you and for me, and he rose again from the grave to live triumphantly as our Savior and Redeemer."

Like the leading of Moses, who had found his freedom but who had to go back with a message of a Burning Bush to stir his people to their God-given Promised Land, so we must heed the Commission of Christ to go into all the world and to preach the Gospel to every creature. "How hard it is for us to learn that selfishness and life cannot be sliced off for carrying away into an individual bomb shelter." So wrote Dr. Glenn H. Asquith years ago and concluded that we must be like the women and the disciples running from the open tomb to tell others. So we must go until the holy fire of the news of life eternal shines in heart after heart after heart in all the known world. Rejoice in the Risen Christ, your Redeemer, until the Easter bells ring jubilantly in your heart and you follow the call of your Savior into all the world with greater and more loving dedication.

"Let one supreme Te Deum
Roll round the world's highway,
For death is swallowed up of life,
And Christ is risen today!"

CHRIST'S SERVICE CONTINUED AFTER DEATH

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).



So can yours!!

Remember Christ's work in your will!

For information and assistance write:

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BAPTIST HERALD CONTENTS

Volume 42

No. 6

March 12, 1964

★

Cover	Jack Rosio
"The Bells of Easter"	
"Making Your Will"	2
"Missionary News and Needs"	2
Editorial	
"Ring Out the Easter Bells!"	3
"They Must Hear—But How?"	
Dr. A. Dale Ibric	4
"Christ, the Seeking Shepherd"	
Rev. Loren Weber	5
"The Living Plus Sign"	
Dr. Charles W. Koller	6
"How Do Baptists Conduct the Work of Evangelism?"	
Baptist Jubilee Advance	8
"Commissioned by the Risen Christ"	
Rev. Daniel Fuchs	10
"A Baptist Mission Within a City"	
Miss Doris Wagner	11
"Beautiful British Columbia"	
Mrs. Elmer Daum	12
"Love Is the International Language"	
Dr. Kenneth W. Jones (Story)	14
American Temperance Associates (Advertisement)	15
March of Events	16
Baptist Briefs	16
What's Happening	17
"We, the Women"	
Mrs. Harm Sherman	18
"From the Professor's Desk"	
Dr. Ralph E. Powell	18
Book Reviews	19
"Sunday School Lessons"	
Rev. B. C. Schreiber	21
"Heart of a Stranger"	
Lon Woodrum—CHAPTER SIX	22
Our Denomination in Action	24
Obituaries	27
January Contributions	27
New Testament in Plain English (Advertisement)	28

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They Must Hear — But How?

"You may never see the distant lands, but you are personally responsible for what happens to the people who live there. They are your charge. Their blood is upon your head!"

By Dr. A. Dale Ihrle of Grosse Pointe Woods, Michigan, Vice-moderator of the North American Baptist General Conference.

IN ALL PROBABILITY we shall never see the land of Africa or very many of the people who live there. Its bumpy, brown deserts and its wet green jungles will become familiar only by report and by photography. The jangling noises of Peking, the collective farms of Swatow, the muddy shores of the Yangtze will remain equally foreign. The neat churches of the Garo Hills in India and the reported stench of the back alleys of Calcutta will be known second-handedly. The unpainted weatherbeaten shacks in Siberia will keep on housing the unfortunate and courageous people of whom we read—and whom we shall never see!

YOUR PERSONAL RESPONSIBILITY

Somehow, though, we don't feel very far away from these places. The more often we think about them, the closer they seem to the place where we live. This sense of nearness has been increasing through the years. It is not the result of faster plane schedules or the abolition of distance on this scientifically shrunken earth. The sense of nearness has resulted from continued reading of the Bible and the ever deepening realization of the Will of God for Christians.

The awareness of God's command seems to come into sharper focus with every passing year, and it comes out something like this: *"You may never see these distant territories, but you are personally responsible for what happens to the people who live there.* These human beings are confined by the historic walls of culture and religion wherein they have been born, and you are accountable for their condition as long as they remain untouched by the New Testament Gospel. They are your charge. Their blood is upon your head."

This is not a shallow altruism or the guilt-ridden prompting of a comfortable man seeking to justify his luxuries. This is the unavoidable command of God. It is written into the fabric and sinews of Christian living. It is delineated again and again in the New Testament. To deny a personal responsibility for evangelizing these people is to resign from the church. No one can be called a member of the Body of Christ who does not share the concerns and attitudes of the One who is the Head of the Body. Nominally Christian he might be; actually in Christ he is not. "Now if any man hath

not the Spirit of Christ, he is none of his" (Romans 8:9).

EITHER GO OR GIVE!

I. Once the will of God in this matter of world evangelism becomes a living force in a man's life, several things fall into place. For one thing, the question of how to share in the assignment is not very difficult to answer, because it boils down to only two alternatives. *You either go or you give!* If you don't go to these people yourself, you see to it that your specially assigned brothers and sisters are sent and kept there. You do this by giving money. You give an ample portion of your money—the hard-earned, sweat of the brow, government-printed piece of paper called money—without which you won't eat and your missionary won't survive.

If you do not go to the foreign field personally, then for you "missions" is not a matter of special education and appointment by a board and passage arrangements and inoculations and government visas and station assignments and face to face meetings with foreign men and women. If you do not go to the foreign field personally, then for you "missions" is money. Nothing else will do as far as your obedience to the will of God is concerned. Money it must be. There is no substitute.

II. Another thing that falls into



As this Mission Exhibit at the Headquarters Building in Forest Park shows, the North American Baptist Conference wants to do the will of God by helping to serve the whole world.

place when world evangelism becomes a spiritual compulsion in a man's soul is this: you must know that the money you give is doing all that it can possibly do. No man with a sense of stewardship will ever be happy about a poor investment. *Those dedicated dollars must produce a maximum of result.* If not, they must be rerouted into some project which will bear more fruit. What does this mean as far as Christian organizations are concerned? How can you be sure that what you give is doing the most possible for the cause of Christ?

INVESTING DEDICATED DOLLARS

After years of involvement in Christian work, it is this man's opinion that the best and most ample use is made of the Christian dollar when it is given to the local church. The basic strategy of the Gospel in the New Testament and through all Christian history has been the work of Christ fostered on the local church level. Here is where the basic foundation is laid for everything else the church can do. Personal evangelism, Christian training, community witness, spiritual growth of individuals and families, Church Extension, home missions, foreign missions, charity,—all these things trace back to the source of power generated by the local church.

Other organizations may come along with their claims to special visions or their desires to amplify some form of service, but they always find it necessary to draw their funds from the places where the real spade-work has been done. They must mail their multitudinous appeals to the local churches. It is easy to become sentimentally or emotionally attached to some of these glamorous and dramatic expressions of zeal. God has made use of them in various ways, but only when they have been able to draw their support from local churches. There wouldn't be a Christian organization or institution in existence if their resources had not been produced on the local level by faithful stewards engaged in non-glamorous, often dull and painful routine work for Jesus Christ.

III. Now notice carefully something else that becomes apparent when you take world evangelism seriously: the local church is not only the place where missionary zeal is aroused, but it is *the best and most strategic way of routing the missionary dollar to its most fruitful result.* The expression of missionary zeal in the local church is

(Continued on page 20)

Christ, the Seeking Shepherd

The church must never permit itself to become dispassionate and indifferent to the lost. Every Christian should fervently and urgently heed the call: "Tell them of Jesus the mighty to save."

By Rev. Loren Weber, pastor of the Isabel Baptist Church, Isabel, South Dakota

AS THE HOUR NEARED for the appointment of Jesus with the cross, the murmurings of the enemy grew louder. He had become increasingly popular with the sinners and Publicans. The Pharisees and scribes eyed this popularity with self-righteous suspicion. They angrily murmured among themselves saying, "This man receiveth sinners and eateth with them" (Luke 15:2).

WINNING THE LOST

This criticism was not a demerit mark on the conduct of Jesus as it was intended. It was rather a tribute to the grace and mercy he showed to lost souls. Jesus did not take part in the misdeeds of the sinners and Publicans, as some suggested. He mingled with those of disrepute for the sole purpose of winning them from the error of their way.

Jesus illustrated his mission in the world in the parable of the lost sheep. He said: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing" (Luke 15:4-5).

The parable of the lost sheep exemplified the love, grace and mercy of Jesus towards lost sinners. Jesus was the seeking Shepherd. He came into the world to seek and to save that which was lost (Luke 19:10).

A lost sheep is one which has gone its own way instead of following the shepherd. Perhaps it was first led astray by the sight of greener pastures. It continues to wander farther and farther from the shepherd until it is in danger of being devoured by wild beasts.

Isaiah proclaimed, "All we like sheep have gone astray; we have turned every one to his own way" (53:6). Man has been lured astray by the greener pastures of "the lust of the flesh, the lust of the eyes, and the pride of life" (I John 2:16).

CONCERNED ABOUT "THE LOST"

The word "lost" captured the imagination of Jesus. He spoke of the lost coin and the lost son as well as the lost sheep. Jesus did not come to save these, but he came to save lost sinners which were likened unto these. Man is like a misplaced coin in a cluttered house. He is like a wayward son who has turned his back upon his home and parents.



Jesus said: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Harold M. Lambert Photo.

The word "lost" also captures our imagination. With the mind's eye we can visualize a man wading blindly about in a freezing blizzard having lost all sense of direction. Or possibly we see someone in a vast forest hopelessly stumbling in circles. Or perhaps we see a ship being torn asunder at sea as it is tossed to and fro by the angry waves fomented by a storm.

Man has lost all sense of direction in the freezing blizzard of evil and hate. He is hopelessly stumbling in circles in the vast forest of daily problems and responsibilities. He is being torn asunder by the waves of doubt, anxiety and fear.

The lost of whom Jesus was speaking were still among the living on earth. They were not yet, in finality, condemned to hell, but they were headed for hell. They had strayed far from God. They had turned aside from the path of righteousness. However, there was still a chance for them to be saved.

The religious leaders of Jesus' day had no concern for the lost sinners. They made no effort to seek them out and to win them back to God. Rather, they put up a wall of tradition which kept the lost away from the Kingdom of God.

A new day dawned for the world with the coming of Jesus. He showed great concern for lost sinners. He pitied their wretched condition. He placed a high value on their souls. He sought out the dishonest tax collectors

and forgave them. He sought out the women who had been living in adultery and gave them a new lease on life. He sought out the demon-possessed and set them free. He sought out those who were despairing of life through blindness, affliction and sorrow and gave them faith.

It is the will of God that not one soul should perish. All are precious in his sight. God's love for the lost motivated him to send forth his Son for their salvation. The Bible says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

Any shepherd will risk his own life if he tries to deliver a straying sheep from the jaws of a wild beast. Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Jesus did more than risk his life for the lost sheep in seeking to deliver them from the jaws of the enemy. He laid it down for them.

Jesus did not lay his life down in vain, for in laying it down, he made possible the salvation of the lost. Apart from the cross, lost sinners can not be reconciled to God. They all must come by the way of the cross. The Apostle Paul said, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself. . . . And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:20-21).

THE SHEPHERD'S TENDER CARE

The compassion of a shepherd towards the sheep is not only manifested in the risking of his life in seeking for them, but it is also manifested in his tender care for them after they are found. The shepherd does not punish a lost sheep when it is found, nor does he drive it home. He lays it upon his back and carries it home.

I once read of a professional psychologist who remarked that he had developed the capacity to confront grievous situations unemotionally. Such self-control of the emotions might well conserve the energies of the psychologist, but the clients find little help from such a dispassionate counsellor. Few of us would consult a doctor who is coldly indifferent about our aches and pains. We want one who cares.

We have a shepherd who is not cold and dispassionate towards our needs and problems. Jesus is "touched with the feeling of our infirmities" (Heb.

(Continued on page 27)

THE LIVING PLUS SIGN

Dr. Koller's sermon is based on his favorite passage of Scripture (II Cor. 5:14-15, 17-20) and unfolds his favorite theme, the CROSS. It is a masterful presentation by a great expository preacher and servant of God.

By Dr. Charles W. Koller, president-emeritus of Northern Baptist Theological Seminary and interim pastor of the Forest Park Baptist Church, Forest Park, Illinois

"NOW THEN WE ARE ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

"On a hill far away stood an old rugged cross,
The emblem of suffering and shame.
But I love that old cross, where the dearest and best
For a world of lost sinners was slain."

1. We have not really seen the cross of Christ, until we have seen it as a great plus sign by which God and man are drawn together in holy reconciliation.

LOOKING UNTO JESUS

Above that cross, a loving Heavenly Father is bending down from his throne and offering the hand of reconciliation to an estranged human family. Beneath that cross is the great, confused mass of blundering, sinning, suffering humanity, alienated from God, lost in ways of its own choosing, and divided by those innumerable barriers which sin sets up. Upon that cross, in the form of a living plus sign, is the quivering, bleeding body of the Son of God, the Great Reconciler, Who has "broken down the middle wall of partition between us . . . that he might reconcile both unto God in one body by the cross" (Eph. 2:14, 16).

2. We have not really seen Christ until we have seen him as the Christ of the cross.

It is thus, primarily, that we see him through the eyes of Peter, who knew him so well and loved him so devotedly, and who emphasizes, not his pre-possessing personality, his superior mind, his magnificent character, his lofty ethics, or his flawless life, but his atoning death! It is thus, primarily, that we see him through the eyes of Paul, who emphasizes, not the Christ of the wayside, the seaside, the synagogue, or the market place, but the Christ of the cross (I Cor. 2:2). It is thus, primarily, that Christ himself desires to be remembered.

How did he spend that last evening with the disciples before his death? Significantly, he did not devote those briefly precious moments to a review of his life, but to a preview of his death; not to the Sermon on the Mount, but to the *Sacrifice* on the Mount. "This is my body which is given for you: this do in remembrance of me . . . This cup is the New Testament in my blood, which is shed for you" (Luke 22:19-20). Thus it is the Christ of the cross, primarily, Whom we memorialize in the Lord's Supper "till he come."

OUR HEAVENLY DESTINY

3. We have not really seen our earthly mission or our heavenly destiny until we have seen it in the light of the cross, that great plus sign on the sky line of Calvary.

There, suspended between heaven and earth, is the Living Plus Sign, the throbbing, outstretched form of the Son of God, with hands uplifted in that holy prayer of reconciliation, "Father, forgive them, for they know



We have not really seen our earthly mission or our heavenly destiny until we have seen it in the light of the cross, that great plus sign on the sky line of Calvary. (Luoma Photo).

not what they do." (Luke 23:34). Beyond the cross, behold the gates of Paradise swinging open, while the angels sing their welcome to the returning, thorn crowned, crucified, but resurrected and glorified Son of God! And who are those who follow in his train? They are sinners all, but sinners cleansed, forgiven, reconciled!

To such a high destiny we move, as the people of God; but all around us are the lost, the unreconciled, in whom we have a great uncompleted mission to fulfill. Nowhere is the earthly mission of God's people more perfectly expressed than in the words of the apostle, "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). To all alike, the reconciled and the unreconciled, the great plus sign speaks.

WHAT DOES IT SAY TO THE UNRECONCILED?

1. *The atoning work of Christ is finished.* The chasm between the sinfulness of man and the holiness of God has been bridged. The way is thrown open for the lowliest of sinners to come to the throne of grace and to receive cleansing and forgiveness.

It was a great day in American history, when the first transcontinental railway was completed. A memorable occasion was planned for the laying of the last rail and the last tie, and the driving of the last spike, out on the western frontier where the project was brought to completion. On the appointed day, after elaborate prepa-

rations, with due publicity, a large crowd gathered for the concluding ceremonies. When the last spike had been driven, the assembled crowd broke into applause, while reporters who had tapped the telegraph wires flashed the good news to the world.

The great feat had been accomplished, spanning the continent from coast to coast! That was indeed a great day. But it was a far greater day when the reconciling Christ, with cruel spikes driven through his hands and feet, cried out from the cross, "It is finished!" Now angels could flash the news to the ends of the earth, and sinners can forever rejoice, "It is finished!"

2. *The great plus sign is still adding!* Unceasingly it is adding souls to the household of God.

It makes men brothers through the only means by which the brotherhood of man is ever to be achieved, namely, through the Fatherhood of God. There is a sense in which all the sons of men are the sons of God; but in the prevailing New Testament sense not all the sons of men are the sons of God, by any means. Only "as many as received him, to them gave he power to become the sons of God" (John 1:12). And when, through the new birth, two men have become sons of God, they have by the same token become brothers to one another. To a mixed company of believers, Jesus said, "All ye are brethren—one is your Father, which is in heaven" (Matt. 23:8-9). To a group of unbelievers, Jesus said, "Ye are of your father, the devil" (John 8:44).

"AND ALL YE ARE BRETHERN"

The Living Plus Sign unites hostile elements by the only tie that truly binds. After the first World War, the Arabs in Palestine and the British soldiers of the army of occupation generally regarded one another as mortal enemies. One of the British soldiers, a devout Christian, visited the reputed tomb of Jesus. As he approached the tomb he was startled to note, just inside the opening, a tall swarthy Arab warrior, with hands folded in deep meditation. The British soldier waited, not wishing to intrude, and not knowing what might happen next.

When finally the Arab warrior turned to leave the tomb, their eyes met. The Englishman extended his hand and uttered one word, "Jesus!" The Arab took his hand and responded with the Arabic equivalent of "Jesus." It was a warm, lingering handshake. Not one further word was spoken, but both men realized that they were brothers, sons of the same Father, servants of the same Master.

3. *The reconciling Christ is still at work;* the ancient invitation still stands: "Be ye reconciled to God!"

He purifies as he reconciles. The sinner could never, in the filthiness of his unforgiven state, be lifted to the holy bosom of the Heavenly Father. Helpless and hopeless, he must look to the

SERMONS PREACHED WITHOUT NOTES

This new book by Dr. Charles W. Koller is being published by Baker Book House and is scheduled for distribution in April. It is a book of 15 sermons presented in demonstration of the principles of the earlier volume, *Expository Preaching Without Notes*. Being a companion volume, it is entitled *Sermons Preached Without Notes*. The earlier volume is now in its second printing. This sermon appears in this new volume. It is printed in the "Baptist Herald" with the permission of the Baker Book House and "Christianity Today."

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reconciling Christ. Dr. Samuel Chadwick of Leeds, England once announced a service for infidels only. A large crowd came. They would not sing or join in prayer, and the preaching was under constant heckling. After the service, Dr. Chadwick invited any who were interested in further discussion to meet him in the vestry. Nineteen men followed.

THE REDEEMING, RECONCILING CHRIST

After long and apparently fruitless discussion, Dr. Chadwick said, "Suppose we grant your philosophy to be sufficient for the man who has moral character, social position, economic sufficiency and domestic happiness; what will you do for the man who has none of these, whose life has been wrecked by the ravages of wrong living, and from whom all hope has departed?" The lawyer who had become spokesman for the group arose, offered his hand to the minister and said, "I would bring him to you, Dr. Chadwick; for you have his only hope." What a tribute to the redeeming, reconciling Christ!

He pays as he reconciles. What the sinner in his bankrupt state could never do for himself, Christ does on his behalf. He gave his life, "a ransom for many" (Mark 10:45). A pastor came to a new realization of this fact through an almost fatal illness. When he had recovered to the point where he could barely walk again, he became concerned about the staggering bills that had been piling up. There had been two nurses and two or three doctors, costly prescriptions, and other extraordinary expenses. But in all those weeks of illness he had of course paid nothing.

He walked to the nearby business district of his little town, and stopped first at the druggist. When he asked about his account, the druggist opened the old fashioned ledger and showed him a long list of items. "You see, it's a big bill," said the druggist. "Yes," said the preacher, weakly, "I was afraid of that. I can't pay now, but I will pay just as soon as I can." Then the druggist removed his hand from the bottom of the page, and the

preacher saw in big, red letters the word PAID. His deacons had paid the bill. He went to two other places where huge bills had been accumulating. Every debt had been paid.

As he walked home, overwhelmed with gratitude, he began singing in his heart, "Jesus paid it all, all to him I owe; sin had left a crimson stain, he washed it white as snow."

The great plus sign on the sky line of Calvary speaks again.

WHAT DOES HE SAY TO THE RECONCILED?

1. *"He hath reconciled us,"* says the Apostle Paul. We are "redeemed," says the Apostle Peter, not "with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19). We are "cleansed," says the Apostle John, not by the exemplary life of Christ, but by his sacrificial death, not by his lofty teachings, but by "the blood of Jesus Christ." (I John 1:7).

In speaking of our redemption, the Apostle Paul borrows from the vocabulary of the slave market of his day. Some of us have vivid memories of the old market place of horse and buggy days. The first Monday of each month was the traditional "Trade Day," when every farmer with livestock to sell or trade would bring it to the public square in the county seat. Here, a mule offered for sale would be tied to the hitching rail, where he might stand for hours in the broiling sun. Prospective purchasers might open his mouth to determine his age, prod him in the flanks, drive him around in a gallop to make sure that he was sound of wind, and then perhaps decide that he would not do. This might be done repeatedly before a purchaser was found, and next year the mule might be returned to the same place, and subjected to the same experience.

In the slave traffic of Paul's day, the usual word for such a purchase was "agoradzo" (from "agora," meaning market place"). But, in speaking of our redemption, Paul uses the much stronger term "ex-agoradzo," which suggests the finality of our redemption, our permanent removal out of the market place (Gal. 3:13).

"HE THAT WINNETH SOULS"

2. *"He hath committed unto us the word of reconciliation."* Our supreme task is to interpret that Living Plus Sign and to introduce our unreconciled, unforgiven friends to the reconciling Christ. Our motivation is that of the first century: "We cannot but speak the things which we have seen and heard" (Acts 4:20). The great divine embarrassment is the prevailing shortage of dedicated men and women to bear witness. How shamefully casual we often are! "I don't want to be tied down." How familiar that sounds! Our Lord was willing not only to be tied

(Continued on page 20)



—Luoma Photo

CHRIST FOR THE WORLD! WE SING

Personal soul winning is God's great method of introducing lost sinners to the living Savior. (A. Devaney Photo).

A WORLD-WIDE SURVEY

How Do Baptists Conduct The Work of Evangelism?

In observance of 1964 as a World Year of Evangelism, the "Baptist Herald" is reporting this survey of Baptist evangelism around the world. The material is taken from a paper prepared by Albert McClellan of the Southern Baptist Convention for use by the Baptist World Alliance Commission on Evangelism and Missions. It appeared in a recent edition of "The Baptist World."

EVANGELISTIC METHODS greatly vary from one country to another. Basic environmental conditions not only foster creation of unique methods in given countries; they make necessary a unique adjustment of methods adopted from other countries.

Not much is known about the overall effectiveness of any one method. It is felt that most methods will work when transferred from one country to another, provided the methods become known and provided that leaders have the determination to make them work.

Some of the methods being used by Baptists in various parts of the world are as follows:

PAKISTAN: Most work in evangelism is conducted outside the church building, planned and directed by a congregational "preaching committee." The work is done mostly in non-Christian villages and consists of sim-

ple preaching. No public invitations to accept Christ are given.

THAILAND: Person-to-person, friend-to-friend contacts have been most fruitful. People are invited by their friends to the churches, where every service has an evangelistic emphasis, including an invitation. Special weeks of services are conducted, with visiting evangelists and special music. On-the-street services are conducted in the market places. Wide use is made of evangelistic tracts. Most churches have several points of preaching. One church with 50 members has five regular preaching points which are conducted by its members.

JAPAN: Japanese evangelism centers in the church but makes wide use of home meetings, missions, caravans, and summer camps. Public invitations, though extended in special revival services, are rarely extended in regu-

lar services. The Japanese pastor simply asks those who are interested to speak privately with him or to fill out a card indicating their interest. Some use is made of weekly evangelistic radio broadcasts, which seem to be fairly effective. The New Life Movement made limited use of television, but, so far, no permanent ministry in television has been undertaken.

HONDURAS: There is a strong preaching ministry of evangelism. People are being saved almost every Sunday. Pastors do personal evangelistic visitation. Most churches conduct two revival meetings a year with their main purpose to win the lost to Jesus Christ. From time to time evangelistic studies are given, especially before a revival meeting.

PARAGUAY: Evangelism is done mostly through preaching services in the churches. Primary schools in connection with two local churches give opportunity for some evangelistic effort with these students and visitation in their homes. Evangelistic work is carried on in the hospital by the chaplain, a missionary.

CHILE: Much is made of evangelistic campaigns at all levels: local, simultaneous, and national (Oswald Smith, 1957, Billy Graham, 1962). There is personal witnessing in the homes, and group witnessing in parks, on streets, and in private homes. The churches conduct services in numerous mission points. The Training Union sponsors a strong evangelistic emphasis in cell-type services in the homes. The Sunday school is becoming more active in evangelism. Special classes are organized for new converts.

KOREA: Most evangelistic efforts are confined to the revivals that come once a year. Typically, no invitation is given except in the revival services. A kind of perennial evangelism is conducted by the Bible women in their visitation. In area leadership conferences some on-the-street tract distribution is carried on, but it is not done at the local level. In the main, evangelism is not systematically planned. The outstanding evangelistic method of Korea is witnessing through a home. People are invited into the homes and gradually taught the gospel. In a few instances there has been a deliberate colonization, with families moving into particular villages with the help of their churches and for the particular purpose of beginning evangelistic work in that village.

PHILIPPINES: Filipinos generally are enthusiastic in their personal and public witness. Much dependence is placed on lay leaders who are trained to do evangelistic work by the churches and in area conferences. Men conduct monthly street services, some at as many as five different places. Home services, in which neighbors are ga-

thered, offer a Bible study by either the pastor or laymen of the church. Where simultaneous revivals have been used, baptisms have increased 25 to 50 per cent. The evangelism committees of the association help guide and support workers in missions established in entirely new areas.

AUSTRALIA: Because of the plural beginnings of Baptist work in Australia, methods greatly vary. Most of the evangelistic emphasis springs from the "Spurgeonian tradition" by way of men trained in Spurgeon's College, and is centered in the preaching method. There has been a growing emphasis on the place and responsibility of the church member. Many congregations have been formed because families moved into new areas and took upon themselves the responsibility for a new work. The Southern Baptist form of the Sunday school, with its emphasis on personal visitation and personal witness, has been introduced into Australia and has had great effect on evangelism.

THE NETHERLANDS: Formerly almost all evangelism was conducted through special meetings, with visiting evangelists. Though this method is being followed still, emphasis is now placed on need for the members to go into the homes for face-to-face witness.

CAMEROON: "Campaigns of awakening and evangelism" are organized in the villages for house-to-house witness by pastors and laymen. Sometimes the women go along to help with hymns. After telling the people about the Saviour and exhorting them to accept him, the party moves on to the next home. The Baptist Union has a committee of evangelism that sponsors special offerings for the support of evangelism. This money is used to support new chapels and for the expenses of evan-



Tent missions attract young and old to Gospel meetings in Germany.

gelists. The Union hopes someday to own an "evangelism car" to be used in transporting personnel and equipment for evangelism.

WEST GERMANY: Many evangelistic programs are used. (1) The Union has five mission tents that seat from 300 to 800 each, with a full-time evangelist. In addition, there are seven smaller tents for use by the associations. In 1962 tent revivals were held in 88 different localities. For five months these campaigns were supported by men's choruses (20 to 25 singers). These men each gave four days of their vacation and paid their own expenses. They sang on the streets and invited people to come. They also sang in the tents.

(2) The Union maintains 42 mission evangelists in centers where there is little or no Baptist work.

(3) Young people are organized into the "Caller Movement," with teams

servicing in different locations for eight to 14 days. These young people preach the gospel in restaurants, schools, and other public places.

(4) There are two teams of builders who go into places where there are no churches, contributing their services for witnessing in factories, offices, and homes.

(5) In the "Time for God" movement young people leave their work for a year. For the first three months they are trained in the Youth Seminary. On completion of their training, they are placed in churches, hospitals, old people's homes. They receive spending money of \$12 a month.

(6) Missionary Circle pays young women (who are on leave from their profession) \$12 a month to work with families of unbelievers, nursing the sick, looking after children, in efforts to win the unbelievers to Christ.

(7) At Marburg, a student university home has been built where 50 per cent of the students are believers and 50 per cent are non-believers. The believing students are specially selected and have the task of bearing witness for Christ.

(8) About 900 nurses of the "Deaconesses Homes" work in various hospitals. They have a two-fold responsibility: to work for the healing of the bodies of men, women, and children, and to witness to them of the gospel.

(9) Refugees from the eastern countries are often received into Baptist homes with the view of witnessing to them of Christ.

(10) Young women with serious problems are received into Baptist homes, with the view to leading them to Christ.

MEXICO: One very notable effort in Mexico is the "Caravan of Evangelism." Trained laymen use a truck fitted with motion picture equipment to go from village to village and show pictures, preach, sing and visit. After a week's work, a Sunday school is or-

(Continued on page 20)



In Malaysia Gospel evangelists preach the Word of God in the marketplace with large Bible pictures illustrating their message.

Commissioned by the Risen Christ

The kind of evangelism that shakes the world with the Gospel of God's grace is one in which every believer is a herald of glad tidings and a winner of souls.

By Rev. Daniel Fuchs, Director of Evangelism and Church Extension

JESUS CHRIST CRUCIFIED and risen from the dead is God's clear answer to the deepest needs of a lost and dying world. "God was in Christ reconciling the world unto himself." "For as in Adam all die, even so in Christ all shall be made alive."

North American Baptists are divinely called and commissioned by the living Christ himself to be witnesses of this glorious Evangel to every creature. What a tremendous mission! What an exalted calling under God!

A NEW TESTAMENT CHURCH

Let us make no mistake about this. The only justification you have for your existence as a local North American Baptist church is that you exercise this great commission of the living Christ in the power of the Holy Spirit. That is uniquely your exclusive prerogative as a New Testament church in your community. Anything else you may be doing can be duplicated by other institutions. As soon as your church ceases to fulfill this holy function to witness and win for the living Christ, it no longer has any purpose in this world. You may as well lock its doors and allow some other organization to take its place. Jesus Christ said: "If salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew 5:13).

The crucial question is not how busy you are. It is not even how skilled, or educated, or physically equipped you are. The question that must always be asked is: "Are you getting the job done to which you have been commissioned by the living Lord? Are you reaching dying men with the Gospel of life? Are you winning souls for Christ?"

The awful reality is that 20,000,000 souls are born into the world every year and only a small percentage of the world's population is born again into the Kingdom of God each year. It has been estimated that 30,000,000 boys and girls in the United States alone are living in communities that are not being reached by the witness and work of a Gospel-preaching church. We are confronted with the sobering fact that unless something revolutionary takes place in our midst, millions of souls born each year will be added to the Christless multitudes that go about as sheep without a shepherd and will be left to fall victim to sin and lawlessness, disillusionment and death.

The crying need of the present hour is to get back to the evangelism of the New Testament Church. On the very

EASTER OFFERING
PALM SUNDAY, March 22, and
EASTER SUNDAY, March 29
"Your gifts can praise the Risen Christ"

birthday of the New Testament Church, Peter flung down the spiritual gauntlet, courageously challenging the whole Jewish nation in the name of Almighty God to repent of its sin. "God hath raised up Jesus Christ from the dead," he exclaimed, "whereof we all are witness. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

A SOUL SAVING CENTER

Nobody can read the book of Acts and not feel the holy thrill of the testimony of those New Testament Christians. They did not worship or serve a historical Christ. They believed in and fellowshiped with an exalted Lord who was present in their very midst in the person and power of the Holy Spirit. Their lives were aglow with the joy of the risen Savior, and the unsaved were convicted of their sin because of the living presence of Christ in the church.

Each local New Testament church

was a spiritual unit for the propagation of the Gospel through its members. Every born again, baptized believer was a worker, a warrior and a witness for Christ. The church was a soul saving center. Its members went out to win souls for Christ through personal contact and to bring these new born babes in Christ back into the local church where they were baptized and indoctrinated and strengthened in the faith, and from where in turn they were sent out to win still others for Christ.

God is calling us back to the primitive evangelism of the New Testament Church. The kind of evangelism that shook the world with the Gospel of God's grace was one in which every believer was a herald of glad tidings and a winner of souls.

It is a very weak, anemic, ineffective method of soul winning simply to invite lost sinners into our religious auditoriums once or twice a year to be entertained by some Hollywood type of evangelist with plenty of jokes and jazzy tunes and a "soulish" superficial atmosphere that produces sham converts. Every local church, every zealous evangelist, every faithful pastor must be afraid of sham converts.

A HAND-PICKED HARVEST

Preaching evangelism is good and necessary, but it will never take the place of personal evangelism. Personal soul winning is God's great method of introducing lost sinners to the living Savior. Someone has said: "The world is never going to be brought to Christ wholesale; but one by one. Men are not born collectively; they do not die collectively; they do not accept or reject Christ collectively. The harvest must be hand-picked."

The illustration is told of a terrible wreck off the coast of Italy. The captain of the life saving crew, instead of manning the life-boat, stood on the shore and shouted instructions through a trumpet to the drowning passengers. Later the life saving crew gave this report: "We rendered what assistance we could through the speaking trumpet, but the next morning there were 20 bodies washed ashore."

If your church uses its pastor or some evangelist as its speaking trumpet and fails to man the life-boat with its members to push out and save the lost in your community, your church will be responsible before the Judgment Bar of Christ for many souls that will one day be washed ashore in a Christless eternity which might have been saved had God's people personally and prayerfully gone after them.

A Baptist Mission Within a City

Church Extension Builders in March 1964 are assisting the Portland Avenue Church, Tacoma, Wash., to build its greatly needed educational unit. Keep the lights of this Gospel lighthouse burning brightly!

By Miss Doris Wagner, Former Sunday School Superintendent

"LOOKING UNTO JESUS. . . ." This motto, which hangs in the main assembly room of a Junior Sunday School Department, tells more aptly than any other words why the work of a Baptist mission within a city of America has continued to grow and how this work of the Lord has brought many young people and adults to him.

Too frequently we think of a mission field as being in another country or among a particular race of people. What about the mission fields within our own cities? Come with me to an industrial city in the Pacific Northwest. As we drive down one of the avenues in the eastern part of the city, you will notice on one side of the avenue a city owned, well maintained housing project of approximately 900 families. On the other side of the avenue is a scattered residential area of average income families.

Here you will find many children, young people and adults of different nationalities and races, who do not know the Lord and have no church home. Though this same need may exist in other sections of the city or in any other community, the need for a church in this area was recognized over twenty years ago by members of the Calvary Baptist Church, Tacoma, Washington.

A HISTORY OF FAITH

During World War II the Federal Government erected a housing project of 2000 homes to accommodate military personnel and their families in Tacoma, Washington. In 1943 members of the Calvary Baptist Church purchased property adjacent to the project and started a Sunday school. The prayers of those who envisioned the work were answered when 46 children and adults attended the first service held in the "Salishan Baptist Chapel" on Feb. 13, 1944. In November of the same year the name was changed to the "Portland Avenue Baptist Chapel."

The faithful workers fixed their eyes on Jesus as they continued to "bring them in." The turnover of Sunday school scholars was very great for many years and the outreach unlimited. After the war years, the city government purchased 1,000 of the government homes and remodelled these for permanent housing for lower income families. There are now approximately 900 families with over 3,000 children and young people in this area alone. The need for a church in this area continues.

With steadfastness of faith, the chapel was organized as a church in 1958 and then called the "Portland



Rev. C. T. Remple, pastor (left) and Dr. D. Chittick, Sunday school superintendent, stand alongside the prominent sign of the Portland Avenue Baptist Church, Tacoma, Washington.

Avenue Baptist Church." The average Sunday school attendance was 157 and the church membership totaled 56. The church was accepted to receive mission support from the North American Baptist Conference and continues to receive this support.

OUR GREATEST NEED

The greatest need as an organized church has been for members who could undergird the financial needs of the work. Though the constituency has changed during the years, the sources for financial support remain.

In order to carry out an adequate educational and mission program, the pressing need for many years has been for an educational unit. In 1943 when it was almost impossible to purchase lumber, three construction crews' shacks were purchased and used for the building of the Chapel. Before long these buildings were found to be inadequate for the needs of the Sunday school.

It was not unusual to have classrooms that could seat only 15 children being crowded with twice or three times the number. The main sanctuary was too small for programs and special meetings. The buildings were in need of repair and were condemned. As the members looked unto Jesus for their needs, the way was made possible to erect a main sanctuary behind these units. This building was completed and dedicated in 1960.

The need for more and adequate Sunday school rooms still exists. The old buildings, considered as a real fire hazard, are still overcrowded. Reluc-

tantly repairs are made to keep the buildings intact until an educational unit can be built. Members of the church continue to pray that the hopes and dreams of a much needed Sunday School Unit will soon come true.

How long the present buildings can be used is questionable. This need for an educational unit, as envisioned many years ago, has taken a long time to become a reality. A building fund has existed for several years but progress has been slow. It is estimated that for \$10,000 the foundation and framework for the educational unit can be built. A completed unit for a Sunday school of 200 would cost approximately \$20,000.

THE OUTREACH IS UNLIMITED

The outreach of the ministry in this area is great. You need only to attend a worship service and see the number of children, rows of young people and the interested adults, to realize anew the outreach of this ministry. Recently many of the Sunday school buses that regularly drove through the project have been discontinued. The ministry of the youth in this area is unique and difficult to describe. One could give numerous accounts of people whose faith has been strengthened or who have found the Lord as their Savior in this place.

About a year ago, following a prayer service, a young lad slipped into the main sanctuary. He looked lost. After some questions, this lad told how he used to attend this Sunday school and that presently he was living in a home for boys since his parents were separated. He had no real home. He was looking for someone to love him and he had walked many miles to the place where he knew someone cared.

No one will ever know the full ministry of the work at the Portland Avenue Baptist Church. Recently a former Sunday school scholar who now lives in Hawaii wrote, "You'll never know what the Portland Avenue Sunday School meant to me and I am so happy that now my parents are interested in attending a church." Each organization within the church has a specific ministry.

Though present Sunday school facilities are crowded and the buildings beyond repair, the newness of the story of Christ's love is retold week after week to the many who attend. Under the spiritual leadership of our pastor, Rev. C. T. Remple, the church has continued to grow.

The spiritual growth was witnessed this Christmas when I saw children

(Continued on page 20)

BEAUTIFUL BRITISH COLUMBIA

The first of a series of articles on the amazing ADVENTURELANDS to be visited by you on your way to the General Conference in Sacramento, Calif., July 13-19, 1964, via the Pacific Northwest.

By Mrs. Elmer Daum
of Vancouver, British Columbia



Queen Elizabeth Arboretum, a wonderland of flowers and trees high above the bustling city of Vancouver, B. C., "Canada's Gateway to the Pacific."

LET US SUGGEST to you that in connection with your attendance at the General Conference in Sacramento, Calif., you visit British Columbia for a vacation you will never forget. For a starting point, let it be the Peace Arch on the border between Washington State and our province. In half an hour's drive you will be in Vancouver, Canada's most beautiful city, covering an area of 44 square miles, and with one of the world's largest and finest natural harbors. Under the graceful span of the Lions Gate Bridge, giant liners visit

Vancouver from every country of the world.

FAMOUS STANLEY PARK

Vancouver is placed in a setting of remarkable beauty. With its picturesque parks, luxurious gardens, playgrounds and salt water beaches, it attracts thousands of visitors annually. Queen Elizabeth Arboretum on Little Mountain affords a magnificent view of the city with sunken gardens in the foreground. Also in the city proper is Stanley Park with 1,000 acres of native forest threaded with footpaths

and 11 miles of motor roads. This park lies at the harbor entrance, and among its many attractions are a zoo, modern aquarium, outdoor theatre, sports facilities and picnic grounds, totem poles.

Only in the Pacific Northwest will you find fantastically carved Indian totems. Eight miles from city centre is one of the most beautifully situated university campuses in North America. This site overlooks the magnificent views of North Vancouver and Howe Sound. Only ten minutes from downtown you'll swim in the blue Pacific, and twenty minutes from downtown you'll glide up a chair lift for a breathtaking view of the city.

When you worship here there are three large North American Baptist churches to choose from.

Only a short distance from Vancouver, in Richmond, there is an encouraging Church Extension work, the Rose of Sharon Baptist Church. Under the able leadership of Rev. E. Strauss the work prospers.

"LITTLE OLD ENGLAND"

B. C. Ferries operate convenient and frequent ferry schedules between Vancouver and Victoria, capital city of British Columbia. Your cruise between the Mainland and Vancouver Island will take you through the scenic Strait of Georgia to Canada's Garden City. Crossing time is only one hour and forty minutes. Victoria is often called "Little Old England" because of its hanging flower pots and quaint English shops.

Some of the most spectacular scenery in British Columbia can be seen if you travel on the New Trans-Canada Highway from Vancouver on Highway No. 1 all the way to Field, B. C. Some of the highlights on the way would be Langley, for nearby is the site of the first government of the province. Fort Langley has been reconstructed and you may now inspect stockade and buildings and a number of historical pieces.

You would then motor through the fertile Fraser Valley on to Chilliwack. This town was settled during the Gold Rush to produce vegetables for the prospectors. Now it is a most important marketing centre in the Fraser Valley. Dairy farmland and mountain scenery surround the city and excellent fishing and recreation sites lie in every direction.

The city of Hope, the transportation crossroads of British Columbia, just a short distance from Chilliwack, is nestled in a setting of spectacular mountain scenery. Hope has been renowned for its friendly hospitality for more than a century, and caters to the traveller, tourist, vacationer and sportsman.

CARIBOO COUNTRY

Leaving Hope, the highway follows the Fraser Canyon. Here you can see rugged beauty, drive through tunnels and span gorges of dizzy heights. The China Bar tunnel is 2,000 feet long, with two curves in it, and one of the largest of its kind in North America. Just before you arrive at this tunnel, you come upon Hell's Gate where you may view the fish ladders on which spawning salmon climb the Fraser River each year.

A few miles past Hell's Gate, at Boston Bar, there is an Aerial Car Ferry across the river, and it is believed to be the only one of its kind in North America. Upon arrival at Cache Creek, you enter the Cariboo



INDIAN TOTEM POLES

These unusual carvings of Indian Totems proudly adorn the campus of Vancouver's University of British Columbia.

Country, which you may see if you leave the Trans-Canada Highway and continue north. Historic Mile Houses along this route mark the stopping-places of the gold miners and stage-coaches. On this route men came from Oregon and California to live in Barkerville, once the most active frontier town and as prosperous a town at that time as could be found west of Chicago and north of San Francisco. This highway then leads you to the Spruce Capital of the world, Prince George. Here there is another fine Extension Church, South Fort George Chapel, where the Rev. B. Milner is pastor.

If you do not choose to travel the

Cariboo Highway, continue east from Cache Creek on the Trans-Canada Highway to Kamloops, home of the famous Kamloops fighting trout and centre of British Columbia's cattle industry. Nearby Tod Mountain features the longest double chair lift in the world. Before construction of this portion of Trans-Canada Highway through the Rogers Pass, Glacier National Park was accessible only by rail from Glacier station. Here deep in the Selkirk Range, you are surrounded by towering peaks of unforgettable splendor. Then near Field, in Yoho National Park, the highway rolls for 30 miles through a number of magnificent peaks in the Canadian Rockies.

Attractions well worth stopping for are Emerald Lake and Takakkaw Falls. From here you continue on to the world-famous vacation spots of Lake Louise and Banff, Alberta. Banff is Canada's nomination for the 1968 Winter Olympics.

As another route we recommend the Hope-Princeton Highway, which also starts from Hope, mentioned above, and is also known as Gateway to Holidayland for this is the route of many excellent picnic and camp sites. Firstly, you drive through the God-given beauty of Manning Park at which headquarters can be found a most interesting Nature House, a refreshing place to rest and the opportunity to hike into the mountains.

ENCHANTING OKANAGAN VALLEY

After winding through this lovely mountain country with its many fine fishing spots, you drive into the enchanting Okanagan Valley, well known for its fruit production such as peaches, pears, apples and other soft fruits. Two beautiful lakes, Okanagan and Skaha, feature outstanding lake areas

(Continued on page 20)



THE CITY OF VANCOUVER, BRITISH COLUMBIA

This is a city of charm and dramatic scenery with breathtaking mountains, world famous Stanley Park, 1000 acres of forest playground, and an exciting business district.



VANCOUVER'S HARBOR AND SKYLINE AT NIGHT

This is Canada's most beautiful city—Vancouver, British Columbia. It is lovely by day and thrilling by night. Enjoy an unforgettable visit here to or from your trip to the Conference at Sacramento, Calif.

Love Is the International Language

Dr. and Mrs. Kenneth W. Jones, Jr., former NAB missionaries in Cameroon, Africa, continue their missionary outreach to international students in Portland, Oregon and vicinity.

By Velma Clyde, Club Editor of "The Oregonian" of Portland, Oregon

LOVE, the message of Christmas, is the international language spoken in the spacious red brick house, with snowy white trim, at the end of SE Foral Street in Portland, Oregon. It is "home" to two dozen or more students from many different lands who are attending colleges in Oregon and Washington.

The history of the international atmosphere of the colonial house at 3360 SE Ankeny St., the home of Dr. and Mrs. Kenneth W. Jones Jr., begins in 1954.

DOCTOR GOES TO AFRICA

The young physician, with his wife Frances, went to Cameroon, Africa as a missionary doctor of the North American Baptist General Conference. He was the first and only doctor at the Bamenda New Hope Settlement, established for the treatment of leprosy. It was a joint missionary and government effort.

"We found the people exceedingly hospitable and friendly," the doctor related. "If we dropped by we were always invited to share a meal. The genuine friendliness and willingness to share impressed us. We decided that when we returned home we would extend our hospitality to those from other lands."



Dr. Kenneth W. Jones, Jr., former Cameroon missionary doctor, and some of his "international family" read the Christmas story. (Portland "Oregonian").

Since returning to Portland in 1957, the young couple has shared their home with students from 40 or 50 different lands. Christians, Buddhists



AN INTERNATIONAL FLAVOR pervaded the Christmas dinner at the Kenneth W. Jones Jr. home in Portland, Oregon. Seven international students made it daily headquarters and those who lived with the Jones family in past years come home for Christmas. (From left) Garry Jones, Samuel Ngai, Susie Jones, Gillen Law, Timothy Ngai, Barry Jones, Mrs. Jones, Peter Kindante, Lillian Lee, are only a few of the number of guests who had Christmas dinner at the big red brick house at 3360 SE Ankeny.

and Moslems have been included in their family group.

THANKSGIVING FESTIVAL

Each Thanksgiving the Joneses rent a huge house at Gearhart and all of their foreign "children" on college vacation have a big celebration. Each cooks a native dish for a truly international Thanksgiving festival.

Lillian Lee, a Lewis & Clark College student from Hong Kong, China, heard it was a traditional American custom to put holly in everybody's bed at Christmas time. Reactions taught her the custom was original and not traditional.

Mrs. Jones is helping Lillian learn to cook. Alarmed at billows of smoke pouring from the kitchen when she had gone to the other end of the house for a few moments, Mrs. Jones investigated. Lillian had heated grease in the frying pan to some 500 degrees and had taken the advice of fellow students to put water in it to cool it down.

CHRISTIAN EDUCATION WORKERS' CONFERENCE

Monday, July 13, 1964
Sacramento, California

Program planned by the Department of Christian Education. Helpful workshops, including 24 separate sessions. Inspirational speakers and devotional leaders. Sessions begin at 10:00 a.m. and conclude at 4:00 p.m. (The General Conference program begins at 7:45 p.m. of the same day.)

Christmas Day found students from the University of Oregon, Cascade College, Gonzaga, Oregon State College, Lewis & Clark, Multnomah College, Portland State, with the Joneses. They are never sure how many will arrive. Those who have lived with them come "home" for the holidays.

CHRISTMAS STORY

Christmas morning the Jones children, Barry, Garry, and Susie, take turns reading the Christmas story with illustrated books to show Christmas scenes. Dr. Jones follows the original story in the family Bible.

A few moments in the warm, inviting home, tells one that the native tongue for each who abides there is the inspiring language of love. The Christmas story is lived daily.

NEW AMERICAN TEMPERANCE PLAN

PAYS \$100 WEEKLY...

even for life to Non-drinkers and Non-Smokers!

At last—a new kind of hospitalization plan for you thousands who realize drinking and smoking are harmful. Rates are fantastically low because "poor risk" drinkers and smokers are excluded. Since your health is superior there is no age limit, no physical examination, no waiting period. Only you can cancel your policy. No salesman will ever call. Starting the first day you enter any hospital, you will be paid \$14.28 a day.

You do not smoke or drink—so why pay premiums for those who do?

Every day in your newspaper you see more evidence that drinking and smoking shorten life. They're now one of America's leading health problems—a prime cause of the high premium rates most hospitalization policies charge.

Our rates are based on your superior health,

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

READ YOUR AMERICAN TEMPERANCE PLAN BENEFITS

1. You receive \$100 cash weekly—TAX FREE—even for life,

from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

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NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
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2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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MARCH OF EVENTS



● **NEW TESTAMENT IN SWAHILI.** FRIBROUG, Switzerland (AP)—Pope Paul has authorized Roman Catholic churchmen to collaborate with Protestants in publishing a joint edition to the Holy Bible for the first time since the Reformation, it was authoritatively reported in this city. The Roman Catholic news service KIPA said the unprecedented Catholic-Protestant version of the New Testament will be published in Swahili and used by Christian missions of all denominations in Tanganyika and other East African countries.

● Newspapers in Switzerland have been debating its relationship with the Vatican. In 1873, this predominantly Protestant country, with a detailed constitution, denied its soil to Jesuits "or other religious orders whose actions endanger the state" and forbade new converts. The Vatican has sent an emissary to Berne for the past 43 years though the Swiss have never reciprocated. Now, the *Vaterland*, a Roman Catholic paper, wants a change in this "archaic and impolite" situation.

● **CHRISTIANITY LOSING TO ISLAM.** Christianity is running behind Islam in winning converts among African people, the general secretary of the British and Foreign Bible Society has stated in Capetown, South Africa. John T. Watson, a Methodist minister from London, said that for every convert to Christianity from Africa's uncommitted millions there were two converts to Islam. Unless Christian forces seize every challenge presented to them it will be too late to win Africa for Christ, he said.

● **"SMOKING A SIN."** Rev. Aloysius J. Welsh of Newark, N. J., said this week that Roman Catholics who fail to make a reasonable attempt to stop smoking are committing a sin. Father Welsh, director of the Pope Pius XII Institute of Social Education, said the smoker is committing a sin by "unnecessarily incurring a . . . danger to his health." If a person smokes for no reason other than the pleasure or relaxation involved and fails to make a reasonable and continuing effort to quit, then he is committing at least a venial sin, the Catholic leader said. He said that if a person is warned by a doctor to stop smoking and fails to do so, then the sin is mortal.

● **CHURCH MEMBERSHIP IN JAPAN.** According to the Japan Christian Yearbook for 1963, there are now 768,285 Christians in Japan, of which 433,894 are Protestants, 300,000 are Roman Catholics, and 34,391 are Orthodox. There are 4,255 churches and 2,541 preaching centers, with 5,924

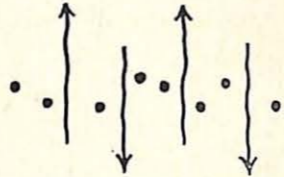
Protestant, 455 and 2,541 preaching centers, with 5,924 Protestant, 455 Roman Catholic, and 59 Orthodox clergymen. Both Protestants and Catholics showed steady increases in membership, but the average attendance at Sunday morning services remained at about 90,000.

● **ECUMENICAL STUDY CENTER.** Possibility of establishing an ecumenical study center in Jerusalem to further better relations between Christians and Jews is being explored by a small group convened by the Committee on the Church and the Jewish People of the World Council of Churches. The group, comprising several prominent Christian leaders in Israel, is contacting churches and mission agencies in Israel to seek their

support for the proposed center. If established it will be the first such center for the study of Jewish-Christian relations.

● **PRESIDENT, UNION THEOLOGICAL SEMINARY.** Dr. John Coleman Bennett, prominent Protestant theologian and ecumenical leader, was elected president of Union Theological Seminary in New York by its Board of Directors. He is Reinhold Niebuhr Professor of Social Ethics at the seminary, dean of its faculty since 1955 and acting president since last summer. As the non-denominational seminary's 11th president, Dr. Bennett succeeds Dr. Henry Pitt Van Dusen, who retired in June and who has been named to the school's newly-created traveling professorship.

BAPTIST BRIEFS



● **Brooks Hays.** The Hon. Brooks Hays, former president of the Southern Convention, has resigned as a special assistant to President Lyndon Johnson to become Arthur Vanderbilt professor at Rutgers University, New Brunswick, N. J. He is lecturing on contemporary problems of government at the Eagleton Institute of Politics, starting March 2nd.

● **10th Anniversary, "Baptist World."** The Baptist World, publication of the Baptist World Alliance, is 10 years old. It was established by Arnold T. Ohrn, then general secretary of the Alliance, in January 1954. "How can our people really cherish a sense of fellowship with Baptists of whom they know little or nothing?" Dr. Ohrn asked in his explanation for the magazine's beginning. Cyril E. Bryant, present editor of *The Baptist World*, says that the publication now circulates to Baptist leaders in 94 countries and continues the objective of "helping all the Baptists of all the world to know each other better."

● **Watchman-Examiner Editor Retires.** Dr. John W. Bradbury, widely known editor of *The Watchman-Examiner*, is retiring after more than 25 years of service. *The Watchman-Examiner* is the oldest Baptist weekly of continuous publication on the North American continent. It has had a long line of illustrious editors. Dr. Bradbury succeeded Dr. Curtis Lee Laws, with whom he served as associate editor 1934-37, assuming the editorship at the

end of 1937. Prior to going to *The Watchman-Examiner*, Dr. Bradbury was the successful pastor of Wadsworth Avenue Baptist Church in New York City, and previously was pastor in Kansas City, Mo., Lancaster, Pa. and Chicago, Ill.

● **Baptist Seminary, Ruschlikon.** Dr. John D. W. Watts was elected president of the international Baptist seminary in Ruschlikon, Switzerland by the Southern Baptist Foreign Mission Board at its meeting in Richmond, Va., Dec. 5. This was in keeping with recommendations of the seminary faculty and board of trustees. Dr. Watts, professor of Hebrew and Old Testament Interpretation in the seminary since its founding in 1949, served for the past 6 years also as dean. During the present semester he has been visiting professor in the Arab Baptist Theological Seminary, Beirut, Lebanon.

● **Baptist Leader in Washington, D. C.** Thomas C. Mann, the Texan selected to administer the United States' Latin American policies, is one of 4 Baptists holding important positions on the White House staff of U. S. President Lyndon B. Johnson. Mr. Johnson named Mr. Mann, presently the American ambassador to Mexico, to serve both as assistant secretary of state for Inter-American affairs and as special assistant to the president in the field of Latin American relations. Mr. Mann, a native of Laredo, Tex., holds degrees in both arts and law from Baylor University.

● **Rev. Arnold M. Friez of Sidney, Mont.,** recently presented his resignation to the First Baptist Church of Sidney, of which he has been the minister since 1961. His resignation will be effective on May 1. He is awaiting God's further guidance and a call from another NAB church.

● **The Shroyer Road Baptist Church of Dayton, Ohio,** has extended a call to Dr. Wilfred E. Borne, the pastor of the Foster Park Baptist Church of Chicago, Ill., for the past nine years. This is an influential church of the American Baptist Convention. Dr. Borne has accepted the call of the Shroyer Road Church and hoped to begin his ministry in the Dayton church on March 1st.

● **The annual Youth Banquet of the Calvary Baptist Church, Tacoma, Wash.,** on Feb. 21 was also attended by members and friends of the church and of the Sunday school. An offering was received toward the Washington Project Fund with a goal of \$100 for the Calvary Church young people. The TEEN TONES brought the special music. Rev. Richard Grabke of the North Seattle, Wash., Church Extension project was the guest speaker.

● **The Board of the Bismarck, N. Dak.,** Home for the Aged at its meeting on Jan. 14 changed the name of the Home officially to "The Baptist Home of the Dakota Conference of the North American Baptist General Conference, Inc." The Building Committee reported that plans for the self-contained units would pay for themselves if projected on a 30 year basis. The Board decided to proceed with their construction. Rev. Alfred Weisser is the administrator and Rev. Henry Lang is the chaplain.

● **Rev. and Mrs. Reinhold Kerstan of Winnipeg, Manitoba,** have announced the birth of a daughter on Jan. 26 who has been named Annette Monika. Mr. Kerstan is the associate pastor of the McDermot Avenue Baptist Church of Winnipeg. Rev. and Mrs. Earl Ahrens of Monte Vista, Colo., have announced the birth of a daughter on Jan. 26 who has been named Corrine Carmel. She was born prematurely and weighed only 3 pounds, 2 ounces. She was in the Premature Center of Denver, Colorado, for some time following her birth.

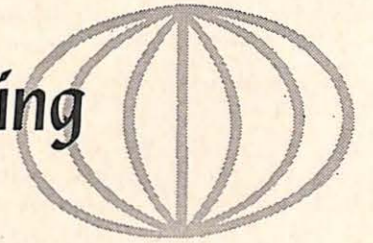
● **Mr. and Mrs. Victor L. Priebe of Lodi, N. J.,** have announced the birth of a son on Dec. 21, 1963, who has been named Stephen Mark. Mr. Priebe, a graduate of the NAB Seminary, has completed his residence work at Drew University toward the Ph.D. degree and has passed the comprehensive examinations. He is now working on his dissertation, "The Covenant Theology of William Perkins" who was a late 16th century English Puritan. In the meantime, Mr. Priebe is also continuing to serve as the assistant pastor of the First Methodist Church of Hasbrouck, N. J.

● **The members of the Woman's Missionary Societies of Benton Harbor and**

St. Joseph, Mich., with their husbands held a united missionary program on Thursday evening, Feb. 20, at the First German Baptist Church of Benton Harbor. The women of the First Baptist Church of St. Joseph and the Napier Parkview Church of Benton Harbor also participated. Mrs. Agnes Krebs, president of the local society, welcomed the many guests in attendance. Rev. Bert A. Itterman of the

● **The First German Baptist Church of Benton Harbor, Mich.,** has extended a call to Rev. Henry D. Smith of Fort Worth, Tex., a graduate student of Southwestern Baptist Seminary. He is working toward his Master of Religious Education degree and also securing his teacher's certificate in higher education from the Seminary at the close of the school year in May 1964. He has accepted the call and an-

what's happening



Church Extension project of Stevensville, Mich., was the guest speaker.

● **From Feb. 2 to 9, Dr. A. J. Harms,** Missionary Bible Teacher of the denomination, held special meetings in the Faith Church of Minneapolis, Minn. From Feb. 12 to 16 he participated in a Missionary Conference at the Bellwood and Glenbard, Ill., churches and from Feb. 19 to 23 at a similar conference for the Buffalo, N. Y., area churches. In March he will take part in a Missionary Conference for the churches of Steamboat Rock, Parkersburg, Waterloo and Aplington, Iowa, and will serve the Forest Park Baptist Church, Forest Park, Ill., during the Easter week (March 22 to 29).

● **Dr. R. Schilke, general missionary secretary,** returned to Miami, Fla., and to Chicago, Ill., on Feb. 16 following his trip of seven weeks to South American countries. Mr. Ed Bohnet of Anaheim, Calif., his traveling companion stopped at San Antonio, Tex., for a visit before continuing to his home in California. In Brazil, Dr. Schilke (with Mr. Bohnet in some of the places) visited churches and surveyed opportunities for missionary work in Sao Paulo, Rio de Janeiro, Brasilia, Belem, and Manaus. Several articles about the South American trip of Dr. Schilke will soon appear in the "Baptist Herald."

DEAN OF WOMEN WANTED!

Dean of Women wanted by the Christian Training Institute. Interested applicants should submit their application to Dr. A. S. Felberg, 10810-78th Avenue, Edmonton, Alberta, Canada, stating qualifications, educational background, and marital status.

nounced that he will begin his ministry in the church in May, 1964, succeeding the late Rev. W. W. Knauf. Mr. Smith (formerly Schmidt) conducted evangelistic meetings at the Benton Harbor Church several years ago.

● **On Sunday, Feb. 9, Dr. M. L. Leuschner,** editor of the "Baptist Herald," preached in the Magnolia Baptist Church of Anaheim, Calif., and at the Harbor Trinity Baptist Church of Costa Mesa, Calif., of which Rev. Kenneth Fischer and Rev. Robert S. Hess are the respective pastors. On Sunday, Feb. 16, he was the guest speaker at the First Baptist Church and Temple Baptist Church of Lodi, Calif., of which Rev. Aaron Buhler and Rev. Eldon G. Schroeder are the pastors. During the intervening week he conferred with those General Conference committees that are making preparations for exhibits, publicity, Conference bulletins, lodging, meals, transportation, etc., for the 34th General Conference to be held in Sacramento, Calif.

● **On Jan. 27 and 28 several denominational secretaries** visited the North American Baptist Seminary at Sioux Falls, S. Dak., and held Open Forums with the students concerning our denominational ministry and plans. The team consisted of Rev. John Binder, Rev. Daniel Fuchs, Rev. David J. Draewell, Rev. L. Bienert and Dr. J. C. Gunst. On Monday evening, Jan. 27, a reception was held for more than 100 young people and students in the Sioux Falls area. Dr. Gunst brought a devotional message. The Seminary Male Chorus directed by Henry Lippert sang several selections. The entire group then divided into five discussion groups to consider various phases of the denominational program. The suc-

(Continued on page 28)



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

EASTER REFLECTIONS

Observance of the Easter season and its tremendous significance were never more vitally important than in these perilous times. Easter is not a season for gourmandizing, displaying the latest fashions, and practicing lifeless rituals and ceremonies. It is a time for quiet reflection and meditation and the realization that Christians must redouble all efforts in living the Christian life and strengthening their ties of love and obedience to him.

A man wanted to find out the meaning of Easter. "What does Easter mean?" he asked a group of children, and with one accord they said, "Eggs! Pink and blue and yellow that the Easter bunny lays!" Then the man asked the question of a group of young people on the steps of a church. "Easter means that long ago Jesus rose from the dead after he had been three days in the tomb," said one of the young men. "Oh, it means more than that!" said a starry-eyed girl eagerly. "It means that he is living now—now and HERE!"

The questioner walked on thoughtfully until he met an old man and asked him the same question. The bent shoulders straightened; the dim eyes brightened. "It means that because he lives I shall live also. Praise the Lord!" said the old man. "But aren't you tired of living?" continued the man a little curiously. "Tired?" was the prompt response. "Why, sir, I've only begun to live!" The questioner went away satisfied; he had found what Easter meant.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). One of England's greatest lawyers said, "The best attested fact of all history is the resurrection of Christ." Another one said, "The bodily resurrection of Christ is the cornerstone of Christianity, the Waterloo of infidelity, the Gibraltar of Christian evidences."

As we approach Easter, let us endeavor to go through the story of Holy Week as though we had never heard it before. It will help us to feel more strongly the wonder of God's love to us through his blessed Son if we bring our whole attention as for the first time. What a change there would be in the world today if the

From the Professor's Desk

By Professor Ralph E. Powell, North American Baptist Seminary,
Sioux Falls, South Dakota

What are the recent trends of thinking with regard to the resurrection of Christ, and what are some of the latest books on the subjects?

There has likely been no time in the history of Christian thought when so many people were skeptical about the resurrection. People today, including Christians, seem so gripped by the scientific method with its demand for empirical proof that there is little room left for any event which transcends the limits of the absolute uniformity of natural law. Any book, therefore, which champions the reality of Christ's resurrection is a welcome contrast to the predominant mood of the modern mind, even if we may not agree with all the details of the author's viewpoint.

THOMAS S. KEPLER'S BOOK

For example, there is the very recent book by Thomas S. Kepler, *The Meaning and Mystery of the Resurrection* (Association Press, 1963, \$4.50), which argues strongly for the resurrection as the cornerstone of faith instead of a stumbling block to faith. While one may not be satisfied with everything that Kepler says, there is no doubt that this is a serious theological study which summarizes all the factors that must be considered in a study of the resurrection. The fact of Christ's resurrection is testified to by unmistakable historical data, such as the existence and growth of the Christian church, which never could have come into being or continued against determined opposition and fierce persecution without the resurrection. Other data include the designation of Sunday as the Lord's Day instead of the Jews' Sabbath; the observance of the Lord's Supper as a memorial of joy and victory. The resurrection is really the clue to the understanding of the entire life of the early church.

While Kepler gratifyingly asserts the fact of the resurrection, he disputes its mode by questioning Christ's bodily rising. It is impossible to express exactly what happened in the resurrection; it is a mystery! What is important, he states, is the unshakable experience of his living Presence. The

impact of the resurrection of Christ would strike Christians today as it did those in the early days! At this Easter time may we receive the good news of Christ's Resurrection so strongly that we may more effectively proclaim this wonderful message of a risen Savior.

disciples did not base their confidence on any physical detail such as an empty tomb, but they believed in the empty tomb because they knew their Master was alive. The rejection of miracles on the assumption that natural law is absolutely invariable no longer appear valid in the light of the organic conception of the universe. Many of the New Testament stories of the resurrection, however, Kepler views as mythical accounts to explain the belief that Jesus of Nazareth had become the living Lord.

"ACQUITTAL BY RESURRECTION"

Another book which has both thrilling and disappointing features is *Acquittal by Resurrection* by Markus Barth and Verne H. Fletcher (Holt, Reinhart and Winston, 1963, \$4.75). The authors set forth a strong argument for the historicity of Jesus' resurrection as an event which occurred at a given time, at a specific place and before chosen witnesses. The resurrection is just as historical, literal and factual as the crucifixion. It is not simply an assertion of faith, a symbol or a myth which needs to be reinterpreted. Anything less than a truly historical resurrection would fail to provide the necessary grounds for the justification of sinners and of God who thereby justifies the ungodly..

Unfortunately, Markus Barth (like his father Karl) slips into a universalism which involves the totality of all things. The resurrection effects the forgiveness, renewal and justification of all men, not merely those who believe, and of the entire cosmos, including all principalities and powers. The church's task is to announce this hidden truth to all the world, to love according to this fact, and to praise God for its reality.

A most gratifying book in every respect is Merrill C. Tenney's *The Reality of the Resurrection* (Harper and Row, 1963, \$4.00), a vigorous defence of the fact of Christ's resurrection. Dr. Tenney makes a forceful case for the traditional Christian view and demonstrates the truth that Christ's conquest of death has prime significance and relevance for the spiritual and intellectual tensions of our age. This book is rich in historical evidence and biblical detail. Although its purpose is expository and inspirational rather than philosophical or critical, the author devotes a chapter to a brief critical evaluation of the views of such scholars as Niebuhr, Barth and Bultmann.



BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

FIVE BOOKS FOR YOUR LENTEN READING

THE MIRACLE OF GOLGOTHA by Homer H. Boese. Baker Book House—1963—143 pages—\$2.95.

The sermons are based on the familiar and often preached about miracles which occurred at the time of Jesus' death, burial and resurrection. New thoughts and insights give additional inspiration to the Easter season.

The last chapter is of particular interest to all who hesitate to preach or discuss the saints that arose and appeared in the city after Christ's resurrection. The author's exposition of this miracle makes for some interesting reading.

GREAT SERMONS ON THE RESURRECTION by Alexander Maclaren and Others. Baker Book House—1963—127 pages—\$1.95.

The art and power of preaching are felt anew when reading about this great theme as it is expounded by men such as Spurgeon, Moody, Talmage and others. For great oratory and inspiration T. DeWitt Talmage is still difficult to surpass.

PERSONALITIES AROUND THE CROSS by H. H. Hargrove. Baker Book House—1963—138 pages—\$2.50.

Simon Peter, the Romans, the Jewish leaders, the three criminals (Barabbas is included), and others are seen in the light of the author's research and inspiration. The chapters are written in such a way that they can be used topically or for purposes of exposition.

THE VOICE OF THE CROSS by Marcus Loane. Zondervan Publishing House—1963—126 pages—\$2.50.

The Seven Last Words set to music have never been able to compete with the spoken word preached by men filled with the Holy Spirit. Although there have been many sermons preached on this theme, there are always new and timely thoughts expressed through the spoken as well as the written word. If there is anything different in this volume it can immediately be found in the table of contents. The author's chapter headings and titles referring to The Seven Last Words are original and unique.

THE MOTHER OF JESUS by A. T. Robertson. Baker Book House—1963—71 pages—\$1.75.

Although the book may be small it should not discourage anyone from purchasing a copy. It is a reprint of an older edition made in 1925 by George H. Doran Company. The fact that there are 16 chapters gives the reader an idea of the shortness of each one. Mary's problems and her glory are set forth in a Biblical and realistic manner which do not follow Roman Catholic deification nor Protestant neglect and ignorance.

THE NEW TESTAMENT, A NEW TRANSLATION IN PLAIN ENGLISH by Charles Kingsley Williams. Eerdmans Publishing Company 1963—575 pages—\$3.95. Paperback \$2.45.

THE NEW TESTAMENT IN BASIC ENGLISH—E. P. Dutton and Co., Inc. 1944—548 pages—\$2.95.

Because of the many archaic words and phrases in the King James Version, the question was raised again and again, particularly by young people, "What does this mean?" King James and Shakespearian English are sometimes difficult to understand in the public school as well as in Sunday school and church.

For this reason it is good to have a few simple translations in order to help the average Bible student over the difficult passages. Take for example Mr. Williams' translation of Philippians 2:6-8 and compare it with the Authorized Version: "Though he was in the form of God, yet he did not count equality with God a thing to be held, but emptied himself, and took the form of a slave, and was born in the likeness of men, and was found in man's shape, and humbled himself, and became obedient to God, even to the point of death, yes, death on a cross."

Or compare the same version with *The New Testament in Basic English* in 1 Corinthians 10:23, 24: "We are free to do all things, but there are things it is not wise to do. We are free to do all things, but not all things are for the common good. Let a man give attention not only to what is good for himself but equally to his neighbour's good." Even the very young are able to understand such simple language. The notes and glossary in back of Williams' translation is especially helpful.

THE CHRISTIAN AND THE COUCH by Donald F. Tweedie, Jr. Baker Book House 1963—240 pages—\$3.95.

A WOMAN'S WORLD by Clyde M. Narramore. Zondervan Publishing House 1963—207 pages—\$2.95.

Both of the above volumes deal with psychotherapy from the Christian point of view. Mr. Tweedie who studied for some time with Viktor Frankl of Austria, is an ardent follower of the concept of logotherapy in which Frankl emphasizes the spiritual nature of man. Since the field of psychotherapy is becoming so large, this book serves merely as an introduction to an important spiritual dimension. The "couch" is but a humorous symbol in order to avoid the more direct question of mental and emotional health. The counselor and the psychologist will find much material that is familiar to them to refresh their memory.

Mr. Narramore has a national reputation as a Christian counselor. Although he works through the Counseling Center in Pasadena, California, he has a large audience through his radio program, "Psychology for Living."

The book is addressed to women and their peculiar problems, and since one of their problems concerns men it would be well for both sexes to become acquainted with the contents of the book.

MOMENTS OF MEDITATION FROM MATTHEW HENRY, compiled by Fredna Bennett. Zondervan Publishing House 1963—\$3.95.

RIGHT SIDE UP by Betty Carlson. Zondervan Publishing House 1963—\$2.50.

DAILY GOSPEL by Paul B. Smith. Zondervan Publishing House 1963—\$1.95.

Commentaries are usually thought of as belonging to the minister's library. But the six volume Matthew Henry Commentary was such a popular source of inspiration that it was found in the homes of many laymen. A few years ago it was condensed into a 2,000 page, one volume work. In order to make it more useful, Mrs. Bennett has gleaned 366 gems from "the greatest devotional commentary ever written."

This is an excellent volume for those who are looking for something different for daily devotions. It should be remembered, however, that it is written on an adult level, suitable for private devotions or for adult families.

The son of a famous father, Oswald J. Smith, has written an evangelistic message for every day in the year. The "thoughts" for each day are pertinent, practical and spiritual.

With a subtitle, *Happiness Lies in Your Point of View*, Miss Carlson has something special to say in her inspirational devotions for women. Her writings are interspersed with wholesome Christian humor.

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- Send the **Registration Form** (filled out) along with the **Registration Fee** to Rev. Walter Berkan, 9135 Locust St., Elk Grove, Calif., along with your request for lodging.
- Plan to go on the Conference Train and Post-convention Tour in California. Rates are reasonable. The fellowship will be grand. The things to see will be glorious!
- Join the throngs who will soon be California bound for Sacramento, the city of flowers and parks and of early California history!

A BAPTIST MISSION

(Continued from page 11)

of all races participate in telling the story of the new born King, the young people singing of his love, and the adults listening in an attitude of worship and praise.

The eyes of the laborers are fixed on Jesus, the source and the goal of their faith. Will prayers for a much needed educational building be heeded soon? The work must continue, and in faith plans have been made to launch into an active building program this spring. The lights of this lighthouse must not grow dim but must continue steadfastly in its mission to reach the unsaved!

BEAUTIFUL BRITISH COLUMBIA

(Continued from page 13)

with beach and developed camp and picnic facilities.

Next comes Kelowna, B. C., the city famed for the Regatta. Here swimmers from all over North America come to compete and to participate in other water competitions. There is a newly organized work here, Trinity Baptist Church, with a fine congregation.

Regardless on which road you decide to travel, you can be assured of excellent highways and tourist accommodations, of your choice. Why not visit "Beautiful British Columbia"?

THE LIVING PLUS SIGN

(Continued from page 7)

down, but to be nailed to the cross, for our redemption. "Love so amazing, so divine, demands my soul, my life, my all!"

The most rewarding of all human

endeavors is that of introducing others to the reconciling Christ. "He that winneth souls is wise" (Prov. 11:30); and "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3). Without a doubt, the sweetest music in heaven will be reserved for those who have directed others into the great heavenly chorus of the redeemed.

There is something intensely personal about the Cross. From each of us, it calls for a response. To the unreconciled, it says, "Come—be reconciled!" To the reconciled, it says, "Go—tell others!" There are said to be 31,102 verses in the Bible. Not one could be more important than this: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). For the unreconciled, nothing could be more urgent than to heed this invitation. For the reconciled, nothing could be more urgent than to convey the invitation to others. It is the world's only hope!

THEY MUST HEAR

(Continued from page 4)

in giving money to missions through the mission board. Obviously, the proper board is the one of which the local church is a valid and duly recognized member. For truly efficient purposes, this means the mission board of the denomination. No other board but that of the North American Baptist General Conference will permit itself to be guided by the churches of the North American Conference. No other board will feel accountable to North American churches except the board centered

at Forest Park, Illinois. No other churches except those of the North American Conference will contribute to its missionaries (and counting adults and children we are maintaining over one hundred people in missions). When a North American Conference church wants to do the will of God by helping to serve the whole world, its clear course of efficiency and economy and spiritual propriety must lead it to support the North American Baptist Conference mission program.

To give . . . through the local church. . . to the North American Conference mission program: this is our divinely appointed responsibility as we share in the throbbing pulse-beats of human life in Africa and India and China and Japan and South America and in the uttermost parts of the earth

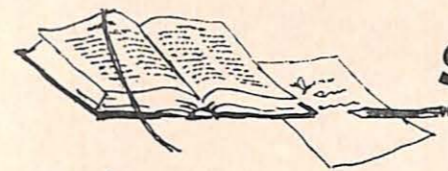
BAPTISTS & EVANGELISM

(Continued from page 9)

ganized in a home, and a layman continues from Sunday to Sunday to preach and teach. The work is organized along a carefully devised plan. Of 24 missions started in this manner in the last two years, only three have failed. In one small village, half of the total population of 450 enrolled, and there is a baptismal class of 50. In another village, there is an average attendance of 240. In Mexico many other approaches to evangelism are used and found successful.

ARGENTINA: Most Argentina churches have an evangelism committee and conduct from one to five revivals annually. The revivals are accompanied by intense publicity including posters, tracts, radio announcements, sound trucks, and newspaper stories. The revivals are preceded by house-to-house visitation and cottage prayer meetings to which the unsaved are invited. Some congregations conduct a continuing colportage service with all the members participating. Cottage revivals are frequently held, with the gospel preached from night to night in a home. Young people in the churches also organize for evangelism.

BRAZIL: Evangelism in Brazil is not bound to the four walls of a church building. One church has ten preaching points, and most churches have at least one place outside their own congregation. The convention is now fostering the "Andrew Method," which emphasizes each Christian's winning his own relatives, and the "Samaritan Method" which gives emphasis to the winning of those with whom a Christian works. The convention's department of evangelism conducts symposiums, clinics, and conferences on evangelism. The revival meeting is much used and the evangelistic invitation frequently extended. The leadership in evangelism is attempting to get pastors to see the need of a continuing invitation.



A TEACHING GUIDE

Date: March 22, 1964

Theme: **TWO MEN—TWO**

DESTINIES

Scripture: Luke 23:32-43

THE CENTRAL THOUGHT: Do not wait until your dying day to make your decision for Christ. He would like to have your living days too.

INTRODUCTION: It seems impossible to believe that Jesus should come to such a humiliating and dishonorable end. Sin is bad, we will admit, but it is difficult to believe that it is so terrible. Why should the best man who ever lived be sentenced to the most ignoble kind of death?

From the Roman point of view, we wonder why such an injustice was permitted. The Romans prided themselves even though not perfect, was better than that of other nations. Even Paul did not hesitate to appeal to Caesar when he felt he was not getting a fair hearing.

From the point of view of the friends whom Jesus had among the Jews it seems strange that none came strongly to his defense. Even his disciples all forsook him and fled. No one was more despised, forsaken and rejected than Jesus in his greatest need.

I. THE CROSS AMONG SINNERS.
Luke 23:32-33.

Luke does not spare Jesus at all. When he says that "there were also two other malefactors," he is actually saying that Jesus was the other one. The prophecy of Isaiah was fulfilled, "and he was numbered with the transgressors" (Isaiah 53:12).

But this was where Jesus was all of his life—among sinners. He lived with them, he ate with them, he associated with them and he always loved them, but never their sin. He came not to call the righteous but sinners to repentance. He lived and died among those he came to serve, the sinners who knew they were sinners and needed a Savior.

II. THE CROSS OF FORGIVENESS.
Luke 23:34-38.

"There they crucified him" are some of the most cruel and tragic words in the Bible. It is an indication that the world knows how to inflict punishment but it does not know how to forgive. The first words Jesus spoke on the cross revealed God's love and forgiveness: "Father, forgive them; for they know not what they do." In these words lie the heart of our salvation be-

sunday school lessons

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

cause they reveal the heart of God.

When once we have received God's forgiveness, then it must be extended to others. The complete prayer for us is, "Forgive us our trespasses as we forgive those who trespass against us."

III. FROM CROSS TO GLORY.
Luke 23:39-43.

"Lord remember me when thou comest unto thy kingdom." Here was a man who had very little spiritual insight. He was no disciple. Yet he had the conviction that Jesus had not really failed, nor that he was helpless simply because he was hanging on a cross. While the most respectable men of religion were railing on Jesus, this man of the gutter, who had a criminal record, saw his sin and his need for forgiveness. It was a short way from the cross to glory but it is the only way even for us.

Questions for Discussion:

1. Why do we have so few death-bed conversions? Is it advisable to wait so long? Why is it dangerous?
2. Why should it be so difficult for us to forgive others when God is so willing to forgive us?

A TEACHING GUIDE

Date: March 29, 1964

Theme: **MARY MAGDALENE and THOMAS**

Scripture: John 20:11-19, 24-29

THE CENTRAL THOUGHT: Mary, filled with devils, became filled with the Holy Spirit. Thomas, filled with doubt, became filled with faith.

INTRODUCTION: The behavior of Jesus' friends in his greatest hour of need has always aroused mixed feelings of blame, contempt and sorrow by those of us who have the opportunity of taking a backward look. Most of us have better hindsight than foresight.

There is no doubt that the arrest, trial and crucifixion of Jesus took all of his friends by surprise. In spite of all the warnings of Jesus, the disciples never gave any serious thought to the danger, at least for the present.

The disciples had great faith in Jesus; so much that they felt absolutely safe in his presence. They relied on him for safety and protection but their faith lacked a personal responsibility. They expected everything from Christ and did not realize that Christ expected something from them. Christ always stood at their side, but they never thought that they would be called upon to stand at his side.

I. LOST HOPE. John 20:11-15.

Mary Magdalene could not forget her Lord. She found a cleansing in body and soul and she experienced what it meant to live a life filled with love. If she could no longer be near her Master in life, she would be near him in death.

It seems she was so intent on the truth that Jesus was missing, that she neither cared nor noticed anything else. She was obsessed with the fact that they had taken away her Lord—first his life and now his body. This fact doubled her sorrow. Even the hope of seeing his body was taken.

II. HOPE REGAINED. John 20:16-18.

In her mind Mary was so sure that Jesus was dead that even with the greatest stretch of her imagination she could not believe that he was alive. But hearing her name from the lips of this person could mean only one thing. This was the Master! Only he could speak her name in such a loving and affectionate way. She came to see a dead body; she left proclaiming a living Lord.

III. LOST FAITH. John 20:24-25.

Sometimes we lose our faith by not being faithful in meeting with God's children. We have no record of where Thomas was when the other disciples were gathered together. Perhaps he intended to go back to his former employment and forget the whole sad affair. He was finished with visions and dreams. From now on he had to have proof. "Seeing is believing" would be his motto.

IV. FAITH REGAINED. John 20:26-29.

Although at times it seems we have so little faith that Christ cannot honor it, he does not forsake us in our faithfulness. As long as there is a spark of faith left, Jesus will ignite it. Perhaps deep down in his heart Thomas did not feel what his words expressed. And so when Jesus suddenly appeared in their midst, it took but a second for all his doubts to flee. It was not even necessary to take advantage of the proof he thought was so important.

Questions for Discussion:

1. Why was it so difficult to recognize Jesus after his resurrection?
2. What difference is there between honest doubts and outright unbelief?
3. How was it possible for the followers of Jesus to forget everything he said in so short a time?

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).

SYNOPSIS

Tom Beacon came to the desert town of Quantacca to "set up" a robbery that would stir this quiet town to its very roots. On the edge of town he stopped at the Foodnook Cafe and met Nancy a sweet Christian waitress. But her brother, Brett, didn't like the looks of him. "Something about him bothers me," he said. Tom took Nancy on several dates but she talked constantly of her faith in God and of the Good News of the Gospel. He startled her by saying that she just didn't know anything about him and that possibly he could be a sadistic maniac. So Tom Beacon thought to himself: "Dear good girl! I wish your world wasn't so many million miles away from mine."

CHAPTER SIX

The following afternoon Freddie came to Tom's cabin.

"Nancy says you're going to church with us tonight," said Freddie.

"I'm going with Nancy," replied Tom.

"Oh, with Nancy, huh? Well, just so you go, I guess."

"Look, Freddie. How come your family is all so interested in getting people to go to church?"

"Because that's what they're supposed to do."

"Hmmm."

"Me, I've been going to church since, well, before I can remember. My parents took me, of course."

"Of course." Tom grinned.

"They say I raised Cain one day at church. I don't remember about it, though. They said I was up in front with the rest of the family—you know, they always sit up pretty near the front. And when the minister started preaching I got up on my feet, and I guess I thought he was talking to me. This wasn't Doctor Gregory, this preacher, it was another preacher. And I started yelling at the minister. I let loose with all my lung-power and it nearly broke up the meeting. Mom almost passed out from embarrassment. When we got home Brett said, 'Why don't you put a gag in his mouth when he goes to church?' But Pop said, 'Maybe he's going to be a preacher.'"

"He's swell. He likes you. What I mean is he likes people. You can tell."

"Good idea, if he's a preacher."

"And you can listen to him, and it's kind of like hunting lions in Africa, or something. You can understand what he's talking about, even when you don't know exactly what he means."



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

"Maybe you are," said Tom. "Sometimes I kind of think so. Especially when Mr. Gregory comes up with a real swell sermon."

"You really go for this Doctor Gregory, don't you?"

"Sure. He's super. But I didn't go for the preacher before Doctor Gregory." He glanced around quickly. "I better not let any of my family catch me saying anything like that! They don't believe in knocking the preacher."

"You can knock him to me."

"Well, you know, this preacher was so stiff he almost squeaked when he walked! When he shook hands with you he seemed to feel bad because he had to stoop down to do it. He always looked over your head and said, 'Nice-toseeya.' He was kind of like a butler, I guess, more 'n a preacher."

"You look your preachers over, I take it."

"Well, maybe, I guess. But how can you help it? He's up there talking to you, telling you things."

"Uh-huh."

"This preacher I was telling you about, he never made things clear to me. 'Course I was only a little kid. And the young people was scared of him, kind of."

"Scared of him?"

"Oh, you know, he kept telling 'em they weren't good like the kids when he was a kid, only he never said kid. He never said anything like that. He used such good English you couldn't understand it very well."

"But when this Doctor Gregory showed up in the pulpit, that was different."

"He's swell. He likes you. What I mean is he likes people. You can tell."

"Good idea, if he's a preacher."

"And you can listen to him, and it's kind of like hunting lions in Africa, or something. You can understand what he's talking about, even when you don't know exactly what he means."

He don't use many big words—oh, he uses a few big words, like any preacher, but he puts in enough little words so you can tell what the big ones mean."

Tom chuckled lightly. Freddie said, "Since you're gonna hear him, you'll see what I mean."

With evening Tom put on a dark sport suit and a white shirt and went over to the Foodnook Cafe. Nancy came into the cafe, dressed in a light blue dress that matched her eyes.

"Well, here goes nothing," said Tom, grinning.

"I'm all ready," said Nancy. "You look awfully nice," he said softly.

Freddie came out, also dressed for church.

He said, "You want me to ride with you, Tom?"

Nancy swung around. "You ride with Mom and Pop, young man!"

"Aw!" Freddie turned away. "Dictator—!"

Nancy and Tom drove toward King Street Church. Tom said, "Feels rather funny."

"Going to church? I always feel wonderful when I go to church."

"You're used to it!"

At the church Nancy went down the aisle, and Tom followed her. They went almost to the front. They were scarcely seated until Robin Fitzgerald, his wife, and Freddie came in and sat next to them. Then came Brett.

Tom leaned toward Nancy. "Who's running the Foodnook Cafe?"

"We got a man and his wife who used to be in the restaurant business to help out tonight. They never go to church anyhow. After tonight, though, one of us will run the cafe, while the others attend the meetings."

"You really take this church business seriously," Tom mused.

He glanced across the aisle and saw Marianne Towers. She gave a slight nod toward him, smiling. Beside her

sat a heavy-set man with brown eyes and a head as hairless as a turkey egg. Next to him sat a young man who also had brown eyes and brown, wavy hair, and the air of one used to money and authority. The young man kept looking at Tom, his brows drawn together in contemplation.

Tom turned to Nancy. "The guy there beside Marianne, the young one. He keeps looking at me."

Nancy smiled. "He thinks he has some claim on me. But we've never had a date. He's Marianne's brother, Reginald."

Freddie leaned toward Tom. "They call him Reginald. They never call him Reggie. He's that kind of a guy!"

"Freddie!" said Nancy. "The older guy, that's Marianne's father?"

"Yes," said Nancy. "He's president of the Quantacca National Bank. A pretty important man hereabouts. He's a good church man. He's a little bankerish, but he's very nice. So is Marianne."

"And Reginald?"

"So-so."

"What's that mean?"

"He's not my type. But outside of his being fussy and a bit snobbish, he's not a bad sort. A lot of the girls in Quantacca go for him."

"For him, or for his bank account?"

Nancy shrugged, raised a finger to her lips. The choir was coming in.

David Gregory entered the rostrum and took a seat. His white hair shone under the lights. He had a clean face, an intelligent face, and kind.

A short-built young man with a crewcut came to the rostrum. He stood before the congregation and said, "Let's sing number forty-seven."

Tom glanced at Nancy, wondering. He had expected more formality in the opening of the service. As if she read his thoughts Nancy whispered behind her hymnal, "This is an evangelistic service. Not like a Sunday morning service."

"Oh?"

Nancy opened to the number and gave half her hymnal for Tom to hold. He was unfamiliar with the song.

After the hymn was finished they sang another. They stood as they sang the last stanza. At the close of this song Gregory raised a hand, heads were lowered, and the minister prayed.

Tom, listening, could not but note that the prayer had none of the rolling sonorosity he had expected. Gregory seemed to be speaking conversationally with the Lord.

Again, after the prayer, came a hymn. Then the choir sang. They sang well, an old hymn. Tom felt the force of the music and the words. Once he glanced at Nancy. She listened raptly to the music, her eyes tender. Aware that Tom was looking at her she turned her head and smiled at him.

Once, too, Tom glanced toward Marianne. She also smiled at him.

Could my tears forever flow,
Could my zeal no languor know;

March 12, 1964

25 YEARS AGO MARCH 1939

● A special day of prayer and fasting was held by the Baptist Church of Avon, S. Dak., on Wednesday, March 15, from 10:00 A.M. to 4:15 P.M. and again in the evening. It was stated by Rev. F. W. Bartel, pastor, that the church has 65 names on its prayer list.

● On Sunday morning, March 26, 1939, Rev. F. A. Mueller of Camrose, Alta., one of the pioneer pastors of Canada and the Dakotas, at 82 years of age preached his "farewell sermon" in the First Baptist Church of Leduc, Alta., with "great vigor and joy," as reported by Rev. Erich Gutsché.

● The Andrews Street Baptist Church of Rochester, N. Y., has extended a call to Mr. Daniel Fuchs, a senior student in the Seminary, to become its pastor. He has accepted the call and announced that he will begin his ministry there on August 1, 1939, following a stay of several weeks after the close of school at his home in Plevna, Montana.

*These for sin cannot atone;
Thou must save, and Thou alone.*

When David Gregory stood in the pulpit, silence came down on the crowd. He stood there for a time, drawing their looks to him, not speaking. Then he began. His voice was not loud, but clear. The tones had a touch of music in them.

But what startled Tom was the first sentence the man uttered.

"There is no law to keep me from burning your house tonight!"

He paused after that quick statement. Tom thought, *The man's a showman! He's got 'em with those first words.* Yet Tom had a mental picture of someone's house burning. He even got the picture of a preacher setting a house on fire!

"But if your house burns tonight," said Gregory, "don't come looking for me! I'll be innocent. Because I'm not an arsonist. I've never set fire to a man's house in my life. And not just because there is a law against arson."

"It's true that the law can imprison me for burning my neighbor's house—though that wouldn't keep the house from being a pile of ashes!

"The law can only punish a person for a crime. It cannot keep the person from committing the crime. As the Bible says, the law is made for outlaws. Fear of its penalty may keep some men from violating it. The law is necessary—for outlaws! But Paul said it was not made for righteous men. Christians are not people who are compelled to righteousness by an outward law. They are inwardly impelled to it."

The minister paused. The people waited, their eyes on him. Then he said, "Let me tell you a story. A Bible story."

"There was a General named Sisera. He had nine hundred chariots of iron. He was a terror by day and a plague by night. But there was also a woman named Deborah. She lived under a palm tree. . . ."

The minister continued talking. Tom heard the chariots bonging as he talked, glittering in the sun. The chariots swept down from Harosheth, thundering on the plains of Jezreel.

Sisera was an ancient tyrant. But the praying woman, Deborah, knelt under her palm tree and made contact with God. She got orders from heaven to pit the small Israelite army against Sisera's massive military.

The Israeli drew up its ranks on Mount Tabor, on one side of the Kishon River. Sisera swept down to the other side of the river, wild with rage because he had been challenged by this insignificant army. He charged straight into the Kishon. But a flood roared down the river and destroyed his chariots.

"You never can be sure where God will break through," said David Gregory. "He may come down from the attic, or up from the cellar; He may even come through the keyhole. This time He came down the river in a head-rise."

With Sisera's army gone Deborah wrote a poem. And in the poem she said, "The stars in their courses fought against Sisera."

"The stars represent God's changeless law," Gregory said. "If we are on the wrong side of that law we cannot finally win; if we are on the right side of it we cannot finally lose."

Tom found himself attending the minister's words intently.

The law never changed. It never asked if you were young or old, rich or poor, male or female. It simply operated, impersonally. As the law of gravitation, for instance. Get up on the wing of a plane. Step off! See what happens. Down you go. No questions asked, about who you are, what you own, or what your intentions are.

"There's God's law," said the speaker. "And here we are, all having violated that law. *All have sinned and come short of the glory of God.* We are all guilty. What shall we do?"

"Well, here it is. Christ is God's Son. Christ is God. He has come to save us from the penalty of that violated law. That's why He went to Calvary. There is a vast Gospel packed into one terrific sentence from the Apostle Paul. *By grace are ye saved through faith; and that not of yourselves; it is the gift of God.*"

When the benediction was said Tom found he was rethinking some of the things he had heard. New as most of them were to him his mind was intrigued by them.

On the way back to the Fitzgerald place Tom said to Nancy, "He's a real talker."

"I'm glad you liked him," said Nancy.

(To Be Continued)

OUR DENOMINATION IN ACTION

SPECIAL EVENTS

Atlantic Conference. The Atlantic Conference Ministers' and Wives' Fellowship met at Bethlehem, Pennsylvania on Jan. 21. There were 20 persons present, including Rev. Rubin Kern who was our speaker. The new officers took their respective jobs with this meeting. President is Rev. E. A. Hoffmann; vice-president is Rev. A. Lamprecht; and secretary-treasurer is Rev. Frank J. Kolk. Before our meeting we dined (by special arrangement on the part of Mr. David Raab, trustee of the Bethlehem Church) at the multi-million dollar site of Homer Research Center of the Bethlehem Steel Company. This cafeteria overlooks the entire Lehigh Valley giving a beautiful view of God's handiwork and man's ingenuity. We then returned to the Calvary Baptist Church for our meeting.—(Rev. Frank J. Kolk, Reporter).

Stockton, Calif. The Swain Oaks Baptist Church, Stockton, Calif., with Rev. G. G. Rauser as pastor, continues to make remarkable progress. This beautiful little church had its beginning in a rough meadow tract about 3½ years ago. The encouraging steps of progress include the almost completed addition to the building, which doubles present classroom space, and the purchase of 25 lovely choir robes. Average Sunday school attendance for the past year was 148. New members are steadily being added to the church roll. A humble and devoted minister, plus a staff of consecrated officers and teachers, plus an equally devoted and eager congregation, united for the



Dedication service for the new grounds and chapel of the North Highlands Baptist Church, Dallas, Texas
Front row, left to right: Mr. and Mrs. Herman Baika, Dr. J. C. Gunst and Dr. and Mrs. Louis R. Johnson.

CHRISTIAN NURSE NEEDED

Christian Nurse needed at the Baptist Home for the Aged in Portland, Oregon. Must supervise a 20 bed Nursing Home. For further information, please write to Rev. Henry W. Barnet, Rte 1, Box 746, Wilsonville, Oregon 97070.

cause of Christ, make this a church for which we praise God—and one "to keep your eyes on!"—(Inez P. Sharp, Reporter).

Wessington Springs, S. Dak. The Ebenezer and Immanuel Baptist Churches of Wessington Springs, S. Dak., had great reasons to rejoice during January 1964. Rev. and Mrs. Walter Sukut and family, missionaries in Japan, visited in our midst. On Sunday morning the two churches united for the services at the Immanuel Church. Mrs. Sukut spoke to the Sunday school and Mr. Sukut brought the message. Many gifts were bestowed upon our missionaries. The Sukuts were in the pastorate of the two churches in Wessington Springs when they were called to the mission work in Japan. Youth Week was also observed. On Sunday evening of the beginning of Youth Week, some of the youth of the Immanuel Church had charge of the opening service after which one of the young people brought an object lesson on "Weighed in the Balance and Found Wanting." The pastor, Rev. Thomas Lutz, brought a message on "Watch Your Mistakes."

Dallas, Texas. The dedication service for the grounds and chapel of the North Highlands Church, Dallas,

Texas was held Sunday morning, Jan. 5th, with Dr. J. C. Gunst, Central District Secretary, bringing the dedication message. The four acre plot has a four room house and a garage with an adjoining room that was used as an office. This building, 25 x 30 feet, has been remodeled into a Chapel, seating approximately 60 persons. All the work represents voluntary labor performed by local members and friends of the church. The interior is finished with mahogany paneling, and white acoustical tile ceiling, making a very beautiful interior. The adjoining room has been redecorated and serves as a study for our pastor. The house on the church plot provides Sunday school class rooms for the Junior and Primary department, with adult classes meeting in the Chapel and pastor's study. Our people are looking forward to the time when we can break ground for our new church building.—(Mrs. Edward Grinke, Reporter).

WOMAN'S MISSIONARY SOCIETIES

Venturia, N. Dak. The Baptist Women's Missionary Society of Venturia, N. Dak., has had many blessings recently. For our annual program, we gave a Thanksgiving Program on Nov. 22, to which we invited the Baptist church of Eureka, S. Dak. Their pastor's wife, Mrs. F. Fuchs, was our guest speaker. The ladies sang several songs, a pageant, "How Much Are You Thankful," was presented, and a ladies' trio blessed our hearts. The offering of the evening was designated for Japan, God's Volunteers and the Christian Training Institute. We also had the privilege of sharing in our Missionary Conference. Miss E. Weisenburger spoke to us and Mrs. George Henderson spoke to the church on Sunday morning. The "Youth Rally" on Dec. 28 was another highlight. We had the privilege of serving dinner and supper to approximately 140 young people. God bless our young people!—(Mrs. Adolph Heupel, Secretary).

CBY (youth) fellowship

Racine, Wis. Youth Week opened at the Grace Baptist Church, Racine, Wis. with a pizza party at the parsonage for the Senior Young People, hosted by Rev. and Mrs. Herbert W. Berndt. Sunday morning, the presidents of the Senior and Junior High Groups, Craig Stabenaus and Billy Kresal, participated by reading the Scriptures. In the evening, a pot-luck

supper was shared by the Senior Hi's and the combined youth groups presented, during the evening service, the "Fanny Crosby Story," based on the development of some of the 8000 hymns which Miss Crosby wrote. Sunday morning's message on Feb. 2 by Pastor Berndt was on the Youth Week theme, "Called to Freedom," with music provided by the Youth Choir un-

der the direction of Dan Petersen. The Lord's Supper Fellowship was observed with James Bowden, David Magnusson, Daniel Magnusson and Craig Stabenaus assisting as Junior Deacons. The evening service was entitled "Dedicated," with Patti Johnson, James McQuire, Kurt Genich, William Kresal, Jr., and Robert Johnson participating in the program.

EVANGELISTIC SERVICES & BAPTISMS

Grace Church, Medicine Hat. Following the New Year's Eve service, Rev. P. T. Hunsicker, pastor of the Grace Baptist Church, Medicine Hat, Alberta, baptized six radiant Chris-



Rev. P. T. Hunsicker of Medicine Hat, Alberta and six young people whom he recently baptized and received into the Grace Baptist Church.

Grove, Calif., on Sunday, Dec. 15. Several of those who were baptized made decisions during the Decision Sunday programs of the Sunday school and church. Among those baptized was a family of four, a pair of twins and two brothers from the Sunday School department. In the accompanying picture they are: (left to right), Edgar Tonn, Ernest Ehnisz, John Page and Wilfred Tonn, seated in the front row. In the second row they are Bill Logan, Marvin Hieb, Don Collins and Murray Page. Standing are the Melton family, Ricky, J. M., Jane and Gail. The twelve received the right hand of fellowship the following Sunday morning.—(Robert Veit, Reporter).

Stafford, Kansas. The week of Jan. 12-19 was highlighted with great spiritual blessing at the Calvary Baptist Church of Stafford, Kansas. Under the inspiring ministry of God's Volunteers (Team II) and the challenging preaching of Rev. Daniel Fuchs, secretary of Evangelism and Church Extension, 9 individuals received Christ as Savior, 2 responded to unite with the church by experience, and many young people rededicated their lives to the Lord.

tians. What a wonderful way to start the year 1964 in the service for the Lord! A communion service was held on Sunday, January 5, and the new members were welcomed into the church.—(Sylvia Treiber, Reporter).

Elk Grove, Calif. Twelve persons followed Christ in the waters of baptism at the First Baptist Church, Elk



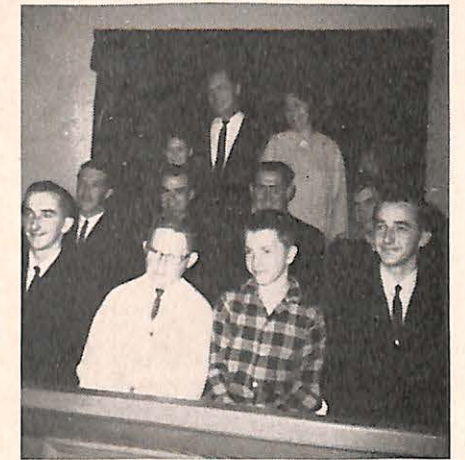
New members received into the Grant Park Baptist Church, Winnipeg, Manitoba on December 22, 1963 by Rev. R. Grabke (left). Also shown are Mrs. Grabke (left front) with the two deacons (right back). This was one of the last Sundays of Mr. Grabke's ministry at the church.

ANNIVERSARIES & RECEPTIONS

Grant Park, Winnipeg. A farewell service was held at the Grant Park Baptist Church, Winnipeg, Manitoba on Dec. 22, 1963 for Rev. and Mrs. Richard Grabke. The service included

words of farewell given by the various branches of the church along with musical numbers. Words of farewell were also extended by representatives from neighboring churches. The church, under the capable leadership of Rev. and Mrs. Richard Grabke, has grown from a new beginning to a membership of 92. As Church Extension workers they have served at Grant Park for 4½ years and once again God has called them to another Church Extension work at Seattle, Washington. We wish them God's blessing for a fruitful ministry in this new field of service.—(Anne Martens, Reporter).

Temple, S. Dak. On Sunday evening, Dec. 1, we of the Temple Baptist Church, Lemmon, S. Dak., were happy to welcome our new pastor and family. Rev. and Mrs. Curtis Haas, formerly of Pound, Wis., and daughter Michelle. Words of welcome were expressed by the chairmen of various organizations of the church and Rev. Allan E. Gerber of New Leipzig, N. D., gave the charge to the church and



Twelve persons baptized by Rev. Walter F. Berkan, pastor of the First Baptist Church, Elk Grove, California.

God's Volunteers also carried on a communitywide ministry throughout the week. In addition to calling on prospects, they presented programs in the high school, the intermediate school, the personal care home for the aged, and at the monthly Spiritual Life Community Breakfast.

The Kansas C. B. Y. F. had an all day Youth Conference at the Calvary Baptist Church on Saturday of this week. God's Volunteers and Rev. David J. Draewell were the special guests. The Stafford high school gymnasium was utilized for recreation in the afternoon. Over 130 persons registered for the day's activities. Rev. David Draewell also spoke in the Sunday morning service on Jan. 19. The spiritual impact of this week will not so soon be forgotten by our people, both young or old.—(Edgar B. Wesner, Pastor).

charge to the pastor. After the service a reception was held in the church parlors and a shower of groceries was presented to the new pastor and family by the congregation. On Dec. 12, 1963 the ladies of the Temple Baptist Church of Lemmon organized, naming their group the Ladies' Missionary Guild. Officers were elected, but the charter membership will be held open until April. Our first project will be to supply the church kitchen with dishes and other needed items. Each of us has a secret prayer pal for whom we pray every day.—(Mrs. Arthur E. Nyberg, Reporter).



Mr. and Mrs. Jacob Schnabel of Venturia, N. Dak., in their home on their 58th wedding anniversary.

Venturia, N. Dak. Mr. and Mrs. Jacob Schnabel of Venturia, N. Dak., celebrated their 58th wedding anniversary on Thursday, Jan. 16th. The Schnabels are charter members of the Venturia Baptist Church and Mrs. Schnabel is also a charter member of the Woman's Missionary Society, in which she is still active. Mr. and Mrs. Schnabel both homesteaded in the Venturia district with their parents, were married there and now reside in the little town of Venturia. Their home as well as their large garden in summer are always adorned with beautiful flowers. They are both enjoying good health and are active in the church, attending both services on Sundays and also the mid-week prayer service. We praise the Lord for the faithfulness of this couple and pray that they may enjoy many more years together.—(Milton Falkenberg, Pastor).

Grant Park, Winnipeg. A welcome reception was held by the Grant Park Baptist Church, Winnipeg, Manitoba on Sunday afternoon, Jan. 12, in honor of our new pastor, Rev. and Mrs. D. Richter and family. Representatives of all church organizations brought words of greeting. Pastors of all the visiting churches also extended their welcome. Special music was rendered by the choir, sextet and solo. Words of greetings were also brought by Dr. M. L. Leuschner of Forest Park, Ill., our "Surprise Visitor." We have al-



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ready been blessed by Rev. D. Richter's ministry and pray for God's continuous guidance and blessing as we work together in Christ's service.—(Anne Martens, Reporter).

Onoway, Alberta. On Sunday afternoon, Jan. 26, members and friends filled the Onoway Baptist Church, Onoway, Alta., to say farewell to Rev. and Mrs. Robert Jaster, who had served the church since 1958. Words of thanks and appreciation were expressed by the various officers of the church as well as representatives of neighbouring churches. A program of vocal and instrumental selections was enjoyed. On behalf of the church Mr. F. Kahl presented the Jasters with a stainless steel flatware set and a piece of Samsonite luggage. The Jasters presented the church with the lovely picture, Sallman's "Head of Christ." They have begun their new pastorate in Chilliwack, B. C. Mr. Gerhard Poschwatta, who is presently a theological student at the Christian Training Institute in Edmonton, has consented to serve as our student pastor.—(Mrs. Ellen Breikreuz, Reporter).

Lehr, N. Dak. A congregation of 225 or more people gathered in the Ebenezer Baptist Church of Lehr, N. Dak., on Sunday evening, Jan. 26th, in a farewell service to Rev. and Mrs. E. S. Fenske. Several of the Baptist churches in the area were represented. They have served the Ebenezer Baptist Church for more than 6½ years. Mr. Fenske has served in the Dakota-Montana Central Association and in the Dakota Conference for 26 years. They are now serving the Pioneer Baptist Church of Pound, Wisconsin. Mr. Ted Kranzler, chairman of the Board of Deacons, was in charge of the program. There were several special num-

special seasonal programs

Greenville, Texas. A piano fund was started by one of the elder members of the Greenville Baptist Church near Burton, Texas, and within four weeks the piano was bought and paid for and dedicated to the glory of God. The Men's Brotherhood bought new drapes for the church auditorium. Our annual Christmas program was presented on Dec. 22. Two challenging plays were given by the members of the children's Sunday school classes. Watch Night services were observed with special songs, testimonies and a message by one of our laymen, Mr. L. P. Sherrouse. Then all enjoyed refreshments in the Sunday School building. After-



Mr. and Mrs. Carl Zimmerman of Napoleon, N. Dak., celebrate their golden wedding anniversary at a program held in the Napoleon Baptist Church.

bers in songs. Kind tributes were directed to Mr. and Mrs. Fenske by Ted Kranzler, chairman of the Board of Deacons; by Ted Miller, the Sunday school superintendent; by Mrs. John Kranzler, president of the Ladies' Aid; and by one of the one men in behalf of the CBYF. Rev. A. J. Borchardt of Streeter spoke as well. Rev. David Littke of the Berlin Baptist Church also participated in the service.

Napoleon, N. Dak. On Sunday, Jan. 14th, the family and friends of Mr. and Mrs. Carl Zimmerman of Napoleon, N. Dak., met at the Napoleon Baptist Church to remember their golden wedding anniversary. A brief program of special numbers and readings plus a brief challenge by the pastor, Rev. Robert R. Hoffman, was given. This was followed by a time of refreshment prepared by the children of the honored couple. Seven of their ten children were able to be present, and a great many personal friends joined in wishing them God's blessing and many more years of life together. The Zimmermans have been active members of Napoleon Baptist Church for 26 years, and have consistently put Christ and his Church first in their lives.—(Robert R. Hoffman, Reporter).

wards the group went back to the sanctuary to welcome the New Year on our knees in prayer.—(Katie Effenberger, Reporter).

Bethel, Anaheim, Calif. An inspiring three-fold Watch Night service was held by Bethel Baptist church led by Rev. William Hoover, pastor, from 9-10 p.m. the young people were in charge with a musical program; from 10-11 p.m., the church social committee served refreshments around tables during the social hour and from 11 p.m. through into the new year, praise, personal testimonies and singing and prayer inspired those attending. Guest

singers included the Hoover daughters, Mrs. Darlene Reisig, Mrs. Vivian Achterberg and Mrs. Lois Walsh here for the wedding of Mr. and Mrs. Clive (Eunice Hoover) Allison.

The mystery trip winners of the Junior Department of the church school were recently treated to a trip to "Bible Lands," near Temecula, also Mission San Antonio in Pala, by their sponsor Mrs. Meta Meyer accompanied by Mrs. David Eggert. Eight of the 10 top winners went on the trip. They included Jerry and Billy Bowers, Georgia Eggert, Elsie and Ernest Feige, Steven Mabs, Pres Dickinson, Lonza Chase, Louise Bentley and Terry Warner.—(Mrs. Ruth Mellen, Reporter).

Elk Grove, Calif. The First Baptist Church choir of Elk Grove, Calif., presented their Christmas Cantata, "The World's Redeemer," on Sunday evening, Dec. 15. Featured during the cantata were a ladies' trio of Grace Rauser, Beverly Ranger and Geri Palmer; solos by Duane Rauser, Grace Rauser and Mavis Wagemann; a ladies' trio and a mixed quartet. Included in the program were two solos by Robert Schmidt, who is doing graduate work in music at Sacramento State College. He received his B.A. in music from Biola College. The choir was under the direction of Edwin Schuh and accompanied by Geri Palmer, organist, and Carolyn Ranger, pianist. Members of the youth group of Elk Grove's church carolled for church members following the evening service on Dec. 22. Afterwards they gathered for refreshments at the home of their former advisers, Mr. and Mrs. Ernie Adams.—(Roberta Veit, Reporter).

CHRIST, THE SHEPHERD

(Continued from page 5)

4:15). Since it was the mission of Jesus to save the lost, he did not upbraid and condemn them. He did not turn his back on them. Neither did he ever turn any earnest searcher away. With infinite mercy he said to the woman taken in adultery, "Neither do I condemn thee; go, and sin no more" (John 8:11). With tender compassion he invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Jesus has returned to heaven, but he is still the seeking Shepherd. He has sent forth his undershepherds into the world to seek out the lost, and to win them from the error of their way. The church must never permit itself to become dispassionate and indifferent towards the lost. The passion and fervor that should prevail in the mission of the church is well expressed by the words of Fanny Crosby:

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save."

March 12, 1964

Obituary

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

MR. FRED STOVER, JR. of Sheffield, Iowa

Mr. Fred Stover, Jr., of Sheffield, Iowa was born at Felde Oldenburg, Germany on March 4, 1874, and died after a brief illness on Jan. 15 at the age of 89 years. He came to America when he was 18 years and located near Aplington, Iowa. He was converted in Germany and, after coming to America, joined the Baptist Church at Aplington, later transferring his membership to Sheffield, of which he continued to be an honored member until his death. He loved to study the Bible, and due to his abounding knowledge of it, he was able to help to counsel others in their spiritual lives.

In 1901 he was married to Anna Koester. To this union five children were born, of whom two as well as his beloved wife preceded him into eternity. He leaves to mourn his departure 3 children: Henry of Mason City, Roy of Latimer and Laura (Mrs. Lloyd Jacob) of Sheffield, Iowa; also 6 grandchildren and 4 great grandchildren.

HELMAN LOHR, Interim Pastor

MRS. AUGUSTA WIRTH of Vesper, Kansas

Mrs. Augusta Wirth, nee Kohlmann, of Vesper, Kansas was born on August 3, 1872 in Winkenhagen, (East Prussia), Germany, and died on Jan. 21 at the age of 91 years, five months, and 18 days. On May 2, 1892 she married Carl Wirth and two weeks later they emigrated to America and settled in the Bethany Community of Kansas. She resided here until her death. Soon after her arrival she accepted Christ as her Savior and was baptized by Rev. John Miller. She was a faithful member of the Bethany church until her death.

Of the 5 sons who were born into their home, 2 (Adolf and William) preceded her in death, as well as her husband. She leaves to mourn her passing 3 sons and their wives: Mr. and Mrs. Charley Wirth; Mr. and Mrs. Arthur Wirth; Mr. and Mrs. Henry Wirth, all of the Bethany community; 2 daughters-in-law, Laura Wirth Good of Luray, Kansas, and Myrtle Wirth of Salina, Kansas. The survivors also include 7 grand-

children, 16 great-grandchildren, and 4 great, great-grandchildren,
Bethany Baptist Church
Vesper, Kansas
KENNETH SCHMULAND, Pastor

MR. ANTHONY G. GEIKEN of Buffalo Center, Iowa

Mr. Anthony G. Geiken, affectionately known as Tony, of Buffalo Center, Ia., was born in Moordorf, Ostfriesland, Germany on August 15, 1907. In 1923 he came to America. He graduated from the Minnesota School of Agriculture in 1928 and farmed in the Welch, Minn., area until 1934 when he moved his farming operations to Buffalo Center, Iowa. That same year he was united in marriage to Emma Davids, a union blessed with one son. Tony accepted the Lord as Savior while still in Germany and was baptized on April 7, 1921. After moving to Buffalo Center he joined the Baptist Church here where he was active in many ways including a number of years as deacon and S. S. teacher.

His wife Emma died on Jan. 1, 1960. Tony married Miss Ruby Mann, on Dec. 30, 1963. Tony went to be with his Lord as a result of an accident. Left to mourn his passing are: his wife, Ruby; the son, Donald, of Ledyard, Iowa; sisters: Mrs. Hugo Schneider of Fargo, N. D.; Mrs. Walter Walgamuth of Marysville, Calif.; and Mrs. Tini Dirksen and Mrs. Bernhard Ennenga of Germany; brothers: Dick of Buffalo Center, Iowa; and Jibbo of Germany; and four grandchildren.

Buffalo Center, Iowa
G. W. BLACKBURN, Pastor

MR. CHARLES C. KOENIG of Underwood, North Dakota

Mr. Charles C. Koenig of Underwood, N. Dak., was born Jan. 1, 1880 in South Russia. In 1888 the family immigrated to the U. S. A. near Scotland, S. Dak., and in 1900 moved to the homestead east of Underwood, N. Dak. He married Eva Bibelheimer in 1903. A son, Edwin, was born to this marriage. Eva passed away in 1909 and he married Lydia Reich in 1910. A step-son, Adam J. Reich, was added to the family circle. Two daughters, Eldora and Betty, and a son, Earl, were born to this marriage. After the passing of Lydia in 1936, he later married Kathrine Schaffer in 1938.

He was converted on Dec. 17, 1896 and baptized May 10, 1897. He was a charter member of three churches—Bethel Baptist, south of Turtle Lake, N. Dak.; Washburn, N. Dak.; and First Baptist of Underwood. He served for 30 years as S. S. superintendent at Underwood, 12 years as member of the board of the Baptist Home for the Aged of Bismarck and was a charter member of the Local Camp of the Underwood-Washburn Gideons since 1951.

The Lord called him home on New Year's Eve just a few minutes prior to his 84th birthday. He is survived by his widow, Kathrine of Carrington; his son, Edwin, of Bismarck; two daughters, Eldora (Mrs. G. H. Wieland) of Fargo and Betty (Mrs. John Pfaffengut) of Caldwell, Idaho; and one step-son, Adam Reich of Washburn.

First Baptist Church
Underwood, North Dakota
WALTER L. WEBER, Pastor

JANUARY CONTRIBUTIONS—N.A.B. GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Jan., 1964	Jan., 1963	Jan., 1962
Atlantic	\$ 5,273.24	\$ 4,821.97	\$ 4,772.74
Central	22,779.08	23,267.70	16,017.74
Dakota	13,220.31	12,206.73	9,225.02
Eastern	5,047.35	3,944.08	3,081.52
Northern	17,674.81	10,733.84	9,376.51
Northwestern	8,238.57	8,132.45	11,041.85
Pacific	35,423.34	24,511.27	23,480.30
Southern	1,189.54	1,304.56	2,083.55
Southwestern	6,921.07	5,401.49	3,075.65
Inter-Conference	4,126.17	3,549.30	4,434.85
Total Contributions	\$119,893.48	\$ 98,873.39	\$ 86,589.73

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of Jan. 1964	\$113,472.16	\$ 6,421.32	\$119,893.48
For the month of Jan. 1963	89,861.66	9,011.73	98,873.39
For the month of Jan. 1962	66,696.51	19,893.22	86,589.73

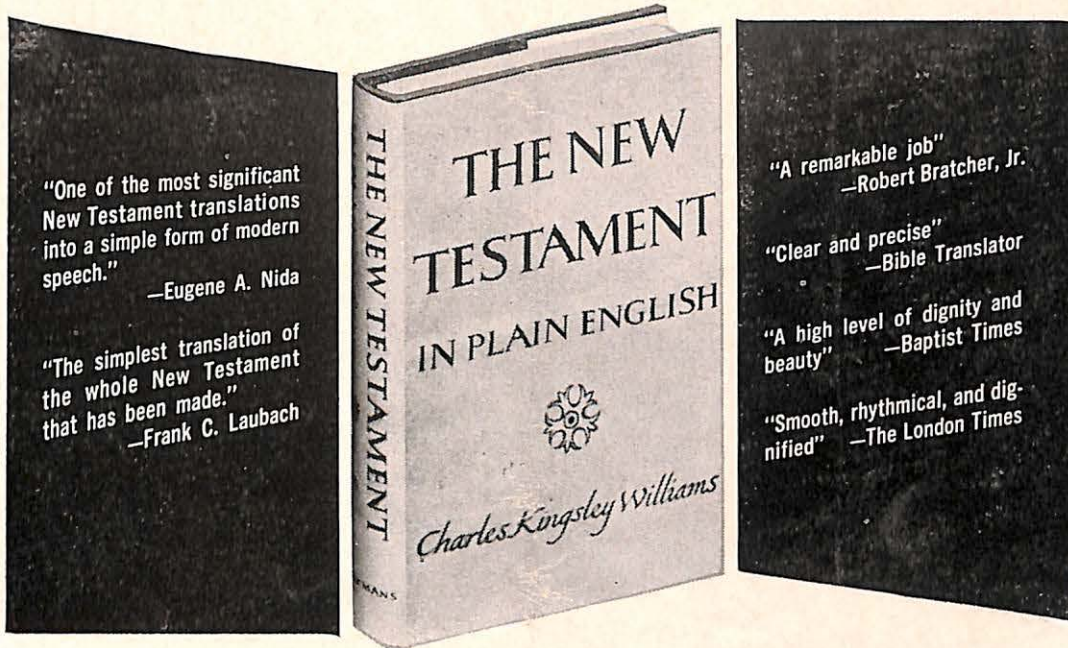
CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1963 to Jan. 31, 1964	\$743,814.46	\$ 67,109.19	\$810,923.65
April 1, 1962 to Jan. 31, 1963	694,474.26	100,934.26	795,408.52
April 1, 1961 to Jan. 31, 1962	571,125.46	131,311.16	702,436.62

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WHAT'S HAPPENING

(Continued from page 17)

Successful discussion was called, "Youth Expressing Its Views."

● The reception for Rev. and Mrs. Richard Grabke, Church Extension workers at the new project in North Seattle, Wash., was held at the Sierra Heights Church, Renton, Wash., on Sunday afternoon, Jan. 16, with friends and pastors of some of the Pacific

Gethsemane

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine;" who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox

Northwest Association churches in attendance. The challenge of Extension

work was given by Rev. Ervin Gerlitz and Mr. S. Bredin. Rev. C. T. Remple brought a "Challenge to the Churches" and Rev. S. D. Ganstrom, "The Pledge of Co-laborers." Mr. Stanley Johnson, Association moderator, extended the greeting to the Grabkes. Special music was provided by Mr. and Mrs. Henry Schmunck and by a ladies' trio of the Portland Avenue Baptist Church of Tacoma, Wash. The beginning of the work in the North Seattle, Wash., field has been very encouraging.