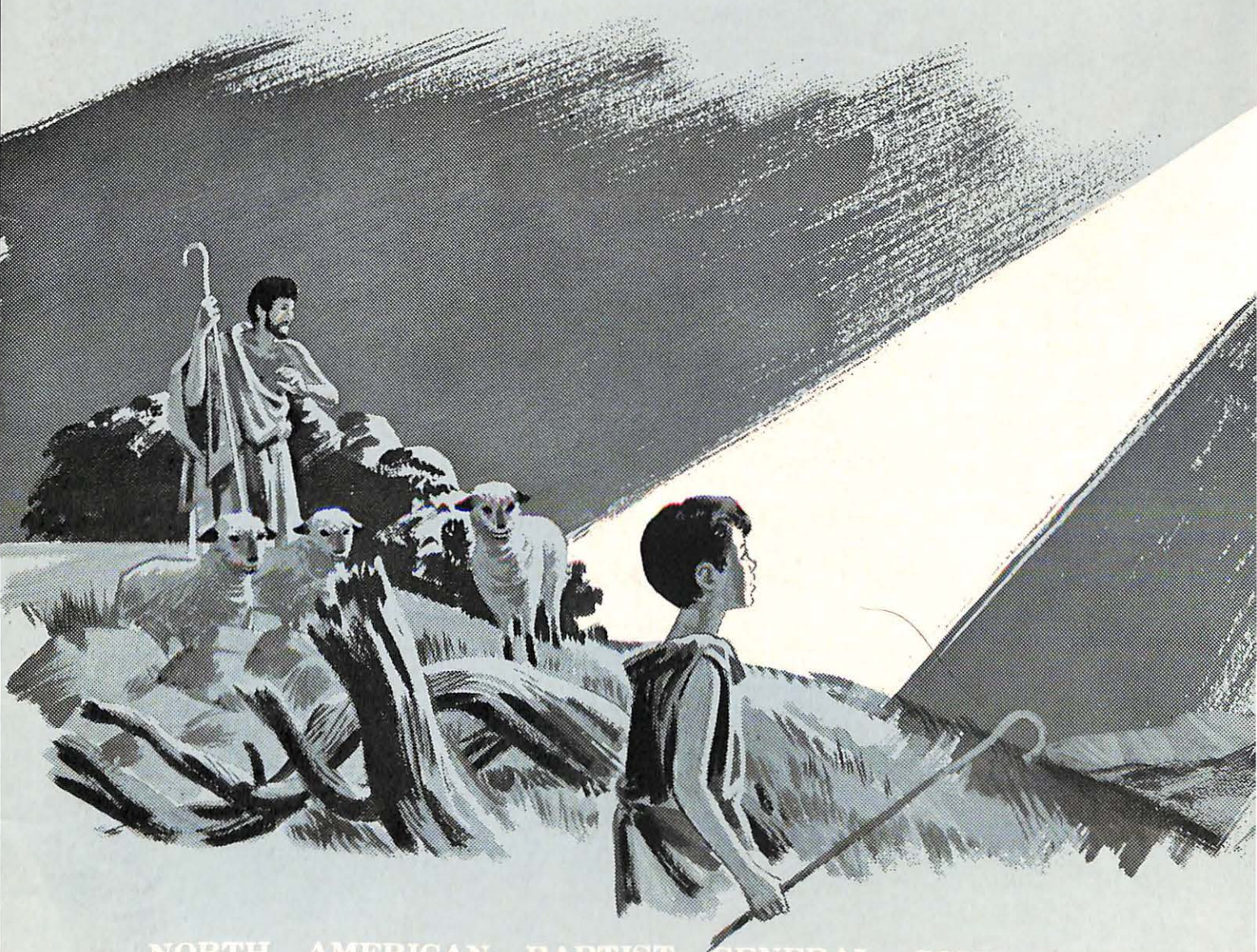


Baptist Herald

No. 24 - December 15, 1966

A Savior is born!



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

The Art of Keeping Christmas

by Wilferd A. Peterson

HOW CAN we best keep Christmas?

HOW CAN we best defeat the little bit of Scrooge in all of us and experience the glory of the Great Day?

BY SINKING the shafts of our spirits deep beneath the sparkling tinsel of the surface of Christmas and renewing within us the radiance of the inner meaning of the season.

BY FOLLOWING the Star on an inward journey to Bethlehem to stand again in awe and wonder before the Babe in a Manger.

BY REDISCOVERING the faith and simplicity of a little child, for of such is the Kingdom of Heaven.

BY BEING still and listening to the angels sing within our hearts.

BY QUIETLY evaluating our lives according to the Master's standards as set forth in the Sermon on the Mount.

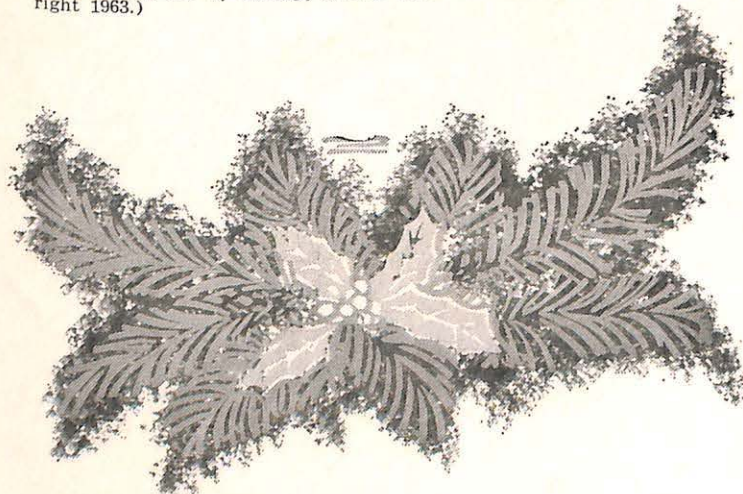
BY REAFFIRMING the supremacy of the spirit in man's conquest of himself.

BY REDEDICATING ourselves to the Master's ideals of Peace, Brotherhood and Good Will.

BY RESOLVING to give ourselves away to others in love, joy and devotion.

BY USING the light of Christmas to guide us through the darkness of the coming year, refusing to go back to the dim kerosene lamps of the spirit when the brilliant electricity of Christmas is available to show us the way.

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CHRISTMAS GREETINGS and BEST WISHES for the NEW YEAR

from The Personnel of
ROGER WILLIAMS PRESS
and
Herald Book and Printing Company

NEWS and NEEDS...

MR. AND MRS. BERNDT E. LEMKE. Mr. and Mrs. Lemke, newly appointed missionaries to West Cameroon, were commissioned on Nov. 6 at services held at the Immanuel Baptist Church, Edmonton, Alta. They with their two sons, Marvin and Milton, left Edmonton on Nov. 24 by plane for Germany. They arrived in West Cameroon on Dec. 8 to assume their teaching responsibilities at the Bible Training Center at Ndu.

MISS MINNIE KUHN. Miss Kuhn underwent back surgery on Sept. 28 in Edmonton, Alberta. She is now home with her mother in Edmonton and

(Continued on page 7)

BAPTIST HERALD

Editorial

God's Indescribable Gift

Guest editorial by Rev. Daniel Fuchs, Director of Church Extension, Evangelism and God's Volunteers

THE MOST PRECIOUS gift that you can ever receive is the glorious Christmas gift with which God would enrich the life of everyone of us. It's a priceless gift, more valuable than all the achievements and honors you may accumulate during the rest of your life, including Nobel prizes, Congressional awards, lavish bonuses, and extra dividends.

We are told that one of the most valuable paintings in all the art galleries of the world is one of Rafael's Madonnas, the glorification of the Christ child and his mother. Reliable sources have it, that five million dollars could not buy this painting. Yet if you receive God's Christmas gift and have Christ imprinted in your heart, you have a treasure that makes five million dollars look puny.

The Apostle Paul called God's Christmas gift to the world "indescribable," and he was not just playing with superlatives. Paul was a master of logic, expression and rhetoric, and he was compelled to assert that God's Christmas gift to the world defies all description. "Indescribable" he called it. "Thank God for His indescribable gift" II Cor. 9:15 (Goodspeed).

Not Handel's stirring "Hallelujah Chorus" nor Bach's Christmas music nor the angel chorus re-echoing over Bethlehem's fields can fully express the height and depth of God's love in Christ Jesus. Where can we find words or pictures or poetry that will reproduce the full majesty of the heart of Christmas? Reason falters, logic fails, words are weak in the presence of the mystery of the incarnation of God; God made man; the Son of God made the Son of a woman.

In the presence of this fathomless mystery of Christmas, mighty intellects bow down in humbleness and awe; great masters as well ordinary laymen worship with joy and childlike trust.

When Christmas comes, we usually remember with our gifts those who are our friends. Let us remember, God gave his Christmas gift to his enemies. He gave his gift to those who in their sins have risen up and declared war against God. To everyone of us, and to our world which is suffering under the destructive powers of sin, God offers his indescribable gift of grace.

Jesus came to save sinners—that is why the angel's sang. What marvelous grace. We are the recipients of his love in spite of our unloveliness; we have received his mercy in spite of our unworthiness. Do you wonder that the great Apostle as he thought about the mystery of God's grace cried out, "Thank God for his indescribable gift."

But a gift must be received. No matter how priceless a gift may be, unless it is received it remains useless, and the giver is mocked and embarrassed.

Does not in your heart surge the appeal to receive God's indescribable Christmas gift? Will you not join in the hymn of gratitude for Christ, our Christmas gift, today and bow down and worship him with your faith, your devotion and your gifts.

December 15, 1966

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by William Robert Miller

CHRISTMAS carols are the oldest form of congregational hymnody. In the days of William the Conqueror, church music was reserved to the choir except for the carols, which depicted the events of the Nativity in the language of the people. Even after the Reformation, they occupied a unique position, for in the English-speaking world it was not till the eighteenth century that songs other than psalms and carols were sung.

The heyday of the English carol was probably the fifteenth century, when its cousin, the ballad, came into prominence, but the "old favorites" that we know today are nearly all products of the nineteenth century. *Veni Emmanuel* and *In Dulci Jubilo* come to us in mid-Victorian translations by John Mason Neale. Both words and music for *We Three Kings of Orient Are* and *O Little Town of Bethlehem* date from the 1860's.

It is hard to avoid the feeling that our notion of what Christmas is all about owes more to the era of Charles Dickens than to serious Christian theology, Biblical or otherwise.

PICTORIAL CAROLS

Most of the carols we have inherited are pictorial, and they fall into two basic categories. First, they are what we might call the Sunday school pictures: shepherds, the Star of Bethlehem, angels, the cozy manger, the journey of the kings or Magi, the holy infant or newborn king. The Bible provides us with a slim excuse for this, and we inflate it to the proportions of a grand wallow in irrelevant sentimentality.

The transfiguration of the historic Saint Nicholas, bishop of Myra, into the jovial elf with the sleigh is nothing by comparison with the way in which God, the Son, the Incarnate Word, has been reduced to a cute little doll. And it doesn't help matters to shower this little doll with glittering tinsel.

We Americans of today don't believe in kings or in angels or in astrology. These things are dead for us in an age of astronauts, and it is simply *bad faith*—pious dishonesty—to obscure the reality of Jesus Christ by celebrating his birthday in this way. Why is

it that we show greater respect for Abraham Lincoln and George Washington? We don't commemorate *their* birthdays by dwelling on the trivia of early infancy. As suckling babes, they are of no interest to mankind, and if this is the interest that Jesus has, as an inert object, we are in a bad way.

THE SECULAR CAROL

The second type of carol is secular, typified by *The Holly and the Ivy*, *The Twelve Days of Christmas*, and these lines from a popular German carol translated by Joseph W. Clokey:

O tell me, children dear,
What you like to see Christmas Eve.
Oh, a wreath of holly by my bed,
With its leaves so green and its berries red,
Christmas Eve.

Now we are in the world of the yule log, the *Tannenbaum*, plum puddings, and snowflakes—the world of Tchaikovsky's *The Nutcracker*, and of *Jingle Bells*. This is the world, too, of Irving Berlin's *White Christmas*, which is

far better known to most Americans than many traditional carols and has sold several million records for Bing Crosby, Freddy Martin and others. Other songs like it, such as the *Merry Christmas* sung by the late Nat "King" Cole, with its "chestnuts roasting on an open fire," or *I'll Be Home For Christmas*, one of Bing's 1943 million-sellers with its "snow and mistletoe," evoke a nostalgia for the era of Dickens and Tchaikovsky. The spirit is reduced to mere conviviality, the hearty handshake of the genial and generous host.

It has been some years since a Christmas song of any kind has "made it" to the million-seller mark. The last one was in 1955, and it may be instructive here to furnish a complete list of those that succeeded *White Christmas*, as reported in *Billboard*:

1949: *All I Want For Christmas Is My Two Front Teeth* (Spike Jones)

1949: *I Yust Go Nuts At Christmas* (Yogi Yorgeson)

1950: *Rudolph The Red-Nosed Reindeer* (Gene Autry)

1952: *I Saw Mommy Kissing Santa Claus* (Jimmy Boyd)

1955: *Nuttin' For Christmas* (Berry Gordon)

Any serious comment on these titles would be an insult to the reader's intelligence. Here is the last gasp of post-Christmas sentimentality before the punch-drunk binge of pagan Seasons Greetings under the office mistletoe. As between obsolescent angels sweetly singing back there in the nineteenth century and the banal pleasures of today's Christmas comedy, there is not much room for Christ.

WHAT DOES CHRISTMAS MEAN IN THE TWENTIETH CENTURY?

No, I am not going to make the usual pitch for "putting Christ back into Christmas," at least not in the sense of one more game effort to put over the Christ Child. I think it is time, rather, to stop and take stock of ourselves and our symbols and images. It is time to take our faith seriously enough to assume responsibility for what has happened—time for us to reject the idea of Jesus Christ as a sort of sectarian Peter Pan, and to ask ourselves what Christmas could possibly mean in the mid-twentieth century.

THE FESTIVAL OF THE SAVIOR

"Christmas" means "the festival of the Savior." The Savior is not an inarticulate infant but a man who laid down his life for his fellow men. Easter is meant to celebrate the final triumph, his victory over sin and death. Pentecost commemorates the founding of the Church in his name. In the tradition of Christmas, there are suggestions of the mission and ministry of the living Christ. "Prince of Peace" and the greeting, "Peace on earth to men of good will," suggest the man who bade his followers, "Love one another as I have loved you."

Why don't we sing about *this* every

December instead of making idols in his name? Most of our Christmas hymns and carols, with their fulsome praise, treat Jesus exactly like a golden calf in which magical powers are believed to reside. The stereotype infant king of our Christian fairyland may invite such adulation, but what has he to do with the Word Made Flesh?

For the true miracle of Christmas is poles apart from the inanities which popular piety has too long indulged in. It is a miracle beyond magic and angelic gewgaws. The miracle of the incarnation is miraculous in its very simplicity, for in Jesus the whole meaning of human existence was manifested. God is Love, and Jesus is the living proof, the definitive testimony of what this means.

THE INCARNATION OF HOLY LOVE

Christmas is about the Coming of Christ, the incarnation of holy love in human history. Here is a real basis for joy and hope—let our carols and hymns reflect this. We may feebly defend the attention given by the traditional carols to his place of birth or to his "kingship" at birth, or the importance of his mother's virginity, but what does it profit us? Isn't this like crying "Lord, Lord"?

Where did the traditional carols go wrong? Why are they now outmoded? We must, I think, come to terms with the fact that in certain important ways there is a continuity of human experience from the time of Jesus to the time of Isaac Watts and Charles Wesley which enabled many of the traditional images to endure. Shepherds and kings were metaphors drawn from actual life, and their roles in eighteenth-century England were not vastly different from first-century Palestine or twelfth-century France. The turning point came not in a single generation but in a process of change lasting, say, from the advent of the American and French republics to the invention of the electric light. In less than a century after the latter event (1879), yesterday's "Christendom" has become a citadel of technology in which there is little room for shepherds and kings, and to speak of the significance of Christ in terms of the latter is to imply that there is little room for him either.

HYMNODY STALLED IN VICTORIAN ERA

One thing is sure: whatever has been happening in theology during the past hundred years, our hymnody remains stalled in the Victorian era. A few tunes or harmonizations of old tunes for Christmas carols date from the turn of the century, but there is no widely sung carol with original words written by the light of an electric lamp.

And the point is that Christ is *not* bygone and should not be treated as if he were. We have to make up our minds: are we committed to him?

All right, then, shall we substitute

white-collar workers for shepherds and executives or astronauts for kings? There simply aren't any modern equivalents for most of the images found in the old carols.

A NEW BEGINNING

We have to begin anew. Let's not strain for a "relevance" that will become irrelevant by next year, but seek out what is central and permanently valid in the incarnation. When modern poets address themselves to this task, they will have little to say about Bethlehem or even about the Nativity as such. They will not invent verbal ornaments either for the person of Jesus or for the emotions of the believer. They will try, rather, to speak honestly and pointedly about man's need and the basis of our hope in Christ. Like many of the better popular songs of today, the new Christmas carols will refer not to the pictorial themes but to the qualities of human relationships. They will be, in a sense, carols celebrating the kind of love which the incarnation represents.

A SERIOUS JOY; A REAL HOPE

The kind of Christmas carols I have in mind would not be solemn or stern. They would be full of the joy and hope that the incarnation signifies—a serious joy and a real hope.

Christmas should be celebrated in song as a time of renewal and futurity—yes, of "joy to the world," to cite one of the most durable of the old Christmas hymns, now 247 years in service. But let us move on from the regal savior of Watts' monarchical age to an image of Christ strong and valid in a world of industrialized republics—not blandly "modernized" or watered down, but rendered convincingly for a world come of age.

I am frankly not optimistic about the prospects for the renewal of Christmas carols. Given a choice, I suspect that most people would prefer to fall on their knees before cherished idols than to face the startling fact of Jesus Christ as the incarnation of holy love. Yet Luther, Wesley and Kierkegaard faced a similar dilemma in their time. With equivalent humility and boldness, and with an even more courageous vision adequate to the present world, the Church must proclaim its stance: "We can do no other!"

If we would be faithful to the spirit of Christ without which Christmas is a pagan charade, we sing of the Christ Who comes, Who has come and will come—now and forever.

SING OF THE WAY, TRUTH, AND LIFE

Let us sing of the Way and the Truth and the Life, of love everlasting and transforming. Let us really be "fools for Christ" in the wisdom of that love, and set it in competition with all the merry gentlemen and red-nosed reindeer and all the rest of the irrelevant folderol, whether ancient or recent. Let us begin not by calculating

(Continued on page 7)



The Word Became Flesh

(John 1:1-18)

by Rev. Herbert Hiller
of Immanuel Baptist Church,
Woodside, New York

THESE SIMPLE, significant words tell of a Great Moment beyond time—the world-shaking, life-transforming, history-shaping event of Christmas. When prophetic voices had grown silent; people were longing still as death; a weary world was waiting for something new to be born; suddenly something heavenly began to happen—empty space came alive and vibrant with sounds and songs. The sky deepened and brightened with added starlight and the shine of angelic wings, and the gathering brightness came to a burning focal point in the Child of Bethlehem, virgin-born, not of the strength and wisdom of human flesh, but of the Spirit of the living God.

In telling the wonderful story, the beloved disciple linked the beginning of the world in Genesis with the triumphant wind-up of history in Revelation. Whereas the Synoptic Gospels begin with the humanity of Christ and later declare his deity, John begins with the deity of the pre-existent Christ. Before the foundations of the world were laid, "the hills in order stood or earth received her frame," before sea and earth teemed with myriad forms of life and our human loves began, there was the only begotten Son in the bosom of the Father, in constant delight of their comradeship. This intimate companionship and active participation in the sovereign purpose and design became uniquely expressive when the Uncreated Word and Higher Wisdom took on the garb of human flesh. It was the effulgence of the Father in his earth-born Son (Gal. 4:4), his coming in human form for a redeeming mission.

While man's word reveals his character, thought and feelings, the Word Incarnate reveals God's character and purpose as the clearest divine communication to man, for "God was in Christ, reconciling the world unto Himself" (II Cor. 5:19). At Christmas God through Christ comes near to us, seeking to indwell us, that in turn we might live close to him in mystic union and blessed team-work. Condescending in love, divinity shared our historic manhood, lived in a real body (not a mere apparition as the Docetic Gnostics asserted); he tabernacled among men. Through the veil of human flesh, believers beheld shining forth gleams of divine glory, inherent deity.

THE INCARNATION ATTESTED BY MANY WITNESSES

"We beheld His glory," so testified those who loved his appearing, students of the Scriptures (John 5:39) and men of wide experience. The Wise Men beheld the Star whose rising Balaam had foretold pointing with fingers of light to the manger throne. The humble shepherds believed the angel's good tidings, took off "through a sea of wings and moonlight and the silvery wool of the sheep," and found the Christ Child, the Great Shepherd of erring human sheep. The mighty I AM

who called Moses at the burning bush to be the emancipator of the Chosen People became in the New Testament the Liberator (John 8:36), the Captain of our Salvation (Hebr. 2:10), the Author and Finisher of our faith (12:2), the only Potentate (I Tim. 6:15), and the Alpha and Omega of Revelation (1:11).

Matthew in his Gospel rejoiced to show with many proof texts from Isaiah that the Wonderful Child IMMANUEL of the Davidic line is Christ, the Holy One of Israel, the King of Glory, the Lord of Righteousness, the true Servant of the Lord who suffered and died vicariously for our sins and now lives forevermore to lead his redeemed to eternal glory through many tribulations and Red Sea barriers. In all life's tests and experiences, he himself as the all-sufficient I AM—the Light of the World, the Bread of Life, the Good Shepherd, the Door to the Fold, the Master and Lord, the very Son of God and Man. Yet all these names and titles only in part set forth the glory in which our Savior shines. At the forthcoming festive season and evermore, will believing hearts sing his praises; until in the eternal Thanksgiving Chorus, they confess, "We now behold His Glory."

THE INCARNATION DISBELIEVED AND REJECTED

While Herod and others like him sought the destruction of the newborn King, the disappointing great majority of Israel failed and refused to recognize Christ as the Messiah; since he was born of low degree, in a manger. With inexpressible sadness the evangelist reported the painful fact: "He came unto His own, and His own received Him not" (1:11). All through his life's ministry, he was met with icy indifference, resistance contradiction, misrepresentation, and stubborn unbelief, which sought to block his every step and ensnare him in argumentative traps, so that the unwelcome Christ had to say, "I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not" Ye will not come unto me that ye might have life" (John 5:40-43). After repeated attempts on his life the leaders succeeded at last to involve him in a net of deadly intrigue; until they believed to have sealed his doom in an act of ultimate rejection—the shameful crucifixion. However, God loosed the bands of death and raised him to undisputable authority and power.

Nevertheless, resisting unbelief persisted. The missionary efforts of Paul give ample proof of the fiery opposition to the proclamation that Christianity is nothing more than the fulfillment of Old Testament prophecies, and the Messiah has come to save all who would believe, regardless of racial, national, and class distinctions. To this very day deadening unbelief continues to cast its blight on all human endeavors and achievements. Somehow no one can escape the apostolic declaration, "If any man love not the Lord

Jesus Christ, let him be accursed" (I Cor. 16:22), or sidestep the words of Jesus, "He that believeth not in the name of the only begotten Son of God is condemned already" (John 3:18).

THE INCARNATION—THE SOURCE OF ABUNDANT LIVING

To those who in faith beheld the glory of the Word made Flesh—God in Christ real, visible, within reach, available, coming to win their answering love, trust, obedience and availability—the Incarnation has become the Fountain of boundless blessings. From this central fact of Christmas, God in the flesh, in active manifestation as ideal, purpose, exalted undertaking, many "fringe benefits" are derived—surprising love breaks through in unexpected places; hope is lit as hardness melts; empty hearts are invaded with tenderness untold, and kindness reigns. It has been aptly said that the first 18 verses of John are worthy to be written in letters of gold, for they are significantly basic to all Christian thinking, experiences, and achievements; indeed "of His fulness have all we received, and grace for grace."

About this experientially rich and promising statement, Bishop William A. Quayle commented so pertinently: "When that puts hands on me I advance toward being a man. That renders an empty life inexcusable. If we have access to the fulness of God we see all the excuselessness of the empty life. With an inexhaustible reservoir like that there need be no dry shore line, no bare hills, no brown pines, no cloudless mountains. Man need not be like a violin with all strings snapped, like an organ with all keys and stops and pipes broken, at least he need not stay so, damaged and lost, broken and weak, because 'of His fulness' may we all receive and be empty no more. Here is hope for the weak and bankrupt soul, for the bleeding hand and broken heart, so say it again, 'of His fulness have we all received.'"

It has been said time and time again that this is an empty, hard, and troubled age. Why then live an empty life to add to the changes of emptiness, when there is a Genius to fill the vacuum with life abundant, rich and joyously free? Did not Jesus come for this? Oh say it and sing it this Christmastide, any way you like, pray for it, personally and collectively, wait for this in-filling blessing, till we can channel it and radiantly confess with John, "of His fulness have all we received."

WEEK OF PRAYER

The Week of Prayer for 1967 is scheduled for Monday, January 2, to Friday, January 6. The theme is "Prayer in the Life of Learners and Teachers." The emphasis is correlated to the denominational theme for 1966-67, "Learners—Teachers for Jesus Christ."

Suggested program ideas have been made available to the pastors.

PIOUS JINGLE BELLS

(Continued from page 5)

the consequences but by being true to the reality. We may never make the hit parade, but the integrity we may attain will not be lost in the calculus of eternity.

Who knows? We may strike a nerve in twentieth-century man, touch something alive and real and Christ-shaped in the subconscious of post religious man. We may even, "good Christian men" that we are, turn from a drowsy and fatigued faith to astonishing newness of life, as we confront the spirit of Christ behind the nebulous Victorian "spirit of Christmas."

Our choice, we shall find, is not defined by Bob Cratchit and Ebenezer Scrooge, but by a far larger concept which pits the Incarnate Word against the petty verbiage of sentiment. Our calling as Christians is to discern that Word and to proclaim it with joy and gusto. We can do this only as we face Christ with honesty and sing with our own voices as carolers of the nineteen-sixties, not the eighteen-sixties. Are we ready to make the attempt? The cards are stacked against us, each printed with a glowing "Seasons Greetings." There are no easy answers, but we had better come up with something better than "Merry Christmas."

Mr. Miller has written an Advent cantata, *The Coming of Christ*, is co-composer and author of the *Liturgy of the Holy Spirit*, and is the author of *The World of Pop Music and Culture*, *Nonviolence*, and *The New Christianity*.

NEWS AND NEEDS

(Continued from page 2)

will be in a cast for three months. Pray for her continued recovery so that she may be able to resume her responsibilities while on furlough from the Cameroon mission field.

GOD'S VOLUNTEERS. Continue your prayer and financial support of the Volunteers as they observe a time of rest during their Christmas vacation, December 17-31, and then resume their campaigns: *Team I* with Rev. Edgar Klatt—Jan. 1-8 Crestview Baptist Church, Minot, North Dakota, and *Team II* with Rev. Connie Salios—Jan. 1-8 First Baptist Church, Steamboat Rock, Iowa.

BIBLE BOOK OF THE MONTH

Additional Bible Readings for each day announced in "Moments With God."

DECEMBER

Matthew 1-28;

Revelation 1-3

IF SOME journalist was to come from another planet to report on earth's mid-winter celebration called Christmas, what would he entitle his article—"Earth Celebrates a Christian Festival," or "Earth Celebrates a Winter Carnival"? I must confess that as I have walked in some of our cities in America during the Christmas season and have taken note of the panorama of decorations and preparations for Christmas, I have been reminded not of Bethlehem but of a carnival.

As another year draws to a close, the magic enchantment of another Christmas is gaining momentum. Department stores are busy with eager shoppers; Christmas trees are going up all over; Santa Claus is again parading his Ho! Ho! Ho! wherever he goes. Here and there you may even find an obscure manger-scene making its bid for recognition.

In spite of our reluctance to speak up, lest we evoke a look of scorn from old Santa and possibly become identified as a kill-joy, we are provoked to ask whether our society wants Christmas with or without Christ.

CHRISTMAS OR AMERICAN WINTER CARNIVAL?

Could it be that the modern secularization of Christmas is the beginning of a new cycle in our culture? Will Christmas be displaced by an American Winter Carnival, just as Christmas displaced the Roman Saturnalia? We must remember that the Christmas

Season did not begin with Christianity. Actually the celebration of the birth of Christ at Christmas did not begin until the fourth century. Earlier the Romans had a holiday that lasted for a week, beginning on the nineteenth of December. This celebration was a religious event commemorating Saturn, the god of vegetation. It was called Saturnalia. As time went on this celebration degenerated into a week of feasting and rioting. Soon it lost almost entirely its religious significance.

Since the Christians of that day wanted no part of the content of these celebrations but could not ignore their existence, they decided to celebrate the birth of Christ during this time. As the Christian movement grew in power and number, its emphasis during Saturnalia also began to replace the old practices. Gradually Saturnalia with its crippled and demoralized spirit was replaced by a Christian Christmas.

Let us also remember that Christmas does not mean Carnival. The word "Christmas" comes from the medieval word "Christes Masse" which means "Mass of Christ," or the "Worship of Christ." When we say we are celebrating Christmas, we are actually saying that we are celebrating the "Worship of Christ."

The cardinal question we are now facing is whether secularization will obliterate Christmas as demoralization obliterated Saturnalia. Are we approaching another bend in the road of history?

CHRIST IN CHRISTMAS

In most cases we are obviously not deliberately pushing Christ out of the picture. Most people still want Jesus in Christmas. They have a nostalgic sentiment for the Christmas Story of the Child of Bethlehem. They love to sing the old Christmas carols. They even dust off the old Bible to read the account of the nativity. However, the manger scene has become so embellished that it no longer portrays a historic event but a glorified myth. The Christmas carols no longer are sung in reverence in most cases. The Biblical account of the birth of our Lord is often a supplement to the myth of old Saint Nicholas. It should be obvious to us that when we confuse the sleigh of Santa with the manger of Bethlehem, the prancing reindeer with the plodding donkey, good wishes of people with the good wishes of Gabriel, we're in trouble.

Surely we ought not take delight in chilling the spirit of gladness and joy that rightfully belongs to Christmas. This is a glorious day of commemoration. Christmas without any merriment and festivities would be a contradiction. But could it be that the change in attitude to Christmas is a dramatic sign of the ebbing of the influence of Christ in our society?

Christmas, I believe, could become a major frontier for the invasion of the Spirit of Christ. What can we do to curb the tide of secularization in Christmas? How can we foster a "Worship of Christ" in these crucial days?

EXPOSE THEOLOGICAL SIGNIFICANCE OF CHRISTMAS

First, Christians should expose the theological significance of Christmas. There is too much sentimentalism and not enough fact stimulated at Christmas. Many people get all wrapped up in emotions at Christmas. There is so much excitement in shopping for gifts, putting up the Christmas tree, and having a family dinner. But this eruption of excitement passes with the season. When sentiments are at the heart of Christmas, a bitter taste is left after it is all over. Only an embracement of the Gospel message for Christmas can foster enduring significance. John declares that, "The Word (the Divine) was made flesh and dwelt among us." When Jesus was born in Bethlehem, it was God coming to man in human flesh. God was taking on our vehicle of the soul in order that he might help us. This was God's royal visit in our midst. This was the glorious event that Isaiah was talking about when he said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." The incarnation is a supernatural event—a fact of history. If we are to salvage Christmas, we'll have to teach this fact.



PERSONAL SIGNIFICANCE OF CHRISTMAS

Secondly, if we're going to foster a "Worship of Christ" at Christmas, we'll have to point out the personal significance of Christmas. Did you ever think what it would be like if you could walk with Jesus who is very God? Surely our hearts throb within us just to think of such an experience. The fact is, because Jesus came, our body can become a temple of the Holy Spirit, which means that to know Christ as Savior actually means walking hand in hand with God.

A woman was very ill in the hospital. Her husband sat beside her bed for hours during the critical period. As he was about to leave for a delayed lunch, his wife said, "John, don't leave me, hold my hand." Do we realize that God holds the hand of our soul through Jesus Christ? When we in despair cry, "O God don't leave me," he answers, "I will never leave thee, nor forsake thee." Thus communion with God was made possible in full measure by the coming of Christ into the world nearly two thousand years ago.

Is it actually possible for us to gain personal benefits from an event that took place so many years ago? Yes, why not! During the fifteenth century Gutenberg invented the printing press. The benefits of this event are quite obviously experienced today. A hundred years ago Edison invented the light bulb, the benefits of which we enjoy daily. If this is possible in the physical realm, surely it can be possible in the spiritual realm. When Jesus said, "I am come that they might have life, and that they might have it more abundantly," he was talking about us. We are the beneficiaries of the great intervention of God that took place in the coming of Christ.

When Jesus said, "I am come that they might have life, and that they might have it more abundantly," he was talking about us. We are the beneficiaries of the great intervention of God that took place in the coming of Christ.

GOD DWELLING AMONG MEN

The Christmas event should cause us to fall on our knees before God when we acknowledge the fact that God was coming to dwell among men. God wanted so much to fellowship with his creature that he walked the dusty trails, used man's limited vehicle of communication—his language, allowed himself to be called names, allowed man to vent his evil emotions on his body, carried man's load of sin, in order that he again might be able to walk hand in hand with his creature. Can we acknowledge the facts and personal benefits of Christmas, and yet get carried away by the tinsel and glare of the modern museum of Christmas? The answer is too personal for anyone to answer for us.

The question, however, that keeps glaring in our face is this—Will our Christmas be with or without Christ? We can have it either way, but we can't have it both ways. If we put Christ in our Christmas, we will bless our souls and many others. We will also add a log to the fire that glows for the glory of God. If we neglect to foster a "Worship of Christ," we will be rendering silent approval to the ebbing away of Christ in Christmas. Which do we really want, a Christmas or a Carnival?

CHRISTMAS AMONG SPANISH AMERICANS

(Continued from page 15)

little visitors. It has been a thrill for us to have these little ones come to our home early for a treat and a witness. Hearts are full of joy and happiness there is no need for a trick, and it may be the very best Christmas the child will receive.

OVERSPENDING TO GIVE BEST

Overspending is a part of the materialism that has been accepted by the people here. Sometimes, gifts are greatly out of proportion, and sometimes there aren't any! The stores are already featuring "Christmas cookies" when I write this, and it is only a prelude to the many gifts that will be displayed for purchase. The catalogues are out in the hands of many, and wishes are already being made. Thus, even though there is great misuse of money, each family seeks to give the very best, and glistening eyes on Christmas Day will tell their own stories of gifts received.

Yet, until the meaning of Christmas is known, a Christian told me, there will be large amounts of spending without hope. What can be done to change this?

CHRISTIANS DESIRE TO WITNESS

Within the church, a deep desire to witness and to win not only our own people but others as well is developing. To be sure, it is slow, but it is an evidence of the faithful witness through the years. It is also the evidence that their roots are sinking deeper into the Word, and into closer experiences with Jesus Christ. This witness is both individual and as a body of believers. Life changes in personal confrontation with Christ, and they want the world to know it. Many social pressures are still standing against the believer, but as his faith grows we are confident that others will come to know the good news of Christ's coming.

Perhaps, the greatest change that can be effected is the change which comes when you pray for each of the believers here. There are hundreds more who need the witness of God's love, and the most effective means of telling them are those dedicated disciples who have come to love Christ and are willing to face the tremendous barriers which hinder their witness in the conflict of cultures and new found life in Christ. As you prepare for the celebration of the Savior's birth, remember these who will seek to share the message by witnessing in letters, programs, and daily witness. Thus, many more here will be able to say with joy, "Felices Navidades." Perhaps, it is more than what one thinks, it depends on Who is known, for that makes the real difference among our people during the Christmas season and throughout the year.

"The word which God has written on the brow of every man in Hope." Victor Hugo, quoted in *The Encyclopedia of Religious Quotations* (Revell).

Christmas or Carnival?

by Rev. Paul Siewert

Pastor, Ebenezer Baptist Church, Vancouver, B. C.

Christian Fellowship Tours for 1967

It is always more enjoyable to travel with "church" people!

HOLY LAND AND AROUND THE WORLD (42 days); HOLY LAND AND EUROPEAN EXTENSION (30 days); HOLY LAND (22 days); EUROPEAN BUS TOUR of nine countries (22 days); CARIBBEAN HOLIDAY (15 days). Departures in June and July, 1967, all tours by air, personally conducted, excellent land arrangements, reasonably priced.

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— ELEVEN YEARS OF TRAVEL EXPERIENCE —

CHRISTMAS TIME is story time among the Indians. As on any special occasion, it is a time to retell some of the ancient stories and legends of the past. Let us listen to some of the stories and customs that appear around the time of Christmas.

The Indians had many pagan traditions that were thousands of years old. Some of their legends were prophecies of the coming of the white man and the revelation of the Good News.

LEGENDS AS PROPHECIES

One of the old Indian traditions tells of the Great White Spirit who existed from all eternity, descended to earth and was born of a virgin. His complexion was black and very beautiful. When he had grown up and performed his mission of love, he returned to paradise about in the body.

There is another story told of Kahota (Face-anything), who lived in Saskatchewan. This man was well-known for his prophecies, which always came true. Many of the neighboring tribes depended on his predictions for wars, harvest time, hunting expeditions, and so forth. One winter he gathered the tribe and told of a vision he had. "These things my spirit tells me, that there is going to be the greatest news ever heard in Indian history. The Spirit told me there is one who owns the moon and stars, and all the creation of the earth. There is one God who owns all these things. He is the Spirit of the white man. He is going to come next summer." The white man had never been seen by the Indians.

The winter passed, and some of the young braves were traveling down the Saskatchewan river by canoe. They soon came upon some white men with hair on their faces (beards). The braves were afraid at first, but soon saw that these white men wanted to become friends. The white men offered the braves drinks of water from their little barrel. Upon tasting the water, one of the Indians said that the water was like fire. After the braves had drunk of the water, they began to feel a different spirit. They began to feel jolly and happy the happiest they had ever been. The young braves returned home, believing that the spirit of the white men had come at last. They told Kahota of their experience with the white men and their spirit. "I have heard of this spirit water before, but this is not the spirit that will bring happiness to our people," Kahota warned the braves.

Later on that summer the first missionary came and began to tell the people about the Great Spirit. The mis-

sionary told the Indians to burn their idols of bear heads, buffalo skulls, stuffed birds, and fetishes. He told the wonderful news of Jesus, and that, if they believed, they could go to another country above called heaven. When warning was given not to touch the spirit water, the Indians rebelled against the missionary. They felt that the missionary was wrong, and that the spirit water was the true spirit that was to bring great happiness to the tribes.

CHRISTMAS CUSTOMS

Christmas customs among the Indians include both pagan and Christian practices. The word Christmas in the Cree language is Munitow Kesikaw, which means "God's Day." In a careful study and observation of the Indians, one will soon discover various pagan ceremonies and celebrations around the time of Christmas, none of which have anything to do with the birthday of Christ.

First of all, the Christmas tree has become very popular, yet it is definitely not a Christian contribution to the real meaning of Christmas. Old Grandpa Standing-on-the-Road used to set up a pine tree in his home and spend hours gazing on the tree. Some said that he loved trees; others said that the tree had a spirit and that he communed with the spirit. The tree was a symbol of love and charity to the Indians. We are not sure whether the Christmas tree was a contribution of the white man, or whether it was an ancient pagan custom originating over 2500 years ago. (Jeremiah 10:3-4: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and hammers, that it move not.")

Secondly, the potlatch is an Indian custom that is practiced on special occasions. One man stated 3 that "the potlatch, an elaborate ceremonial of gift-giving, was an important feature of Indian life from Oregon to Alaska. All potlatches were marked by the hosts giving away quantities of goods. The more lavishly he gave, the more he was respected by his fellow tribesmen and by his guests from neighboring or distant tribes. The giving of gifts was accompanied by several days of feasting, dancing, singing, and athletic contests by day; gambling and storytelling at night."

Thirdly, the sweat bath was a ritual of preparation for special occasions such as the potlatch, sun dance, and so forth. An Indian authority 4 stressed that "it was not merely a means of cleansing the body and healing diseases; it had religious significance also. The rite included a prayer addressed to the life-giving power of the universe—a prayer for purification and strength and for good fortune in any enterprise of the moment. Even the construction of the sweat lodge had spiritual significance. Sickness or ill-

luck would strike anyone who built the lodge irreverently or abused it in any way. A series of arches about four feet high were made by pounding into the ground both ends of birch or willow wands. This framework was covered with skins or blankets.

"The sweating stones were heated just outside the entrance and were rolled or carried into a pit inside the lodge. Water sprinkled on the hot rocks supplied the steam." As the bather dashed water on the rocks, he chanted prayers to one of his gods. The Indians believed that this ritual was means of cleansing their sins.

Fourthly, as a means of making any celebration or ceremony more lively, the Indians use peyote, a narcotic derivative similar to the well-known LSD. One author stated that 5 "peyote is a plant-like cactus that grows in the Rio Grande Valley and contains nine narcotic alkaloids. It produces visual hallucinations and other physiological derangements, including dilated pupils. The first effect is exhilaration, followed by depression, nausea, and wakefulness, and ultimately the partaker has brilliant colored visions, lasting several hours."

Fifthly, one of our Indian Christians explained the old traditions practiced by the tribe, which has changed considerably today, since alcohol was introduced. Years ago on Christmas eve the whole tribe would gather at a large hall or meeting place and begin their celebration of what they called "the holy night." The logs would burn brightly in the huge fireplace, and the people would fill the room. The men and women would sit in a large circle around the smokefilled room, while the children would play between the candy box and the water bucket. The drums began to beat in a steady rhythm, while the men began to sing as if in a hypnotic trance. Then the men began to dance in unison around the room. The dancing and the drums would cease at midnight. Then the medicine man and the tribal storyteller would share legends and stories of the past, while the women began preparing for the big feast of the next day. At daybreak the great feast began and lasted all day. Sharing food and tobacco was a sign of friendship and goodwill.

CHRISTMAS ON MONTANA RESERVE

Here on the Montana reserve, we present the Christian aspect of Christmas. The religious instruction period in the Baptist Day School is a time for the children to learn what the Bible says about Christmas. The Sunday School class and the day school unite together for their annual Christmas play proclaiming that the greatest gift any one receives is salvation through Jesus Christ.

The school children plan their own Christmas party, where they will exchange simple gifts, play some games, and have refreshments consisting of fruits and candy. The thrilling part of

the party is that the Christmas story is read from the Bible.

The Christmas play is presented in the evening where everyone will come and witness the wonderful story of the birth of Christ. Then the invitation is given to accept the gift of life through Jesus Christ.

The annual Christmas tree for the entire tribe is a big event for which everyone prepares in some way. The date is set the food committee plans the menu of refreshments; and a tree is decorated. This is the official Christmas Day for the Indians, the time of exchanging gifts and cards. On the day of the Christmas tree, the gifts are piled high under the tree, and the treats brought in. After the gifts are handed out, the refreshments are served. Then the spiritual food is brought forth in the form of carol singing and a message by the missionary. The message is clear as he recites the Indian version of John 3:16: "The most High God has a son named Jesus who came to earth and died for the Indians, and that whosoever believed in Him and had their hearts cleansed could go to His beautiful land when they died."

Matthew 1:21: "Thou shalt call His name Jesus, for He (not the church, priest, minister, or medicine man, but He, Jesus) shall save His people from their sins."

The invitation hymn is the most beautiful hymn of all, consisting of the greatest verse in the Bible, John 3:16, sung to the melody of the world's best loved Christmas hymn, "Silent Night":

"John 3:16, John 3:16,
God so loved the world that He,
Gave His only begotten Son,
That whosoever believeth in Him,
Should not perish but have,
Everlasting life."

Source material used in the article came from the following publications:

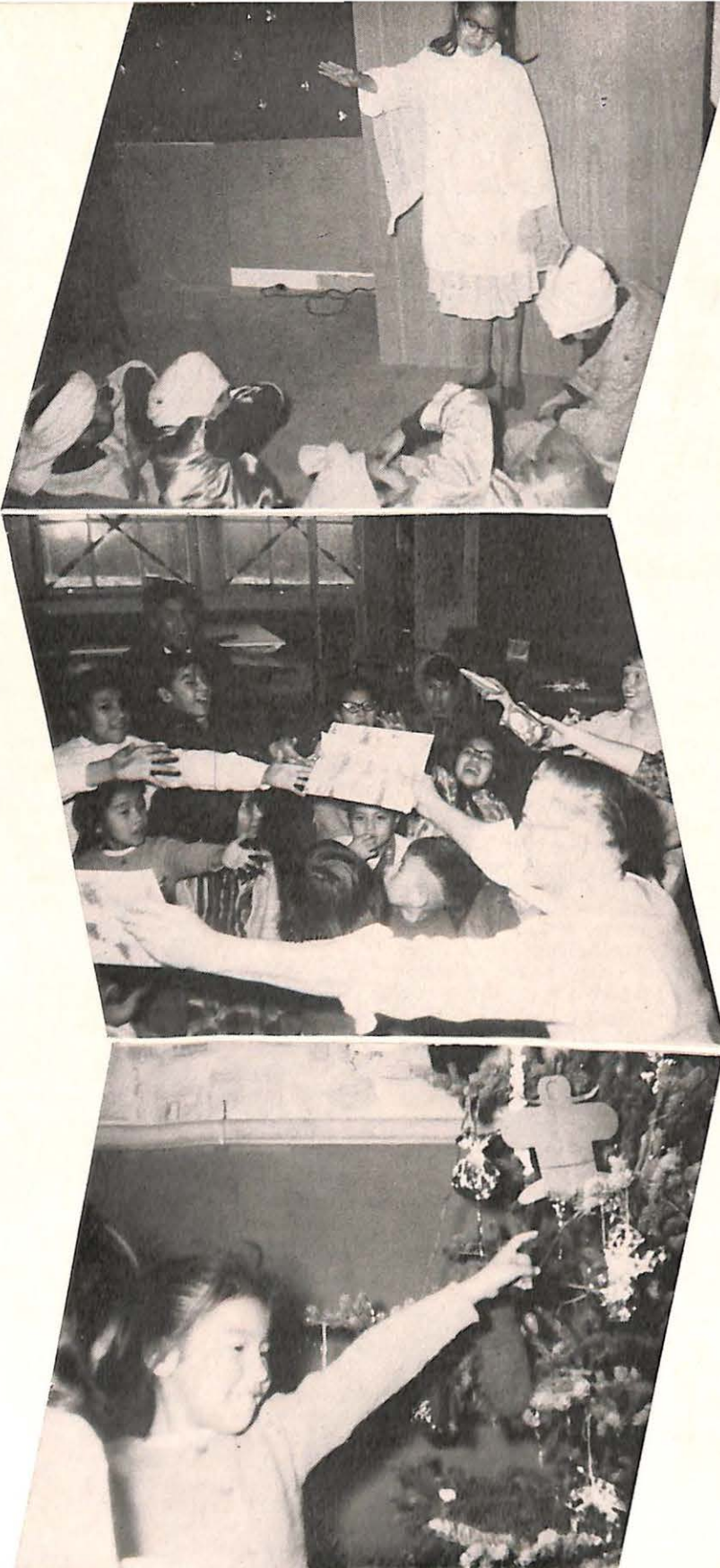
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YOUTH WORK

PLANBOOK FOR 1966-1967

The Youth Work Planbook for 1966-1967 is now available, for 50¢ a copy, from the Youth Department, North American Baptist General Conference, Box 6, Forest Park, Ill.

The Planbook aims to make the youth program a vital part of the program of the church and of the denomination. The denominational theme of "Learners-Teachers for Jesus Christ" is developed through programs, youth week suggestions, activity suggestions and a bibliography of available materials.



Christmas Among the Indians

by David M. Harrison, missionary, Montana Reserve, Alberta, Canada

Christmas in the Cameroons

by Miss Esther Schulz
former missionary, Cameroons, West Africa

CHRISTMAS IN MISSIONARY CIRCLES OR HOMES

EVERY MISSIONARY took back to Africa gay wrapping paper and ribbons. (Some were from packages you decorated so beautifully for us.) In the boxes we carried special things such as cookie decorators, shrimp, walnuts, mints, candied fruits, tinned bacon, sausages, and so forth. All were carefully hoarded for the Christmas Season.

Sometimes the Government Forestry Department gave trees to families; they were only cypress trees, but how they added to the festive spirit of Christmas.

Homes were given an extra cleaning. Kitchens took on the rich odors which only cookies can produce. Fruit cakes were stored and used for the extra guests who dropped in. Packages from home were kept for the "night."

Missionaries who could sew and had extra cloth often made a new dress for the occasion. At the Coast you were invited to Government House to meet the officials.

In my home I always made or purchased something for all the people who worked for me. My cook's family came in for the Christmas Story, and often I was given a rooster for my dinner.

I recall that in the early years the Hendersons, Michelsons, Mrs. Funnell and I had open house and invited the Africans in for a Christmas carol sing. It was so much fun, and we served about 80 people cookies and tea.

Another time Miss Salzman and I arrived home about one and one half hours before the service. Abong and I dashed about cleaning the house, putting up a tree, and opening the cards.



He gave us a rooster for our dinner, and the fruit cake was waiting to be cut.

Another time several missionaries were singing when a flying sausage worm flew down the front of a dress. Well, nobody could sing then. Dr. Gebauer sent back a message the next year which said, "Beware of sausage flies." When the message was sent, a government official thought it was a code message. It was sent three times, before it reached us.

For a number of years we had our Annual Mission Conference during the Christmas Season. This meant we were away from our stations. We did miss this. However, over the years we planned a service to which the Africans were invited. Concerts were put on, and the public was invited so many did hear the Gospel message who

would not have heard it.

At our meetings missionaries exchanged gifts and the mission children put on a Christmas program for their parents. We had a banquet, and everyone had a wonderful time.

CHRISTMAS IN A CHRISTIAN HOME

Christmas was observed by our Christians before I ever came to Africa. There was always a program by the Sunday school children and the young people. It was not unusual for the Women's Mission Union to also put on the Christmas Story. Everyone loves a dramatic presentation, so the church was always packed to standing room only. The entire congregation seemed to feel the parts. There was often a great deal of speaking about how the part of a player was done.

It was always a delight for me to see the people march to the church in the evening by the light of their lanterns, before electricity came to our part of the country.

There was also singing far into the night. The next day was spent in visiting friends and also feasting.



The Africans all came out in lovely new clothes. How they must have worked and saved to look so very nice.

One time I was transferred to Belo shortly before Christmas. None of the cards, letters or packages reached me before Christmas. On Christmas morning I did have a lonely feeling; it was really one time when I missed everything about life in America! About 7:30 in the morning there was a knock at my door, and the man who worked in the dispensary was at the door. He wished me a "Happy Christmas." This is what we say rather than "Merry Christmas.") He handed me an enameled bowl with rice. He will never know how much that gift meant to me!

On several occasions we were awakened by the Women's choirs coming around at about 5:30 Christmas morning and singing carols for us. It gave one a very special joy to have this done.

(Continued on page 13)



Missionaries to Brazil, Rev. and Mrs. Richard Rabenhorst and Rev. and Mrs. Herman Effa, in front of the language school.

MISSIONARY'S FIRST IMPRESSION OF BRAZIL

by Rev. Herman Effa
of Campinas, Brazil



Language school students during coffee break with the Effas pictured in the center.

"THE CHRISTO, I see the Christo," they whisper in almost reverent tones as we approach the Rio de Janeiro harbor. High on a mountain known as Corcovada, is the beautiful statue of Christ with his arms outstretched over this metropolis.

The excitement mounts as the harbor pilot comes aboard and brings the ship into the designated dock. A flood of people come aboard. There are tears, warm greetings, exciting conversations. The Latin Americans are very expressive!

For those of us who are missionaries, there were some very welcome faces. Dr. and Mrs. Lester Bell and their children were there to greet us. They arranged to show us the city and the Baptist landmarks the following day. As Executive Secretary of the Brazilian Baptist Convention, Dr. Bell was a great help and inspiration to us. The day will never be forgotten.

One more night of traveling on the ocean, and we arrived at the Santos Harbor. Again there were greetings and high excitement as 60 passengers were met by friends and loved ones. For us there was a special delegation: the Glen Ogrens and the John Marrs of the Baptist General Conference mission and the Jack Greens of the Southern Baptist Convention. What a marvelous and wonderful time of fellowship and greeting we enjoyed. We im-

mediately felt a oneness in Christ and in the work to which we have been called.

THROUGH CUSTOMS

As we came through customs, all our baggage was stripped from us. It was Sunday afternoon, and 400 Japanese immigrants having come in on a previous boat were all waiting to get through customs. Since Monday was a holiday, we didn't see any of our baggage until Tuesday night. Missionary friends lent us clothes and took us into their homes. We even had to buy such essential things as toothbrushes. By Tuesday night we cleared customs and were on our way through Sao Paulo, a city of over five million people often referred to as the largest mission field of Brazil, and another 80 kilometers on to Campinas where we make our home for the next year.

We have now started the study of the Portuguese language in a modern up-to-date linguistic school taught by Brazilians in the heart of a thriving, modern, almost American-like city with its sky-scrapers and countless shops.

BRAZIL—A PARK LAND

This is Brazil! For months and weeks we anticipated this new land, but with all of our reading and orientation, we were not able to comprehend what it would be like. It's winter here now, and the day-time

temperature could be anywhere from 50 to 90 degrees. When we first arrived, the poinsettias (not small plants, but huge trees) were in full bloom. Brazil is a virtual park land. The contrasts, too, are amazing. There's the old and the new, the rich and the poor, the beautiful and the unsightly.

With the emergence of a middle class there is a strange, indescribable feeling of movement and destiny among the masses. You can sense what has often been said of Brazil, "The sleeping giant is awakening." With momentous changes in the very life of the nation, there has come an incredible openness to the Gospel. "The fields are white unto harvest."

Our hearts yearn for the day when we can share Christ with these wonderful people who are so friendly and open to American missionaries. The following is a partial quote from an English note our Brazilian neighbor brought to us. He had it written up by a friend of his who could speak English. "You may rely on Brazilian solidarity for all troubles you may meet. We are willing to assist you as the language of good will is universally spoken, and we will do for you anything we are able to."

Your prayers will be our greatest benefit during these difficult days of language study and adjustment and later, as we choose the actual location of our mission endeavors.

ADDRESS CHANGES

- Engle, Rev. George, 192 Paree Drive, Pittsburgh, Pa. 15239.
- Meister, Mr. Edward, 4646 W. Waveland Ave., Chicago, Ill. 60641.
- Merrill, Mr. Allan, Cowlesville, N. Y. 14037.
- Noah, Mr. Mervin, Box 1069, Hettinger, N. D. 58639.
- Schmuland, Rev. Irvin, 1545-4th Ave., Jamestown, N. D. 58401.
- Wahl, Rev. John, 1408 Bertram St., Kelowna, B. C., Canada.
- Willms, Mr. Edward, 13650 Ida, Warren, Mich. 48089.
- Wobig, Dr. John, 202 South 65th St., Tacoma, Wash. 98408.

(Continued on page 17)

CHRISTMAS IN CAMEROON

(Continued from page 12)

At Saker College it has become traditional to present the Christmas Story and invite the public. How everyone looks forward to this event because of the fine presentation. We have a prayer in our hearts that someone may be touched and changed.

The girls also came to the staff homes and sang the carols before going on their vacations.

PAGANS AND THE CHRISTMAS OBSERVANCE

The pagans do observe Christmas as a time of feasting, drinking, and

visiting. If you come to the Cameroons you will be amazed at the amount of liquor men feel is needed to have a good time. All dress up in new clothes and try to have extra good foods to enjoy.

There is a message for us all to ponder:

"Seek ye the Lord which he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

and
"Joy to the World; the Lord is come. Let Earth receive her King."

Christmas— What's It All About?

by Miss Florence Miller,
missionary, Japan

MAYBE YOU think that's a silly question and that everyone ought to know the answer, but in my country of Japan it's not an uncommon one at all. Let me tell you my story. I'm Jiro Nishimura, a freshman in college. I come from a middle class home. My parents are nominal Buddhists, the kind that go to the temple at New Year's and during the Festival of the Dead in August, when everyone goes out of custom. My grandmother is a devoted Buddhist. She's the one who looks after the family altar and the ancestors by making food offerings before meals and chanting prayers before the altar for the spirits of the dead members of the Nishimura side of the family. I have a little sister, Haruko, in primary school.

We've been having some interesting discussions at our house recently about Christmas which have caused us all to wonder what the real meaning of Christmas is. It began, I think, when I got a part time job with a department store the early part of December. My job was to dress up like Santa Claus and walk up and down the sidewalk advertising a Christmas sale. The department stores have had Christmas sales for years, but until this year I never gave much thought to the reason for them. I guess I used to think they were in preparation for our big New Year's celebration when everyone wears new clothes, entertains friends, and gives gifts. But this year at a Christmas party given by our English speaking society at the university, I discovered that gifts are exchanged at Christmas, too, which is probably why the stores seek to attract customers at this time. But still I didn't know why gifts were exchanged.

STORES DECORATED BEAUTIFULLY

The stores are decorated beautifully at Christmas, both inside and out. The manufacture of Christmas ornaments is quite an industry in Japan, you know. But I could never figure out what these decorations represented. I

remember seeing one store with a huge lighted figure of Cinderella on the outside of the building. At the time I thought it was very pretty, but recently I've been wondering what connection there is between Christmas and Cinderella. And since I've been wearing this Santa Claus suit, I've been wondering how he fits in.

"STAR FESTIVAL"

And what's the purpose of decorating Christmas trees? I agree they're pretty, but why connect them with Christmas? I began to think that Christmas probably developed from some fairy stories just like our "Star Festival" which we celebrate in July. We call it "Tanabata." According to an old legend a boy star and a girl star fell in love with each other, but they were not allowed to meet except once a year. "Tanabata" is the celebration of that one happy night in the year when the two lovers can see each other. Interestingly enough, a custom very similar to that of decorating a Christmas tree has developed. We make ornate decorations out of paper and hang them on bamboo trees placed in our homes or along the streets. So when I first saw a Christmas tree, I naturally thought of "Tanabata" and wondered if Christmas was something like it.

We have a lot of festivals in Japan; all of them are very colorful and interesting so it hardly seems that we should have felt the need to adopt one from the West, especially not just a few days before our New Year's celebration that lasts from three to five days. And yet it's an undeniable fact that Christmas has become a bigger celebration than some of our own festivals. We've adopted the Christmas tree and lights, Santa Claus, the custom

of giving gifts, sending Christmas cards, and having drinking parties. And yet, all the while we're celebrating, most of us are not sure what it's all about.

CHRISTMAS TREE!

Well, to get back to the family discussion about Christmas, my little sister surprised the family one evening at supper by asking if we could have a Christmas tree. One of her neighborhood friends had one, and Haruko thought it was so pretty that she wanted one too. Grandma was the first to express her opinion. "A Christmas tree! Why, Christmas is a Christian celebration! We're Buddhists. We'll have no part in that." Poor Haruko looked so crushed that Mom came to her rescue saying, "If we're going to think like that, I guess I can't make a Christmas cake any more either. A lot of people who aren't Christians buy a decoration cake for a special treat. I don't know what connection there is between the cake and Christmas, but we never even think about being Christians when we eat the cake. We just enjoy it."

"And what about our Christmas party at the office?" Dad asked. "We have one every year. The young people like to sing and dance, and we older folks sit around and eat and drink and talk. At the end we exchange presents and every one has a good time. No one ever thinks about being Christians; we just enjoy it."

"Or how about the Christmas music we've been listening to on the radio?" I chimed in. "Of course there's the religious kind like 'Silent Night' and the non-religious like 'Jingle Bells,' but no one seems to make much distinction between them. You're just as likely to hear 'Silent Night' at a bar

as you are 'Jingle Bells.' No one thinks about being a Christian when he listens to the music; he just enjoys it."

NOT A CHRISTIAN TO CELEBRATE CHRISTMAS

Well, to make a long story short, the consensus of opinion was that you didn't have to be a Christian to celebrate Christmas, and we could go ahead and enjoy it as we had done before. But since Grandma was so opposed to a Christmas tree, Haruko would just have to wait until she had a home of her own to buy one.

But I wasn't really satisfied with this conclusion. I thought Grandma's view was a little more consistent than any one else's. If we are Buddhists, then let's be Buddhists. Let's not be two things at once. But if we haven't been able to find much meaning and help in Buddhism, and if there is something in Christianity which is more satisfying, then we ought to find out more about it.

"THE MESSIAH"

Being in this frame of mind, I guess I was all set to accept an invitation of one of my friends to go to the Christmas concert at one of the Christian universities. The student choir presents it every year, and it has become quite a public attraction. They always sing "The Messiah" in English. I don't understand English too well, but the program helped to explain some of the content and how it came to be written. Even though I didn't understand it too well, I was quite impressed by the spirit and feeling expressed in the music. The "Hallelujah Chorus" was tremendous. When it was all over, I felt as if I wanted to be all alone and think.

We didn't talk much on the way

home but my friend must have sensed that I had been moved by the concert and asked me if I would care to attend the Christmas program at his church the next Sunday. I had never attended a Christian Church. I wanted to go but wondered what the family would think. I agreed to go but simply told my family that I was going to a Christmas party, so I met with no opposition.

A SCENE OF WORSHIP AND ADORATION

It was a small church, but it was crowded with people of all ages. A large Christmas tree stood at the front of the church and other decorations were hung about the room. The people were seated about tables and were enjoying a meal together. After supper there was a program. At first we all sang Christmas carols together. Then the little children presented a play which depicted the birth of Christ. I knew a little about Jesus as an historical person from my studies at school, but I had never felt about him as I did that night when I saw the little baby Jesus lying in a crude manger, the poor shepherds kneeling before him in worship, and the noble wise men presenting their treasures in adoration. It was such a simple little play that I really don't understand how it could have said so much to me. Maybe it was because I was seeking to know what Christmas was all about, and the playlet answered my question by focusing my attention on the heart of Christmas.

I suddenly felt an impulse to help my family see beyond the accumulation of Christmas trappings to that simple scene of worship and adoration which had helped me to know what Christmas was all about.

Christmas Among the Spanish- Americans

by Rev. David Keiry,
missionary, Colorado

"IT ALL DEPENDS what one thinks!" That's the simple response from a people caught in a conflict of culture. Here, in the San Luis Valley, less than four hours from Denver on excellent highways, rapid assimilation is taking place. A great deal of adverse publicity has been given to our people and their ways by writers and casual viewers. Many are now hesitant to make statements for fear of publication, and pictures are unwillingly given.

Old Spanish ways may be observed by teacher planning a Christmas party for their children with a *pinata*, stuffed with goodies. Outside of the classroom one seldom sees such a thing. Strangers and government men may decorate their homes with the *farolitos*, a paper sack containing a lighted candle set in sand to hold the sack solid, as well as, to keep the sack from burning. Such are today's ways, but many of the people no longer follow. They spend a great deal in order to do as the Anglo does. Tinsel, lights and trees now belong.

"FELICES NAVI DADES"

Yet, there are some old ways. The greetings, "Felices navidades," still express the joy of Christ's birth to others who know the old way, and "Merry Creesmas," shouted as footsteps glide swiftly by in the cold December air, tell the wonderful story of man's salvation in the birth of the Christ. To be sure many also say "Merry Christmas" with no accent, and it tells the story of education, and constant English drills.

A believer tells childhood experiences of fasting for nine days before Christmas, practicing the Rosary and many prayers which would first be said before the large bonfires in their community. Later, they would sing before windows and doors. When the door opened, they prayed before they were given anything. Today, this is gone for most communities; however, a pilgrimage is made to all friends early on Christmas morning for treats which have been carefully prepared for the

(Continued on page 9)



SPEAK UP!

An Open Forum for communication among North American Baptists moderated by Dr. A. Dale Ihrie, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., and General Conference Moderator.

THE DIVORCE QUESTION

Dear Dr. Ihrie:

Open Forum is certainly a fine way for airing viewpoints.

In the April 7 issue the question was raised, "What attitude should the Christian take toward divorce?" I was rather surprised and certainly disappointed to part of the answer to that question. You state that in your opinion the matter of remarriage cannot be dealt with as an absolute or forbidden as a blanket principle. According to my Bible the matter must be considered as an absolute and forbidden, but this principle should be applied before remarriage of divorced parties. If the sin of divorce would occasionally be preached from the pulpit, perhaps there would be less divorce, or a reconciliation would take place, and at least the children would be spared much heartache.

Your opinion is contrary to God's word. Either God's word is infallible and the sole authority in ALL matters, or it isn't in anything. His word is LAW and FINAL and is not dependent on trend of the people, the age we are living in, or on merits or demerits. For the Christian the question of innocence or guilt, loneliness, affliction or anything else can not be considered. They should have been taken into consideration before the divorce was applied for.

The words of Luke 16:18 were spoken by the Lord Jesus Christ, himself, and confirmed the commandment of Exodus 20:14.

Name Withheld

DR. IHRIE'S COMMENT

Thank you again for your observation. You have probably noted that in Matthew 5 and Matthew 19 the phrase "except for the reason of for-

nication" is added. This is a most important factor. Again, as soon as you are dealing with decisions based on claims and conditions you are in difficulty. I do not find the Bible being the text you cite. If this were the as absolute as you seem to find it in only proof-text you might have to base your exegesis on it. As a pastor I still find that I am obligated to evaluate each case individually. This is certainly not to condone or encourage divorce but to heal lives and to cure sicknesses. The curse of broken homes is a tragic part of the pathology of our age, and we need to do all we can to deal with it. We all agree that the time to deal with it is before the marriage occurs in the first place.

Dear Sir:

Sometime ago I wrote on why our denomination was not growing. Even though these things are true, I want you to know I love it and our local church, and that I can thank the Lord for many blessings received through the faithful and dedicated people serving in many capacities, be it pastor or layman, and would like to thank them publicly. It is only as we see our failings that we realize our need of our dear Savior's help. My prayer is that the people of the denomination and myself in particular be all Jesus Christ would have us be.

Yours for his praise,
Name withheld

DR. IHRIE'S COMMENT

This is the spirit we covet among all the brethren. It is a mark of true maturity when you can share in any open discussion about the cause of Christ or about our denomination and keep on being the loyal brother you are to all the program. Write again.

1966 DENOMINATIONAL STATISTICS

It is our privilege to release the new denominational statistics, together with the comparative figures for several previous years.

	1964	1965	1966
Number of churches	327	329	332
Number of baptisms	1,974	2,047	2,020
Total membership	53,346	53,711	53,742
Gifts for all purposes	\$6,330,053.49	\$6,798,824.90	\$7,606,747.83
Gifts for local expenses	\$5,015,007.54	\$5,394,226.34	\$6,063,240.00
Gifts for NAB missions	\$1,017,772.97	\$1,076,772.40	\$1,186,273.94
Gifts for other missions	\$ 297,272.98	\$ 327,826.16	\$ 357,233.89
Sunday school scholars	49,626	49,702	49,253
W.M.U.	11,652	12,195	12,195
CBY Fellowship	8,435	8,891	8,536



by Mr. W. L. Unger of the Calvary Baptist Church, Corn, Okla.

I WAS RAISED in a Christian home in a Christian community. I attended church and Sunday school regularly as a child and into my early teens; however, Christ did not enter my life until I reached my early twenties. I was married by this time, and my wife and I realized the need of a church home; however, a local church rule prevented us from becoming members of the church we had been attending.

At the time, I felt I was strong enough spiritually to remain faithful without being part of a church. I did remain faithful for approximately six months, when I began drifting away. Then followed eight wasted years of living outside the fellowship of God. Finally, I rededicated my life to the Lord and was baptized into the fellowship of a Baptist church. I had learned that only by being a part of a church could I remain faithful to God.

At this time I also came to realize that ten per cent of my earnings belonged to the Lord, and I did give the tenth to his work; however, the full blessings of tithing were not mine until I was led to realize the true meaning of Malachi 3:10. My tithe belongs in the storehouse; the storehouse is my church; therefore, the tithe is the minimum for my local church giving.

The Lord has led me to serve through the Sunday school, in working with our local youth and in our denominational stewardship program; three areas of service that I love and feel are most instrumental in carrying out the command given us by Christ in Mark 16:15: "Go ye into all the world and preach the gospel to every creature."

BAPTIST MEN'S DUES

The financial needs of "Baptist Men" will not be met unless each member organization is faithful in paying its annual dues, which should be sent to our Secretary and Treasurer, Mr. Walter Fritzemeier, Stafford, Kansas. It is the desire of the officers of Baptist Men of the North American Baptist General Conference to be of as much help as possible to local organizations of Baptist Men.

Fred L. Paul
Vice President

BAPTIST HERALD

C. EMANUEL CARLSON. Dr. Carlson, director for the Baptist Joint Committee on Public Affairs, was named by the Bethel Alumni Association as Alumnus of the Year, 1966, on Oct. 23. He was a former dean of Bethel College, St. Paul, Minn.

EVANGELICAL CHRISTIAN WRITING.

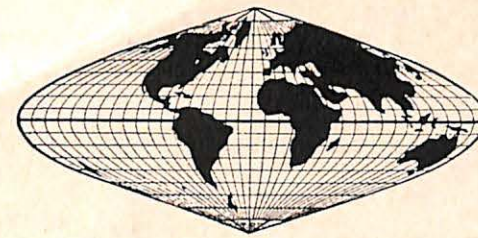
"Evangelical Christian writing generally does not reach people where they are," charged Rev. Leslie K. Tarr, main speaker to the 13th annual conference of the Christian Writers of Canada in October. He criticized strongly the approach made by evangelical writers to other Christians, to unbelievers and to the secular press. "We could take a lesson from the existentialist, in that our Christian writing could be more meaningful to people in the circumstances in which they find themselves in 1966." Mr. Tarr does not believe in the theology of the existentialist. "But the core of their argument—that is, the search for the meaning of man's existence and his situation in the universe—was worth a detailed study by Christian writers as to journalistic methodology for this generation. The Gospel of Jesus Christ should have a voice in the big circulation media, but we can't expect to get a voice in the magazines and newspapers of Canada if what we say is largely meaningless to the readers of those media."

WORLD CONGRESS ON EVANGELISM.

(Berlin) Racial hypocrisy among Christians was named as the number one hindrance to the spread of Christianity today at the World Congress on Evangelism. A delegate from Nigeria, Rev. Moses Ariye, said that Africa students cannot understand how white missionaries can come to Africa and talk about the love of Jesus Christ when African students are often not accepted and loved by Christians in America.

● Rev. John Basil Sheering of New York, editor of "The Catholic World," said in a press conference he was disappointed that the Congress had not shown the same interest in the ecumenical movement and Christian unity found in the Vatican Council. Another major difference, he said, was that the Vatican Council made a greater emphasis on openness to the world, and toward church involvement in social action.

● At a press conference, a Jewish rabbi observer to the Congress, Arthur Gilbert, called for Christians to quit trying to convert the Jews and instead enter into a dialogue with us. He greatly appreciated the invitation to attend the Congress as an observer, but regretted that the Congress program offered no more time for consideration of such great social problems as anti-Semitism and the problem of Christian missionary efforts aimed at the Jews. Gilbert branded as blasphemous the notion that Jewish people are heathen for not having accepted Jesus Christ. He said that during the Congress, he



NEWS AND VIEWS

had felt surrounded by men of love, and urged evangelicals to recognize that Jews already have experienced God's grace in his law.

● Communism was branded as one of the greatest threats to Christian evangelism by both a Chinese religious leader and a former United Nations delegate from South Korea. Dr. Helen Kim, roving ambassador of Korea, declared that the "present indications are that there is no surviving church in North Korea." During 1959 and 1960 the Communist Party in North Korea "liquidated three million people, including all Christians," in North Korea. ● Dr. Andrew Ben Loo of Taipei, Taiwan, said that the figure of five million people liquidated in Communist China is considered conservative. "Communism looks upon Christianity as its arch enemy. In all her history, the church of Christ has never encountered so great and subtle an opponent. For the last 40 years I have witnessed at close range the coming into power and expansion of Communism in the Far East. The true believers on the China mainland today are underground. Due to intimidation, ridicule and murder, no half-hearted Christian would risk appearing in a place of worship." Loo chided the critics of the war in Viet Nam and those who urged admission of Communist China to the UN.

● Dr. Arthur F. Glasser said scarcely a city in the U.S.S.R. lacks a Baptist "prayer house," that evangelism is pursued by friendship, that all Christian activity centers in the church and that the laity is the key to the church's evangelistic zeal.

● Dr. David Mason of the Laubach Literacy Organization estimated that one-half of the world's adults—the silent billion—are unable to read and write. He said that Protestant evangelism is forgetting the silent billion, and called for the church both to teach people to read and to proclaim the Gospel to them.

● Rev. Oral Roberts who also addressed the Congress said that Christ clearly instructed his followers to heal as well as to preach. Roberts characterized "healing" as a means to an end, as one of the methods of evangelism. "There are people who won't be won by healing. But there are those who will not be won by any other way."

TELEPHONE REASSURING SERVICE. Members of the Bethlehem, Pa., Senior Citizens Center are operating a free telephone reassurance service for elderly citizens. It has two unique features. The first is that the home-bound elderly person may be called

everyday by a different person. This is made possible by a list of names and telephone numbers posted daily on the Center's bulletin board. As members come in, they check to see who has not been called and then make the call or calls. The second feature is that younger people who wish to go on vacation, and have older persons living with them, may enter the older people for the service for a specified time. The center will contact the younger people in case of an emergency. (AGING).

DEAN OF NORTHERN BAPTIST THEOLOGICAL SEMINARY.

On Oct. 1 Dr. D. George Vanderlip was announced as the new Dean of the Seminary filling the administrative post left vacant by Dr. James D. Mosteller. He has authored the books, *Jesus Teacher and Lord*, and *Paul and Romans*.

REDBOOK MAGAZINE. Just how much change, how much transience, can an individual take? Can we as individuals, or can society as a whole, function rationally in a world in which everything is so terribly temporary? Dr. Herbert Gerjuoy, as psychologist on the staff of the Educational Testing Service in Princeton, New Jersey, explains that: "In a stable society your decisions become 'routinized.' Situations repeat themselves. The number of decisions we are called upon to make is limited. But when a society changes as fast as ours, the problems no longer repeat themselves. We are constantly confronted with novel problems. This may prove stimulating or arousing, but arousal is itself a form of stress. It involves activation of the adrenals and the sequence of biochemical events that have been found to cause psychosomatic illness and perhaps even aging. Too much excitement and novelty—too much change—can undermine one's ability to make decisions rationally. . . . Sanity, after all, depends upon comprehension of one's surroundings. —Alvin Toffler, "Can We Cope With Tomorrow?"

ADDRESS CHANGES

(Continued from page 13)

Cahill, Rev. Robert D., 3074 Yellowstone Drive, Costa Mesa, Calif. 92626.

Dachtler, Rev. W. D., 1912—9th St. N. W., Minot, N. D. 58701.

Franch, Rev. Leon, 502 S. 14th St., LaCrosse, Wis. 54601.

Goliath, Rev. Fritz Rudolf, Hilda, Alta., Canada.

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December 15, 1966



ONCE AGAIN TO BETHLEHEM

Mrs. Delmar L. Wesseler

"Let us now go even unto Bethlehem. . ."

Again, this Christmas, all Christian hearts will take the sacred journey to the little town of Bethlehem. Here again we will be brought face to face with sweetness . . . and purity . . . and sacredness . . . the din and blackness of the world today will be removed for a time. In the light of God's star shining on the humble manger, we will gain new perspectives; our distorted values and goals will be made straight, as we experience the cleansing in the light of God made flesh.

At this time, our concerns with everyday explosive world problems, fears, grievances, and materialism appear irrelevant, for again we are attuned to God's perfect love shown toward us. We experience new hope, new joy and new life as we gaze upon a little child held closely in its mother's arms. We have come in contact with the Light of the World!

It is written that the wise men after visiting the Babe in the manger "went back another way." No one can really see Christ and go back the same way. Life becomes different from that hour.

The story is told of a beautiful statue depicting a Greek slave girl that once stood in the market place in an Italian city. It represented the slave as being tidy and neatly dressed. A ragged, uncombed little street child, coming across the statue one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties to admire and copy, until she was a transformed child.

As we "go even unto Bethlehem" this year, let us too "come back another way." Let us glory in the fact that we were once slaves to sin, but Jesus came down and suffered with us, for us, and delivered us! Now as we view him in his Word, in prayer, and in meditation, and as we serve him in the person of others, let us do it in the spirit in which Paul lived.

"... God so loved the world that HE

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The Minister's Workshop

Faculty members of the NAB Seminary and of the Christian Training Institute consider the Christian minister in his study and in his involvements in life situations and problems of our day.

by Dr. Bernard Schalm of the Christian Training Institute Faculty, Edmonton, Alberta

PNEUMATIKOS OR PSYCHIKOS?

THE NEW Testament uses three adjectives to describe the forces which activate Christian behavior: *pneumatikos*, *psychikos*, and *sarkikos* or *sarkinos*. *Pneumatikos*, which occurs twenty-seven times in the New Testament, characterizes the person whose motivation for Christian behavior is derived primarily from spiritual sources. *Psychikos*, used six times in the New Testament, depicts the "natural" (I Cor. 2:14) or "sensual" (Jude 19) man whose Christian concern is born in the psyche (soul) rather than in the spirit. *Sarkikos* or *sarkinos* is used eleven times in the New Testament and refers to the fleshly, carnal nature of man. The apostle Paul contrasts in sharp relief the behavioral traits of the *pneumatikos* and the *sarkikos* (See Gal. 5:19-23). The line of demarcation between the *pneumatikos* and the *psychikos*, however, is not as pronounced, and we often find it difficult to distinguish between the "spiritual" and the "psychic" in Christian behavior.

Such presumably Christian responses as the practice of asceticism, spasmodic outbursts of emotions in revival meetings, speaking in tongues, and similar ecstatic sensations are regarded by some as genuine spiritual manifestations and by others are purely psychic phenomena. As ministers we are always in danger of committing one or the other of two grievous sins: the sin of explaining spiritual experiences in terms of psychology, and the sin of explaining psychic experiences in terms of theology. In the first instance we become guilty of denying the supernatural in the Christian life; in the second instance we are blind to the natural and the human in Christian behavior. The problem is enhanced by the fact that the psychic Christian very seldom possesses the gift of discernment; it is the spiritual man that "judgeth all things. . ." (I Cor. 2:15).

OBSERVABLE CHARACTERISTICS

There are many observable characteristics that distinguish the *pneumatikos* from the *psychikos*. These distinctions are evident in the nature of the Christian experience (conversion) and, particularly, in the manner in which the Christian faith is expressed in daily life. The present discussion will be limited to responses as they relate to the work of the pastor. In order to bring the differences into

sharp focus, we shall consider behavioral traits which lie near the two extremities on the spiritual-psychic continuum, being fully aware, of course, that the behavior of most ministers represents a "mixed type."

THE PSYCHIKOS

The *psychikos*, being preoccupied with externals, is bent on achieving "success" in the fastest way and with the least exertion of effort. His sermons flourish with "exciting" anecdotes taken from the repertoire of his own experiences. Extended invitations, reinforced by highly suggestive remarks and "sentimental" stories, are used to bring about decisions. The scope of his preaching comprises length and breadth, not depth. Emphasis is placed on that which is visible to the eye, such as spectacular performances, attendance campaigns, eye-catching slogans, and a host of other attention-getting gimmicks. The psychic minister will on occasion display a remarkable zeal for the cause of Christ, but he lacks determination and perseverance. His prayers, which are usually of the extemporaneous kind, are clad in pious jargon and supercharged with emotional fervor. Since his faith is anchored in externals, he becomes deeply disturbed and easily offended by minor irregularities and slight deviations from the established norm. As counselor he is apt to be directive in his approach. The problems of the client are diagnosed and "solved" in the light of his own experiences.

THE PNEUMATIKOS

In contrast, the *pneumatikos* preaches Christ and him crucified. Numbers cast no magic spell on him. He preaches to a small rural congregation with the same zest as he does to a sophisticated crowd of suburbanites. His success in the pulpit lies not in the use of highly suggestive techniques but in his reliance on the convicting power of the Holy Spirit. Rather than tickling itching ears, he offers the meat of the Word instead. In counseling he avoids "transfer" by focusing the attention of the client upon the Lord rather than the counselor. His Christian life in general and his approach to the Bible in particular are not inhibited by guilt feelings, anxiety, or preconceived ideas of orthodoxy. The spiritually minded minister seeks to mold his parishioners into the image of Jesus Christ, and that with as little fanfare and noise as possible. He ac-

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BAPTIST HERALD

DO YOU MEAN that there is at least one program designed for men and women sixty-five years and older which actually works? Are you sure that a church can really provide a program that will be enjoyed by Senior Citizens?

If such questions have been in your mind, permit me to take you on a visit to the program we provided and explain how and why it was appreciated.

TYPICAL PROGRAM

Every month on the first and third Thursdays at 10:00 A.M., we will find at least a dozen women and at least four men arriving at First Baptist Church, New Castle, Pa. Shortly, the happy chatter and laughter of the women can be heard in Weller Hall where they are seated at different tables working on various handcraft projects. At the same time men are off in a small room enjoying their work on different kinds of wood work projects. We'll discuss these projects a little later.

Both groups keep busy talking and working until twelve noon, when they all gather together in Weller Hall to enjoy the sack lunches which they have brought. We provide the beverage and dessert. During lunch time Mrs. Herman and her kitchen staff make sure everyone is served. Toward the end of the hour the director, Mrs. Davidson, recognizes all visitors and first timers (here is where you are personally introduced). The group sings to those who have birthdays, and if you are over ninety, everyone will sign a card for you, and perhaps a cake will be placed in front of you. Mrs. Davidson keeps us informed of who is absent, if they are sick or away on a visit. Before lunch is over, a bowl is passed around for everyone to "chip" in a dime or a quarter toward beverage and dessert.

Now we have about fifteen minutes of free time while the women and men clean up their work areas and see that everything is placed back in storage until next meeting.

At one o'clock everyone gathers in a nearby adult classroom for devotions. They love to sing the old favorites and then listen to Mrs. Mooney present a challenge from God's Word. Since this program is open to anyone regardless of race, creed or color, there is always the interweaving of the plan of salvation into the devotional. At least eight different churches have been represented.

From about 1:20 to 2:30 P.M. everyone enjoys the special feature of the day, which has been planned and



RESOURCE IDEAS
FOR CHRISTIAN EDUCATION

scheduled by the director, Mrs. Davidson.

SPECIAL FEATURES

Here are some special features already provided: lecture and slides of the New York World's Fair by Bell Telephone Co., a floral demonstration, a travelogue on Scandinavian Countries by People's Bank, special speakers, a picnic, two tours of the Sotus Candy Factory, a visit to Hennon's Greenhouse where everyone received a bouquet of carnations, a Christmas party. As you can see there are plenty of possible features which Senior Citizens can enjoy. After the special feature, everyone leaves for home. Those who need transportation are cared for by Mrs. Herman.

ARTICLES MADE AND DISTRIBUTED

During the first year the following items were completed by the women: twenty Easter favors, many Christmas favors, fourteen corduroy footballs, twelve dolls dressed, twelve doll baskets, eighteen two-piece desk sets, sixteen baskets made from greeting cards and filled with candy, eleven pairs of scuffies, two bean bags and game boards. These were distributed in the community to the following agencies: school for retarded children, the county home for the elderly, the county crippled children society, city rescue mission, two hospitals, Baptist home and orphanage and to the church shut-ins. The men also made wooden footstools and clip boards.

Mrs. Davidson informs us that local factories and merchants are glad to donate scrap leather, wool, cotton, corduroy, yarn, and so forth, when they learn about the program and its purpose in the community. Church members contribute plastic bottle tops, small pill bottles, artificial flowers, old hosiery, and so forth. With most material donated, there are actually very little operational costs.

PURPOSE

After visiting a typical program let

me explain its purpose. We want to provide fellowship and service for those sixty years plus. This twofold purpose showed the 700 Senior Citizens that we appreciated and cared for them, but that we were not going to burden them with administrative responsibilities. This purpose also was intended to show the community that we demonstrated our Christianity by making things for the less fortunate in the area institutions. Interestingly enough several Senior Citizens joined our group, because they wanted to be of service to others.

ORGANIZATION

First, we observed a successful program in Youngstown, Ohio, for six months before launching our program. There were observation visits made by the pastor, Rev. J. C. Meyers, and I, and several Senior Citizens and three prospective staff leaders. During these six months the Board of Christian Education approved the launching of such a program which would come under the adult division of our Christian Education program. The initial staff was to be composed of three women who were younger than senior citizens and who could work with that age group. There would be the director who was to be responsible for the total program, the craft chairman who was to be responsible for getting and providing project ideas on the basis of available material, the kitchen-transportation chairman who was to be responsible for beverage, desserts, serving and clean up as well as seeing that transportation was provided those requesting it. Other ladies would help as the need arose.

We provided this program because we cared and wanted to help meet the needs of an age group which is too often overlooked and forgotten. Perhaps you have received an insight from this visit which will help enable you to begin some type of ministry for your Senior Citizens.

NURSE WANTED

A Christian licensed practical nurse is wanted for night duties at the North American Baptist Home for the Aged in Philadelphia, Pennsylvania. Live in.

North American Baptist Home
7023 Rising Sun Avenue
Philadelphia, Pa.
Rudolph E. Jahn, Secretary

Our Senior Citizens

by Rev. Oliver Strong, Director of Christian Education,
Immanuel Baptist Church, Kankakee, Illinois

December 15, 1966



sunday school lessons

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

A TEACHING GUIDE

Date: December 25, 1966
Theme: BORN THIS DAY
... A SAVIOR

Scripture: Luke 2:8-20

THE CENTRAL THOUGHT. Many men have tried to make the world new; Jesus came to make men new.

INTRODUCTION. It seems strange, in the light of all the prophecies in the Old Testament and the clarity with which they were given, that so few people should be prepared when the wonderful event of the Savior's birth finally took place. The world at large, of course, was unaware of the significance of the coming of Christ. Rome thought it ruled the world, and the birth of a baby in Bethlehem meant nothing to them. At the time they were more interested in taxation than in salvation.

Only a very small minority in Judah were enlightened enough to realize that the birth of Christ meant the birth of a new age and a new dispensation. Israel as a whole was entrenched in ceremonial and sacrificial tradition. The priesthood, the scribes, Pharisees and Sadducees established a well-organized religion and had the people under their control. The temple, which Herod the Great had built for them, was their pride and joy. Pilgrimages were made in greater number than ever before, bringing the Jews from all over the known world to the religious center in Jerusalem. Financial exploitation in the name of religion was a common practice. This was revealed dramatically when Jesus later accused them of making the house of prayer into a den of thieves and robbers.

Yet in spite of all the perversions and corruptness, there was a small group of Jewish pietists who had great spiritual insight. These were they who read the signs of the times through prayer, meditation and the reading of the prophets. They were ready for the coming of Christ.

I. GOD'S MESSAGE TO THE LOWLY. Luke 2:8.

It may seem strange that these ignorant and unlearned men should be found worthy of such a marvelous revelation. We cannot help but believe that they were among the faithful who were looking for the promised Messiah. Jesus later identified himself with this profession by calling himself with this Shepherd who laid down his life for his sheep. Never did he identify himself with those who proclaimed to be authorities on God, such as the scribes,

Pharisees and Sadducees. These same Jewish leaders looked for the restoration of the kingdom of David, but they never took into consideration his lowly background as a shepherd. God did not merely choose these shepherds because they were lowly and poor, but because they were faithful and believing. A humble and contrite heart is an indispensable condition.

II. GOD'S PROMISE FULFILLED. Luke 2:9-14.

It is important to note that God's first act on the eve of his Son's birth was to take away fear. This was not doom's day, but a day of glad tidings. And it was not only for the shepherds; it was for all people. God's promises do not always seem to be what can be seen only on the surface. A Messiah and King coming in the form of a little helpless babe was not what the Jews expected. You must have eyes to see into the future, and then you will see how God works.

III. CHILDLIKE FAITH IN THE CHRIST CHILD. Luke 2:15-20.

The shepherds believed, and therefore they also had the irresistible desire to see. They went in faith with the realization in their hearts that it was true.

The angels can announce great events. They are also God's messengers. But they are not witnesses. This great and important privilege is left to man. The shepherds did what every sincere Christian should do; they shared their experience with everyone they met.

Questions for Discussion

1. Is it right to get enthusiastic and excited about the birth of Christ only once a year?
2. What traditions have we added to Christ's birth which are not Biblical? Do you think they are wrong?
3. Do we find many enthusiastic witnesses for Christ today?

A TEACHING GUIDE

Date: January 1, 1967

Theme: TIME FOR PREPARATION
Scripture: Luke 3:21, 22; 4:1-13

THE CENTRAL THOUGHT. Temptation is a time of danger, but it is also a time of opportunity for preparation and growth.

INTRODUCTION. The Gospel of Luke is often referred to as the Gospel of Compassion. Because it was written by a physician this is understandable. From Luke's point of view we can easily imagine that it was compara-

tively easy for him to portray Jesus as the Great Physician of the body as well as of the soul. Throughout the Gospel the author makes the reader aware of Jesus' deep concern for man's spiritual need and for his sympathy and healing of those with bodily afflictions. Repeatedly Luke also describes Jesus' primary concern for the lost and the need for salvation. This is dramatically presented in the story of the Prodigal Son. Of all the Gospel writers only Luke relates this heart-warming story. If the careful student of the Bible will compare this Gospel with others, he will also notice that there is special emphasis given to Jesus' sympathy for women. When we realize that the self-righteous Pharisee prayed every morning, thanking God that that he was not born a leper, a Gentile or a woman, we can understand why the Marys and the Marthas and the Magdalenes were drawn to someone who gave them a sense of worth.

In today's lesson Jesus is being prepared for his great mission through intense and prolonged temptation. It was not as easy as we sometimes imagine, for even though he was the Son of God, he came to earth in the form of man; therefore he was subjected to all the temptations and weaknesses of the flesh just as we are, but without sin.

I. THE BAPTISM OF JESUS. Luke 3:21-22.

There is a tendency to minimize the experience of baptism even among Baptists. According to Jesus this was an outstanding experience in his life. Naturally not all of us have such a deep awareness of God's presence, but this should not make the ordinance of baptism less meaningful for us. We should be conscious of the fact that God is speaking to us in a special way. It is an act of obedience in which we decide to put the will of God first.

II. THE TEMPTATIONS OF JESUS. Luke 4:1-13.

It is surprising to some that Jesus should be tempted. After all he was the Son of God and had all the power at his command. And if Jesus was God, how could God be tempted? We fail to realize that Jesus came into the world in the form of man and that he became fully human. If he had had no temptations he would have been unsympathetic with us as human beings (Heb. 2:18; 4:15-16).

A. The temptation to use power for selfish purposes. Satan always attacks us at our weakest point. How easy it would have been to satisfy his hun-

(Continued on page 25)

BAPTIST HERALD

our denomination in action

special events

STEVENSVILLE, MICH. We were honored to have Rev. and Mrs. David Harrison and their two year old daughter with us Sunday evening, Sept. 4. The Harrisons are in mission work with the Canadian Indians. After Rev. Harrison had given the message for the evening, a social hour was enjoyed by all. We are partial supporters of the Harrisons. This gave everyone an opportunity to meet this very interesting and dedicated young couple. (Mrs. Dora Kretchman, Reporter.)

CARBON, ALTA. On Aug. 28 the members of the Carbon Baptist Church, together with the churches, Zion and Parkdale, and the United Church of Carbon, and many friends of the community gathered for a farewell service in honor of Rev. and Mrs. Arthur Patzia and their son, Michael.

Mr. Daun Buyer, moderator of the church, presided. Representatives of the various organizations of the church gave expression of appreciation of the pastor and his good wife's work during the three years of ministry among us. This was done through word, song and instrumental numbers.

The two neighboring pastors, Rev. Ohlmann and Rev. Allan Gerber, and Mr. Robert Garrett, representative of the Carbon United Church, brought appropriate words of farewell.

The Patzias were presented with a farewell gift of money by the church. Michael was given a \$50 bond and a plaque of the church. They were also presented with a picture album of the members of the church.

Rev. and Mrs. Patzia were then given an opportunity to reply. They expressed their thanks and appreciation with words that shall not soon be forgotten by us.

After the service a fellowship lunch was held in the church basement. Rev. R. Milbrandt brought words of farewell at this time. (David Gieck, Reporter.)

SOUTHERN SOUTH DAKOTA ASSOCIATION

During Oct. 2 to Oct. 4 approximately 225 visitors and delegates of the Southern Association of the Dakota Conference, not including the folks from the local church, gathered at the Trinity Baptist Church, Sioux Falls, S. D., for the fall sessions of the Association. The people of the Trinity church under the leadership of Rev. and Mrs. Emanuel Wolff were ideal hosts. No efforts were spared in making the guests feel welcome and at home.

The theme for the Association was "The Changing Face Of The Church." Through panel-discussions, talk back,

and questions from the floor, many interesting and stimulating ideas developed for us to ponder over, as the theme was ably presented by our guest speakers: Rev. Daniel Fuchs, Forest Park, Ill., Dr. J. C. Gunst, Central District Secretary, and Rev. and Mrs. Gary Schroeder, missionaries, Cameroons. The guest speaker at the Monday evening service was Rev. Carlson, pastor of the Central Baptist Church of the city.

Each day began with devotions led by one of the Association pastors. A special luncheon on Monday noon resulted in the creation of a committee to help in the planning and carrying out of plans for youth camps. This committee, working with the Association, consists of two pastors, two laymen and the president of the Youth Fellowship. The ladies' and men's luncheons on Tuesday were very well attended.

During the regular business sessions, which were conducted by Rev. Wiens as moderator, all reports and matters of business were quickly dispensed with so that there was a free period of time for fellowship.

The following officers were elected for the coming year: moderator—Rev. Peter Wiens, vice moderator—Mr. B. Tervien, secretary—Rev. L. Potratz, and treasurer: Mr. L. Weeldryer. (Rev. Thomas Lutz, Reporter.)

PAUL, IDAHO. Members of the First Baptist Church of Paul have given sacrificially so that remodeling and improvements could be made in our church sanctuary. The beautification of the sanctuary makes our worship services more inviting to new friends and guests in the community. Much of the labor was done by the members and friends.

The exterior of the new educational unit added two years ago and the front of the church have been bricked. New concrete steps at the main entrance were poured; shrubbery around



Pastor Fred Penner (left) and members of the Board of Trustees, First Baptist Church, Paul, Idaho, at the completion of the renovation of the church building.

Please keep all reports brief and send them promptly for publication in the "Baptist Herald."

the church was planted. The W.M.S. have planted greenery and flowers in the large brick planter constructed at the front entrance. New pulpit furniture has been purchased.

We are grateful for the Lord's continual blessing and for the opportunity to witness in this community. (Mrs. Fred M. Penner, Reporter.)

WARREN, MICH., REDEEMER. In order that we might enjoy God's word and take advantage of his cool breezes, our church purchased a portable pulpit with a built-in speaker system. These services are well attended. We sang so that our songs of praise might be heard by our neighbors.

Now we have a full staff again. Miss Janice Addleman, our church secretary, was married in August and is now living in Texas. Our Christian Education Director, Rev. Ray Niederer, accepted the call of Snowview Baptist Church, Parma, Ohio, to be their pastor. We made these two vacancies a matter of prayer. God has added to our staff Miss Elayne Howard as our church secretary. Miss Howard is a graduate of Cedarville College, Cedarville, Ohio. Also, from our church family, the Lord called Mr. Ed Willms to be our Minister of Visitation on a full-time basis. Mr. Willms, formerly an insurance agent and Sunday school superintendent, now sells the only kind of life insurance with God as the underwriter. Salvation! (Doris Kintzer, Reporter.)

HILDA, ALBERTA. On July 31 members and friends gathered at the church to bid farewell to the Rev. Rudy Rapske family. Mr. Elmer Anderst was chairman. On behalf of the church he presented the Rapskes with an electric frying pan. The president of the young people's group, Mr. Clifford Anderst, presented Rev. and Mrs. Rapske with an engraved silver tray. Lois Rapske also received a token of remembrance from her Sunday school teacher, Mrs. Esther Reichert. Rev. Gerhard Poschwatta of the Grace Baptist Church, Medicine Hat, spoke a few words. We wish them God's richest blessings in their new home.

Now that we have no regular pastor, guest speakers have been asked to serve us. On August 7 Rev. Milbrandt spoke, and Rev. Maetche from Hillcrest Christian College spoke on August 14 in the morning. (Mrs. Alvin Reiling, Reporter.)

BUFFALO, N. Y., BETHEL. Over 160 members and friends of Bethel Baptist Church, Buffalo, N. Y., gathered on July 29 for a Farewell Get Together in honor of Pastor and Mrs.

Albert Fadenrecht and their son, Daryl. Deacon Raymond Krehl presided as master of ceremonies over a program of music and farewell messages of appreciation by representatives of all departments and organizations of Bethel. Farewell remarks were given their fellow pastor by Rev. Jothan Benke of Temple Baptist, Rev. Paul Galambos of Austin Street Baptist and by Rev. Frank Wuest, Bethel's missionary home from Singapore. A vocal solo was sung by Mrs. Benke. Rev. and Mrs. Fadenrecht were presented with a love gift after which refreshments were served, and a time of fellowship was enjoyed by all. Rev. Fadenrecht, who has been pastor at Bethel since 1956, has accepted a call to Trinity Baptist Church, Warren, Mich. (Doris E. Scribner, Church Clerk.)

BETHLEHEM, PA. The Calvary Baptist Church dedicated its new three-manual Rodgers organ to the full service of our Lord and Savior Jesus Christ and to the praise of Almighty God on Sept. 18, 1966. The service of dedication was led by Rev. Harold Gieseke, pastor. The dedicatory recital was played by William Whitehead, director of music and organist of the First Presbyterian Church, Bethlehem, Pa.

Mr. Whitehead, a concert organist, was the first organist to win the annual Young Artist's Award of the Philadelphia Orchestra and appeared with Eugene Ormandy. An associate of the American Guild of Organists, he is Dean of the Lehigh Valley Chapter and a member of the AGO National Council. He is on the organ faculty at Westminster Choir College, Princeton, N. J. Mr. Whitehead's program included selections from Bach, Cesar Franck and contemporary works, ending with an Improvisation of Hymn-Tunes.

The organ committee consisted of Mr. Edgar Lewis, Mr. Albert Lehman, Mrs. Edward Wamser, Mrs. Warren Rohr and Mrs. Wilson Krier. The music committee consisted of Miss Janet



Rev. Harold Gieseke, pastor, (l. to r.) Mr. William Whitehead, recitalist, and Mr. Edgar Lewis, chairman, organ committee, and church organist, on the occasion of the organ dedication, Calvary Baptist Church, Bethlehem, Pa.

Leeb, Mrs. Warren Rohr and Mrs. Philip Beck. (David P. Gunkle, Reporter.)

DRUMHELLER, ALTA. Ground breaking ceremonies for the new Parkdale Baptist Church, Drumheller, Alta., were held on August 7. Friends from the Baptist churches of East Olds, Trochu, Carbon, and Drumheller, Zion, joined with the local congregation for the service. Representatives of the churches and of the Central Alberta Baptist Extension Committee took part in the ground breaking. Due to rainy weather the service had to be held in the Elks Hall, present meeting place of the congregation. For the symbolic ground breaking, a tub with dirt in it represented the lots in the new subdivision where the church will be built.

Rev. E. L. Thiessen of the East Olds Baptist Church was the speaker for the service. Rev. Allan Gerber is the pastor. (Mrs. Harvey Emann, Reporter.)



Participants in the ground breaking ceremonies of the Parkdale Baptist Church, Drumheller, Alta., on Aug 7.

BISON, KAN. It was with much regret that the First Baptist Church accepted the resignation of Rev. Clemence Auch on August 28.

A potluck dinner was served at noon followed by a farewell program. Deacon Elmer Thielenhaus began the program by having his son, Rev. John Thielenhaus, pastor of Calvary Baptist Church of Aberdeen, S. D., lead in opening prayer. A solo sung by Mrs. Arel Rodgers was dedicated to Rev. and Mrs. Auch. The Men's Quartet sang. A representative of each organization of the church spoke words of appreciation and best wishes.

An invitation was extended to the churches of Hoisington, Ellinwood, Lorraine and Stafford. The pastors of these churches were with us and spoke briefly. Rev. and Mrs. Auch expressed their appreciation and remembrances to the church.

A monetary love gift was presented to the Auch's. A closing prayer by Rev. Auch, and a time of fellowship and refreshments followed.

As a church we truly have been blessed by the fine leadership and guidance of Rev. and Mrs. Auch and family. We praise and thank God for their ministry here and pray that God

will grant them much joy as they continue to serve the Lord in Canada. (Mrs. Kenneth Hanhardt, Reporter.)

THE PRE-EMINENCE OF THE BIBLE IN CHRISTIAN LIVING (British Columbia Association)

The British Columbia Association of the North American Baptist General Conference met in Prince George, B. C., in the new Fort George Baptist Church from September 2-4. The theme was "The Pre-eminence of the Bible in Christian Living."

Dr. R. E. Powell, professor, North American Baptist Seminary, Sioux Falls, gave three very informative lectures on the theme: "The Bible Pre-eminent in Revelation," "The Bible Pre-eminent in Authority," and "The Bible Pre-eminent in Power." The Young People on Saturday evening, and the men also, had the privilege of hearing Dr. Powell at their respective meetings. Dr. Powell's lectures were appreciated by all who attended.

Rev. and Mrs. K. Goodman were the missionary representatives. Mrs. Goodman spoke to the ladies, and Rev. Goodman spoke to the Association on Saturday afternoon. On Sunday evening a missionary rally was held. The report of the Cameroon mission field was eye-opening, informative, and interesting. The Association was challenged to pray more earnestly, fervently, and intelligently. At the close of this meeting a call to complete surrender and dedication to the Lord was given, and many people, including pastors, responded to it.

Rev. J. Sonnenberg, our district secretary, was also present and stimulated the meeting with a report and a challenge. Rev. P. Goetze spoke at the Sunday morning service in the Bethel Baptist Church.

The Sunday afternoon service was held in conjunction with the 50 year celebration of the Bethel Baptist Church. Rev. P. Daum was the guest speaker. The Bethel Baptist Church is the oldest N. A. B. church in British Columbia.

The officers elected for 1966-67 are: Rev. E. Strauss, moderator; Rev. G. Gebauer, vice-moderator; Rev. E. Hees, secretary; Rev. W. Ertis, vice-secretary; Mr. H. Goliath, treasurer; Rev. J. Wollenberg, children's representative on the C. E. committee; Rev. E. Rogalski, on the nominating committee for the Pacific Conference.

Under the able leadership of Rev. E. Strauss the meetings were held in a spirit of cooperation and genuine Christian love and concern. (Rev. E. Hees, Reporter.)

KELOWNA, B. C. TRINITY. Open House was held at the recently purchased parsonage Sunday afternoon on Sept. 25. Many members and friends of the church were shown the new home by Rev. and Mrs. John Wollenberg. The ladies of the church served a delicious lunch to the guests. (Christina Hufnagel, Reporter.)

evangelistic services & baptisms

DURHAM, KAN. The above pictured were baptized by Rev. Henry Lang of First Baptist Church, Durham, Kansas; (front row) Janet Herbel, Karen Mohn, Gerald Ollenburger and Larry Lang. The baptismal service was held at Dickinson County Baptist Church, July 17. In the back row are Mr. and Mrs. Fred Chance and Rev. Henry Lang.

Mr. and Mrs. Fred Chance were received into the membership of the church by letter from First Baptist Church, Carlton, Kans., and the four young people were received on the same Sunday morning, July 24. (Mrs. Glen Klinkerman, Reporter.)



Durham, Kansas, recently baptized persons.

OCHRE RIVER, MAN. On Sept. 4 the members and friends of the Ochre River Baptist Church joined with the congregation of the First Baptist Church in Dauphin for a baptismal service. Our pastor, Rev. A. Sootzman, baptized five young people and extended to them the hand of fellowship at the communion service which followed. Rev. James Talbot, pastor of the Baptist church in Dauphin, gave an inspiring message. Special music for the occasion was rendered by the choir of the Ochre River Baptist Church.

On the two Sundays in September when our pastor was away on holidays, we were once again privileged to have Mr. Roy Fordyce of Ochre River speak to us. We are deeply grateful to the Fordyce family for helping out in our services. (Frieda Boerchers, Reporter.)

SIDNEY, MONT. On September 18 the First Baptist Church, Sidney, had the privilege of witnessing a baptismal service. Upon confession of their faith, three persons were led into the baptismal waters by Rev. Wm. Effa. They were Wm. Kraft, Stanley Backhaus and Roger Effa. They were given the hand of fellowship by the pastor along with Mrs. Matilda Witty, who was received into the church on her confession of faith. We are grateful for the many blessings which were ours that day. (Mrs. Pauline Strobel, Reporter.)

VANCOUVER, B. C., EBENEZER. On Sept. 18 it was our joy at Ebenezer Baptist Church to witness the baptism of two adults, Mrs. Ben Edel and Mrs. Bruno Hennig, by our pastor, Rev. Paul Siewert.

On Oct. 2 the hand of fellowship was extended to these ladies, at which time their husbands and two other adults also joined our fellowship. On an earlier occasion the church welcomed 15 new members.

Rev. and Mrs. Edwin Kern, our missionaries to Japan, have recently moved to Vancouver, where they will be living during the winter months while Rev. Kern attends the University of British Columbia. It is a real joy to fellowship with these missionaries. (Sylvia Schmuland, Reporter.)

sunday school programs & events

ONOWAY, ALBERTA. The Onoway Baptist Church held its annual Vacation Bible School from August 8 to 12 in the mornings. Sixty children were in attendance with an average enrollment of 50, and a staff of 10 teachers. "Travel With Jesus Through Bible Times" was the theme, and the week's activities included memory work, Bible study, missionary stories and hand-crafts. The children contributed \$38.88 toward the support of a leper boy in Africa. The closing program which was attended by students, teachers and parents summarized the week's activities in word and song. (Mrs. Lilli Albert, Reporter.)

KELOWNA, B. C., TRINITY. Our first Vacation Bible School was held Aug. 22 to 26 under the direction of our pastor, Rev. John Wollenberg. Twenty-four teachers and helpers taught the 99 pupils. The children's Mission Offering during the week amounted to \$28.28. We used the five-day Gospel Light course. A fine program held Friday evening, Aug. 26, was well attended, and displays and handwork were viewed after the program. (Christina Hufnagel, Reporter.)



Three Scripture memory grand award winners at the Trinity Baptist Church, Kelowna, B.C., are (l. to r.) Shirley Hemmerling, David Badke, and Colleen Bredin.

GOODRICH, N. D. The First Baptist Church of Goodrich, N. D., has been faithfully carrying on with the Scripture memory program under the direction of Mrs. Walter Schmidt. On July 31 during the morning worship service, Gladys Gienger, Genadean Schneider, and Debbie Ehman, were awarded the Head of Christ picture in recognition of their completion of the Scripture memory course. The graduates recited Scripture and also brought a message in song. (Mrs. Albert Schmidt, Reporter.)



Three youth who recently completed the Scripture memory course at the First Baptist Church, Goodrich, N. D., and the pastor, Rev. Jacob Ehman.

KELOWNA, B. C., TRINITY. Looking back at the past year we thank the Lord for a blessed year of studying his Word. A successful Scripture memorization program was carried on with our sponsor being Mrs. Edith Hoffman. Pins and awards were presented at our Children's Day program in June. Forty-one students were awarded pins; 29 completed extra honors, and our three grand award winners were Shirley Hemmerling, David Badke and Colleen Bredin.

Our new Sunday school year was started Sept. 26 with a Potluck Supper for teachers and officers. The meeting was chaired by our superintendent, Mr. Bert Badke. Rev. John Wollenberg gave a challenging talk after which each department met to plan for the new term.

Sunday, Oct. 2, was installation and dedication of officers and teachers followed by promotion of students.

We are looking to God for even greater blessings during the new year. (Christina Hufnagel, Reporter.)

VANCOUVER, B. C., EBENEZER. "Bible Adventures" was the theme of the Vacation Bible School held for one week in evening sessions at Ebenezer Baptist Church.

The school was under the direction of our pastor, Rev. Paul Siewert. Lessons were taught by a willing staff of teachers from our church.

We had an enrollment of 147 with an average attendance of 140. It was very challenging to observe the enthusiasm with which the children studied and worked on their handwork. Parents brought their children and then attended a class for adults taught by Rev. Siewert.

An offering was received each day which was given towards the support of a leper child in our Cameroons; this amounted to \$80.00.

On the following Sunday morning

during the Sunday school hour a program was given with each department participating. There was also a display of handcraft. (Sylvia Schmuland, Reporter.)

WINNIPEG, MAN., GRANT PARK. The Lord opened a new door and enabled us to hold one week of V.B.S. in the Fort Osborne Army Barracks. This was a wonderful opportunity in that it provided a building for the School and also served as an outreach into a different community. Ninety-four students attended the evening sessions. More than one half of these children did not attend any church at all. The V.B.S. was under the leadership of Mr. Bill Rentz as director with a staff of 21 teachers and helpers. The closing exercises were held on July 24 with many parents and friends in attendance.

The new addition to our Christian Education Unit was completed in November. Dedication Sunday was Nov. 6. Mr. Lempke, missionary appointee to Cameroon, acted as our construction foreman for this program. We have enjoyed working with him and appreciated his interest in the project.

A high degree of interest has been shown in the possibility of a new church extension project in a western suburb of Winnipeg. At present there is a nucleus of from 10-15 families living in that area. The project received approval in principle, and land is being purchased. It is hoped to begin the work next Spring. We are waiting upon the Lord for guidance in this direction. (Mrs. Bernieta Nikel, Reporter.)

CBY {youth} fellowship

MILWAUKEE, WIS., BETHANY. The past President of the Bethany Baptist Church Young People's Group of Milwaukee, Miss Lynne Dudek, was chosen to be one of the members of God's Volunteers for this year. She will be travelling all over the United States and Canada to be a witness for God in song, word, and deed. We pray God will give her the guidance she needs to be his witness to all people. (Barbara Meier, Reporter.)

Pneumatikos or Psychikos?

(Continued from page 18)

tively promotes church activities which have as their purpose the edification of the congregation and opposes those which have no other aim than the entertainment of the audience.

The apostle Paul does not advocate a kind of Christian Stoicism, emptied of its emotional content. He does admonish us, however, to "prove all things" and "hold fast that which is good" (I Thess. 5:21). Not all responses made by pastors are spiritually motivated.

ANNIVERSARIES & RECEPTIONS

PAUL, IDAHO. Mr. and Mrs. George L. Dean, Rupert, Idaho, observed their 60th wedding anniversary with Open House at the home of their son, Roger, on August 27, 1966. The Dean's were married at Ann Arbor, Michigan, September 20, 1906. For their wedding trip they traveled West and home-stayed at Greenleaf, Idaho (Boise Valley) and in 1951 moved to Rupert and farmed there until five years ago when retiring. They faithfully attended the First Baptist Church of Paul, where their daughter and husband are active members. They enjoyed cards and letters and a telegram from Pastor Penner on vacation.

Approximately 125 guests were present. Serving the cake was Mrs. Wilmon Dawson. Mrs. Carroll Dean and Mrs. Merrill Dean poured, and at the guest book was Mrs. R. J. Beach. The occasion was hosted by their children: Mrs. Wilmon Dawson (Lois), and three sons, Carroll, Roger, and Merrill. One daughter died in infancy. They have 11 grandchildren and 16 great-grandchildren.

Mr. and Mrs. Dean's prime concern is promoting missions. They are both 84, active and enjoying good health. (Mrs. Fred M. Penner, Reporter.)



MR. AND MRS. GEORGE L. DEAN
OBSERVE 60th WEDDING ANNIVERSARY

Woman's missionary societies

ELLINWOOD, KAN. A good representation of the Ladies' Missionary Society of the First Baptist Church, Ellinwood, met at the home of Mrs. Kenneth Scheufler, Sept. 30, for a cottage prayer meeting.

Rev. Elmer Strauss, a former pastor of the church and presently a missionary teacher in Cameroon, Africa, was the honored guest.

An informal question and answer session proved to be very informative. As a result, the women present presented Rev. Strauss with a spontaneous donation in the amount of over \$100.00, which will be more than sufficient for the support of a native student attending the teacher training school for one year. (Mrs. Kenneth De Werff, Reporter.)

NORRIDGE, ILL. For a year and a half the congregation of the First Baptist Church of Norridge was without a pastor, but we never got discouraged. Under the able and devoted leadership of Dr. Paul Loth, we not only grew in grace and knowledge of our Lord Jesus Christ but in numbers as well. Church members and friends gathered together for a Potluck Supper and Fellowship Program on July 27, 1966, to honor Dr. Paul Loth, as he brought his ministry with us to a close.

We lost a trusted friend but gained another in the personage of Rev. Norman Miller. Rev. Miller and his family assumed their new work the first week of August. Our waiting period was well worth it! This sentiment was expressed at the reception held for Rev. and Mrs. Miller and family on Sept. 11. Before a large gathering Dr. Frank Woyke brought the Words of Welcome, and with Dr. Paul Loth's Words of Dedication, Rev. Norman Miller and family received the official hand of fellowship into our church.

Twenty-six adults have enrolled in a new Fall E.T.T.A. program to study the Old Testament under the direction of our new pastor. (Miss Ruth J. Hess, Reporter.)

MILWAUKEE, WIS., BETHANY. Mr. and Mrs. Daniel Siefert, Milwaukee, recently celebrated their 50th Wedding Anniversary on June 25, 1966, with a supper for the immediate family in the Fellowship Hall at Bethany Baptist Church. The guests came from near and far, some from California.

On June 26, 1966, the church celebrated this happy occasion by serving refreshments in the Fellowship Hall after our Sunday evening service.

At this time the church presented Mr. and Mrs. Siefert with gold candle holders and with a gold centerpiece to match. (Barbara Meier, Reporter.)



MR. AND MRS. DANIEL SIEFERT
CELEBRATE GOLDEN ANNIVERSARY

(Continued on page 25)

PASTORS' WIVES' CONFERENCE

Sioux Falls, S. D., August 10-14, 1966

THE FINER ARTS IN THE PARSONAGE

as presented by Mrs. Jothan Benke reported by Mrs. Arthur Brust

Although the topic of finer arts in the parsonage may not be particularly in the heavenly realm or a major concern of pastors' wives, Mrs. Jothan Benke very capably and interestingly gave helpful suggestions for developing in our lives a third, fourth, or fifth dimension. Many times we become involved in the expected responsibilities of the pastor's wife, but at the same time we need a diversion from the usual. Music and art are not only a diversion but can be meaningful, as they draw us closer to God.

Webster defines appreciation as having a sufficient understanding of a particular thing so we can admire and enjoy it. How can we acquire an appreciation for the finer arts if we are not exposed to it? We must want to be and then make an effort. When we become interested, we can acquire knowledge of the subject by reading about it. For example in music, in knowing the author's background and his reasons for composing the music or words, one can appreciate the composition more readily. It is even helpful to listen to music with eyes closed for we are often drawn closer to God through a beautiful composition.

The concert series, offered in some areas, are wonderful. Some families may find these more than their family can afford. If this is the case, Mrs. Benke suggested being watchful for free concerts that are often as excellent as the concert series.

Another means of developing music appreciation is by gradually building a record library in the home. Good records can be helpful in creating musical interests in our entire family and can also be a source of many enjoyable hours of listening while we work or relax.

Appreciation in the area of art including paintings, design, and so forth may be less interesting for many. In spite of our views, Mrs. Benke suggested taking time out to visit displays, museums, and exhibits. Include the art that we may consider "way out." We may learn something from it.

If we bring paintings into our home we should buy that which is meaningful to us personally. Many paintings bring a feeling of warmth and love

into a home. They may be an opening for many a conversation with friends who are entertained in our home.

An appreciation for the finer arts by the pastor's wife can help to enrich the family experiences and give added dimension to it, and the fountain will flow to the people of the church as well.

INVOLVEMENT OF THE PASTOR'S WIFE IN THE URBAN COMMUNITY with Mrs. E. A. Hoffman, Chairlady, reported by Mrs. Henry Ramus

Involvement means to be highly or excessively interested in something. The urban community affords many worthwhile opportunities and choices for the pastor's wife. The pastor's wife's first place of commitment and opportunity is her home and church. However, in being overly involved in only these areas she may become a "cloistered Christian." So for her own personal enrichment, as well as that of her family, several outlets outside the home and church are stimulating and often become channels of Christian witness.

One such group is the local P.T.A. Then there are hospital and school boards, settlement centers, senior citizens homes, and a host of others. Each woman must determine her time and talents in selecting from the growing list of possible involvements.

The pastor's wife also needs times of "just taking-in"; times where she is not an active participant but where her life-example and conduct will be her involvement. Always of prime consideration as to just how much the pastor's wife should be involved is the question, "What is most important?" But whether the involvement is an active or passive participation, it should be one of Christ-like example, standards, and attitudes.

THE RURAL PASTOR'S WIFE'S INVOLVEMENT in the community and in interchurch relationships reported by Mrs. John Hisel

IT WAS TO BE basically understood that the pastor's wife's responsibility is to her husband and children, next to her church, and then to her community. Mrs. Orville Meth, chairlady, and Mrs. Lyle Wacker, assistant chairlady, stressed through illustrations that if one is to find her role enjoyable, she must be a friend and neighbor. Our homes must reach beyond ourselves to others . . . to missions at home and abroad.

Today people need friends with listening ears and understanding hearts. How involved should we as rural pastors' wives become? This would depend upon our time, our talents, and our interests. Individual differences in personality would and should enter in.

Some find it expedient and helpful to engage in school activities and projects. Others can both be of service and gain personally from other community clubs.

It is necessary and rewarding for pastors' wives to work together on union services, annual programs, and ministerial meetings. Also to offset loneliness oftentimes one can make friends with a pastor's wife of another faith or another NAB church. The importance of being oneself was advocated. God uses us in spite of our selves.

We must never bring our church problems to the community. Some of the activities we might be involved in included the following: greeting others, attending school functions and games, a healthy interest in the community centering around the church, and teaching of a Sunday school class. Characteristics of our leadership should include: a sense of humor, being able to accept criticism, and offering guidance where it is wanted and needed.

In summary, we should be an example, friend, guide, influence and witness, with the extent of our involvement depending upon our time, talents, and interests.

The workshop for the General Workers' wives was led by Mrs. Frank Veninga.

SUNDAY SCHOOL LESSONS

(Continued from page 20)

ger. He had the power, why not use it? It is not easy to resist temptation when you have all the power of God at your command and at the same time be aware of all the weaknesses of humanity.

B. The temptation of compromise.

Jesus came to win the kingdoms of this world but not on Satan's conditions. He could have evaded the cross and shared in the glory nevertheless. With the power at his command, he could have led a successful revolution to win the world by force. But this was not the way to win the kingdom of the heart and soul.

C. The temptation to be sensational.

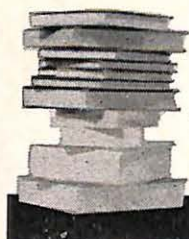
All of us have this temptation in one form or another, because it gives us a certain satisfaction to show off or to display our talents and powers. Something spectacular attracts people immediately. But what may be spectacular today may be ordinary tomorrow. The devil tried doubt and the misuse of Scripture. Jesus overcame temptation by faith and the right use of Scripture.

Questions for Discussion

1. What does baptism mean to you: a requirement for church membership or an obedient relationship with Christ?

2. How is it possible to use or misuse Scripture? Discuss some examples.

3. In what way are temptations different today than they were in Jesus' day?



BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

THE PLIGHT OF MAN AND THE POWER OF GOD by D. Martyn Lloyd-Jones. Eerdmans—1966—94 pages—\$2.50.

At first glance one might receive the impression that the contents of the book is unbalanced. After discussing the religious history of mankind, his morality, sin and wrath of God, one is surprised that the author devotes only one short chapter to the solution. However, not everything that is said in the preceding chapters is in a negative vein, as for example when Mr. Lloyd-Jones says, "Religion and spiritual revival have always led to a moral and intellectual awakening and a desire to produce a better society." Such sentences lead one to the conclusion that everything associated with the word "solution" is found in the final chapter.

THE SPIRIT OF A SOUND MIND by John R. Cobb. Zondervan—1966—128 pages—\$2.95.

One of the dangers in the ministry today is that so many pastors want to be clinical psychologists or psychiatrists. The degree of emotional disturbance is so varied that it is difficult to know whether a person can find the solution to his problem in the reading of books or in the counsel of ministers.

However, in our present era of industrial, educational and political competition, even the so-called normal person develops feelings of tension, anxiety and insecurity. These may be those who can perhaps be helped more easily than others. A book such as this can point to the dangers of crowding God out of a busy schedule. The man in "the grey flannel suit" must be alerted to the fact that he has put aside the "role of righteousness" and the "fruit of the Spirit."

The volume can be used as a study book or devotional. True to life experiences are used as illustrative material and the prayer at the close of each chapter is both meaningful and worshipful.

ARCHAEOLOGY AND OUR OLD TESTAMENT CONTEMPORARIES by James Kelso. Zondervan—1966—192 pages—\$4.95.

Because basic human nature has changed so slowly it is perhaps easy and convenient to compare Old Testament characters with contemporary men who are in positions similar to those thousands of years ago. Begin-

ning with Abraham the reader is led through a labyrinthian historical, archaeological journey which ends with the Essenes of the intertestamental period. Since Dr. Kelso was one of the first archaeologists on the Qumran scene, he can speak with some authority.

The various and numerous photographs are interesting and informative and add a clearer visual aid to the printed material.

SAVED TO SERVE by Roy Wilbur Howell. Baker—1965—\$1.95.

This is a clarion call to every believer to fulfill his or her commission to joyfully serve the Lord following salvation. Each of the 10 chapters is subdivided into descriptive portions and then concludes with suggestions and questions for discussion.

The author cites many examples from Biblical history to the present day to drive home his premise that God is desirous of the individual believer's whole being, and the joy which results from such daily commitment.

Individually or collectively as a group study the book will be useful. (Reviewed by Mrs. John Grygo.)

CALVIN'S NEW TESTAMENT COMMENTARIES, GALATIANS, EPHESIANS, PHILIPPIANS AND COLOSSIANS, translated by T. H. L. Parker. Eerdmans—1966—369 pages—\$6.00.

CALVIN'S NEW TESTAMENT COMMENTARIES, ACTS, VOL. II., translated by John W. Fraser. Eerdmans—1966—329 pages—\$6.00.

Great theologians and great reformers do not easily fade away like old soldiers. Their thoughts and their convictions remain with us, and they are referred to repeatedly for information, inspiration and courage.

John Calvin had a greater measure of the Holy Spirit, a greater degree of intelligence and courage, and what he said and did hundreds of years ago is still evident today.

His keen insight into every area and thought in Scripture is often amazing. Nothing seems to escape his spiritual vision and understanding.

COURAGE TO CONQUER, edited by LeRoy King. Revell—1966—127 pages—\$2.95.

Why it should be so extraordinary to discover that some people in government, science, business and in athletics

should be Christians is not always easy to understand, but we are happy to know they are there. A number of books have already been written about Christian athletes, but their witnessing should not be judged because they are outstanding athletes but because they are Christians. Not all of them in this volume are equally well-known but that should not detract from the genuineness of their testimony.

WHEN MARCIA GOES TO CHURCH by Doris Monroe. Broadman Press—1966—48 pages—\$1.35.

Beautifully written and illustrated. The church school teacher will appreciate this description of the meaning of the church service as related to an eight year old girl. The glossary in the back of the book, as well as many questions, make clear to the young child the various functions and order of service in the church.

THE LIGHT OF THE NATIONS by J. Edwin Orr. Eerdmans—1965—302 pages—\$5.00.

Beginning with Lord Herbert, the father of deism in the sixteenth century, Dr. Orr follows the religious thought through the skepticism of David Hume, the rationalism of Thomas Paine, to the gentle and more sophisticated deism of Thomas Jefferson and some of our founding fathers, to the rising tide of evangelism in America and Europe.

This is all incorporated by way of introduction, for the main theme of the volume is based on evangelical renewal and advance in the nineteenth century. All the familiar, as well as some unfamiliar, evangelical movements, patterns and interpretations are given consideration. Renewal and reactions are continually in the process with always some progress remaining, although the alternatives of good and evil are ever present.

This is the sixth volume of a series edited by F. F. Bruce, relating and interpreting the advance of Christianity through the centuries. The twentieth century will be given comprehensive treatment sometime in the future.

ADDRESS CHANGES

(Continued from page 17)

Chadderdon, Rev. Calvin R., 9 W. 4th St., Trenton, Ill. 62293.
Roberts, Rev. Wes, c/o Harbor Trinity Baptist Church, 1230 Baker St., Costa Mesa, Calif. 92626.
Hoffman, Rev. Robert R., Box 125, Springside, Sask., Canada.
Kiemele, Rev. LeRoy, 20112 S. E. 152nd St., Renton, Wash. 98056
Potts, Dr. Edwin, Grosse Pointe Baptist Church, 1805 East Eight Mile Rd., Grosse Pointe Woods, Mich. 48236.
Tahrar, Rev. Elmo, 3600 Telegraph Rd., Bloomfield Hills, Mich. 48013.
Yahn, Rev. Raymond P., 1271 Gorman Ave., West St. Paul, Minn. 55118.

Obituary

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

MR. FRITZ DOYE
of Waco, Texas

Mr. Fritz Doye was born Oct. 10, 1876, and passed away on Sept. 29, 1966. He was baptized by Pastor Martin Palm in April, 1891, in Eberswalde, Germany, and married Minna Maeder on June 29, 1902, in Schmalkalden, Germany.

Mr. Doye came to the United States in Nov. of 1912, living in Tulsa and Plainview in the Panhandle of Texas where his wife's cousins and sister resided. Mr. Doye then moved to Waco in 1913 where he united with the Deutsche Baptisten Gemeinde (now the Central Baptist Church).

Having learned interior decorating as an apprentice in Germany, Mr. Doye became a very prominent painting contractor; he was highly respected in the business community of Waco for his integrity.

In its early years when the church was small, Mr. Doye was especially appreciated for his generous gifts to the church. He was greatly loved in his church for his Christian principles and deeds; children, especially, were attracted to him, as he was attracted to children.

For a number of years Mr. Doye served as choir director of the church and also in the capacity of trustee; he was an honorary deacon at the time of his death.

He and his wife reared five foster children, the children of his wife's sister; he instilled in them his own love for the things of the Lord.

Survivors are Mrs. Amelia Price of Waco, Mrs. Elizabeth Brockhaus, of San Antonio, Miss Margaret Kittlitz of Waco, and Mr. Fred Doye, of Waco, four grandchildren and two great-grandchildren.
Central Baptist Church
Waco, Texas

KENNETH HOWE, Pastor

MR. ERWIN MANKE
of Cleveland, Ohio

Mr. Manke was born on March 25, 1931, in Poland. During the Russian occupation he fled to the West as a 14 year old boy. However, he was captured and put into a prison camp where he had to suffer a great deal. He managed to escape again and finally arrived in the Western Zone, where a new life began for him. There he attended school and then learned the steel construction trade. He also was saved and baptized. In 1951 he immigrated to the United States and settled in Cleveland, Ohio. There he joined the Erin Ave. Baptist Church and was a faithful and useful member until his death. He had also founded his own steel erection company which was quite successful. On Sept. 14, 1966, he very suddenly met his death when a steel structure on which he had been working collapsed and instantly killed him. He never regained his consciousness to feel pain.

His tragic passing is mourned by his parents, August and Natalia Manke, three brothers, and one sister all of which reside in Germany; one brother in Canada; and many cousins, other relatives, and friends scattered throughout the United States. The funeral service took place on Sept. 17, 1966, at the Erin Ave. Baptist Church. He was laid to his final rest in Kitchener, Ont. Erin Ave. Baptist Church
Cleveland, Ohio

EDWARD J. PRITZKAU, Pastor

MR. CHRISTOF NETZER
of Alfred, North Dakota

Christof Netzer was born Dec. 18, 1879, to the late Michael and Lenora Netzer in Besarabia, South Russia. He went to be with his Lord Oct. 8, 1966.

He grew to manhood in his native land where he also married Lydia Netzer in 1903. They lived on a farm for three years. In 1906 they came to the United States where they homesteaded near Gackle. In 1919 they moved to a farm near Alfred where they lived until 1940 when they re-

tired in Alfred. In 1958 Mrs. Netzer passed away. On April 24, 1959, he and Mrs. Anna Zieman were married in Alfred where they made their home.

He was an active member in his church serving as Sunday school teacher for many years and was prepared to teach the next day but was taken from this life. He was a charter member of the Alfred Baptist Church.

Surviving are his wife, six children: Bertha (Mrs. Carl Wolff), Lodi, Calif.; Mildred (Mrs. Mildred Hollingsworth), Seattle, Wash.; Esther (Mrs. Bill Smith), Bremerton, Wash.; Albert Netzer of Alfred, Emil Netzer, Jamestown, N. D.; Emanuel Netzer, Edgeley, N. D.; sixteen grandchildren, twenty-three great-grandchildren, one step-sister, Mrs. Mathilda Gebhardt, Waiblingen, Germany, one stepbrother, Gottlieb Pelz, Milwaukee, Wis., five stepchildren and a host of other friends and relatives.

He was preceded in death by his parents, his first wife, one son and two daughters in infancy, one brother, and one sister.

Grace Baptist Church
Gackle, North Dakota

R. C. STADING, Pastor

MR. HARRISON PETTIT
of Hutchinson, Minnesota

Harrison Pettit was born Aug. 11, 1881, in Clarissa, Minn., to Mr. and Mrs. C. A. Pettit. Most of his youth was spent in Clarissa. Later he moved to Smith Lake, Minn., and in 1935 to Hutchinson, Minn., where he remained until his death.

From 1891-1903 he attended the Faribault School for the Deaf in Minn. In 1906 he married Kate Kennedy Pettit, who passed away in 1935. That same year he married Hulda Fratzke of Hutchinson. In his youth Harry worked in a dray and did farm work until 1935. Then he moved to Hutchinson where he did cement and carpenter work and odd jobs. He retired in 1946, but continued to do odd jobs until last year. He was a very active person.

He accepted Jesus Christ as his Savior in his youth. In 1903 he was baptized and after that became a member of the Church of God, Smith Lake, Minn. In 1935 he became a member of the then Northside Baptist Church now called Bethany Baptist Church.

Besides his parents and his first wife preceding him in death were two half-sisters, Abbie Hoffman Tyress and Minnie Hoffman Douglas, and one half-brother Joe Hoffman. Surviving him is his wife, Hulda.

Harrison Pettit went to be with the Lord on Oct. 18, 1966, in Hutchinson.

Bethany Baptist Church
Hutchinson, Minnesota

ETAN PELZER, Pastor

MRS. MARGOT WACHSMANN
of Winnipeg, Manitoba

Margot Wachsmann was born Nov. 15, 1912, in Breslau, Germany, and died on Oct. 24, 1966, at the General Hospital in Winnipeg at the age of 54.

At the age of 14 she had accepted Jesus as her personal Lord and Savior, was baptized by Rev. Vogel and became a member of the Baptist Church, Breslau-Sonnenplatz. On April 24, 1939, she was married to Lotar Wachsmann. They were blessed with four children. Although she went through hard times during the war years, she remained faithful to the Lord and served him whenever possible.

In 1952 she immigrated with her family to Canada. They made their home in Winnipeg. She had worked for Rev. W. Sturhahn at the Immigration Service, Winnipeg. At the McDermot Church she was teaching Sunday school class and also was active in the Women's Societies.

She has left behind her husband, two sons, Gerald and Winfried; two daughters, Gisliind and Birgit; one daughter-in-law, Elizabeth, and one grandchild; her mother and three sisters in Germany. Rev. A. Hart, Rev. Wm. Sturhahn and the local minister took part at the funeral services.

McDermot Ave. Baptist Church
Winnipeg, Manitoba

WALTER STEIN, Pastor

MR. JOHN PAUL
of Davin, Saskatchewan

John Paul was born April 12, at Brudnell, Ont. He accepted the Lord Jesus Christ as his Savior, was baptized by Rev. Schoen in 1902, and united with the Lyndock Baptist Church there.

In 1903 he came to Saskatchewan where he resided in Balgonie near Findlater and from 1910-1965 lived in Davin. In 1906 he married Louise Rosom of Davin.

His marriage was blessed with one son and six daughters. One daughter, Olga, preceded him in death in 1931 and his wife in 1937.

In 1938 he married Miss Wilhelmina Brandt of Davin, who survives him.

His gentle Christian spirit and kind man-

ner endeared him to all who knew him. He sought to resemble his Savior in his daily life. He was a carpenter. He loved his church and God's people and served as deacon, trustee, and treasurer of Grace Baptist Church for many years, and was an active member at the time of his passing.

While at the home of his daughter, Mrs. John Gerbrandt, Mr. Paul suffered a stroke from which he never recovered. His thoughts in his last days turned, as always, to his Savior, and he was heard to be breathing quietly the hymn, "Gott Ist Die Liebe." It was in this spirit that on June 24 he was ushered into the presence of God, having reached the age of 87 years, 2 months and 14 days.

He leaves to mourn his passing, his wife, five daughters: Mrs. Lester Kuehl, Regina, Mrs. John Gerbrandt, Daysland, Alta., Mrs. Fred Ohlmann, Drumheller, Alta., Mrs. Herman Lindenhach, Davin, Sask., and Mrs. Rudy Ohlmann, Leduc, Alta.; one son, Henry of Davin; 20 grandchildren, eight great-grandchildren, one sister, and five brothers.

Grace Baptist Church
Davin, Saskatchewan

DAROLD D. SAUER, Pastor

MR. REINHOLD F. UNGER
of Olds, Alberta

Reinhold Ferdinand Unger was born Jan. 12, 1889, in Neustadt, Germany. He accepted Christ as his personal Savior at an early age and affiliated with the Methodist Church. He immediately became active in Christian work. In 1913 he migrated to Ontario for six months and then came to Govan, Sask. There he farmed for 12 years, then moved to the U.S.A. for three years. He married Pauline Hauserman in March of 1928. After a short visit to Germany, they came to Olds, Alta.

The deceased was baptized by Rev. E. P. Wahl in 1929 and became a Charter Member of the East Olds Baptist Church. He has been active in every department of the church throughout the years. He served as deacon for a number of years. His earthly pilgrimage came to an abrupt end on October 11 in a tractor-cultivator mishap, from whence he went to be with the Lord.

Surviving are his wife, Pauline; one daughter, Helen (Mrs. Jim Meyers); one brother, Fred of Olds; three sisters: Fredrick (Mrs. John Klenzie) of New York, Louise (Mrs. Paul Klingler) of New York, Frieda (Mrs. Karl Staehle) of Olds; two grandchildren; nephews and nieces and a host of relatives and friends.

East Olds Baptist Church
Olds, Alberta

E. L. THIESSEN, Pastor

MRS. ELDIE FRITZKE
of Melville, Saskatchewan

Mrs. Eldie Fritzke (nee Eldie Hait) was born at Ebenezer, Sask., on April 28, 1904. On July 29, 1966, she went to her beloved Lord Jesus Christ at the age of 62 years, 3 months and one day.

She accepted Jesus Christ as her personal Savior at the age of 14 years. She followed the Lord in baptism that same year. Her love for her Savior was one of constant growth through life.

She was united in marriage to Mr. Edward Fritzke on January 10, 1922, at Ebenezer, Sask., by Rev. Frank Orthner. The home was blessed with five sons, two daughters, and three children that died in infancy.

Left to mourn her departure are her husband, Mr. Edward Fritzke of Melville, Sask.; two daughters: Irene (Mrs. Reshke, Regina, Sask.), Evelyn (Mrs. Frers, Winnipeg, Man.); five sons: Arthur of Yorkton, Sask., Edgar of Saskatoon, Sask., Clarence of Fenwood, Sask., James and Alvin of Melville, Sask.; and 15 grandchildren. Included are two brothers, Otto and Karl Hait of Kelowna, B. C., other relatives and numerous friends.

Mrs. Fritzke lived a godly life, totally dependent upon the grace of her Lord. This life shone brightly in her home, in her church, and her community. Together with her husband, they were able to lead their entire family to the saving knowledge of Jesus Christ.

May God bless and comfort the bereaved.
Fenwood-Melville Baptist Church
Melville, Sask.

J. W. NEUDORF, Pastor

AGAIN TO BETHLEHEM

(Continued from page 18)

gave. . . .

We have been renewed, and we are ready again. What can we give? What can we afford to keep?

A Blessed Christmas to YOU!

Resolutions on The Elementary- Secondary Education Act, and Its Administration

adopted by
Baptist Joint Committee
on Public Affairs

WHILE THE Baptist Joint Committee on Public Affairs has never taken a stand on the 'child benefit' theory related to the First Amendment, the Joint Committee assumes that the constitutional soundness of parts of the Elementary and Secondary Education Act is determined by the manner in which these parts of its provisions square with that theory. The Joint Committee noted the care used by the House and Senate 'Reports' in explaining several provisions of the Act in terms of that theory. In light of the floor debates on the Elementary and Secondary Education Act, we believe that the Congress passed the law because it believed the "child benefit" theory had been properly regarded in the drafting process at critical points.

"The Baptist Joint Committee has been disappointed that the regulation and guidelines of the Office of Education do not show the same careful regard for implementing certain sections of the Act according to the limits of the 'child benefit' theory. We recognize that there is difficulty involved in properly administering this pioneering Act, and, therefore, we have exercised caution in the complaint just voiced. However, we note a pattern in the regulations and guidelines which defines the scope of some federal aids so that they become benefits to non-public schools. The effect is to violate the 'child benefit' theory as it has been developed by the courts and as it was expressed in the House and Senate 'Reports.'

PROBLEM AREAS SITED

"We cite some examples of problem areas:

"The definitions in regulations for Title I of 'special educational services and arrangements' and of 'mobile educational services and equipment' we feel differ from the explanation of these provisions in the 'Reports' and in floor debate. The difference would be toward aiding non-public schools.

"The impact of the guidelines and of administrative practice for Title II would violate the public library ideal that inspired that title. We think the placing of materials for very extended periods of time in non-public school libraries when some of those materials do not circulate and when all of those materials are not catalogued for readily available public reference violates the intent of Congress and constitutes an improper aid to those schools.

"The definition of 'dual enrollment' in the regulations for Title III turns that term into 'shared use of public facilities.' We think the qualification 'under public auspices' will not be very meaningful in the actual experience of many localities. The regulation, which is intended to describe the use of Title III services for public and non-public school students, is contradictory and offers no meaningful check on the use of those services on non-public school premises.

"In sum, the possible aids the Act provided for students and teachers in non-public schools are stretched at several points. The final effect is to do more than the 'child benefit' theory would reasonably allow.

"We do not think that administrative efficiency or convenience or financial economies warrant this violation of what we think is the meaning of the establishment clause.

B J C OPPOSES EXTENSION OF ACT TILL PROBLEMS SOLVED

"The Baptist Joint Committee on Public Affairs calls attention to these issues in the confidence that the General Subcommittee on Education will exercise strict legislative review of the rules and practices of the Office of Education in light of the original intent of Congress. Given the unsatisfactory nature of the administrative interpretation of the Act, we think that an annual congressional review is still needed. We oppose a four-year extension of the authorizations for the Act until these administrative problems have been solved.

"We also urge the appropriate agencies of the Baptist conventions to engage themselves in the local and state educational problems in an effort to achieve the needed extension of public education without violation of the constitutional principle involved."



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July 10-16, 1967

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