

Baptist Herald



SEVING CHRIST AROUND THE WORLD / JAPAN • AFRICA • AMERICAN INDIANS • SPANISH AMERICANS



CHRISTMAS ISSUE

December 19, 1963 Number twenty-six

Christmas Carol

By Fanny Crosby

Fulfilled is the promise, a Savior is born:
With loud acclamation we hallow the morn!
To God in the highest all glory we sing,
And welcome the advent of Jesus, our King.

We come like the shepherds who knelt at his feet;
We come like the wise men our monarch to greet.
Our faith-star unclouded shines bright on our way,
And leads to the manger where cradled he lay.

Good will from our Father and peace unto men;
Oh, wonderful chorus! we hear it again,
In grandeur and beauty still rolling along;
While valley and mountain break forth into song.

O blessed Redeemer, by prophets foretold!
We herald the story that never grows old.
Our heart's adoration before him we bring,
And joyful hosannas to Jesus, our King!

We come with the faithful who gather today
In grateful devotion our tribute to pay;
We come with the children our carols to sing,
And shout hallelujah to Jesus, our King.

Air, "Portuguese Hymn."

Our Prayer for You

By Shane O'Sheppard

God grant you grace and gladness those
shepherds found of old,
Who by angelic voices of a Saviour
had been told,
And the faith that stirred the wise men
to go from lands afar
To greet the new-born Sovereign, led
onward by his star.

The love of God who sent his Son to
this old world of sin,
To suffer on a cruel cross, thus bring
his kingdom in.
The hope that cheered the pilgrims all
down the perilous years,
With patience, peace, and purpose,
to conquer all their fears.

And grace and gladness, faith and love,
the hope that's ever bright,
To guide and guard you all the way,
each morning, noon, and night,
All this we pray good friends for you,
with every wish sincere,
Not only for this Christmastide, but
all the coming year.

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"I will honor Christmas in my heart,
and try to keep it all the year."—
Charles Dickens.

Editorial

Trimming the Christmas Tree

It's like a miracle to see the transformation that takes place in a balsam tree, dragged from a neighboring lot into your house, that now stands regally as the Christmas tree with ornaments and shining lights in your home. It's no wonder that we approach the task of trimming the tree with joyous wonder and hallowed memories. Even the story of the first Christmas and the truths of God's revelation in Christ are enhanced for us by this bedecked tree in our homes.

Think about this! How much beauty comes into our lives by shining little things! The tree's ornaments bring a sparkle to the eyes of little children and leave a touch of beauty in our treasury of memories. This is the glory of Christmas that the glad tidings of angels came to shepherds in the hills, that God has revealed his truths to the common people, that God's love can transform the simple gifts, seemingly insignificant, into priceless gifts of joy.

What packages of inexpressible delight are the Christmas cards sent with the love of the sender, the little homemade gifts, the obscure deeds of love and mercy rendered in Christ's Name, the word of forgiveness and encouragement spoken to another, and the cup of cold water lifted to parched lips. At Christmas time the little things of love's ministry loom big and glorious.

"We drape the tree with ropes of gold
And strands of shining silver,
And then upon each branch we hang
Ornaments that shimmer."

How wonderful it is to gather memories round the tree! Certain ornaments are given a special place of prominence on the tree in our home. Only father can put the large ornament at the top of the tree's crowning glory. The decorations made by the children are affectionately placed into the branches of the tree. The Christmas festivities are always ushered in with the singing or playing of a familiar Christmas Carol in our home. The presents must be placed under the tree in a special pattern. And so the customs of the Christmas festival continue, all associated familiarly with the tree adding to the garland of memories in our homes and families.

Then, too, remember this always! How clearly the Christmas tree speaks of heavenly glory, of God's revelation. This evergreen tree reminds us of God's eternal covenant of love in Christ. It speaks of Christ as the Light of the world. It calls our attention to this Christmas truth that Christ came down from heaven's glory and lived among men as "Immanuel" and imparted God's gifts of redeeming grace and love to all who believe on him. This is the true Christmas spirit that transforms the gay celebration into a solemn heavenly festival in which God and his children meet each other.

"And while reflections from the past
Set every tree apart,
'Tis the same old Christmas spirit
Reflected in each heart."

The Christmas tree has its rightful place of honor in our homes at this festive season. The trimming of the tree is more than a happy custom; it is the solemn preparation of our lives to receive God's glorious revelation. It speaks to us of the evergreen promises of God revealed to us in Christ Jesus. It is the opening of our hearts to receive the beauty of the true Christmas spirit!

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Bi-weekly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison St., Forest Park, Illinois
Martin L. Leuschner, D.D., Editor

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THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada —\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$2.00 per inch, single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.

Second-class postage paid at Newton, Kansas. Send change of address Form 3579 to the Roger Williams Press, 7308 Madison St., Forest Park, Illinois.

(Printed in U.S.A.)

A JOYOUS, BLESSED CHRISTMAS to Every Reader of the "Baptist Herald"



GOD'S UNSPEAKABLE GIFT

"But when the fulness of the time was come, God sent forth his Son, made of a woman, . . . to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5).

THE CHRISTMAS JOY

Let Christmas be a bright and happy day; but let its brightness come from the radiance of the star of Bethlehem, and its happiness be found in Christ, the sinner's loving Savior.—H. G. Den.

THE CHRISTMAS GLORY

"She laid him in a manger," her little first-born Son!
A Baby and his Mother, and Heaven and earth made one!
"She laid him in a manger" and it became a shrine
For shepherds and for wise men, for your heart and for mine:
The world forsakes its wisdom to kneel there year by year
And only knows God sent him and he is O so dear!

—Molly Anderson Haley

CHRISTMAS GREETINGS from the Business Manager, Office Personnel, Publication Board Members and Printers of the

ROGER WILLIAMS PRESS 7308 Madison Street, Forest Park, Illinois.

Christmas is the marvelous story of
this great gift of God's redeeming love to
all men who will receive the Savior.

God's Revelation in Christ

By Dr. John Wobig, Trinity Baptist Church, Portland, Oregon

THE COMING of Jesus Christ into the world was the guarantee that the world can be redeemed. It is the wonderful revelation that God has come down to earth with his infinite resources of divine wisdom and love to redeem mankind.

To various groups of people Christmas has a different meaning. To some it signifies joy and peace and tells the way of eternal life. To others it only suggests selfish enjoyment, the receiving of gifts, and the indulgence of physical appetites. To tired mothers it means added household duties. To heavily burdened fathers it becomes a strain on their financial resources.

To salesmen, delivery men, and the postman, Christmas calls for days of exacting toil. To children it is a time of hanging stockings, the arrival of Santa Claus, and the prospect of toys, candies, and other delicatessen.

GOD'S UNSPEAKABLE GIFT

But to the Christian it has a more significant meaning. The Apostle Paul expresses it in Galatians 4:6, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." In these words the apostle reveals the underlying concept of Christmas which God brought about through the incarnation. It is the deep, yet simple expression of what God did in Jesus Christ and waits to do in every individual.

First of all, the apostle states what the revelation meant to God himself. "God sent forth his Son." God so loved that he gave his Son. There is something magnificent and sublime in the way God, the Creator and Ruler of the universe, made his love, mercy and sympathy available to all mankind. It meant the gift of his own life. Paul speaks of it as "the unspeakable gift." It reveals the motive God had in mind, "God so loved—that he gave."

We have what we may call our duty gifts—someone gave us something and so we must remember them in turn. Or our policy gifts! Someone may be useful to us in business, so we give him a gift. But God is neither a tradesman nor an opportunist. We cannot place him under obligation, nor can we flatter him with the intention

that he may receive our good will.

His was a love-gift, prompted by the love of human need so great that it demanded a sacrifice. We say that God is Eternal, Holy, Almighty, Creator, the Ancient of Days, but his motive dominates all and implies an eternity of love. It was not from an unwilling God that mercy was won for perishing men. God willingly sent his Son, gave him up to live and to die for man's salvation. If we get that thought into our minds, then we will have the true understanding of Christmas as concerns God the Father.

Next, the apostle states what the revelation meant to the Son of God. "Sent forth his Son, born of a woman, born under the law." When God revealed his love for a lost world, it was a call for Jesus Christ to leave his heavenly glory to become a servant. In Philippians 2:5-8 it is put in these words, "Jesus Christ, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man, he humbled himself, becoming obedient unto death, yea, the death of the cross."

This act on the part of our Savior



"Unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). American Bible Society.

is the one fact of heaven and earth, with which no fact in creation, history, or our own personal being can be compared. The Son of God, who subsisted as God, counted it not as a thing to be retained, but emptied himself and took upon himself our nature. Jesus came as a babe in a manger, born, not in a palace, but in a stable, not with a mighty reputation and bedecked with the riches of the world, but without reputation, poor, and to be ministered unto, in order that through his poverty we might be made rich.

GOD'S MATCHLESS LOVE

And what was the motive that prompted him? It was his marvelous, matchless love for lost sinners. In love he bore all the humiliation in order that men might have eternal life. Christmas for him meant humiliation, condescension, and even death, so that for mankind there might be forgiveness, reconciliation and exaltation. Let us meditate upon this during our Christmas festivities.

Then the apostle goes on to tell what the revelation heralded to the entire world. "That he might redeem them under the law." The revelation revealed that God in Christ had provided a Savior for the world. This was also the message of the angel, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." Note that the angel's message was not merely the announcement that a Savior was born, but that a Savior was born "unto you" and "to all people."

In the Bible we find that the world had been waiting for a Savior, at least those who feared God and who waited for the consolation of Israel. Now salvation had come in the form of a Christmas gift from God, namely, God's own Son. It was good news when the prophets of old proclaimed the return of the captives of Israel. It was also a glad note when Abraham Lincoln proclaimed the Negro's freedom from centuries of slavery. And it was even a sweeter note when World War II was proclaimed as ended and peace restored to the nations. Yet all of those were but a faint picture of the gladness that the gift of Jesus as Savior to the world heralded forth.

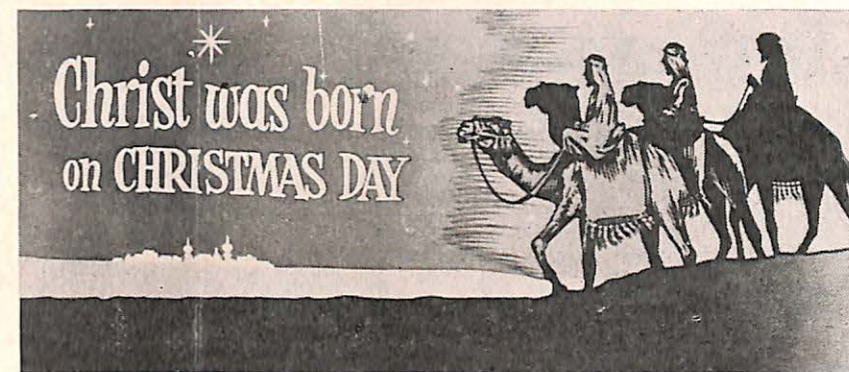
The name of Jesus means Savior

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BAPTIST HERALD

Our Favorite Christmas Carols

From the "Moody Monthly"



Silent Night, Holy Night

"A perfect Christmas song has never been written," agreed a priest and a musician who once served the same church in the Alpine section of Austria. The name of the priest was Joseph Mohr (1792-1848); the musician, Franz Gruber (1787-1863).

A few days later Mohr was preparing a Christmas sermon when he suddenly felt inspired to write the poem from which has been translated, "Silent Night, Holy Night." Gruber, on seeing the verses, exclaimed, "God be praised! You have found it—the right

song!" He at once composed a musical setting, but because the church organ was broken, he gave the song a unique arrangement. The next day was Christmas, and the two men sang the carol in a duet version accompanied by a guitar.

The carol might have been soon forgotten had it not been sung for the one who came to repair the organ. He enjoyed it, obtained a copy of the music, and took it with him wherever he went. By 1831 folksingers were singing "Silent Night" at fairs and

festivals throughout Europe.

German language churches were first to sing the song in America. Soon English versions were made. The first which appeared about 1849 was more of a paraphrase than a translation.

It is not known just when and where the English translation in general use today was made, but this much is certain: no carol is so widely sung or loved, or more nearly fulfills the standards of "a perfect Christmas song."

O Little Town of Bethlehem

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth" (Micah 5:2a).

One of the oldest towns in Palestine, Bethlehem was already in existence at the time of Jacob. From it Ruth left on her journey to Moab, and there David grazed his father's sheep. In this town which literally means "house of bread" Rehoboam furthered his rebellion and to it scores of Israelites returned from captivity in Babylon.

Modern Bethlehem lies east of a road from Jerusalem to Hebron, on the ridge of a long gray hill between two deep valleys in territory belonging

to the Arabs.

During a tour of the Holy Land in 1866, Phillips Brooks, rector of the Holy Trinity Church in Philadelphia, arrived at Bethlehem on Christmas eve. As he walked along the narrow streets, hymns of praise echoed through the clear midnight air. Church bells rang a joyous refrain and then the dawn crept slowly over the olive trees to herald Christmas day.

Two years later at the Christmas season, Brooks sat in his study meditating on his visit to the town of the Saviour's birth. He saw again the dark streets, the blue sky filled with stars, the quiet fields. Spurred by these

memories he wrote, especially for the children of his Sunday school, the verses to "O Little Town of Bethlehem."

Lewis Redner, the church organist, was asked to compose suitable music, but a week later on Christmas eve he was still without inspiration. After a few hours of restless sleep, he awoke, seeming to feel rather than hear a melody. Quickly he jotted it down. The next morning he wrote out the complete harmonization.

The song quickly took hold in Philadelphia. Not for twenty-five years, however, did it begin to achieve the world-wide use it enjoys today.

Hark, the Herald Angels Sing

The Bible does not reveal at what moment the angels first learned the meaning and majesty of Christ's incarnation. But, as Charles Robinson wrote, "[If] they now met one historic instant of disclosure, in which the veil of eternity dropped away from before its chief mystery, and so was revealed to their hitherto baffled minds the secret of which they had for ages so hopelessly pondered—if this be true, then it would not be surprising if the moment of such vast discovery... should give birth to a song transcend-

ing every strain they had ever previously chanted."

Charles Wesley tried to capture something of that heavenly song when in 1739 he wrote the words to "Hark, the Herald Angels Sing," which is perhaps, after "Jesus, Lover of My Soul," the most beloved of his sixty-five hundred hymns.

More than a century passed before the hymn was set to a melody by Felix Mendelssohn, created to commemorate the art of printing. The music was originally sung to a text the great

German master declared was in his opinion unsuitable.

"I think there ought to be other words," he said. "If the right ones are hit at, I am sure that piece will be liked very much by the singers and the hearers."

Although Mendelssohn had said, "the music will never do to sacred words," William H. Cummings in 1856 placed his music to Wesley's words to give the church one of its greatest songs of Christmas.

December 19, 1963

Indians Organize a Baptist Church

The Indians on the Bull Reserve near Wetaskiwin, Alberta have organized their own Baptist church and this Christmas will honor Christ as Savior in this unique Christian fellowship.

By Rev. R. Neuman, Missionary to the Indians

CHRIST JESUS is the one and only Savior. There is no other one who was prophesied or promised to the world. He came to do for each and every man what no one else could do. He said, "The Son of man is come to seek and save that which was lost." And again, "As thou hast sent me . . . even so have I also sent them." Look upon the Church as you may; it is Christ's. It is Christ's Body. It is Christ's one means to accomplish the one purpose for which he came into the world.

Though built from human materials, the Church is that means devised by the Savior for carrying on, carrying forward and carrying out that for which he came into the world. He has relied on us, though we are human. He is relying on us. Shall we fail?

CHRIST'S GREAT COMMISSION

"The Great Commission"—the marching orders of the Church—the King's command comprehends no less than carrying his message, his Way, his Church to all people everywhere. Truly, we grasp what it means carrying it to "the uttermost parts," but no less does it comprehend carrying it to the Indian Reserves here in Alberta, Canada.

Men may fail. Men may be faulty. But Christ never fails us. He remains perfect. The human material in the Church may show flaws and faults,



The marching orders of the Church, the Great Commission of Christ, must also take us with the Gospel to the many Indians on the North American continent.

yet the Church is perfect in conception, unique in its purpose, and stands totally alone as the one and only institution for saving the souls of men. The gates of hell will not prevail against the Church of Christ, no, not even against the Church on the Indian Bull Reserve.



The Baptist Chapel, known as the Benke Memorial Chapel, on the Indian Bull Reserve of Alberta, where the Indian Christians have organized a Baptist Church, the first Indian Baptist Church in our denominational fellowship.

The Baptist Indians on the Bull Reserve called a meeting on September 22, 1963 for the purpose of organizing a church. The presence of God was with us in this special and wonderful meeting. We praise God for the sacred experience and for his marvelous leading.

INDIAN BAPTIST CHURCH

The following officers were elected and installed the same night: Deacons: James Stoney and Simon Threefingers; church clerk, Mrs. Ann Marie Bull; treasurer, Johnny Bull; trustees: Bert Crane and Peter Bull; ushers, Alex White and Harrison Bull.

At the third regular Church Board meeting, plans were made for the coming Christmas festivities. After the committee reports, the following decisions were made: first, to have a Christmas program in the church; secondly, that each church member be asked for a donation towards treats for Christmas; thirdly, that two men do the collecting. These men were nominated immediately.

What a joy it was to share in these decisions by the Church Board! It is a marvelous thing in the eyes of God to see a new church accept its responsibilities. Decisions prior to our organizing were often shared by non-Christians.

CHRISTMAS FELLOWSHIP DINNER

Now only our Baptist Church Board members meet to decide the activities of the church, and so it must be. This new church will be a New Testament Church in name, in its practice, in its teaching, and in its discipline. If this is not done, then we are not loyal to our Master's command.

The Church Board has also decided that we will meet for a church fellowship dinner at Christmas time. This was discussed at length and with much enthusiasm. Christmas this year will be a joyous event for the Christians on Bull Reserve. There are signs of great things in this fellowship, of Baptist believers on this Bull Reserve. We are all looking forward to the Christmas festivities, as we gather for the first time in this unique way to honor Christ our Savior, who is the Head of this Church.

A BLESSED CHRISTMAS
to our Christian brethren in the Indian Baptist Church of Alberta Canada and to the members of our two Spanish American Baptist churches at Del Norte, Colorado and Rio Grande City, Texas.

BAPTIST HERALD

The Jewish Feast of Lights

In December the Jews observe Chanukah or Hanukkah with the lighting of the menorah candlestick. "Pray for the peace of Jerusalem!"

By Rev. Frank J. Kolk, Calvary Baptist Church, Bethlehem, Pennsylvania

CHANUKAH is one of the minor festivals in the Jewish calendar. This eight-day celebration was not ordained by God but was originated by the Jewish people themselves. In the Bible (John 10:22) this feast was called the Feast of Dedication. Manual labor continues throughout Chanukah in contrast to the cessation of all physical labor during the High Holy Days—Passover, Rosh Hashonah, and Yom Kippur.

STRUGGLE OF THE CENTURIES

Chanukah is a yearly reminder to the Jews of the struggle between traditional Judaism and Hellenism that began about two centuries before the birth of Christ. A large number of Jews, including the priesthood, had become affected by Greek culture, and these Hellenists, as they were called, sought to impose their Hellenism upon the whole of Israel. The renegade High Priest, Menelaus, aided the Syrian king, Antiochus Epiphanes, in an attempt to destroy traditional Judaism and then caused all the disturbances which led to Antiochus' destruction of the city of Jerusalem.

Only a small group of Jews remained faithfully and closely bound to the Law and to the traditions. They called themselves the Chassidim, the pious ones, and made themselves the chief defenders of the Jewish faith.

When Antiochus Epiphanes defiled the temple in 168 B. C., Mattathias, a priest, and his five brave and dauntless sons gathered around them a small band of Jewish fighters who sought to defend the rights of traditional Judaism. Judah, the third son of Mattathias, was the most valiant of the family; and he it is who is the hero of Chanukah. The Maccabees (Hammerers), as the family of Mattathias came to be called, fought valiantly for a number of years to restore liberty for traditional Judaism, all the while encouraging the Jews to resist the inroads of Hellenism.

In 165 B.C. the temple was cleansed from pagan defilement through the leadership of the Maccabees. On the 25th of Kislew, 165 B.C., exactly three years after the temple's desecration, the Festival of Chanukah was inaugurated to keep the victory ever in Jewish memory. As a symbol of triumph, trumpets were stamped upon the Jewish coins of that period.

EIGHT BRANCHED MENORAH

A well-known legend has been handed down through the generations con-

cerning the Ner Tamid, (perpetual light in the temple), during those exciting days. When the Ner Tamid was rekindled after the cleansing of the temple, there was only sufficient oil in the lamp for it to burn for one day. But God, so the legend runs, performed a miracle; for the Ner Tamid burned for a full eight days on that one day's supply of oil until a new supply could be brought from elsewhere.

Thus it is that the Jews light an eight branched menorah (candlestick) on Chanukah and often call the festival the *Feast of Lights*. One candle of the menorah is lit from the central branch on the first day of the feast. The second is lit on the second day; and so on until the eight candles are lit on the eighth and last day.

NEED FOR THE SAVIOR

Orthodox Jews (much in the minority) make much of the Chanukah Feast as a means to instil into the hearts of the people the need for effort to keep Judaism alive. Zionists stress Chanukah from the political side, making the most of the part the Maccabees played in Jewish history.

The passion for national survival has never died down among the Jews through all the tragic centuries. Would that the Jewish people had had as much passion for obedience to their God as they have shown for national survival! "Pray for the peace of Jerusalem."



REV. FRANK J. KOLK
pastor of the Calvary Baptist Church,
Bethlehem, Pennsylvania.

GOD'S REVELATION

(Continued from page 4)

and that is his main mission. Jesus may be thought of as a Friend, a Teacher, a King, or a Prophet, but before all he is Savior. Christmas hails the birth of Jesus Christ who came down from heaven to save a lost world. Jesus came down to earth; he did not stand afar off in heaven calling to us to climb up. He came down to live among men, to face all the danger and death of our sins to save us. He was not born to make a holiday for men to gratify the desires of the flesh for mere pleasure and entertainment. Nor did he come to create a special time and occasion for men to commercialize and make gain. He came to save the world at any cost.

Our shallow, superficial, good-natured Christmas festivity is far from what Jesus meant it to be. Mary, the mother of Jesus, the shepherds, the wise men and others knew in part, yet only the heart of God knew altogether. The question is, "Do we know that Christmas is to reveal to the world that a Savior has come and that his happiest work is to save men from sin?"

THE GIFT OF ETERNAL LIFE

Finally, the apostle says what the revelation of God in Christ expresses for every individual. It expresses God's offer of eternal life as a GIFT. "That we might receive the adoption of sons." Adoption is that process of law by which one, not naturally a member of the family, is legally made a member and heir of it. Naturally we do not belong to God's family. We become his children by regeneration. In Romans 6:23 we read, "The wages of sin is death, but the gift of God is eternal life through Jesus our Lord." Again in Galatians 3:26 it states, "For ye are all the children of God by faith in Jesus Christ." Faith is the human condition upon which Jesus offers eternal life and sonship.

I remember well when the realization of God's Fatherhood came into my soul. It was when I saw my sinful condition and accepted Christ as my personal Savior. Thus anyone entering by faith into the new covenant becomes a child of God and receives eternal life. Of course, this faith must be constantly retained. Eternal life is a present as well as a future possession. While one can enjoy its blessings already in this life, the full enjoyment comes in a heavenly future where be-

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December 19, 1963

This Is Your Osaka Biblical Seminary

The first published account of the Osaka Biblical Seminary in Japan in which our Conference is cooperating with other groups in the training of Japanese young people in full time Christian Service.

By Rev. Walter Sukut, Missionary to Japan, Now in the United States on Furlough

EACH YEAR as the Yuletide season draws nigh, people the world over seek to express in various and sundry ways what Christmas means to them. The man of the world may see no deeper meaning in it than an opportunity to make a great deal of extra money. And he licks his chops as in his mind's eye he sees the dollar signs and thinks of how the figures will multiply each day, with each ring of the till, as the season comes to its climax.

To the man at work, it may mean no more than a few extra holidays which will be filled with parties, drinks, and worldly gaiety. To the mother in the home, it may mean no more than double duty in the kitchen, as the oven is kept hot with the extra baking, and feverish hours of shopping as the commercial world each day reminds her of the number of shopping days left before Christmas.

CHRISTMAS IN JAPAN

To people of a foreign land who are steeped in a culture and in traditions that are vastly different from ours, the Yuletide season may be no more than a foreign holiday, which they vainly try to imitate because of the apparent gaiety with which it is celebrated in the western world. But the meaning of it is to them very often a bewildering puzzle which they utterly fail to understand.

One young lady in Japan, who received a tract which told her about the birthday of the Christ-child on Christmas day, stated: "Well what a coincidence! I never knew that Christ was born on Christmas day, the very



THE ORGAN LESSON

Miss Lucille Wipf, NAB missionary and music teacher at the Osaka Biblical Seminary, gives Miss Yamamoto an organ lesson.

same day on which Santa Claus was born."

However, there are those both at home and abroad who have grasped the true meaning of Christmas, and for such this blessed sermon will always bring real joy, peace and good will. In the past ten years I have spent eight Yuletide seasons in the land of Japan where only a very few people have come to a real understanding of the true significance of Christmas. But what a joy and privilege it has been to introduce some of these to the Christ, whose birthday gave to the world the "only begotten Son of God," the "Prince of Peace," and the "Savior" of

all who will receive him as Lord and King of their lives.

Each year as we have had the opportunity to introduce Christmas to those who have come to know and accept the Lord as their Savior, it has been a thrill to see the joy and the enthusiastic spirit which they bring to the Christmas festivities. It brings a newness to the festivities that I believe people in this land seldom experience.

OSAKA BIBLICAL SEMINARY

Last year it was my privilege for the first time to take part in the Christmas festivities at the Osaka Biblical Seminary. The delicious Christmas dinner of "osushi" (a Japanese rice dish) prepared for the faculty and student body fell short, if compared with the traditional turkey dinners on this side of the ocean. But the fellowship and the Christmas program in which both faculty and students took part had a freshness and a depth about it which I believe would compare favorably with such programs in any part of the world.

As I witnessed and took part in this program, it made me feel very proud that I could have a small part in the formulation of this school, and in the training of these talented young people who love their new found Savior. How eagerly they are preparing themselves to take the Christmas story with its message of salvation, peace and good will to the multitudes in their own land, many of whom have never heard this story and have vastly misunderstood the meaning of this foreign holiday.

Surely, through these young people, our effectiveness in bringing the Gospel witness to the Japanese will be multiplied many times over. We can rejoice that God has given us this fine training school and the students who are studying there. It is, therefore, with a great deal of pleasure that I take this opportunity to introduce to the readers of the "Baptist Herald" some of the activities and blessings which I encountered as a part time member of the faculty of the school and as chairman of the Board of Directors during the past school year.

ORGANIZATION OF SCHOOL

Perhaps I should have back tracked a little to relate the process of developments which led to the formulation of this school; and also to present what the present and future plans for its development are. However, I covered these steps of development in detail in a study booklet which our Japan Mission is preparing and hopes

to publish in time for presentation at the General Conference in Sacramento in July 1964.

Therefore, it will perhaps suffice at this time to say that the Osaka Biblical Seminary is a Bible-centered Baptist Training School for the preparation of those Japanese men and women who have heard and responded to God's call to serve their Lord as evangelists, teachers, Christian education workers, and ministers of the Gospel. The school has been formulated on a temporary basis by three cooperating Missions, namely, The Mennonite Brethren Mission; The General Conference Baptist Mission; and The North American Baptist Mission. The temporary basis of cooperation will end in March of 1964. But all three Missions have already agreed that this shall not be the culmination of this cooperative venture, but rather that we shall enter upon a permanent period of cooperation beginning in April 1964.

The 24 young men and women, who at the present time are studying at the school, impressed me very deeply with their humility, sincerity, and with the earnestness in which they are going about the task to prepare themselves for the work of the Lord. They are a fine group of talented young people, and we can truly praise God for sending them to our new school. We do pray, however, that the Lord will call more young people from our own North American Baptist churches in Japan. At the present time we have only two students from our Mission studying at the school.

BAPTIST STUDENTS

One of these students is Miss T. Yokota, a fine young lady from our church in Ise, who now is in the third year of her studies at the school. She loves her Lord, and has a real concern for the lost. Her radiant testimony and faithfulness has been a real blessing to the people of our church in



OSAKA BIBLICAL SEMINARY, JAPAN

Students and faculty of the Seminary at Osaka, Japan with the teaching staff on the front row (left to right): Miss Lucille Wipf, Miss Elaine Nordstrom, Miss Ruth Wiens, Mr. Kitano (Dean), Mr. Harry Friesen (President), Mr. Maekawa, (part time music teacher), Mr. Walter Sukut, and Mr. James Patterson.

Kyoto where she is rendering service on weekends in the Sunday school and also in the young people's society.

The other North American Baptist student is Mr. Y. Hanazono, a university graduate from our church in Tsu, who is also in his third year of study at the school. He has been rendering a most appreciated and valuable service in our Matsuzaka work. He is a very talented young man who has a winsome personality, and I'm sure will be greatly used by our Lord in Christian service.

The other students of the present student body are primarily from the Mennonite Brethren churches. The Mennonite Brethren Mission actually started a Bible School in Osaka in 1958. Our North American Baptist Mission and the General Conference Baptist Mission joined them in 1960 in the formulation of what we now call the "Osaka Biblical Seminary."

This head start which the Mennonites had in part, no doubt, accounts for the fact that they have more students at the school at the the present time.

I was also greatly impressed with the fine teachers who constitute the faculty of this new school. Thus far, the majority of these teachers are missionaries who are serving their Lord in Japan under the three Mission Boards who have entered into the cooperative program.

However, even though the present faculty consists largely of missionaries, they are all well qualified in the fields in which they are teaching, and all of them have a good grasp of the Japanese language and are able to lecture in Japanese. Thus, I believe that the students who are studying at the school are receiving a well grounded and well rounded program of training.

The location of this school is also a very important feature which has enhanced its value to all of our churches. The school is located in "Ishibashi," a suburb of the city of Osaka. Its close proximity to our various stations makes it possible for our students to render service on weekends in one of our own churches. This gives us an opportunity to give them further practical training under the close supervision of our own pastors and missionaries. It is also proving itself to be a most wholesome spiritual influence on the people of our churches in which these students are rendering this service.

YOUR WITNESS IN JAPAN

Therefore, it is my firm conviction that in every respect the development of this school will be a tremendous help in our efforts to establish strong Baptist churches that will be able to give a vital witness for our Lord in the land of Japan. Your prayers and wholehearted support of this Training School will be greatly appreciated and will be duly rewarded.



OSAKA SEMINARY FACULTY MEETING

A busy session of the Osaka Biblical Seminary faculty as problems of school administration are discussed and future plans are envisioned.



A CHRISTIAN WEDDING IN JAPAN

In this prize picture, Rev. Walter Sukut (left) officiates at the wedding of Mr. and Mrs. Yoshihiro Kondo. Note the blending of the Japanese kimono worn by the bridesmaid and the western bridal gown worn by the bride.

Whipped "As With Roses" in Boston

The heroic story of Obadiah Holmes, a Baptist who was whipped publicly in Boston's streets for the sake of his conscience and religious liberty.

The Third of a Series on "Baptist Heroes of Religious Freedom" by Prof. Hugo Lueck of the Seminary Faculty.

LITTLE is known of Obadiah Holmes' early life, except that he was born in England of deeply religious parents, who brought up their children in the fear of the Lord, giving all of their sons an education at Oxford University. Obadiah, however, was wayward, deriding religion and refusing to avail himself of the opportunity of gaining a liberal education. But later, he had a profound religious experience as a Puritan, while still living in England.

BAPTIST BY CONVICTION

In 1638 he came to Massachusetts and united with the Puritan church at Salem for seven years. Dissatisfied, he removed to Seekonk (now Rehoboth), Mass., where he again joined the Puritan church. Becoming interested and eventually convinced of believer's baptism, Holmes and some others sought the advice and help from Dr. John Clarke of Newport, who thereupon came over to Seekonk and baptized them in 1649.

Soon afterwards Holmes and eight other persons were accused at the General Court at Plymouth, to whose jurisdiction Seekonk belonged, for conducting religious meetings on the Lord's Day from house to house, contrary to the order of the court. Though the Plymouth court showed some moderation towards this Baptist group, pressure continued with the result that almost the entire group removed to Newport and joined the Baptist church of which Clarke was pastor. Holmes and his friends would rather give up their homestead than their religious convictions.

A FAITHFUL WITNESS

In Newport, Mass., they settled permanently and worshipped God in peace in the Baptist church. Holmes together with other elders soon became an assistant to Dr. Clarke. Here he worked and witnessed to the end of his life. After many years when Dr. Clarke died in 1676, Holmes, then about 70 years old, succeeded him as pastor and held this position until his death in 1682.

He did not have the great gifts for political leadership as John Clarke or Roger Williams, nor their ability in writing or in theological reasoning. But he too made a great contribution to liberty of conscience by enduring a public whipping for his convictions when about 45 years old. This important event of his suffering for Christ's sake we want to study in detail.

In July 1651 Dr. Clarke undertook a

toilsome journey visiting an old and blind member of his church who lived at Lynn, Mass. Obadiah Holmes and John Crandall, another elder of the church, went along with Clarke. On the occasion of that visit a service was arranged on Sunday with some other visitors attending.

While Clarke was expounding the Scriptures, two constables arrived with a warrant for the arrest of "certain erroneous persons being strangers." They interrupted the service and carried the three strangers to the Alehouse, which served as a prison.

In a few days the prisoners were removed to Boston, where they were tried and sentenced. The treatment of the three men by the Massachusetts authorities is a good instance of intolerance toward Baptists. John Clarke gives a graphic account of this event in his tract, "Ill News From New England." Mr. Clarke said: "In the forenoon we were examined; in the afternoon without producing either accuser, witness, jury, law of God or man, we were sentenced."

SENTENCE OF THE COURT

When Clarke remonstrated against this sentence, "Governor Endicott, somewhat transported, broke forth and told me I had deserved death, and



OLD STATE HOUSE, BOSTON
Here in the street adjoining the Old State House, Obadiah Holmes was publicly punished for his convictions on religious liberty and given 30 strokes "with a threecorded whip."

said he would not have such trash brought into their jurisdiction; moreover, he said, you go up and down and secretly insinuate into those who are weak, but you cannot maintain it before our ministers; you may try and discourse or dispute with them, etc." Availing himself of this proposal, Clarke wrote a letter to the governor, asking for the opportunity of disputing in public "with freedom that point," which was not granted.

All three men were sentenced to pay heavy fines or be "well whipped." Holmes' fine was the largest, probably because he had been excommunicated before from the church at Seekonk, Mass.

The fines of Clarke and Crandall were paid by friends without their knowledge. So Clarke was dismissed without having the opportunity of setting forth his views. It is evident "that the authorities were willing to accept the payments of the fines of Clarke and Crandall, though made by others without their knowledge and consent, and set them free; but that in the case of Holmes, he being the greatest offender they manifested no such willingness."

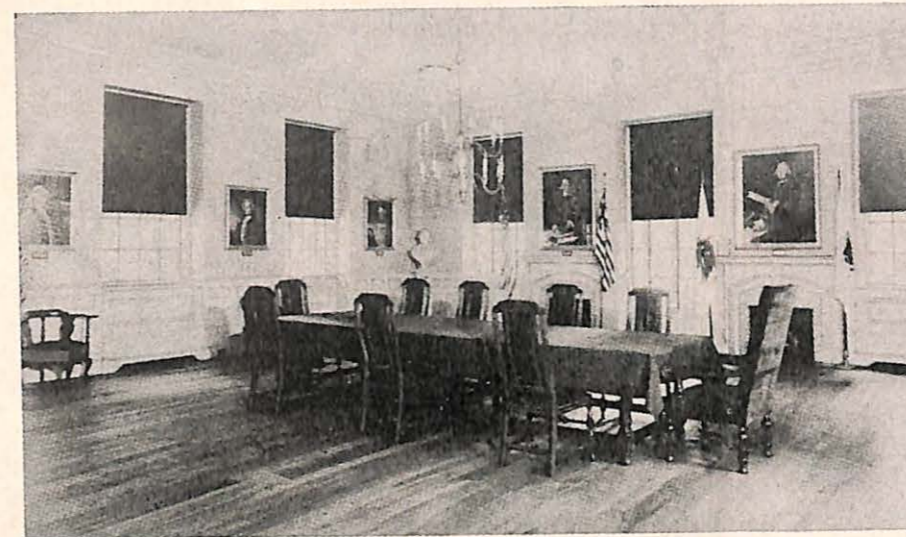
He refused on principle to allow his fine to be paid. He was kept in prison until September, when he was brought forth and publicly whipped in the streets of Boston.

PRICE PAID FOR LIBERTY

Holmes wrote a detailed account of his sufferings. From this account we can best see what he endured mentally and physically for conscience sake. We bring this account greatly abridged from Isaac Backus' book, "A History of New England Baptists."

"We three were apprehended, carried to the prison at Boston, and so to court, and were all sentenced. Upon the pronouncing of which, as I went from the bar, I expressed myself in these words:—I bless God, I am accounted worthy to suffer for the name of Jesus. Whereupon John Wilson (their pastor, as they call him) struck me before the judgment seat and cursed me. . . . So we were carried to prison.

"The court drew near and the night before I should suffer according to my sentence, it pleased God I rested and slept quietly. . . . but Satan let fly at me, saying, Remember thyself, thy birth, breeding and friends, thy wife, children, name and credit; but as this was sudden, so there came in sweetly from the Lord as sudden an answer, 'Tis for my Lord; I must not deny



COUNCIL CHAMBER, OLD STATE HOUSE, BOSTON

In this Council Chamber "met the Colonial Courts and Legislators, town and city governments and the General Court of the Commonwealth." This was the court in Boston, Mass., that sentenced Obadiah Holmes to the public whipping.

him before men (for that were to set men above him) but rather lose all, yea, wife, children and my own life also. To this the tempter replies, Oh! but that is the question, Is it for him? Is it not rather for thine own sake? Is not pride and self in the bottom? Surely this temptation was strong. . .

"But then came the consideration of the weakness of the flesh to bear the strokes of a whip, though the spirit was willing, and thereupon I was caused earnestly to pray to the Lord, that he would be pleased to give me a spirit of courage and boldness, a tongue to speak for him and strength of body to suffer for his sake, and not to shrink or yield to the strokes, or shed tears. . . .

THE PUBLIC WHIPPING

"When I heard the voice of my keeper come for me, even cheerfulness did come upon me, and taking my Testament in my hand, I went along with him to the place of execution. There stood by also one of the magistrates, by name Increase Nowel, who bade the executioner to do his office. Then I desired to speak a few words, but Mr. Nowel answered, It is not now a time to speak. Whereupon I took leave and said: 'Men, brethren, fathers and countrymen, I beseech you, give me leave to speak a few words, and the rather because there are many spectators to see me punished, and I am to seal with my blood, if God give strength, that which I hold and practice in reference to the Word of God and the testimony of Jesus. . . .'

"Three times I desired to give an account of my faith, but in comes Mr. Flint, and saith to the executioner, 'Fellow, do thine office.' So before and in the time of his pulling off my clothes I continued speaking. And as the man began to lay the strokes upon my back, I said to the people, 'Though my flesh should fail, and my spirit should fail, yet my God would not fail.'

WHIPPED AS WITH ROSES

"So it pleased the Lord to come in, and so to fill my heart and tongue as a vessel full, and with an audible voice I broke forth praying unto the Lord not to lay this sin to their charge; and telling the people that now I found he did not fail me. In truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence as the like thereof I never had nor felt, nor can with fleshly tongue express; and the outward pain was so removed from me, that indeed I am not able to declare it to you. It was so easy to me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hands three times as many affirmed) with a threecorded whip, giv-



GRAVE OF OBADIAH HOLMES

The last resting place of Obadiah Holmes, Baptist pioneer preacher and trail-blazer of religious freedom, which is to be found in an old cemetery in Middletown, Rhode Island.

PEACE ON EARTH

Peace On Earth, dear God, send peace,
At this our Christmas time.
To troubled souls and heavy laden
Ring the Christmas chimes.
Peal loudly forth for strife to cease
That tranquil thoughts pass away
And love be born again.

Peace On Earth, dear God, send peace,
With gladness from above,
The little manger child was born
To fill our hearts with love.
Rejoice throughout the nation wide
Thy richest gain to find
Let Christmas bells ring out anew,
For peace to all mankind.

Mabel Reed LeBourveau

ing me therewith 30 strokes.

"When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as spectators observed, I told the magistrates, 'You have struck me as with roses'; and said moreover, 'although the Lord has made it easy for me, yet I pray God it may not be laid to your charge.'

"When I was come to prison, it pleased God to stir up the heart of an old acquaintance of mine, who with much tenderness, like the Good Samaritan, poured oil into my wounds, and plastered my sores. . . . By the good hand of my heavenly Father, I was brought home again to my wife and eight children. The brethren of our town and Providence, having taken pain to meet me four miles in the woods, where we rejoiced together in the Lord."

The patient suffering for conscience sake of Obadiah Holmes was a more powerful argument than many words. It encouraged others to carry on the battle until religious freedom was gained.

Baptists in the Congo, Africa

The Republic of Congo, now in its fourth year of independence, shows the influence of Baptist missionaries, of modern educational programs and of a new spirit among the people.

By Dr. Frank A. Sharp,
Director of Press Relations,
American Baptist News Service.

THE EXPERIENCE of traveling approximately 1200 miles by truck, plane, and microbus to six American Baptist mission stations in the Republic of the Congo (Leopoldville) brought many strong impressions. As one of a party of 26 Baptist leaders, I suppose my background, understanding, and knowledge of the Congo mission field was typical of the life-long Baptist who had never visited Africa before.

Having served for seven years as the assistant editor of MISSIONS magazine I had, as a matter of course, read many articles and news letters about the mission work in the Congo. I had also read numbers of books, heard scores of missionary talks, and studied dozens of Sunday church school lessons about missions in Africa.

In spite of the fact that I had what might be considered an intense second-

hand experience of the Congo through speeches, reading material, study courses, visual aids, and personal acquaintance with missionaries and mission secretaries, the actual firsthand encounter with the Congolese people and the missionaries was vastly different and the impact of the visit was far more vivid than my "book-learning" had ever conveyed to me.

MEETING THE CONGOLESE

This then is probably my first impression: That nothing can ever replace personal experience. Reading material, study groups, and speeches by missionaries, are only a pale substitute for an actual visit to the field. My whole outlook, perspective, and understanding of the Congo mission work has been radically altered and indelibly impressed upon me. The experience of personal encounter with



Picture of two Congolese women and child. In the Congo the women do the heavy farm work and carry the burdens on their heads. The men hunt, fish, and build the mud-thatch huts in which they live.

mission personnel and the Congolese people will never leave me as long as I live.

Of course, one of the deep impressions made upon some of us was the truck ride through the countryside. Who could forget the hundreds of miles of bumpy, sandy, dusty roads viewed from a box seat in the back of the truck?

In spite of the roughness of the ride, the trip through the countryside was most rewarding and worth any discomfort because we were able to get a more intimate glimpse of the villages and the people than a plane trip would ever allow.

Will we ever forget the sounds of the children as they shouted "Mboto" (Hello) and their astonishment at seeing a truckload of white people drive by in a cloud of dust; the strange experience of driving through sand that reminded us of wintry encounters with snow; the strange sight of seeing state and city executive secretaries pushing and rocking the truck when it was stuck up to the axle in sand; the unusual models and designs of the ferrys which had to be assisted by contributed battery power and spare gasoline; the flat prairie-like terrain when we had expected Africa to be a jungle?

BAPTIST MISSION STATIONS

I had never realized before that a mission station is so large and complex. In some cases there are 30 or 40 buildings in a settlement that must be a completely self-contained unit, including a chapel, missionaries' houses, school buildings, teachers' homes, students' quarters, doctors' and nurses' residences, a hospital and clinic, and quarters for workers. Each station is almost a complete city within itself, with its own water supply, electric generator, radio equipment, maintenance and repair shops, and a carpenter shop.

The friendliness of the Congolese people made a lasting impression upon me. When I think of the Congo, I picture smiling, laughing, happy faces. The people were always eager to express a welcome and always ready to shake hands. Although I could not understand what they said, I had the feeling that visitors from America were welcomed in Christian love and affection.

INDIGENOUS BAPTIST CHURCHES

The fact that the Congolese have taken over the leadership of the churches and schools was most impressive. The pastors we met and heard seemed capable, talented, and sincere. One will not soon forget the natural oratory, the meaningful gestures, and the obvious vocal facility of the pastors. The Americans could not understand the words but the dynamic force of the presentations made a lasting impression.

It is obvious that American Baptist mission work is doing a marvelous job of ministering in a significant way to the deep needs of the masses of the people. The program of education, now being extended to secondary schools and also the ministerial and medical training are significant contributions to Congolese life. The program of evangelism and religious instruction presents the Gospel of Christ to meet their spiritual needs. All of this ministry is performed by dedicated and capable missionaries who are channels of God's grace.

Three new projects were of special interest: The new agricultural school at Vanga with its new method of financial support and the promise of increased food production; the projected plans for the training of health officers and the expansion of the work at the medical school at Kimpese; and the new translations of the Scriptures as well as the editing of a new Bible commentary at Kikongo. These pioneering steps show that our missionaries have the vision and the courage to go forward.

Another impression gained from a visit to the Congo is that the people are now realistically facing their problems with hope for the future.

The Republic of the Congo, now in its fourth year of independence, is facing many difficult problems.

A NEW LOOK AT PROBLEMS

In the anticipation of independence, many people expected a new era of prosperity and wealth. They thought that the millennium would be ushered in. Instead, the country was plunged into economic, military, and political crisis.

Now, however, the Congolese people are soberly and seriously facing their difficulties: lack of food, unemployment, inflation, loss of foreign capital, the threat of economic collapse, tribal divisions, many languages, and a dearth of trained and educated leaders.

Though the people do look backward to better days, they would not

WHEN CHRIST WAS BORN

Oh, quiet town of Bethlehem!
Oh, night so peaceful there!
God's chosen birthplace for his Son,
The Christ Child, wondrous fair!
The message of the angels bright
Told of his lowly birth;
The stars bent low and angels sang
When Christ came down to earth!

To Bethlehem's Inn the shepherds went,
And met the Wise Men there;
At Christ's dear feet they humbly knelt
Their great new joy to share!
O Christ, born on that holy night,
Thou didst't to all men give
The Star of hope, the joy of peace
That shall forever live!

—Martha Grenfell

trade their independence for colonial rule once again. Yet they have to look to the West for many of the things they desire: doctors, nurses, teachers, food, machinery, and the technical "know how" which is necessary to build a modern state. This places them in a peculiar position. They want and need help but without Western control.

Though chastened and disciplined by events since independence, the Congolese people are not defeated. They are taking a new look at their problems and are working to solve them.

There is an improvement in army discipline. The racial problem is being solved, and now the Congolese and whites are able to live together in peace. The eagerness with which the people seek teachers and secondary schools indicates a significant recognition of their need for education. A constantly reiterated plea for more doctors is a sign that they place a value on the necessity for good health.

The pleas for food, economic stability, a strong government, teachers, doctors, schools, and hospitals indicate the general direction in which the people want to go.

THE NEW CONGO

The new Congo is in the process of growing up. White Protestants are in the minority, yet their influence is already evident. Many of the teachers, pastors, and government leaders receive their education in mission



LEOPOLDVILLE, CONGO—Pictured here is the Evangelical Book Store and Printing Plant (LECO). This is an interdenominational project which prints books and Christian education materials for Protestant churches in the Congo.

LONG, LONG AGO

Winds through the olive trees
Softly did blow,
Round little Bethlehem
Long, long ago.

Sheep on the hillside lay
Whiter than snow,
Shepherds were watching them
Long, long ago.

Then from the happy sky
Angels bent low
Singing their songs of joy,
Long, long ago.

For in a manger bed,
Cradled we know,
Christ came to Bethlehem,
Long, long ago.

—Author Unknown

schools. The missionaries are honored and respected for their selfless interest in, and service to, the people. The largest religious group in the Congo is Roman Catholic. The Congolese have tribal affiliations and their religion is mostly animism with a tribal flavor.

One cannot help but feel that the new Congo will center more and more in the cities. As more and more Congolese are educated, they go to Leopoldville, Stanleyville, and Elisabethville, and create a new middle class. Probably not too many of them will return to the primitive life of the villages. The new Congo will be centered in the cities, and here lies an unprecedented opportunity for Christian missions to influence the social, political, economic, educational, and spiritual future of one of the potentially richest countries in Africa.



PALO BALA, CONGO—A group of 17 Baptist laymen from Matadi attended a service at Palo Bala, site of the first Baptist mission work in the Congo (Pictures on these two pages are American Baptist News Service Photos).

The Ragged Cloak

A CHRISTMAS STORY

by MARGARET E. SANGSTER

DARIUS was tired, desperately tired, and yet he wasn't nearly finished with the day's work. Even though the twilight had come he wasn't finished. There were mangers still to be filled with hay, faintly sweet from last year's clover; there was an earthen floor still to be swept so that the animals, as tired as he, could rest in cleanliness, during the night.

Darius wished futilely that he himself were an animal. If he were an animal somebody would be filling a manger for him—somebody would be brushing the stable floor for his comfort. And furthermore, if he were an animal, he wouldn't be lonely, for the animals thought only of eating and sleeping and huddling together for protection.

As long as Darius could recall he had never known anyone who had worried about his welfare—his food had been scraps, practically flung from the inn kitchen; his sleeping had been done in a corner which the animals left vacant, and when he felt the need of protection there was no one to lean against.

A HUNCHBACK

Stooping low, Darius lifted a great armful of fragrant hay. The stooping hurt him—not more than it always did, not less—for when a boy wears a hump between his shoulders the slightest movement can cause exquisite agony. Darius had never been without that agony for—in so far as he knew—the hump had been between his shoulders since his birth.

They had told him at the inn that some caravan must have abandoned him near their gate when he was scarcely able to crawl, and they—in pity—had given him refuge. They had told him, also, that their kindness, which had saved his life, must be paid for—a whole lifetime of work would scarcely make up for it. Darius had accepted the verdict—it was a verdict—as he had accepted everything else, stoically.

When he had been just able to stagger about, hardly big enough to run errands, they had thought of training him to be a servant in the inn itself where the quarters were more pleasant and there were human beings, not animals, for company.

But once a guest—a fine lady, sipping wine—had screamed shrilly at the sight of him and had said, "A hunchback! He nauseates me!" and once a man had accused the innkeeper of housing monsters. And so Darius had been sent to the stable where

The tender story of a crippled lad who gave his best to the Babe in the Bethlehem manger

people wouldn't be troubled by the sight of him.

ANIMALS IN THE STABLE

Darius, sighing, laid his fragrant burden in a manger and went to the haystack for another armload. A lamb, so small that it was still wobbly on its knock-kneed legs, bumped against him, and Darius stroked the soft head with a work-roughened hand. A cow moored gently, and a donkey—in from a day of hauling heavy loads—stretched its neck and brayed. Darius thought almost bitterly that animals accepted him as one of themselves, even though people did not. He thrust a carrot into the tired donkey's mouth and patted the nose of the gentle cow.

Animals, he told himself, did not see anything out of the ordinary in his distorted frame—they did not avert their gaze from him—they looked to him for the necessities that made it possible for them to exist. To them he was a superior being. Even though he walked haltingly he walked on two legs instead of four.

Suddenly there was a commotion in the inn courtyard. Darius wondered if there were more guests asking for shelter, and reflected that—if such were the case—they would be luckless. The inn was filled to overflowing—thongs were coming down to Bethlehem to pay the new taxes which were on everybody's tongue and conscience.

He went to the door of the stable and swung it open, gathering his ragged cloak about his shoulders because the air was sharp outside. There was a man standing in the courtyard. He was holding a donkey—more weary even than the little donkey that had brayed—by its bridle. And on the donkey's back, drooping and yet oddly tense—was a woman's figure. As Darius stood in the doorway listening he heard the man's voice raised in argument with



Illustration by Warner E. Sallman

the innkeeper.

"You must take her in," he heard the man say. "She can't travel a step farther. Her time has come."

NO ROOM IN THE INN

Darius, his pitying glance on the woman who was swaying perilously in her saddle, wondered what it meant—her time has come. Was the woman dying? He shuddered with premonition as the innkeeper's voice said curtly, "There is no room in the inn, I tell you. There is no room in the inn."

The man was saying, "But she must lie down immediately. Surely you can see—" his voice broke and he addressed the woman who swayed in

the saddle. "Mary," he said, "the pain—can you bear it?"

"Yes, I can bear pain," said a woman's voice, and Darius—who also had learned to bear the weight of suffering—felt a prickling sensation in his twisted spine. Never had he heard a voice so low, so sweet, so tragic. He made a short, jerking step forward and called, "The stable is warm and clean."

The innkeeper turned swiftly. The man who was holding the donkey's bridle gave a little exclamation of relief, and the woman on the donkey's back raised her head. Across the purple twilight of the inn courtyard her eyes sought the eyes of Darius, the hunchback, and then suddenly she smiled and her smile had the unearthly tragic sweetness of her voice. "I can indeed lie in the stable," she said. "The lad is kind. Joseph, carry me into the stable."

ARMFULS OF HAY

Scrambling hastily back from the doorway, Darius—his own agony somehow forgotten—found that he was spasmodically gathering up great armfuls of hay, was throwing them into a corner—the corner farthest removed from the animals. He wanted to do something for this woman who had smiled at him, ignoring his grotesque body—he wanted to do something to make her smile again.

The hay would not be as soft as an inn bed, of course, but it was blessed by the memories of sunshine and flowers growing wild. Only—the thought struck him—hay was prickly. Would a woman who was weary and ill rest in comfort on it, or would the sharp spikes torture her delicate skin?

Swiftly he jerked the shabby cloak from his shoulders, laid it across the golden hay, and then the innkeeper was striding through the doorway and the man, walking carefully, with the woman in his arms, was following after. The donkey, free of its load, made up the end of the procession.

DARIUS WITHOUT HIS CLOAK

Darius, cold without his cloak, felt a sense of surging tenderness that blotted out the chill. He stood aside as the man named Joseph laid the woman on the improvised bed. When the tiny lamb came blundering forward he pushed it aside, but very gently.

The innkeeper, glancing at him, said—"Can you keep the animals out of the way Darius, while—" He glanced at the woman significantly and Darius following the glance, at last understood the meaning of that cryptic sentence, "Her time has come." He nodded mutely and the innkeeper muttered, "I'll try to send one of the serving girls to help out, if possible—but we're overcrowded with guests and I'm not sure I can spare anybody."

He hurried away as if he were glad to be rid of a responsibility for which he had not bargained, and the man Joseph fell on his knees beside the

woman and touched her hand almost shyly with one of his huge fingers. "The pain?" he asked. "Is it getting worse, Mary?"

The woman said as she had said before, "I can bear it," and the man turned to Darius. "Boy," he said, "Bring a lantern and water. Hot water if you can get it."

Darius, child of the stable, living with animals for as long almost as he could remember, brought the lantern and went limping off to the inn kitchen for hot water. When he returned with a basin the woman was lying apparently composed on the straw and her face was calm, but the hands at her sides were clenched into tight knots of torture. As Darius set the basin beside her she turned her head ever so slightly and the smile flashed at him again.

THE BIRTH OF THE CHILD

In that stable animals had been born—ewes and goats and calves and even a tiny colt. Darius had sensed—time and again—the struggle and the shadow of death and the ultimate victory. But though the shadow of death was close, this woman named Mary did not struggle, and when the final victory came it was as much a victory of the spirit as of the flesh.

During the hours between dusk and midnight Darius forgot that he was a hunchback, forgot that he was cold, forgot everything save his concern for another sufferer. He kept in the background, with the animals. He fetched Joseph, at regular intervals, the hot water he required—he fed the little donkey that had brought the woman to this meeting place with destiny.

And when the Baby finally lay in its mother's arms he felt a kinship with him that he had never felt with anything in his whole starved life. The Baby didn't look newborn—he looked as if the world he had just entered had always been his home. His eyes, widely blue, were eyes that might have gazed across vast distances, and his roseleaf hands were held quietly, and he didn't cry.

A GREAT, BRIGHT STAR

It was Joseph who lifted the Baby away from the mother and laid him in a manger, but it was Darius who brought Mary a cup of new milk and who supported her as she drank it. It was Joseph who shaded the light of the lantern and composed the woman on her bed of straw, but it was Darius' cloak that kept the straw from scratching her.

Darius, who had never known the accepted words of a prayer, was close to praying without words, as he made his way across the stable floor and opened the door just a crack to let in air that, though biting, was fresh. It was only when he peered through the slit-like opening that he realized how bright the courtyard was.

He thought at first that the inn was burning, so brilliantly were trees and buildings etched against the night

—and then he saw that the radiance came from the sky. For directly over the stable a great Star hung in the heavens—a Star so white and wonderful that it almost frightened Darius. And yet it didn't frighten him either—for something in the starshine made him think of the woman's smile.

Other people were aware of the starlight, too. The inn servants were rushing to an open space so that they might gaze upward. The innkeeper and his wife were with their servants. "It's an omen," someone shouted, and then—coming down the road in the distance—Darius was conscious of a small procession of men. He thought at first, that they were robbers, but when they came near he saw from their shabby coats and the crooks they carried that they were shepherds from the hills.

THE SHEPHERDS ARRIVE

Shepherds from the hills! As they entered the inn courtyard Darius was conscious of the words they were saying, "The angels have spoken to us," one man exulted. "A Savior has been born," another one shouted, "And he is lying in a manger." A third shrilled, "Take us to the Savior that we may worship him."

They came crowding into the stable, brushing past Darius in their haste, and—after the shepherds—came the inn servants and the innkeeper and his wife. Darius, shrinking back against the door frame, saw that the Baby in the manger was awake and that his tiny hands were lifted as if in a benediction, and he saw that the woman who had given birth to the Baby was raising herself from the bed of straw that he had prepared—that her smile, though more radiant than ever, was more wistful. It was as if in some strange way she felt a foreshadowing of the future.

Before the wonder and pathos of that smile the shepherds fell on their knees and their rough faces reflected a glory that they could scarcely comprehend. The servants dropped, also, to their knees, and the innkeeper muttered under his breath, "Perhaps I could have made room in the inn had I known." It was the innkeeper's wife, starting forward, who quietly removed the ragged cloak upon which Mary had been resting and laid her own linen apron in its place.

GLORY TO GOD!

Darius, standing by the doorway, followed the cloak with his eyes. He saw it drop, useless and empty, to the stable floor, and all at once—with his whole soul ablaze—he wanted to touch it and have it touch him. It was no longer just a piece of threadbare cloth that had sheltered him from the cold—it was a part of the woman and a part of the Baby who was flesh of her flesh, and a part of the starlight that was making the whole courtyard bright, and part of the message that

(Continued on page 26)



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

THE FIRST CHRISTMAS GREETING

There is a time near the close of the year when that rare, glowing quality known as "Christmas spirit" descends on human beings. The Yuletide spirit is a precious thing, but also a fragile thing. If we are to enjoy it, we must give it our attention. It seems this is a harder task to perform every year. It seems that every year the crowds get a little bigger, the traffic gets a little noisier, parking gets a little harder, the "things to get done" get a little more numerous, until sometimes we fail to gain the spiritual uplift that should be ours at this season. One woman says that she does not get the "Christmas spirit" when the stores start their decorating, but when she receives the mail and spots the first Christmas greeting.

Some people pay scant attention to the words on a Christmas greeting. There are others who attach great significance to them. An inquiring reporter for a newspaper asked people to describe the kind of Christmas cards they liked best. A high school girl replied that she did not like to receive Christmas cards of a religious nature, because, she said, "I feel they are too serious for the Christmas season, which is supposed to be a joyous occasion." Her reply indicated the wide misunderstanding that exists regarding the purpose of Christmas. Christmas means that when Christ was born, a Savior, was born; One whose coming was intended from the beginning of time to make it possible for each human being to be saved from sin.

The first Christmas greeting was not a card nor a letter, but it came to the shepherds as they were watching their flocks on the Judean hillside: ". . . behold, I bring you good tidings of great joy, which shall be to ALL people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto YOU. . ." (Luke 2:10-13).

Some Christmas cards bear personal messages beneath the printed greetings which make them warm and living. This was the case with the first Christmas greeting. Beneath was a personal word: "And this shall be a sign unto YOU." May we at this beautiful Christmas season rejoice at the tidings of great joy for all of us have been included in that first Christmas greeting!

From the Professor's Desk

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

How is demythologizing and remythologizing related to the Christian proclamation of Christmas?

Rudolf Bultmann, the great exponent of demythologizing, has sought to answer the problem of modern scientific disbelief by stripping the Gospel stories—including the stories of Christmas—of those elements which he considers have been added to the original life and teaching of Jesus by the Church in order to express the dogma that divine nature was somehow present in the human life of Jesus. Demythologizers consider themselves able to search the Gospels and determine what are myths (viz. reports which have a semblance of history but are seemingly only stories created to support the dogma of the Church).

EMMANUEL, GOD WITH US

The incarnation and anything else connected with the fact that God could become a man is relegated to the realm of myth. These demythologizers do not deny that myth has an important religious meaning for each man but they do deny its historical basis in the person of Jesus Christ. Now it is important to understand that this view may be acceptable to many, because the picture of Jesus which is portrayed has been stripped of those things which are naturalistically incomprehensible.

Nevertheless, it will be obvious that any theological position which allies itself with a primarily rationalistic dedication will be judged by the Church to be wanting, not because the Church is not interested in academic or scientific advance, but because the Church will not admit that rationalism is the only adequate basis for scientific and academic advance.

For the most part, therefore, the Church has and will reject Bultmann and in doing so it affirms the miracle of the incarnation which is nothing less than the fact that at one particular point in history (not just in everyman's experience) the *logos* (the word) became *sarx* (flesh). This *logos* who was actually *Theos* (God) did not just put in an appearance as though he were not truly emeshed in the affairs of man. He was a man! And that means he understands man!

Yet the Church has and will continue to affirm that having become a man, this man Jesus was able like no other to will the will of God or, to put it another way, he was actually *Emmanuel* (God with us), the one who came to show the will of God—a will that willed the salvation even of the rebel. The coming of a Savior is the message of Christmas—a message which cannot be demythologized.

But the Church's problem is not only with demythologizers; it is also with remythologizers. The mad modern Christmas with its ever swelling mythology is to a large extent the result of a failure on the part of Protestantism to proclaim the purpose of Christmas. Because of this failure, the myths of Christmas have begun to run as wild as they did in the pre-Protestant era. Church members often receive more concentrated instruction about Christmas from Christmas cards than they do from their Church.

THE PEACE OF CHRISTMAS

The wise men have become kings and their crowns are even now housed in a German cathedral. The star and the shepherds are made to appear in the same story, even though the shepherds may not have been able to read the stars. Accordingly the shepherds and the angels, the star and the wise men become pretty characters in a meaningless mythical story taking their places beside the red suited saint.

But each of these figures, even Saint Nicholas, when taken in their proper perspective can sound a note of judgment as well as joy to the carefree because it is essential to recognize that the peace which the angels proclaimed is not a peace bestowed universally. The Dead Sea Scrolls have aided us linguistically in understanding the idea of "good will." Christmas did not and does not bring joy and peace to everyone. *Peace is proclaimed to men of God's pleasure or will.* The peace and joy of Christmas is for those who realize that to them "is born . . . a Savior who is Christ the Lord."

It is time, then, for Protestants to leave the myths to the myth-makers and concentrate on the *euangelion* (gospel). To preach only a baby Jesus is to miss the point. If the baby *per se* had been important, all four evangelists would have taken pains to include the facts surrounding his birth. Only in the light of who Jesus is, what he has done, and what he yet will do, can Christmas have any real import. If we do not emphasize the purpose for the coming of Jesus, we will continue to increase the cult of a pretty manger; to extend the myth of dove-like angels; and to render meaningless the message of "God with us."

To preach the star without the cross, the manger without the tomb, the birth without the resurrection, the coming of Emmanuel without the *parousia* (his victorious coming at the conclusion of time) is to preach Christ without a purpose. The effect of such preaching is to truncate the work of God in the coming of Christ and to perpetuate a worthless Christmas and a useless Church.



sunday school lessons

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

A TEACHING GUIDE

Date: December 29, 1963

Theme: DIMENSIONS OF FREEDOM

Scripture: Galatians 5:13-26

THE CENTRAL THOUGHT: Our freedom is as wide as God's mercy, as deep as his love and as hopeful as heaven.

INTRODUCTION: The words "freedom" and "liberty" have played an important role in the history of our country. But the freedom our forefathers had in mind was not a freedom he pleased. It was a freedom that united them in order to become strong enough to throw off the yoke of tyranny. True freedom does not lead to the following of selfish desires and purposes. The man who is filled with the greatest measure of freedom is always filled with the greatest spirit of sacrifice. He does not think constantly of what he wants to do but of what he ought to do. His freedom is found in a great commitment—a desire to serve.

The Christian should have the highest concept of freedom because he is committed to the highest. He is a free slave—free from the slavery of Satan to the freedom of being a slave of Jesus Christ. Jesus said, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

I. FREEDOM AND LOVE. Galatians 5:13-26.

We have often heard the expression, "Your freedom ends where my nose begins." In other words, freedom is limited.

Paul was having difficulty with Christians who misinterpreted the end of the Jewish law as meaning that all restrictions are lifted and they are free to follow their selfish desires and inclinations. But because they were not redeemed by the law but by the love of God in Christ, they were to render grateful loving service to God which goes beyond what the law requires. Redemption gave them freedom to serve one another. Otherwise they would return to the law of the jungle in which animals devour one another. The grace of God put them on a higher plane than the law, not a lower.

II. FREEDOM ENDANGERED. Galatians 5:16-21.

Because of the constant struggle within between the flesh and the Spirit, Paul advises the Galatians to

make a definite choice to walk in the Spirit because they cannot rely on their own resources to live a pure life. They need the Holy Spirit's guidance and encouragement; otherwise they will fall prey to their lower nature. He goes on to list 17 deadly sins, some of which are doublets, in order to impress upon them the truth that freedom cannot be found in the flesh and in the Spirit at the same time. These are the sins that enslave, and those who commit them will never be free to inherit the Kingdom of God.

III. FREEDOM IN THE SPIRIT. Galatians 5:22-26.

In striking contrast Paul now gives a clear picture of the fruits of the Spirit which are nine. These would be memorized by the mind, kept in the heart and practiced in every area of life. This fruit will never ripen and mature unless we constantly live in the Spirit and walk in the Spirit. This is freedom at its best, its highest and its fullest.

Questions for Discussion:

1. In what way was Enoch's walking with God different than our walking in the Spirit?
2. How can we be slaves of Christ and still be free?

A TEACHING GUIDE

Date: January 5, 1964

Theme: MARY, THE MOTHER OF JESUS

Scripture: Luke 2:41-51; Acts 1:14

THE CENTRAL THOUGHT: God chose a pure woman to be the mother of his Son. Pure mothers still bear the best sons.

INTRODUCTION: The lessons for the first quarter will be an examination and study of the personalities around Jesus. It is, therefore, right and proper that we begin with the mother of Jesus who bore the great and grave responsibility of giving birth and nurturing the Son of God while he was in the flesh.

Other persons to be studied are: Philip, Andrew, Nicodemus, the woman of Samaria, Zacchaeus, Peter, James, John and others. The influence that Jesus had on the lives of these persons cannot be denied. Both the teacher and the pupils can be challenged to seek a more meaningful relationship with the Lord Jesus Christ who can make all things and all persons new.

It should be remembered that we look upon Mary merely as the mother

of Jesus and not as a deity to be prayed to and worshipped. She was limited in her knowledge and understanding and did not always seem to be aware of her Son's divinity. She was a vessel chosen by God to perform a great service, but she was a human being also in need of salvation and not sinless as some people proclaim.

I. JESUS IN THE HOME. Luke 2:41; 51.

Although Jesus was born of a virgin, he had a normal home life in which there was a father as well as a mother. As long as he was a child in the home, he was under parental authority. He was taught, he obeyed, he took part in all the Jewish observances in the home, the synagogue and the temple.

Luke is the only one who gives us a recorded experience of Jesus between infancy and the opening of his public ministry. From this one single story, we get a good insight into the devotional and religious life of Jesus in the home.

II. JESUS IN THE TEMPLE. Luke 2:42-50.

Just like every other Jewish boy of twelve, Jesus attained a new status in the life of his people. It was the beginning of manhood, the beginning of maturity, the beginning of responsibility. For practical reasons he must learn a trade and for spiritual reasons he must become a "son of the law."

Jesus is not to be regarded as being disobedient when he tarried behind in Jerusalem. He was simply occupied with matters of greatest concern in the ministry which was to be his.

When he was finally found and said, "Wist ye not that I must be about my Father's business?", he was simply and gently revealing a little more of himself.

III. MARY IN THE FIRST CHRISTIAN CHURCH. Acts 1:14.

During the life of Jesus, Mary kept many of the sayings in her heart, some quite mystifying and others painful. Probably no experience of a mother was more painful than Mary's when she looked upon her crucified son.

In Acts we have a picture of the mother of Jesus in a more contented spirit. This was the first church in action, and she was there with all her family. Her Son had now become her Savior.

Questions for Discussion:

1. Why is the virgin birth so important to Christian belief?
2. Why did Jesus have to grow in wisdom and stature?

MARCH OF EVENTS



● **PLAN SHOPPING CENTER CHURCH.** The first Methodist church in America to be located in the heart of a shopping center is being established in Scottsdale, Ariz. Rev. James R. McCormick, 27-year-old minister, said that the church will "open a lot of doors for a kind of ministry where there's no precedent." "The theology of the church is being carried into geography as well as architecture," he emphasized. "It cannot be ignored. The owner-developer of the shopping center, John B. Kilroy, sees this church as a return toward making a religious center the focal point of a community."

● **EVANGELISM-IN-DEPTH IN HONDURAS.** An eleven-month nationwide Evangelism-In-Depth effort has begun in Honduras with the participation of the great majority of the evangelical forces. First steps will be the formation of prayer calls or cottage prayer meetings all over the country, the training of Christians in personal work and soul winning, and a house-to-house visitation campaign. Special efforts in mass evangelism will come later. Honduras, a country of 43,277 square miles (almost the size of the State of Pennsylvania), has a population of 1,880,000. Its Protestant Christian community numbers approximately 28,500 who attend some 300 churches.

● **SALVATION ARMY'S GENERAL.** Just after Victoria had celebrated her semi-jubilee as queen, the Methodist William Booth stood in a slum area of London and resolved to bring the Gospel to the irreligious multitudes of Darkest England. In October, ninety-eight years later, leaders of the world's five million Salvationists converged on Britain to elect their eighth general. In a Sunbury mansion, twenty miles up the Thames from London, they chose Frederick L. Coutts, 64, a Scot who for the past six years has served in Eastern Australia. Though the Army's insurance society alone has funds totaling some \$65 million, the new general's annual salary is a mere \$2,800.

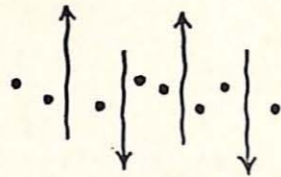
● **EXCAVATIONS AT ASHDOD.** Evidence that the Canaanite city of Ashdod, the first of the five Philistine cities mentioned in the Bible ever to have been excavated on a large scale, may have been destroyed by the Israelite invasion under Joshua, rather than by the Philistines who next occupied the site, has been uncovered during this summer's dig. Interesting fragments of a victory stele ascribed to Sargon II of Assyria were also uncovered during the second session of exploration at the site. The excavations have been carried out under the sponsorship of the Pittsburgh Theological

Seminary and the Carnegie Museum in the United States, and the Israel Department of Antiquities.

● **LACK OF MISSIONARY ZEAL.** Episcopal and Lutheran churches have been admonished in their own circles for "a lack of missionary zeal" compared to newer evangelical bodies. Clifford P. Morehouse, president of the House of Deputies of the Episcopal Church, said that after 100 years of missions the church "has only some 250,000 baptized members outside the

U. S." "Too many of us are concerned to putter around our own parishes, concerned more with the music, the altar furnishings, and the stained glass windows than the increasingly pagan world around us," he said. At the recent Lutheran World Federation Assembly, Dr. Andrew Burgess of St. Paul said "non-historical" churches "grow because they mobilize every member for evangelistic activity, and are not afraid to dramatize the Gospel, making it dynamic and personal."—*Sunday School Times*

BAPTIST BRIEFS



● **New Editor of "Die Gemeinde."** Rev. Ekkehard Krajewski, pastor of the Baptist church in Braunschweig, Germany has been chosen to succeed Walter Paulo as editor of *Die Gemeinde*, weekly journal of the Evangelical Free Church Union, which is published in Kassel. Dr. Krajewski is 38 years of age and has served in Braunschweig since 1959. He is married to the former Bodil Norgaard, daughter of Dr. Johannes Norgaard, Baptist leader in Denmark. Mr. Paulo, editor of *Die Gemeinde* since 1954, will take up his new work as pastor in Mannheim.

● **Evangelism in South Vietnam.** Evangelism opportunities have not been hampered by the political and religious strife in South Vietnam, a missionary just returned from there told the Southern Baptist Missions Conference in Glorieta, New Mexico. The Rev. Herman P. Hayes declared, in fact, that "the extremity of the situation is our opportunity." "In the midst of all the discrimination, uncertainty and war, there is a responsiveness to the gospel in Vietnam," he said, citing the need for additional missionaries to serve people who "seek us out and ask us to teach them our religion."

● **25 Churches Join Convention.** The Baptist convention for the state of Rio de Janeiro, Brazil recently admitted 25 new churches to its fellowship, making the total more than 400, and adopted a budget of 30,000,000 *cruczeiros* (about \$50,250 U.S.). The budget is the largest in its history and double last year's, reported Missionary Harold E. Renfrow, executive secretary of the convention. About 1,500 messengers attended the meeting. The statewide Woman's Missionary Union celebrated its 50th anniversary, presenting a pageant written by Mrs. John L. Riffey, a missionary.

● **Carey's Cottage Preserved.** Work has now been started for the demolition of buildings on either side of William Carey's cottage in Harvey-lane, Leicester, England, to make room for a new ring road. The cottage itself, which is nearly 200 years old, will be preserved. The cottage bears a plaque of commemoration over the door. It was here that William Carey studied while minister of Harvey-lane chapel, learning languages and theology and making a special study of geography and of the peoples of newly-discovered countries whose spiritual condition awoke a burning passion in his heart. Here, too, Carey cobbled shoes and it was from Harvey-lane that he set out for India in 1793 with Doctor John Thomas, never to return to his native land.—*The Baptist Times*.

● **Dedication of the First Fibre Glass Baptistery.** The recent dedication at the Southfields Baptist Church, Wandsworth, London, of the first baptismal pool to be made of fibre glass may well mark the beginning of a new phase where the building of these structures is concerned. It is a completely homogeneous structure, made in one piece as it were. The makers describe it technically thus: "The baptismal pool is made from a self pigmented polyester resin and reinforced with glass fibre, and is completely hand made." The cost was L133, but if the existing molds are used future copies can be made for L125. The strength of these structures is such that for the first time churches having difficulty of space may even consider a portable baptistry as suitable outside steps can be added. At Southfields Church the men of the church have built the enclosing platform together with the plumbing work necessary.

● **Mrs. C. E. Schoenleber of Yakima, Wash.,** was called to her heavenly Home on Oct. 12, 1963. She and her late husband served a number of our Pacific Northwest churches with faithful and devoted diligence. A daughter, Mrs. Eyley L. Elliot, sent the news of her mother's homegoing.

● **Mr. and Mrs. Kenneth Fenner of St. Joseph, Mich.,** have announced the birth of a daughter on Oct. 24 who has been named Lori Lynn. Mr. Fenner is the director of Christian education at the First Baptist Church of St. Joseph. On Oct. 11, Rev. and Mrs. A. Kliever of Edenwold, Sask., became the proud parents of a daughter who has been named Charlene Gwen.

● **On Sunday, Oct. 27, Rev. Harold W. Gieseke, pastor of the Bloomfield Hills Baptist Church, Bloomfield Hills, Mich.,** baptized 4 persons upon confession of their faith in Christ. On Sunday, Nov. 3, he received 11 new members into the fellowship of the church, bringing the total membership to 92. The attendance at all services of the church continues to be very encouraging.

● **Recently Rev. Norman A. Berkan of Killaloe, Ont.,** presented his resignation to the two churches which he has been serving faithfully since 1957: The First Baptist Church and the Calvary Baptist Church of Killaloe. His resignation was effective on Dec. 16. He is awaiting God's guidance in his continued ministry for the Lord. He and his family are now staying with his wife's family in Arion, Ia.

● **The Bible Baptist Church of La Crosse, Wis.,** has called Rev. Leon Franck of Gladwin, Mich., as its minister to which a favorable answer has been given. He will begin his ministry in the La Crosse church on Jan. 1, 1964. He has been the pastor of the Round Lake Baptist Church of Gladwin since 1959. In the Bible Church of La Crosse he will succeed Dr. C. H. Seecamp, now of Appelton, Minn.

● **The First Baptist Church of Lorraine, Kan.,** has extended a call to Rev. Everett Barker of Salem, Ore., to which he has given a favorable response. He has served as the minister of the Bethel Baptist Church of Salem, Ore., since 1956. In the Lorraine church, where he will begin his ministry on Jan. 1st, Mr. Barker will succeed Dr. Douglas H. Gallagher, now pastor of the Parma Heights Baptist Church of Parma (Cleveland), O. Rev. Frank Friesen has been serving as the interim pastor of this church.

● **The two pastors of the McDermot Avenue Baptist Church, Winnipeg, Man.,** have been busy conducting evangelistic services recently. Rev. A. W. Bibelheimer was in Springside, Sask., from Oct. 21 to Nov. 1, and Rev. Reinhold Kerstan served in a similar ministry from Nov. 19 to 29 in Kitchener, Ont. On Sunday morning, Oct. 27, a new member of the Seminary faculty in Sioux Falls, S. Dak., Pro-

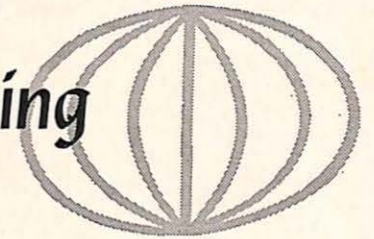
fessor Donald Madvig, brought the message in the Winnipeg church at the English worship service.

● **The denominational Church Extension Committee** has extended a call to Rev. R. Milbrandt of Calgary, Alberta to begin a new Church Extension project in Creston, B. C. A large number of European immigrants have moved into this area in recent years. Mr. Milbrandt has accepted the ap-

church. In the afternoon she addressed the annual meeting of the Woman's Missionary Union of New York and Vicinity at the Second Church of New York City. Rev. A. Husmann is the pastor of the Immanuel church.

● **In July the Bethel Baptist Church, Anaheim, Calif.,** voted to purchase a seven acre property in East Anaheim for future church expansion. The city will take about one acre for street

what's happening



pointment and has announced that he and his family will begin their ministry in Creston, B. C. on Jan. 1, 1964. He has served as the pastor of the Temple Baptist Church of Calgary since 1959.

● **The Pilgrim Baptist Church of Philadelphia, Pa.,** recently asked Mr. Fred Alonzo of the Philippine Islands, a student at Faith Seminary, Elkins Park, Philadelphia, Pa., to serve as the interim pastor. He began this ministry towards the close of the summer. His fluency of speech, devotion to the Lord and his Word, and youthful enthusiasm have endeared him to the members and friends of the Pilgrim Church. The church has been without a pastor since the resignation of Rev. Roger Schmidt.

● **Special meetings were held by the Immanuel Baptist Church of Woodside, N. Y.,** from Nov. 11 to 17 with Rev. Paul Galambos of Buffalo, N. Y., as the guest evangelist. On Sunday morning, Nov. 10, Mrs. Alma Henderson, Cameroon missionary, spoke at both of the morning services of the

improvements. Two and one-half acres are being sold to a subdivider, leaving the church a fine corner property of about three and one-half acres for a development in the next three years when funds are available. Bethel Church is exercising vision to keep pace with the rapid growth of Anaheim, which is about 140,000 population at present.

● **Rev. H. Lohr of Parkersburg, Ia.,** a retired minister, has been serving since Oct. 13 as interim pastor of the Grace Baptist Church Sheffield, Ia. He also supplied the pulpit on several Sundays in September. The church has been without the services of a full-time pastor since the departure of Rev. Ralph E. Cooke for the Twin Cities of Minnesota. Mr. Lohr wrote: "We have found the people here in Sheffield just fine, and it has been a pleasure to serve and to fellowship with them."

● **Rev. and Mrs. George Henderson, Cameroon missionaries,** have been granted an extended furlough of about three months in addition to the full year furlough so that Mr. Henderson can complete his work towards his M.A. degree at the University of Georgia. This has been granted by the Board of Missions with the understanding that Mrs. Henderson will do additional deputation work to which she has agreed. Both Mr. and Mrs. Henderson are scheduled to return to the Federal Republic of Cameroon by the middle of April, 1964.

● **The denominational Church Extension Committee and the First Baptist Church of Littleton, N. J.,** recently extended a call to Rev. Gordon C. Huisinga of Newark, N. J., to become the pastor of the new Church Extension project at nearby Parsippany, N. J. This new field is the extension of the

(Continued on page 27)

MISSIONARY OF THE WEEK

The 1964 January-February PRAYER REMINDER leaflets will announce the "Missionary of the Week" for whom our people will pray unitedly during the week following each Monday of the month. These names and the prayer requests will also appear in your church bulletins. The missionaries for Jan. 1964 are:

- Jan. 6—
Rev. and Mrs. G. Ben Lawrence.
- Jan. 13—
Rev. and Mrs. Fred C. Folkerts.
- Jan. 20—Miss Laura E. Reddig.
- Jan. 27—
Dr. and Mrs. Leslie M. Chaffee.

Festivities in NAB Churches

Reports of Dedication Services, Ground Breaking Ceremonies and Special Events.

DEDICATION OF ROSE OF SHARON BAPTIST CHURCH, RICHMOND, BRITISH COLUMBIA

THE Rose of Sharon Baptist Church in Richmond, British Columbia held its corner stone laying ceremony on Sept. 22nd. Rev. E. Strauss is the pastor at this Church Extension project. The text chosen was found in 1 Peter 2:6. The service was well attended by members and friends of the Vancouver churches.

On Sunday afternoon, Oct. 6th, the nearly completed building was dedicated to God's service. Approximately 350 people were seated in the beautiful auditorium. Music was provided by the Ebenezer Mixed Choir led by Mr. A. Sauer and accompanied by Mrs. Sauer.

Pastors and representatives from the three Vancouver churches, and Chilliwack and South Fort George Church, the Richmond Ministerial Association and the Municipal Council brought greetings and congratulations.

The message was brought by Rev. Daniel Fuchs, director of Church Extension. A full week of dedication services followed. We thank and praise God for his wonderful leading, and pray that he may find us faithful to carry on his work here.—Mrs. A. Mayer, Reporter.

GROUND BREAKING CEREMONY FOR \$44,700 BAPTIST CHURCH, ISABEL, S. DAK.

Ground breaking for the new church edifice of the Isabel Baptist Church, Isabel, S. Dak., was held on Sunday, August 24. The regular morning wor-

ship service was begun in the present church building at which the pastor, Rev. Loren Weber, spoke on the theme, "Building With God."

Following the morning message, the congregation moved one block north to the new building site where the service was continued and the ground breaking ceremony was held. The pastor read and spoke briefly on Nehemiah 2:17-18 and 4:6. During the ground breaking ceremony, the first shovel of dirt was turned by Julius Bertsch, the



RIBBON CUTTERS went into action on Oct. 6th officially to open and dedicate the new Rose of Sharon Church, Richmond, B. C. Taking part in the ceremony were Rev. E. B. Strauss, pastor (left to right); W. G. Henze, contractor; and W. D. Buttjes, architect. A congregation of several hundred attended the first official service in the new building.

oldest member of the church (not in age but tenure) and chairman of the Board of Deacons. The second shovel of dirt was turned by August Stradinger, chairman of the Building Committee and the Board of Trustees. The third shovel of dirt was turned by the pastor.

Construction on the new edifice began on Sept. 9. The cost of construction will total \$44,700. We are thank-

ful that the dreams and prayers of our people are now becoming a reality. We are looking forward to the day of dedication when we can occupy the new building and make use of its facilities.—Loren Weber, Pastor

NORTHWESTERN CONFERENCE'S FIRST PASTOR-DEACON CLINIC

ON SATURDAY, Nov. 2nd, the Northwestern Conference held a Pastor-deacon Clinic at Sheboygan,

Wis., with the Bethel Baptist Church serving as host to 42 pastors and deacons. Ten churches were represented. The local conference Stewardship Committee had charge of all arrangements. Two separate sessions for pastors and deacons were held as well as three joint meetings during the day.

The leaders of this clinic were Mr. Henry Fluth, a layman of the Faith Church of Minneapolis, Minn.; Rev. H. J. Wilcke, St. Paul, Minn.; and Dr. J. C. Gunst, Central District Secretary.

It was unanimously agreed to conduct a similar clinic next year on a state or association basis. Such gatherings will bear much fruit in our churches, because we were challenged to work more unitedly for a common cause and to prove faithful to the Lord.—A. J. Fischer, Host Pastor.

IOWA ASSOCIATION SESSIONS AT SUMNER, IOWA

The sessions of the 127th annual Iowa Association were held Oct. 11-13 at Sumner, Iowa. The host church, with its pastor, Rev. Harry Haas, did a splendid job of entertaining the delegates and guests. The theme was "Love and Obedience" (John 14-15). This proved to be a stimulating theme which was excellently developed by Dr. J. C. Gunst, Central District secretary, and Dr. R. Schilke, general mission secretary. There were 175 guests at the Saturday evening youth banquet. The program was a tremendous success and was led by our young people. Jerrett Koenigsberg of the Grace

Church in Sheffield did an excellent job as master of ceremonies.

One of the highlights of the sessions was a one hour panel discussion conducted by the laymen on the theme, "What I expect of my pastor." Next year's sessions will be Oct. 9-11 at Applington, Iowa. Elected to serve for 1963-64 are: Rev. Harry Hass, moderator; Rev. Raymond F. Dickau, vice moderator; Rev. Lyman Erickson, secretary; and Mr. Earl Kipel, re-elected as treasurer.—(Bernard R. Fritzsche, Reporter).

GROUND BREAKING CEREMONY FOR NEW EDUCATIONAL UNIT, ELSMERE, DELAWARE

On Sunday, Oct. 13, the First Baptist Church, Elsmere, Delaware conducted a ground breaking ceremony for its new building venture. An additional Educational Unit is being added to the present Educational Building. The new unit will consist of a modern nursery with its own kitchenette and rest room facilities, plus five other classrooms to handle a complete pre-school department. The new building will also house a large pastor's study, boiler room and a large enclosed stairway which will be important for a future building project of a new church in the future.

Rev. Richard Sparling, pastor, conducted the ground breaking service and challenged the congregation to remember that God must build or God must be in this building venture if it is to be profitable to him. The Sunday school has grown rapidly and continues to grow at a good solid pace. The average attendance is now consistently over 200 with an enrollment of 275 and a high attendance on Rally Day of 242.

Those taking part in the ground breaking ceremony were: Pastor Sparling, (holding shovel), Theodore Weaver, Edwin Stauffer, George Limperos, Gifford Nolan, our Building Contractor, Alban Montgomery. Absent from the picture but also on the Building Committee is Thomas Keith.—Mary Keith, Church Clerk



Ground breaking ceremony for an additional Educational Unit for the First Baptist Church, Elsmere, Del. Rev. Richard W. Sparling, pastor, is holding the shovel.

NINTIETH ANNIVERSARY OF SHELL CREEK CHURCH, NEBRASKA

About 220 members and friends of the Shell Creek Baptist Church, Columbus, Neb., participated Sunday aft-



SHELL CREEK CHURCH, NEB.

Pastors at the 90th anniversary of the Shell Creek Baptist Church, Nebraska: Rev. Paul T. Hunsicker, Rev. Paul F. Zoschke, Rev. Martin De Boer, and Rev. Lyle Wacker.

noon, Sept. 29, in the observance of the 90th anniversary of the church.

Participating in the celebration were three former pastors and their wives: Rev. and Mrs. Lyle Wacker, Corn, Okla.; Rev. and Mrs. Paul T. Hunsicker, Medicine Hat, Alberta; and Rev. and Mrs. Martin DeBoer, Loyal, Okla.

The anniversary theme, chosen by the program committee under the chairmanship of Mr. Donald E. Mohrman, was "The Fitly Framed Temple," based upon Ephesians 2:21. Bringing greetings in person were Rev. LeRoy Schauer of the Redeemer church, Columbus, and Rev. James Schacher of the Creston Church, Congratulatory letters from former members were read by the pastor, Rev. Paul F. Zoschke.

Other services of the observance were an informal fellowship for the members Friday night following a potluck supper served under the chairmanship of Mrs. Leonard Mohrman. Mr. Wacker spoke on, "What Meaneth This Hour?"

The Shell Creek Baptist Church was organized in the fall of 1873. During its 90 years 14 pastor have guided the church. Now the congregation is looking forward to its centennial.—(Mrs. Milton Menke, Reporter).

DEDICATION OF NEW BAPTIST PARSONAGE AT EUREKA, SOUTH DAKOTA

Sunday, Sept. 22nd, was a day of rejoicing for the First Baptist Church of Eureka, S. Dak. This was "Dedication Day" for our beautiful new parsonage which was constructed during the summer months.

Total cost of the building and lot amounted to \$18,500. The contractor was Mr. Otto Heupel, who is also a member of the Eureka church. The new parsonage has four bedrooms and a study. First occupants of the new home are the pastor's family, Rev. and Mrs. F. H. Fuchs and children, Yvonne and Steven.

Four of the neighboring pastors took part in the dedication service. Rev. M. Falkenburg of Venturia, S. Dak., brought the message. Offerings of the day came to over \$1,300. Our grateful thanks go to the Building Committee and the church members, but it is to our God that we give all the glory.—Mrs. Fred Fuchs, Reporter.



The \$18,500 new parsonage of the First Baptist Church, Eureka, S. Dak. Rev. and Mrs. F. H. Fuchs and family are the first occupants.



GROUND BREAKING AT ISABEL, S. DAK.

Ground is broken at Isabel, S. Dak., for the \$44,000 new Baptist Church with Mr. August Stradinger, chairman of the Building Committee and of the Board of Trustees (left to right, foreground); Rev. Loren Weber, pastor, (and his children); and Mr. Julius Bertsch, chairman of the Board of Deacons.

OUR DENOMINATION IN ACTION

SPECIAL EVENTS

Linton, N. Dak. Harvest and Mission Festival was observed on Sunday, Oct. 27th, at the First Baptist Church, Linton, N. Dak., of which Rev. Herman Effa is pastor. At 10 A.M. the Sunday school presented a program, followed by the worship service at which Rev. H. Palfenier was the guest speaker. At noon a chicken dinner was served in the church basement followed by the afternoon service. The missionary offering exceeded \$1600. To conclude the day's activities, Open House was held at the parsonage at which time the congregation was able to see the new carpeting recently purchased.—(Mrs. Herman Effa, Reporter).

Mowata Church, Louisiana. On Sunday, Oct. 27, the Mowata Baptist Church of Branch, La., celebrated its Harvest Festival with the Sunday school in charge. Poems glorifying the house of worship and thanking God for all of his blessings were brought by the children. There were special musical numbers by the choir and a play based on the rich young ruler in modern day version. The church was decorated with all kinds of fruits and harvests of the fields. A special offering was received. We thank God for his care and blessing which were ours during the past year.—(Mrs. Henry Bieber, Reporter).

Streeter, N. Dak. The First Baptist Church of Streeter, N. Dak., observed the Harvest and Mission Festival on Sunday, Oct. 20. The members of the nearby Medina Baptist Church, as well as others, were guests for the day. Rev. E. S. Fenske of Lehr, N.

Dak., was the guest speaker. Mr. Fenske arranged for a surprise recognition program in honor of the pastor of the church, Rev. A. J. Borchardt, who was the recent recipient of an honorary degree of Doctor of Divinity accorded him by Burton College and Seminary of Manitou Springs, Colo. Phillip Dockter, deacon of the church, made appropriate remarks of commendation. The clerk of the church, Ben Schuler, read a citation in honor of the pastor. Rev. B. Edinger of Gackle, N. Dak., brought congratulations after which he and Mrs. Edinger presented a vocal duet.—(Mrs. Ervin Becker, Reporter).

Parsippany, N. J., Church Extension Project. The Littleton Baptist Church of Parsippany, N. J. was graciously granted permission by the Parsippany Board of Education to use the Littleton School (one of the Parsippany schools) for the Sunday morning services, since our present church building is inadequate for the growth of our church. However, the little chapel will continue to hold its Sunday evening and Wednesday evening prayer services there.

Nov. 3rd was the date of our first services in the school. We were privileged to have Mr. Charles Paul Gruen with us for the Sunday school open session with his "Gospel Magic." During the Worship Hour we were honored to have Mr. Edwin H. Marklein with us and Rev. Lawrence Bienert as guest speaker. Another special surprise was a solo from Mrs. H. Hiller, Dr. W. J. Appel's daughter, who came to us from Long Island.

There was a wonderful turnout, and we praise God for the opening of doors and the showers of blessing. We express our deep gratefulness to the

North American Baptist General Conference for the heart-touching interest that has been shown in our little group.—(Mrs. Doris Biron, Clerk).

Napier Parkview, Benton Harbor. A beautiful burnished brass Communion Service of 36 pieces was recently presented to the Napier Parkview Baptist Church, Benton Harbor, Mich., by the Prillwitz family in memory and honor of Mrs. Martha Prillwitz, a charter member of the church and an active member for 54 years. When the Communion Service was dedicated Sunday evening, Nov. 3, forty of her descendants were present. The presentation of the set was made by the pastor, Rev. Norman H. Vernon, on behalf of family. The dedication prayer was offered by the associate pastor, Rev. R. Shepley. It was used immediately following its dedication at the monthly communion service at which five new members were given the right hand of fellowship. The communion set formerly used by the church has been given by it to the new N. A. B. church recently established near Stevensville, Mich., by the First Baptist Church of St. Joseph, Mich., the Rev. L. H. Brøker, pastor.—(Rev. R. Shepley, Reporter).

Paul, Idaho. Since October the Good News Club has again been meeting in Paul, Idaho. The school age children spend an hour on Monday in singing, Scripture memory, prayer, a visualized Bible lesson, and handwork. The laymen of the church took over the services on Sunday, Oct. 27. Mr. Dave Kraus was in charge, with Mr. Lyle Hathaway bringing the morning message. The Men's Chorus presented a message in song. In the evening the C. B. Y. F. presented the program including a dialogue, panel discussion and audience participation on the Wycliffe Bible Translators. Nedra and Lyle Hathaway were appointed by the Sunday school as Youth Directors. As a result the Youth Training Hour is held during the adult worship service on Sunday evenings. Harvest Mission Festival services were held Nov. 3rd. The pastor, Rev. Myrl E. Thiesies, spoke on "The Christian's Comfort or Cross." The annual Harvest Mission Dinner was enjoyed by all after which the Sunday school had charge of the program. The morning offering of \$355.11 was designated to NAB Missions and the afternoon offering of \$256 went toward our Building Fund.—(Mrs. Myrl E. Thiesies, Reporter).

Willow Rancho, Sacramento. On Sunday evening, Oct. 20, a very impressive service was held by the Willow Rancho Church, Sacramento, Calif., highlighted by the burning of the mortgage on the parsonage adjacent to the church. Several charter mem-

bers took part in the service, as well as representatives from the Finance Committee, the Board of Deacons, and the Trustees. Special music was presented by the Men's Chorus. A descriptive history of the church was read, and many recalled vividly the construction of the parsonage, completed in April 1956, as the first unit of the Willow Rancho Baptist Church. Not only did the parsonage provide living quarters for the pastor and his family, but was also used for all church services for approximately one and one-half years following its completion. During this time, the Educational Unit of the church was constructed to provide more adequate facilities for the expanding congregation, and in Sept. 1957, services were begun in this new unit. Our pastor, Rev. and Mrs. Eric Kuhn and their family are the present occupants of the parsonage.—(Mrs. James Gossen, Reporter).

SUNDAY SCHOOL PROGRAMS & EVENTS

Goodrich, N. Dak. On Oct. 1, Rally Day Sunday, Mr. R. E. Martin of the First Baptist Church, Goodrich, N. Dak., received a trophy from the Sunday School, presented to him by the superintendent, Mr. Edgar Bahr. Its inscription reads: "To A Faithful Sunday School Teacher." Mr. Martin has served as a teacher for many years in various classes. At present he is teaching a large adult class. We are thankful for such faithful servants of God and their work.—(Mrs. Albert Schmidt, Reporter).

Arnprior, Ontario. A Leadership Training course, entitled "The True Functions of the Sunday School," was held at the First Baptist Church, Arnprior, Ontario from Oct. 7 to 11. Many of the Sunday school officers and teachers as well as other members of the school participated. At the completion of the four evenings, an examination was presented to all who had taken part. Rev. Henry G. Ramus of Neustadt, Ontario was the instructor.—(Mrs. Gerald Kuehl, Reporter).

Ebenezer, Vancouver, B. C. The Sunday School Hour on Sept. 8 was set aside for scholars of the Ebenezer Baptist Church School of Vancouver, B. C., to receive the earned awards for the 1962-63 Scripture Memory Course. A total of 137 children were presented with the pin, wreath or bar. For regular church attendance, key verse memorization, etc., additional rewards were given to Primary children by way of an outing; and to Juniors and Junior Hi's a week at our camp at Westbank, B. C. Three young people, Dorothy Zilke, Robert Biebrich and David Konnert (standing to left of sponsor, Mrs. Ben Zilke in the picture) earned the last bar which entitled them to the picture of the Head of Christ. For such a successful year, recognition is due to our sponsor. We

pray the children will not only memorize Scripture but that these verses will work in their lives.—(H. Konnert, Superintendent).

Sheboygan, Wis. The Bethel Baptist Church, Sheboygan, Wis., held a Parent-Teacher-Student Supper on Oct. 30. The activities were a part of the N. A. B. Sunday School Expansion Program with the emphasis on the theme, "Outreach for the Unreached Families." Rev. Arthur J. Fischer as pastor, Francis Guenther as the Sunday school superintendent, and Mrs. Louis Patton were in charge of the program that followed. The Walter Lawrenz family presented a Family Altar scene and Sunday school preparation exercises in a Christian home. Other features included a solo by Don Vasselos, songs by the Primary Department and a flannelgraph story. At the close, the Woman's Missionary Society presented "Knees Bent in Prayer" in observance of Baptist Women's Day of Prayer.—(Mrs. Jerome Grade, Church Clerk).



Presentation of Sunday School Trophy at Goodrich, N. Dak.

Left to right: Rev. Jacob Ehman, pastor; Mr. R. E. Martin, honored teacher; and Mr. Edgar Bahr, superintendent.



The Ebenezer Baptist Church School, Vancouver, B. C., presented Scripture Memory awards to 137 children on Sunday, Sept. 8. Mrs. Ben Zilke, the faithful and efficient sponsor, is in the front row to the right of the young man holding picture of Christ.

CBY (youth) fellowship

Temple, Lodi, Calif. Thirty-five high school and college age young people of the Temple Baptist Church, Lodi, Calif., together with Counselors and Mr. John Dearmin, Christian Education Director, traveled to La Honda recently for a weekend retreat. The theme was "Christ on the Gridiron." Because of illness our guest speaker, Rev. Bill Acton, could not be with us, but our capable Christian Education Director, John Dearmin, arranged for a different type program on Saturday night, and on Sunday morning he spoke to the group on "Dating." The Counselors were Russ and Yvonne Scott, Howard and Jean Ferguson, Walter Curtis, Olen Jones, and Thelma Fischer. Little did any of us realize that this would be the last time we would work together with John Dearmin, for just three short

days later he was snatched from this life into eternity, together with his wife and two small children, in a fatal car accident while on his way to the California Association in Anaheim, California.—(Mrs. Len Fischer, Reporter).

Springside and Ebenezer, Sask. Two neighboring pastors plotted a "surprise package" evening for their respective young people's groups of Springside and Ebenezer, Sask., which resulted in a complete surprise for the groups. A cavalcade of eight cars formed as the Springside young people dressed as "hoboes" followed their pastor, Rev. F. Pahl, to the "unnamed" destination. Imagine their surprise when they arrived at the Ebenezer Baptist Church to have their social time. Meanwhile, the Ebenezer young people had gathered at a farm out of town and they were instructed by their pastor, Rev. W. Dickau, to dress formally and to make a formal luncheon. After the Springside Baptist group had commenced playing games, Mr. Dickau brought along his young people, and the two groups met with amazement



The Littleton Baptist Church of Parsippany, New Jersey is sponsoring along with the NAB Church Extension Committee a Church Extension project. Rev. Gordon C. Huisinga has been called as the first pastor of this project.

at this surprise. The contrast of the evening—"hoboes" mixed with well-dressed young people; tin plates with beans and dainty formal sandwiches—proved to be quite hilarious.—(V. Pahl, Reporter).



Mrs. Alma Henderson (center), guest speaker at the 50th anniversary program of the Woman's Missionary Society, Kenosha, Wis., is joined by Mrs. F. Kaiser (left) and Mrs. F. Frese, charter members.

WOMAN'S MISSIONARY SOCIETIES

Kenosha, Wis. On Sunday, Oct. 13, the Woman's Missionary Society of the Immanuel Baptist Church, Kenosha, Wis., celebrated its 50th anniversary with a special program featuring a message by the missionary, Mrs. Alma Henderson. Honored guests attending were members of the Grace Church in Racine, our mother church. The missionary society began on Dec. 11, 1913, with eleven members in attendance. Three of these eleven are still attending meetings. They are Mr. F. Kaiser, Mrs. F. Frese, and Mrs. A. Dase. Now, 50 years later, the society of 47 members is still active. One of its most recent projects was that of raising money for Church Extension work. The society has also been active in both home and foreign mission projects. These include European Relief Work, White Cross work, and the support of designated mission projects in Africa and Japan.—(Karen Kaiser, Reporter).

Iowa Woman's Missionary Union. The Woman's Missionary Union of the Iowa Association met for its business session in Sumner, Iowa, on Saturday morning, Oct. 12. A welcome was extended by the Sumner Society's president, Mrs. John Lalk. The state president, Mrs. Louis Schultze of Burlington, welcomed the new ministers' wives and the Northwestern Conference president, Mrs. Wesley Blackburn of Buffalo Center, as well as the National W. M. U. president, Mrs. Harm Sherman of Aplington. Mrs. Milan of Burlington read the Scripture passage and led in prayer. The roll call showed 87 ladies present. It was decided to give one half of the \$90.00 offering to our new Cedarloo Church and one half to the General Mission Fund. Mrs. Harm Sherman brought an inspiring

message concerning our women's goals. New officers elected are: Mrs. Abe Habegar, Elgin, president; Mrs. John Lalk, Sumner, vice-president; Mrs. Ervin Beekman, secretary-treasurer, Buffalo Center.—(Mrs. Wm. Salzbrenner, Reporter).

Calif. Woman's Union. The annual program of the Woman's Missionary Union of the California Association was held at the Magnolia Church, Anaheim, Calif., on Nov. 1, 1963. The service was led by Mrs. William Hoover of Bethel Church, Anaheim. The singing was led by Mrs. Betty Thiesen; Scripture reading by vice-president Ella Schmiedt of Temple Church, Lodi; prayer by Mrs. Agnes Treadwell, president of Magnolia Baptist W.M.U. The number, "I Walked Today Where Jesus Walked," was sung by Mrs. Betty McDonald of Magnolia Church. It was our pleasure to have as our speaker Mr. Ernest Zimbelman, missionary teacher from Cameroon. "A Cup of Water" was his message to us. The Spirit moved and many of us will

long remember this warm yet challenging message. The new officers for 1964 are: Mrs. William Hoover, Bethel of Anaheim, president; Mrs. Ella Schmiedt, Temple of Lodi, vice-president; Madalene Taylor, Harbor Trinity of Costa Mesa, secretary-treasurer.—(Madelene Taylor, Reporter).

Billings, Montana. The Calvary Baptist Woman's Missionary Society of Billings, Mont., presented their annual program on Thursday evening, Oct. 10, with Missionary-Nurse Eleanor Weisenburger and Missionary Walter Sukut as guest speakers. Miss Weisenburger gave highlights of the White Cross work at the Bansa Baptist Hospital in Africa while Mr. Sukut showed slides of the Japanese Mission field. A Missionary Offering for Japan was received. Two highlights of the year's work of the group was the making of 100 visits to shut-ins and to those who were ill, and giving half of our income to denominational mission projects.—(Mrs. Raymond Koch, Reporter).

EVANGELISTIC SERVICES & BAPTISMS

Westbrook, Santa Ana, Calif. On Sunday, Sept. 22, Rev. Dick Grauer of the Westbrook Baptist Church, Santa Ana, Calif., held his first baptismal service since becoming pastor of Westbrook. A total of seven were baptized. Pictured on this page are from left to right: Charles Parker, Lorie Parker, Barbara Parker, Debbie Parker, Chuck Parker and Jerry Ignasiak. Pastor Dick Grauer is on the right. Nancy Swafford, who was also baptized, is not in the picture. Approximately 20 young people and adults are now attending the Pastor's Class and will be baptized in the near future.—(Betty Spencer, Reporter).



Rev. Dick Grauer (right), pastor of the Westbrook Baptist Church, Santa Ana, Calif., and six of the seven young people whom he baptized in his first baptismal service at the church.

Hebron, N. Dak. The First Baptist Church of Hebron, N. Dak., had the privilege recently of witnessing a baptismal service at which Rev. E. J. Faul, pastor, baptized three converts on confession of their faith in Christ. From Oct. 7 to 18 revival meetings were held with Rev. Daniel Heringer of McLaughlin, S. Dak., as evangelist. The meetings were well attended and the Word of God was expounded in a forceful manner. Believers were inspired to greater service for their Lord. The Harvest and Mission Festival was observed on Sunday, Oct. 6 with Dr. Richard Schilke of Forest Park, Ill., speaker. We rejoice that the Lord blessed us with an offering of over \$5,000. May God continue to bless our church in the future.—(Mrs. Edwin Schmidt, Reporter).

Wetaskiwin, Alberta. The Calvary Baptist Church of Wetaskiwin, Alberta witnessed a season of spiritual refreshing during its recent Crusade with the Sutera Twins of Minneapolis, Minn. There were 58 persons who responded to the invitation to come to Christ,

and of these 29 were first-time decisions. Whole families were won to Christ and all but a few of the converts were either teen-agers or adults. The church was filled with people every service, and toward the end of the week the building was packed beyond capacity. People from a 50 mile radius came night after night filling out 476 visitors cards. In the first few services as the preaching was directed to the Christians, the prayer rooms were filled with folk renewing their commitment to Christ. One of the church members of long standing said, "These meetings are the closest to revival that we have ever had." Our church is joyously anticipating an in-

crease in membership, and the new converts are participating in the program of the church. Truly, God is good and worthy of our praise.—(William W. Sibley, Pastor).

Willow Rancho, Sacramento. A baptismal service was held at the Willow Rancho Baptist Church, Sacramento, Calif., on Sunday evening, Oct. 27, at which time ten candidates followed the Lord in baptism. We are happy to report that among this group was an entire family of four. Prior to baptism, the candidates attended a very profitable instruction series conducted by our pastor, Rev. Eric Kuhn. On Nov. 10, Mr. Kuhn extended the right hand of fellowship to 13 new members.—(Mrs. James Gossen, Reporter).

Startup, Wash. On Sunday, July 28, Rev. Herbert Schauer, pastor of the Baptist Church, Startup, Wash., baptized the following in the Snohomish Baptist Church: Barbara Lentz, Pattie Mack, Billy Jo Mack, John Lentz, Kathy Schalo, Linda Crain, Barbara Witte, Norman Lane and Mike Walker. On Aug. 11, the church held a farewell program for Rev. and Mrs.



Rev. Herbert Schauer (center, rear), pastor at Startup, Wash., and 9 young people whom he recently baptized and received into the Startup Baptist Church at the close of his ministry there.

Herbert Schauer and their family. A potluck lunch provided a time of fellowship and a love offering for the Schauers was taken. We have lost a wonderful pastor in the departure of Rev. Herbert Schauer for Portland, Ore.—(Mrs. Lester Albery, Reporter).

Yorkton and Ebenezer, Sask. The Sutera Twins from Minneapolis, Minn., conducted successful evangelistic crusades in the Central Baptist Church, Yorkton, Sask., Sept. 19-29, and the Ebenezer Baptist church, Ebenezer, Sask., Oct. 3-13. Local observers state these crusades were the largest ever conducted in these areas. Each evening the churches were well filled and for the closing services the respective pastors report overflow crowds. Average attendance at Yorkton reached 250, with Ebenezer reporting 230. Special musical arrangements featured trios, duets, a voluntary choir, also



THE SUTERA TWINS of Minneapolis, Minn., who conducted evangelistic crusades in Yorkton and Ebenezer, Sask.

instrumental combinations of organ and violin, and exhilarating accordion and electrochord renditions. Another feature of the campaigns were the chalk drawings by Mrs. Ralph Sutera. Other highlights of the crusades were the youth banquets, as the Sutera's made Italian spaghetti. Rev. W. Kerber, pastor of the Yorkton church, and Rev. W. Dickau, pastor of the Ebenezer church, feel that their churches will not be the same again after the impact of these crusades.

Evangelistic Crusade in Winnipeg. For the first time in Western Canadian Baptist history, three of the large Baptist denominations co-operated in an all out evangelistic crusade. The Simultaneous Evangelistic Crusade was carried out in some 20 Baptist



WINNIPEG BAPTIST MINISTERS IN EVANGELISTIC CRUSADE
Left to right (seated): A. W. Bibelheimer, L. Breese, R. E. Grabke, D. Jost, L. Tarr, and W. Funk.
Standing: L. Wilkes, F. Hogue, W. Laser, R. Kerstan, G. Bell, F. Zagunis and M. Taubensee.

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churches in Metro Winnipeg, Man., and in the neighboring area, from Nov. 3-10.

In our NAB churches, Rev. Henry Schatz of Vernon, B. C., served in the German Mission Church where Rev. W. Laser is pastor, Rev. W. C. Damrau of Buffalo served in the McDermot Ave. Church where Rev. A. W. Bibelheimer and Rev. R. Kerstan are pastors, Dr. Frank Peters, president of the World Conference of Mennonite Brethren, served as evangelist in the Third German Church where Rev. M. Taubensee is pastor; Rev. Walter Kerber from Yorkton, Sask., served in the Morris Church where Rev. John Wollenberg is pastor; Pastor Larry Wilkes served as evangelist in his church at Oakbank; Rev. Bruno Voss likewise in the Whiteshell Church; Rev. Erwin B. Strauss of Vancouver, B. C., served in the Grant Park Church where Rev. R. Grabke is pastor.

Other conventions co-operating were the Baptist General Conference churches and the Evangelical Baptist Churches of Canada.—(R. E. Grabke, Reporter).

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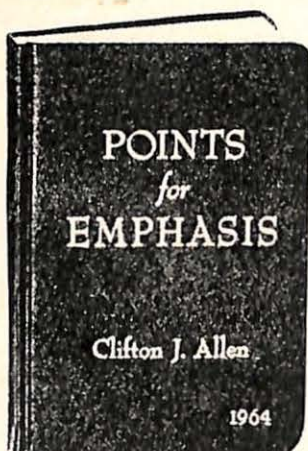
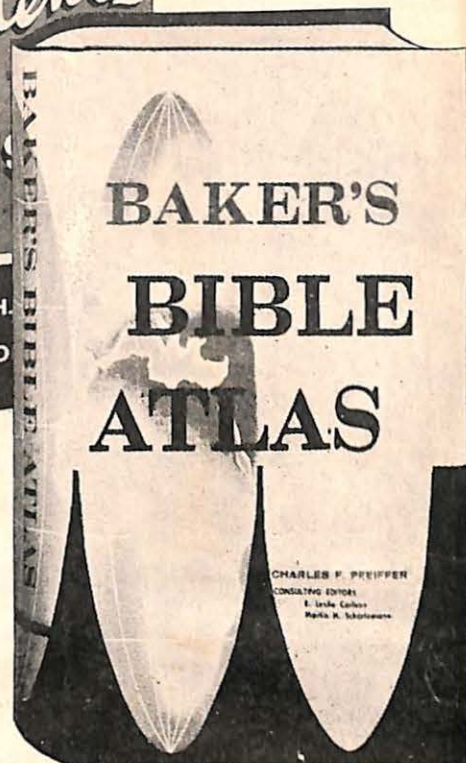
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